Catholic Recard,

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

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ARCHDIOCESE OF TORONTO.

Pastoral Letter.

John Walsh—By the Grace of God and the appointment of the Holy See, Archbishop of Toronto. To the Clergy, Religious Communities and Faithful of the Archdiocese, Health and Benediction in the Lord. DEARLY BELOVED BRETHREN - The holy season of Lent, now at hand, is a time which the Church specially consecrates to works of penance and mor-tification, to the moral reformation and amendment of life, and to greater fervor in prayer and in meditation on the great truths of religion. In this work-a-day world we are, like Martha, busy about many things and we give too little attention to the one thing necessary. Yet this "one thing necesnecessary. Yet this "one thing necessary" is the end and object of our existence here below, the purpose which God had in creating us, and which the Son of God had in redeeming us; and Son of God had in redeeme and sovereign it should be the supreme and sovereign duty of our lives. We have been duty of our lives. We have been created for this end that we might know and serve God here, and afterwards love and enjoy Him in Heaven. Our immortal souls are exiles here; their home is with God, and their country is heaven. We are, in the lan-guage of St. Peter, but strangers and pilgrims in this sad fallen world. We have not here a lasting city but look for one that is to come. Hence our Lord says to us, "Be not solicitous about what you shall eat, or what you shall drink, or wherewith you shall be clothed, for after all these things the heathen seek. Seek ye first the kingdom of God and His justice and all these things shall be added unto you. (Matthew vi., 31-33.)

Now the one great obstacle that blocks our way to the Kingdom of God is sin. This is the one intrinsic, essen tial evil that curses the world, that blights the beauties and mars the har monies of God's creation. It is the enemy of God, the curse and ruin of It drove our first parents from Paradise, and excludes all who remain guilty of it from the Kingdom of

Our Blessed Saviour Jesus Christ came down from heaven to redeem and save us from the guilt and curse of sin. By His sufferings and death He made superabundant atonement to the justice of God for the sins of men. died that we might have eternal life. The slaves of Satan, He purchased us from this awful servitude, and gave in ransom for us a great price—even that of His most precious blood. One drop of that adorable blood would have been sufficient to redeem ten thousand guilty worlds, and yet He poured out the full words, and year is tide of His life-blood in expiation and atonement of human guilt. The divine Victim was offered on Calvary, but the blood of this Victim overflowed the world in its saving tide, and washed the shores of all the ages. But our Blessed Saviour, who redeemed us with ont our co-operation, will not save us without our co-operation. We are free agents, and the ways of life and death stretch out before us. We must, our-selves, presented and assisted by divine chase the way of would reach and enjoy lite werlasting in heaven. Our loving Savious has, in His divine morey and goodness, placed within our reach the most powerful means of grace, which, if we employ, will enable us to work out our salvation and to reach one day God's blessed kingdom of infinite joys and everlasting happiness. These means of grace are chiefly prayer, the sacrifice of the Mass, and the sacraments. These great institutions of Christ's infinite mercy and compassion are accessible to all the gentle, the simple, the learned and the unlearned, the rich and the poor

the reach of all, and are for all the children of God who are still wayfarers Let us exhort you therefore, dearly beloved brethren, to make use, at all times, but especially during the season of Lent, of those means of grace that God has so mercifully placed within your reach and at your disposal. "Behold now is the acceptable time, now are the days of sal (St. Paul, 2 Cor. vi., 2. To-day, if you hear the voice of God (and all will hear who care to listen) harden not your hearts." (Psalm xciv: 8) "Know you not," says St Paul, "that the goodness of God leadeth you to penance." (Romans ii., Let all the children of the Church, who are of the proper age, approach the sacred tribunal of penance, ceive the blessed Eucharist, within the Paschal time. Let them be more fervent in the performance of their Christian duties, in prayer, in attendance at the public devotions of the Church, in a word, let them be more earnest in the work of their salvation and sanctifica-

the just and the sinful—they are within

Let us briefly call your attention to some of those institutions of divine grace and mercy which our loving Saviour has placed at our disposal and for our salvation and sanctification in His Holy Church

THE HOLY SACRIFICE OF THE MASS.

The Holy Sacrifice of the Mass is the most sublime and august institution in our holy religion. It is the central act of divine worship, by which we ackowledge God's supreme dominion over us and our total dependence on Him. It is a continuation of the sacrifice of Cal-

and victim. Through it the precious blood, which speaketh better than Abel, pleads at the divine mercy seat for the remission of human guilt and the alleviation of human sorrows. In it, and through it, our Lord never ceases to make intercession for us. creatures of God we owe Him four infinite debts which we, of ourselves, could never pay. We owe God infinite praise and adoration because of His infinite perfections; we owe Him infinite expiation because of our innumerable sins; infinite gratitude and thanks-giving because of His immeasurable mercies, and infinite petition, because of our endless necessities. Now the sacrifice of the Mass pays all these infinite debts superabundantly, as often as it is offered daily on the countless altars of Catholicity. It is (1) a sacrifice of worship; (2) of propitiation for the remission of $\sin : (3)$ of impetration or prayer for the obtaining of benefits, whether spiritual or temporal; and (4 of thanksgiving for benefits received. In the Old Law these four objects of sacrifice were all attained by the offering up of sacrifices of various kinds. But the sacrifice of the Mass, as the Council of Trent teaches, "is that oblation which was prefigured by various types of sacrifices during the period of nature and of the law; inasmuch as it comprises all the good things signified by those sacrifices, as being the consummation and perfection of them all!

The holy sacrifice gives infinite honor and glory to God; it causes inexpressible joy to the angels and saints in heaven; brings down untold graces purgatory.

If all the prayers of loving hearts from the beginning of the world, and all the scraphic worship of the thrones and principalities in heaven, and the burning devotion and love of the Virgin Mother of God and the million voices of the universe, of all creatures in heaven and earth, and sea, were offered up in one universal and harmonious act of praise and adoration, they would not equal or even approach in value and efficacy the infinite worth of a single Mass. In consider-ing it we may well exclaim with St. Paul, "O the depth of the riches of the wisdom and of the knowledge of God: How incomprehensible are His judgments and how unsearchable His (Romans xi, 33.) We should therefore have the greatest devotion, veneration and love for this adorable sacrifice; we should never fail to assist at it, piously and reverently, on all Sundays and holidays of obligation; we should try betimes to hear it even on week days, especially during Advent and Lent, and should not forget to have it offered, as the occasion and our piety may require, for the eternal rest of the faithful departed.

THE SACRAMENT OF MERCY. The sacrament of penance is another wondrous institution of God's tender mercy and compassion for sinners, and it is a most powerful and efficacious means of salvation. Through this divine sacrament the truly peniforgiven the most grievous sins, even though they were as red as scarlet in their enormity and as numerous as the grains of sands on the sea shore. "Whatever," said Christ to His ministers, "you shall loose on earth shall be loosed in loose on earth shall (Mathew xviii., 8.) And heaven. (Mathew xviii., 8.) And again, "As the Father hath sent me I send you. Receive ye the Holy Ghost.
Whose sins you shall forgive they are forgiven them; and whose sins you shall retain they are retained." (St. As often as men sin, John xx., 23.) and however grievous and heinous and numerous their sins may be, so often they may apply to this sacred tribunal of mercy, and its pardoning power for gives always with a divine and per fect absolution. For all transgressions for all post-baptismal sins whatsoever for all the sad long catalogue of griev ous transgressions that outrage God and ruin man there is but one condi tion of pardon required, and that is sincere sorrow and the firm resolve to sin no more, and then the absolution imparted is certain in its effects, is full and complete. "And now," as Cardinal Manning beautifully says, "this Sacrament of the love of Jesus to many is necessary, and to all is a fountain of To those who after baptism have fallen into mortal sin it is necessary. No other sacrament of life re mains to them; no justice is ordained. They cannot raise themselves to life The charity of God has departed from them, and the Holy Ghost has withdrawn His habitual grace. The interior acts of their souls are Their good actions have One act of mortal sin power of merit. has destroyed all. One such sin in youth has cankered the root of a long life, or one such sin has shattered all growth and fruit of the longest If they so die they are lost, orever. To die out of the obedience. and lost forever. love of God is eternal death. shall they be revived again except only by this second sacrament of the dead they come with the sorrow of faith and hope, even though they have not charity, the compassion of Jesus will give them a full forgiveness and breathe into them the breath of life

Let us then cherish a deep, abiding | sea.

vary, but offered up under a different mode. In it Jesus Christ is both priest and victim. Through it the precious blood, which speaketh better than Abel, pleads at the divine more very seat sew in tears we shall reap in joy. sow in tears we shall reap in joy.
One of the worst efforts of the enemy
of souls is to inspire sinners with aversion and fear of this sacred ordinance
of salvation. The world hates it and condemns it because the world is the enemy of God's interests and is the friend and ally of Satan in the destruc-tion of souls. But all who wish to be at the side of Jesus, all who value their immortal souls, all who seriously wish to work out their salvation, will make frequent use of this powerful means of grace, and will not fail through it to come with humble and contrite hearts to the Good Shephered for mercy and pardon, to come to Him as Magdalen did for the remission of many sins, to come to him, as the Prodigal to his father, for the recovery of their lost privileges and merits, for the receiving of their lost dignity as sons of God and co-heirs with Christ to the kingdom of eternal glory.

THE SACRAMENT OF LOVE. Our Lord tells us that it is not on bread alone that man lives. Man is a

compound being made up of soul and united in one person; he is a child of eternity as well as of time The human body is of the earth and must draw its sustenance from it. immortal soul, made in the image of God, touches the immaterial world and, as it were, reaches up to heaven, and from heaven must derive its nutri-ment. The food of the soul is the sovereign truth, and beauty and the in heaven; brings down untold graces and blessings on men; it brings light, refreshment and peace to the souls in purgetory. food of the soul in heaven during the eternal ages; God behind veils and symbols is its food during the days of symbols is its food until given the food of the soul while yet imprisoned in the human body? How can the hungry soul lay hold of God and be united with Him? The answer to these questions is to be found in the institution of the Sacrament of Divine Love - the Biessed Eucharist. In and through this Sacrament our Lord and Saviour Jesus Christ gives His body and blood, soul and divinity, under the appearances of bread and wine, to be the food and nourishment of the soul. "I says Christ, "the living bread

which came down from heaven if any man eat of this bread he shall live for ever, and the bread that I will give is my flesh for the life of the world." (John vi., 52.) This holy Sacrament is the means by which the soul reaches God and is united to Him, soul to soul, and heart to heart. "Amen I say to you, he that cateth My flesh and drinketh My blood abideth in Me and I in him." (John vi., 57.) As Jesus Christ liveth of the life of His Eternal Father, so the soul partaking of this divine food liveth of the life of Jesus Christ, the King of Ages, impossible and impassible. 'As the Father hath sent Me and I live by the Father, so he that eateth Me, the same also shall live by Me." (John vi., 58.) As the branch of the living vine draws its sap and nourishment from it, and in due season produces flowers and fruits, so we, engrafted on the true vine Jesus Christ, share His life and bring forth the fruits of virtue and holiness. The Blessed Eucharist is the tree of life which grows in the garden of God-His Church-whose fruits part immortality to all who worthily eat thereof. Just as in the primeval paradise the body of unfallen Adam was, by a divine privilege, given immortality, so in the Church of God the bodies of all who worthily eat of the Blessed Eucharist are given the gage and pledge of immortal life. bodies of worthy communicants shall die the death, and moulder away into dust and ashes in forgotten graves, but they bear within them the of a glorious immortality, and on the Resurrection morning the will arise in power and honor and incorruptibility, shining with a glory, and a special beauty of holiness; 'He that eateth My flesh," saith the Lord, "and drinketh My blood hath everlasting life, and I will raise him up on the last day." (John vi., 55.) What an inestimable treasure we have in this adorable Sacrament! mercy, and love, and compassion, and tenderness, and benignity, and kindness of Jesus Christ dwelling amongst us under sacramental veils. It is all us under sacramental veils. the fullness of the Godhead dwelling corporally amongst us. It is our Emmanuel, our Incarnate God, whose desire is to be with the children of men, whose loving heart goes out to us in all the strength and power of His divine affections, in all the riches of His bounty, and all the boundless wealth of His goodness. It is the Good Shepherd that is there with His love for the lost sheep; it is the friend of publicans and sinners; it is the father of the prodigal; it is He who proved His Divine personality and mission not by stupendous miracles that would over awe and terrify, but by the exer eise of Almighty power in healing the ills that afflict humanity, in comforting the afflicted, consoling the sorrowful,

in drying the tears of those who weep-

lepers are cleansed, the dead rise again, and to the poor the Gospel is preached." (Matthew xi., 4, 5.) And this same merciful Redeemer, through this Sacrament of Love, daily exercises His gracious ministry in the plentiful bestowals of spiritual favors, graces and mercies that are but typified and adumbrated by the healings of bodily adumbrated by the healings of bodily pray and not to faint, to watch and adumbrated by the healings of bodily pray that we may not enter into tempinfirmities and diseases. From the tation." (Mathew xxvi., 41.) As to tabernacle He sweetly invites all the the efficacy of prayer, our Lord assures tabernacle He sweetly invites all the weary toilers of the world, all heavily laden and care-burdened men, all whose hearts are heavy with sorrow, all whose spirits are faint with sore trials, all who are borne down by difficulties and disappointments, all for whom life is but one weary struggle, one vast sorrow and constant companionship with hardship and poverty—He invites all to come to Him and He will refresh them and uplift the burden of their sorrow, and dry their tears and cheer up the faint-hearted, and bring their sorrow, and dry their tears and cheer up the faint-hearted, and bring hope and light and joy into sad and darkened lives. "Come unto Me all you who are weary and heavy burdened and I will refresh you." (Matthew xi, 28.) During the past year countless multitudes visited the city of Treves to venerate the Holy Cost, the Treves to venerate the Holy Coat, the seamless garment once worn by the Incarnate God and made holy by contact with His adorable body. But in the Blessed Sacrament we have Jesus Himself the founting of all sengitive prover. Himself, the fountain of all sanctity; and yet how few there are who visit. Him in the prison tabernacle of His love! He stays on our altars during the long weary days and the silent vigils of the night, and yet we give Him no thought, we pay Him no visit, our hearts are cold and frozen towards Him. Where is our faith, where is our gratitude, where is our gratitude, where is our gratitude, where is our Blessed Lord complaining of us as He did of His people of old, "Tota die expundi munas meas ad populum non credentem et contradicentem." (The whole day long I reach out My hands in gracious invitation to for a people that believeth and contradicted the Me.") (Romans x., 21.)

Dearly beloved brethren, let us not continue to deserve this reproach from the continue to deserve the continue to the end shall be that tells us that it is only that the tentate that the tentate the tentate the tentate the tentate the tentate the tentate the t Himself, the fountain of all sanctity; prayer.

and yet how few there are who visit

Our Lord tells us that it is only be

sustain us in our trials. There He and with the requisite dispositions and will quicken our frith, animate our hope and inflame our charity. There our hearts will warm and glow with should not, therefore, leave to others a the flames of divine charity caught duty which we owe to God and to our from the fire of love that burns in the selves. We should say our prayers heart of the Mau-God, and there our every morning and every night, and in souls can commune with their Lord all temptations, dangers and afflictions, and their God who is their centre and We can make our daily actions and

the high road to heaven.

Let us frequently assist at the heavwaters spring up into life everlasting; let us frequently eat of this heavenly manna of which those who partake shall not taste death forever.

It is indeed a sad commentary on man's indifference to his highest interests, on his criminal apathy and neglect in the affair of his eternal salva tion, and on his base ingratitude to God for His innumerable mercies and and will, one day, open for us the boundless goodness and love in the gates of heaven. institution of the sacrament of His mercy and in that of Hislove, that our holy mother the Church has felt herself compelled to enjoin on her children the worthy reception of these two and that under the most grievous pen-In the 4th Council of Lateran

the Church decrees as follows: 'The faithful of both sexes after they come to the use of discretion shall ence. in private faithfully confess all their sins at least once a year to their own pastors; and take care to fulfil to the best of their power the penance enjoined on them; receiving reverently at least at Easter the Sacrament of the Eucharist, unless perhaps, by the council of their own pastors, for some reas onable cause, they judge it proper to abstain from it for a time; otherwise PRAYER, PRIVATE AND PUBLIC.

It is unnecessary to dwell here on the necessity and efficacy of prayer as a plentiful source of grace and a pow erful means of salvation. Prayer is the ordinary means by which we may obtain from the all-bountiful God the nothing conducive to salvation; we cannot of ourselves have a thought or express a good word that Lord hath blessed." would make for our eternal destiny. "Without Me," says Christ, "you can do nothing," (John xv., 5.) "We are not," says St. Paul, "sufficient of ourselves as ourselves to think anything,

continue to deserve this reproach from prayer of intercession is most useful our Divine Saviour. Let us frequently visit the Blessed Sacrament. There our Divine Saviour sits on His mercy efficacy may be obstructed and present to receive the same of the same seat, to receive our petitions, to relieve vented by the unworthyl dispositions our spiritual miseries, to console us in our sorrows, and help, encourage and It is only when we pray for ourselves,

and their God who is their centre and resting place. As the stag panteth after the fountains of water so should our souls pant after the living God who abides with us in the Blessed Sacrament. Those who are truly devout to this Sacrament of Love are on the high read to heaven. We can make our life a habitual Let us frequently assist at the heavenly banquet of the Eucharist, that Christ has prepared for us; let us feed our hungry souls on this bread of life; let us glake our thirst extilia for the source of faith, hope and charity, let us glake our thirst extilia for the source of the Division of the Divis is present to all our thoughts, words, and actions, and that "in Him we live, move, and have our being." In this way we shall make daily strides towards spiritual perfection. "Walk before Me and be perfect," saith our Lord; in this way prayer shall becom in our hands a golden key, that will unlock for us God's choicest treasures,

FAMILY PRAYER. Family prayer is that which is shared in by the family and is a most potent means of sanctifying the Chrisian home, and of bringing down abungreat Sacraments at least once a year, dant graces and blessings on the The Christian home in which family family prayer is practised becomes sacred oratory, a holy shrine which Christ honors and blesses by His presence. "Where two or three are gathered in My name there I am in the midst of them. (Mathew xviii., 19.)

Oh, happy the Christian home which has Jesus Christ as its guest, blessed is the family that is modelled after the holy Family at Nazareth In it the father and mother will be honored and reverenced, their old age will be tenderly cared for, and gray hairs of aged parents will be let them be kept out of the Church brought down with honor to the grave when living, and when they die let them be deprived of Christian burial." reverent and obedient, will grow up in virtue and the holy fear and love of God, will bring many blessings on themselves, will be pleasing to God, possess the respect, esteem and confidence of their fellow men, will, in a word, be faithful Catholics btain from the all-bountiful God the races of which we may stand in need. home will be a blessed and holy place, Without the grace of God we can do abounding in peace and happiness, sweet and redolent of virtue "like the fragrance of a rich meadow that the Lord hath blessed." "Sicut odor agri pleni cui benedizit Dominus. (Genesis xxvii., 27).

TO BE CONTINUED.

Cardinal Lavigerie has bought in drying the tears of those who weep—
in a word, in filling the earth with His
mercies and commiserations and charities like the covering waters of the
sea. "Go and tell John," said He,

DIOCESE OF PETERBOROUGH.

Bishop O'Conner Preaches a Sermon on Charity in Aid of the St. Vincent de Paul Society.

Peterborough Review, Feb. 20

His Lordship Bishop O'Connor delivered the annual sermon in aid of the St. Vincent de Paul Society at Vespers at St. Peter's Cathedral last evening. There was a large congregation present, and the earnest words of His Lordship were uttered in a perfect stillness which evidenced the attention with which they were being received by the vast congregation which filled the cathedral.

The St. Vincent de Paul Society is a charitable organization of which the public hear very little, but which is doing a good work, year after year, in relieving the pressing wants or extreme suffering of the poor. His Lord-ship last evening, at the close of his deliverance on the appropriate virtue "Charity," referred briefly to the society, which, he said, gave the laity an opportunity of exercising their charity towards the poor. He read the annual report which showed that the collection from the weekly meetings during 1891 had been \$65.15 and the private donations \$10. The collection at the annual sermon was \$80.15, which, with the balance from the previous year made the total receipts for the year \$208.04. The expenditure been: Bread, 875; meat, \$40 had fuel, \$30; tea, sugar, etc., \$40; and distributed in money, \$10.82. This made the total expenditure \$195.82, leaving a balance on hand of \$12.22. He said that quite a number of the gentlemen of the congregation were members but he would be greatly pleased to see all the gentlemen con-

nected with the society.

A DISCOURSE ON CHARITY.

His Lordship in his sermon dealt strictly with his subject "Charity," and placed the duty of those who had been endowed with much of this world's goods toward their less fortune brothers plainly before them. He based his discourse on the words:

"Shut up alms in the heart of the poor and it shall obtain help for thee against all evil. Better than the shield of the mighty and bet-ter than the spear; It shall fight for thee against thy enemies." (Ecclasticus, xxix., 13-17.)

Amongst the many duties that Almighty God had imposed upon men to perform here in this world, said His Lordship, they found in reading the sacred Word of God that there was none more frequently or more plainly inculcated than compassion towards the poor and suffering. Even from the very time of Moses himself they read of Almighty God taking the poor and suffering under His particular atten-tion. They found that many of the writers of the Old Testament especially commended and praised compassion and charity shown towards the poor and suffering. When Christ Himself came upon earth to make known His doctrines to men to reform the world, to preach the universal brotherhood of mankind, He laid down as one of the fundamental doctrines of salvation alms-giving and compassion towards the poor and needy among their brothers. And since Jesus Christ laid let us slake our thirst at this fountain of our Saviour whose regenerating Presence, remembering that our God Christians giving forth of their riches to the poor in order to draw upon them the Holy Ghost and the prayers of the poor whose miseries were relieved. Christ said they would have the poor amongst them always. This unequal state of society, the rich on the one hand and the poor upon the other, this inequality of humanity was a misfortune their first parents brought into the world by their transgression. was sinthat brought poverty and suffering, and the Lord told them they would have the poor with them always as a reminder of their rebellion against God and to purify them by patience and suffering. But the loving mercy and compassion of Almighty God had made provision for

THE POOR AND SUFFERING of his rebellious children and if they were content to suffer it was for their purification, and if they bore it in love their Father would bring them eternal happiness in the next world. Almighty God had made provision for this unequal state of society by making them stewards only and not the real possessors, and He entrusted more riches to one in order that they might be stewards of God and that they might by faithful stewardshipobtain eternal happiness. posed upon them the duty of providing for the poor and suffering in order that they might atone for sin and afford relief to the needy. go back even to the time when the law was given by Moses to the chosen people God had selected to be His chosen nation. In their old law they find that God commanded the Jews to give tithes of their possessions, crops, fruits and vintage to their poor and suffering brothers. They had only to take up the book of Deuteronomy where the laws were laid down and they would see that Almighty God told the Jews of the special provision they must make. His Lordship cited the commands that were given to open the hand to the poor and needy, and asked what could be more emphatic? could be a more absolute or strict com mand than these words, given by Almighty God? And, he said, they CONTINUED ON FIFTH PAGE.

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A youth came in the market-space, Where throngs the world to sell and buy, And fixed the press with his bright eye, And cried, while young blood flushed his face:

"A life for sale! Come, who will buy? I sell this life for what it brings! Then offer of thy precious things, O world! a whole young life!—bid high!

'I must have power, wealth and fame And love; but for these four I give Each brain and heart-pulse while I live Nor other things of self I claim.

"What, yet no bids? My life is strong, My heart is pure, my brain is clear— Ah, world! Tis for no glut I fear, If such as these sell for a song.

"Come, then—I offer you the same At smaller price; wealth need I not, If power, fame and love be go", No other things for me I claim."

"Ah, well—if, on this present earth, I cannot work my little will! Let power go. For others still, When I am dead, shall know my worth

And fame shall lead to power. So, A life no longer young, but strong, Is going, going for a song— Come, world, and make your bid! What, no?

He spoke, and then with softer eye, And calmer voice, and kinder mood, He grew a man, as there he stood; But never went the world him by.

Look, then—I bate the price again; Let fame go with the rest—'tis but The applause of them we value not, Which lets us show them our disdain

"A life for sale! A man's! The same In strength and use, if older now— Come bid, great world! To thee I bow And ask but love—'tis all I claim.

"Oh. dear, dread world, give me but love And take my life most freely sold." He cease!. The world's great wheels rolled In slieuce on their iron groove.

When next he spoke, his hair was gray,
"I sell this life for what it brings,
I ask not of thy precious things.
Give me but rest—tis all I pray."

But still the careless world went by— The while his gray beard on his breast, He offered now his life for rest, And still stood there and did not die.

The New Man at Rossmere

CHAPTER IV.—CONTINUED.

She shuddered as the memory of the supper-table over which she had pre-sided the night before rushed over her. She stretched her hands despairingly out over the blue and white patchwork but drew them quickly back with a gesture of disgust. She loathed patchwork quilts; she loathed patchwork of any sort—all the while, per-haps, bitterly conscious that she was making a very sorry piece of patch-work out of her own life.

The harsh - voiced clock struck 7. She supposed she ought to be up. The clock's voice made her think of Squire Thorn's. He had gotten up at the first peep of daylight through the green and white blinds, and had gone clattering noisily about in his heavy mud boots through the bare-floored halls and the long galleries. It was a prime article of Squire Thorn's belief that to get up at the merciless hours of 4 in summer and 6 in winter must result in his ultimate health, wealth and wisdom. It mattered very little that things on his place were notoriously at sixes and sevens; that his flocks of sheep were diminishing with suspicious rapidity; that his fields bristled with ambitious young shrubs and saplings; that his cabins were more shackling and unsafe than any All that was the inevitable outcome of "freedom." He did his duty by getting up at daybreak, mounting old Whitey and riding hrough the quarter lot, where a few sleepy curs yelped drowsily at his heels. or a plowman or two would leisurely nod to him, as with bridles and collars thrown across their shoulders they would saunter in the direction of the mule lot. Squire Thorn hoped much from the moral effect of his own presence so early in the morning; after which he was content to return to the house and sit with idly folded hands, ruminating, with knitted brows, as he chewed savagely upon the ends of his wiry gray mustache until he mules entered the lot hard by to be breakfasted. On this especial morning, with amiable consideration, he had informed his wife he "wouldn" He reckoned she was sor hurry her. ter wore out with her trip. She could take her breakfast just when she'd a

She had heard him go down the few steps that led from the gallery to the yard and canter away on old Whitey. Had she been awake or dreaming since those early morning sounds? She was afraid she had been wickedly self-indulgent in that time. It was no por tion of her intention to look back now that she had put her hand to the plow She would be ready for breakfast at the usual hour. Half - past 7, the old woman who was housekeeper and cook and chambermaid all in one-old Lucy-had said was the breakfast hour at Thorndale.

Do what she would, Mrs. Thorn looked absurdly incongruous as she came out of her room at the startling summons of a bell which had been selected with a view to summoning th squire from a distance. Following the sound of this bell, she found herself in the long back gallery, at the end of which the bell-ringer, planted on the lower rail of the banisters, extended her arm full length, to send the clamprous summons as far as possible. Thorn stood motionless until the clangor ceased and Aunt Lucy climbed down from the banisters.

"Where is Mr. Thorn, Aunt Lucy? 'Down t' crib, I 'lows. He mos genully sees t' puttin' out de feed his-seff. He's a stirrer, he is! Fo' de lam', but you is a rale fine bird sho'.

Aunt Lucy put the bell on the lintel over the door, and, wiping her hands

ings on Mrs. Thorn's merino wrapper. "Dees y' dress dis way ev'y day en Sun'y too, honey?"

The squire's wife laughed. A laugh became her admirably.

"'Cause of you does, thar'll be

trouble 'twix' you on him, chile. I gives you fa'r warnin.' Watch my words, chile. He's a close 'un, he is. It'll mounty nigh mek him sick t' think uv your er sloshin' sech a coat es thet out ev'y day. One trip cross de mud t' de hen-house 'll 'bout finish dat

"Is breakfast ready? If it is, bring Mrs. Thorn's voice was coldly authoritative. This sudden and stately assertion of authority on the part of the new mistress was injudicious. Aunt Lucy had been supreme in authority up to that moment. resented this rude dethronement. She turned away in wrathful silence, and Thorn walked away to examine the front premises, in happy ignorance that she had made an implacable foe of

Notwithstanding their best efforts in that line, the Thorns had never succeeded in quite shearing nature of her As is the fashion where land is more plentiful than any thing else the front yard at Thorndale comprised several acres of ground, in which grew a dozen or more grand old oaks, tower ing cottonwoods, and, in spasmodic recognition of the beautiful, some owner had planted crape-myrtles profusely in the spaces between the natural growth. These in their natural growth. season beautified the premises with a soft pink flush that was a pleasant relief from the universal greenness. one side of the premises was an orchard, where the plum trees were in full bloom, and the peach trees were putting out tentative blossoms. purple wisteria clambered carelessly about a slim young locust tree so near the gallery that Mrs. Thorn could stretch her hand to where its purple

ones mingled with the white clusters of the locust, in sweet confusion. A one-sided view of Thorndale would have given either an entirely pleasant or unpleasant impression. Turning or unpleasant impression. Turning from the blossom-clouds out yonder in the orchard and the nearer beauty of wisteria and locust bloom, Mrs. Thorn faced immediately toward a rail-in closed lot where twenty or thirty mule were standing on either side of a huge trough, taking their breakfast with their work harness jangling about their necks and heels. A drove of hogs of all ages and sizes struggled and grunted with reckless disregard for the forest of hoofs beneath which they wrangled for the fallen grain. Old Whitey, with his bridle-bit swinging loose upon his neck, grazed about the lot, making the best of the short respite between the mules' feeding time and the master's. The master himself was perched on the top rail of the fence maintaining his precarious position by hitching his feet under a lower rail He was whittling and watching to se that the feed was not stolen from his work-mules to sustain the pigs and poultry of some "cussed free darkey. With his hat pushed far back on hi head, he had a keenly alert look suggestive of a ferret on the lookout at a rat's hole. He was not a comely object. Mrs Thorn's glance did not rest peacefully on that side of her nev home She turned back to the wisteria. and crushed a purple cluster in her hand with a merciless gesture

CHAPTER VI

THE MAJOR AT HOME. When Mr. Southmead, the evening before, had brought his short biographical notice of Squire Thorn to a lose, he and Major Denny, with whom he had spent the afternoon snipe-hunting, separated at the forks of the road with that inevitable hand-grip which must be given, according to the effusive cordiality of Southerner, even where two restless horses enter a dumb

protest against the uselessness of such gush by putting sudden and inconvenient space between the clasped hands. The major rode slowly homeward

through the darkening woods. horse he bestrode knew the road better than he did. It had been a part of his purchase when he had suddenly concluded to make his home on a cotton plantation. With his hands clasped over the gun that lay across the pommet of his saddle, he whistled a light tune in the absent-minded fashion men have when their thoughts are busy with weightier things, while their souls are attuned to peaceful harmony. Stirling Denny's nature was essentially a healthy one Things had not gone with him just as he had intended they should when he was mapping out his campaign for life in his arrogant youth. Then the world had been little more than a pebble in a sling; since then he had come to regard himself as the pebble and the world as the sling-which is the beginning of wisdom. Some con end that a man's temperament is en tirely a matter of good digestion cheerfulness and a healthy liver being synonymous terms. If this be so, then the major did not deserve any special credit for that serenity and cheerful equilibrium that made him at all times

so delightful a companion. He was well beloved by the people on Rossmere. As he reached the big white gate that opened from his field into the road along the river front, a trio of small darkeys rushed tumultu ously from the nearest cabin, and six small black hands clutched emulously at the big wooden latch to open the gate for "Boss"—which term is the universal compromise between ante over the door, and, wiping her hands on her blue checked apron coolly proceeded to "feel of "the crisp silk plait-" too obsolete, and "Mr." too repellent.

Large part the bell of a solution of the formal requirements of freedom. "Massa" is converted with and trouble to everyone connected with low to whom I am indebted for your and trouble to everyone connected with low to whom I am indebted for your and trouble to everyone connected with low to whom I am indebted for your and trouble to everyone connected with low to whom I am indebted for your and trouble to everyone connected with low to whom I am indebted for your and trouble to everyone connected with low to whom I am indebted for your and trouble to everyone connected with low to whom I am indebted for your and trouble to everyone connected with low to whom I am indebted for your and trouble to everyone connected with low to whom I am indebted for your and trouble to everyone connected with low to whom I am indebted for your and trouble to everyone connected with low to whom I am indebted for your and trouble to everyone connected with low to whom I am indebted for your and trouble to everyone connected with low to whom I am indebted for your and trouble to everyone connected with low to whom I am indebted for your and trouble to everyone connected with low to whom I am indebted for your and the connected with low to whom I am indebted for your and the connected with low to whom I am indebted for your and the connected with low to whom I am indebted for your and the connected with low to whom I am indebted for your and the connected with low to whom I am indebted for your and the connected with low to whom I am indebted for your and the connected with low to whom I am indebted for your and the connected with low to whom I am indebted for your and the connected with low to whom I am indebted for your and the connected with low to whom I am indebted for your and the connected with low to whom I am indebted for your and the connected with low to whom I am ind

A few yards more, and he was at his own gate. The fence was in an unre-generate condition. It was as he had found it, not as he intended it should be. The needs of the plantation are always paramount to those of the family. At present, the major's family consisted of himself alone. He

never passed through this rickety front gate without picturing to himself the sort of gate he intended to have when he should have put new roofs on all the cabins, repaired the gin house, and built a decent corn-crib. He glanced toward the large house, in which he nad so much more room than he well knew what to do with, locating his imaginary gate on an air line with the big front door. The bull-bats were circling low in search for their supper of insects. The fire-flies glanced in and out the dark cedar branches like living sparks. The faint perfume of the early hyacinths left by his prede cessors floated in the still air. peaceful sort of solitude he lived in, with no room for gloom nor possibility The white gleam of of discord. newspaper flung on the floor by some

one who rose suddenly from one of the large gallery chairs caused the major to start in surprise. He had left no one behind him capable of reading a newspaper, he had extended no in vitations for visits from his former associates at the North. Mr. Southmead was the only white man who had entered those doors since he had been the owner of Rossmere, and him h had just left miles away. The reader had discovered him in the act of dis mounting, and slowly descended the steps, as if not quite certain of his wel come. His garb was somewhat seedy, but his bearing was that of a gentle-man. While his form was slighter and his face less strongly marked than the major's, there was considerable likeness between the two men.

"How are you, Stirl?" He extended his hand with a nervous at tempt at ease as they came together in the walk. " Manton!"

"There's more surprise than wel-come in your voice," said the major's uninvited guest, with an uneasy laugh. "It's an undoubted surprise.

thought you were in Europe. I did not know half a dozen people knew of my present location. How did you discover it?"

Major Denny led the way back to the portico, his guest by his side. It was evident both men were ill at ease.

"You have no reason to go into hiding," said the new-comer, rather surlily, as they reached the gallery and he picked up the paper ho had thrown down, folding it up with unnecessary precision as a sort of vent for his em barrassment.

"None, individually; only, when man has started out in life with big ideas of what he is going to do, and finds himself about as insignificant as a fly on an ox's horn, he don't care to pose before the world as an exemplar or a warning to posterity; he prefers to efface himself. Had anything to eat since you came?

"Nothing since leaving the boat as our landing Where are you from immediately?

"Memphis

The major disappeared within doors When he returned, he said in a voice not yet entirely divested of a certain resentful coldness: "Margaret will attend to your wants. Will you smoke Nobody will know me for your brother, before tea

" No, thanks ! You are snug here You always did land on your feet. Major Denny lighted a cigar, and puffed at it in silence, if not in seren The other man spoke again presently in a weakly, complaining

manner: "And I on my back! I've had deuced hard time, Stirl, since I saw you last. Wall Street played the very mischief with me.

"Wall Street has a good deal to answer for," Stirling said, in a coldly, unsympathetic voice. "Without adding my sins to it, you

You are as plain-spoken as mean! The construction of your sen ever. tence is skillful. "When did you return from

Europe? "I have been back a year."

"A year! Do you regard coming oack at all a sensible or a safe thing What have you been doing since your return? "Nothing." He contented himself

with answering the last question only Do you find it profitable "Do I look as if I did? seedy as a beggar. You are dressed like a gentleman. But you always did have the luck of it.

"What are your plans for the future? You know I don't believe in "Plans? I fean't say that I have

any beyond my present intention of paying my brother Major Stirling Denny a good long visit."

"A little cool, aren't you?" The major laughed in a mirthless ort of way

No-simply desperate. You won't drive me away, Stirling. I know you are not glad to see me. I did not expect you would be. Nobody ever is. But you'll not drive me away, I'm sure of that. For mother's sake you will let me stav.

He had touched the right chord. "Poor, dear mother!" Stirling Denny's voice softened over

the words; then, rising suddenly, he went and stood over the brother whom he had not seen for fifteen years, whom he had never desired to see again ; for, as far back as memory went, Manton Denny had been a source of sorrow

name of Denny had been rescued from downright disgrace. He had given up his entire patrimony and a large share of his earnings as a lawyer to clear Manton from the peril of exposure in a very scandalous transaction, and had breathed freely only when he had put the ocean between himself and the brother who was a source of anxiety and nothing more. Manton's fault that he was now an obscure cotton planter, making the best of a dismal necessity, rather than a lawyer at the brilliant bar of New York City. The name of Denny had been smirched there by his brother, and the entire place grew unendurable by consequence. He had looked forward to an aftermath of peace and comfort in this obscure corner of the earth, which might, perhaps, compensate him, in a measure, for the bril-liant prospects he had been compelled to yield up. As he looked down now upon Manton, vigorous, handsome, youthful, he wondered that so fair a seeming should have so little support from moral sense or moral courage. Something had always been lacking to this brother of his. He dared not hope that time had supplied that something. "Manton," he said, with a sterness

that became his strong physique better than smiles, "you have asked a great favor of me for our mother's sake. I do not want you here. I came here to be at peace. I can not say yet that I will consent to your making this your permanent home. Isound ungracious. feel so. I can not entirely forget what you have made me suffer. Here there will be absolutely no opportunity for the exercise of your evil proclivi That your proclivities are still evil your penniless condition betrays. If you stay with me, I shall expect you to assume certain duties, and to perform them. You have asked me in our mother's name to receive you. How often have I, in the wretched past, pleaded vainly with you in her dear name-"Curse it all!" Manton broke in.

wrathfully. "If you have turned preacher, tell me so, and let me move on. I don't care to be impaled on a fresh pin at every turn. I've come here for a rest. I doubt very much if I could exist among your bats and frogs very long. I don't feel altogether like an interloper. I suppose I have some right here. I take it for granted you bought this place with father's money.

You take too much for granted Every cent of our father's money went to keep you out of—" Stirling stopped, sighed, and added: "This is home, Manton. You shall remain a guest in it so long-

"As I behave myself," the other said, with a mirthless laugh. "You have not forgotten you old trick of pressing down the links into the festering flesh."
"I have no desire to press down the

links. I only wish I could honestly make you cordially welcome. I simply wished we should understand each othe

at the outset. He stepped down into the yard. lighted a fresh cigar, and walked out through the gate to the river bank, where Manton could trace his restless promenade by the red gleam of his Presently he too got up and

joined his brother in his walk. "Stirl," he said, and his voice wa husky. "if you'd rather not have me, I'll go again. You know I'm not a Denny now. I'm a Craycraft. I shipped for home as Manton Craycraft.

For the first time in his life Stirling Denny derived a sort of satisfaction from deception. The deception was

another's, but it was necessary.
"Stay," he said; "no doubt you are safer here than anywhere else the United States. But, by the eternal,

Manton Denny-"
"Craycraft!" Manton corrects him calmly.

"If you commit any fresh act of-"Villianly! Put it strong." "Although the same mother bore us

and I revere her memory as that of a "Do what?" Manton's well assumed contrition had

fled at the first sign of concession on his brother's part. He placidly seated himself on a pile of cotton-seed sacks. and fell to clinging clods of dirt far out into the swift rushing current of the river. He started at Stirling's hand fell heavily on his shoulder: "You had best go into your supper now; we can talk together better to-

morrow. I am sorry I could not feel more glad to see you. Manton rose and stretched himself eisurely.

"Leave out the gush! I'm not ex acting. Good-night. You're certainly landed on your feet here. Pretty place. You always were the luck

Repenting of the discourtesy he had put upon this most unwelcome prodiga by sending him into a solitary supper. the major threw away his cigar preently and followed his brother into the

"How are you getting on?" asked, taking his own place at the "Moderately well. Your cook is

net a cordon bleu. By the way, how are you off for neighbors?"
"There are a few other white people

living in the county. How near are the nearest?" "Within six miles of me. "Oppressively close. What's the

"Southmead." "And your next?" "The Thorn place; thirteen miles

"Thorn! that must be the old fel-

I heard in New York you

low to whom I am indebted for your

off.

I was in the mountains of Virginia this summer, well—hiding, let's call it—and there was a gray old curmudgeon stopped there; when I found he was from Arkansas, I questioned him about you. He don't love you."
"No? I don't think we have eyer

"He's one of the unreconstructed. He was accounted rich, but confoundedly crusty and disagreeable." "The same man, in all probabil. "This old man was trying to get

married when I left the mountain "He brought a wife home to-day."

He brought a wife home to-day."

Manton "Have you seen her? Manton asked, with vivid interest in his voice.

"No, but she is said to be young and handsome. "Poor thing! She came to it I sup-

pose!" "You knew this lady, then?" Major Denny asked, quickly, always on the alert for something underhand in his

brother's actions. "Yes, as one boarding in a lodging. house knows another. There was a pitiful story affoat when I first went to this place, about this Miss Agnes Murray, if she is the present Mrs. Thorn. She was a teacher burdened with the support and education of She was a teacher burdened young brother. The lad was with he for vacation, and the story went that he had gotten into a devil of a mess with a lot of gamblers and moonshiners, and that old Thorn had paid him out of it, and agreed to send the boy to college, on condition of the sister's marrying him. I suppose she made the sacrifice. But," he added, with unneccessary energy, "all that hap-pened before I got there." Then he pushed his chair back, and walked back to the front gallery

TO BE CONTINUED.

Gladstone and Manning.

Mr. Gladstone, in a letter on the late Cardinal Manning, says: "My relations with Manning were very peculiar. At first they were those of a mere acquaintance between two undergraduates, and lay wholly on the surface Then came a close and intimate friend ship of fifteen years, founded entirely upon interests in religion and the Church. Then came his change, simultaneous with that of my yet closer friend. Hope Scott, which was alto gether the severest blow that ever befel me. In a late letter to me the Cardinal termed it a quarrel. My reply said it was not a quarrel but a death. was truth. There had since been vicissitudes, but I am quite certain

that to the last his personal feeling never changed and that he kept his promise, made in 1851, to remember me before God at the most solemn moment.

A Noble Work.

The Star of Wednesday has the

following:
"Lady Mary Howard, the sister of the Duke of Norfolk, is a Sister of Charity of St. Vincent of Paul. The institution over which she presides at Mill Hill is one of the most beautifully situated and complete of its kind in the country There the Sisters have from four to five hundred little boys under their charge all rescued either from East-End work houses or the still more sordid and evil surroundings of their own homes. The little fellows are dressed, cared for, and educated by the good Sisters until they reach the age of twelve, when they are transferred to homes under the guardianship of priests. Lady Mary Howard takes a particular interest in teaching the boys knitting and crochet-work, and is always proud to show visitors a press packed full of dainty garments made by her young

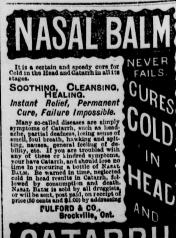
pupils. A society for the study of the Holy Scriptures was recently organized in Oshkosh, and promises to be a success Besides the study of the Bible its members labor to inform themselves on those points of Catholic doctrine so much aftacked by Protestants, and which so few, even so-called educated, Catholics are able to defend or explain.

The Blood is the Life. "The Blood is the Life."
Runs the old saying, and everything that ever makes part of any organ of the body must reach its place therein through the blood. Therefore, if the blood is purified and kept in good condition by the use of Hood's Sarsaparilla, it necessarily follows that the benefit of the medicine is imparted to every organ of the boly. Can anything be simpler than the method by which this excellent medicine gives good health to all who will try it fairly and patiently?

A. M. Hamilton, Warkworth, writes: "For

try it fairly and patiently?

A. M. Hamilton, Warkworth, writes: "For weeks I was troubled with a swelled ankle, which caused me much pain and annoyance, Mr. Maybee, of this place, recommended Dr. Thomas' Eclectric Oil for it. I tried it, and before one bottle was used I was cured. It is an article of great value."



AN OX The rece the most inquiry : V English I

what it wa is not too 1 ago, a Di be accepte the popula was seen his garder such impo hardly in Doctor, p and so the the ruden Dissenter inferior a to be un breeding Puritans iously er

senters h ordinary English Colics. being a room, or House of rank wit is not qu just as, s in peace spected, How h asked. is, I thin frame it plain, s personal I can

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AN OXFORD MAN'S VIEWS. The Position of Dissenters in Eng-

N. Y. Catholic Review.

The recent death of Dr. Spurgeon, the most eminent of the Dissenting preachers of this country, suggests the preachers of this country, some inquiry: What is the present force of English Dissent, as compared with contact it was fifty years ago? Now it what it was fifty years ago? is not too much to say that, fifty years ago, a Dissenter was disesteemed, if not despised. A good story is told of Dr. Johnson — which, however, must be accepted as a mere jest—in regard to his estimate of a Dissenter, and of the popular estimate in his time. He was seen one day to throw a weed over his garden wall, as though heedless of his garden wan, as thought such impoliteness to a neighbor, and a friend remarked to him that it was hardly in good taste. "Oh," said the hardly in good taste. "Oh," said the Doctor, pointing his finger over the garden wall, "he is only a Dissenter," and so the jest was suffered to pardon and so the jest was sinered to partial the rudeness. But at a very much later period, say, forty years ago, Dissenters were looked down upon as inferior animals. They were assumed to be uneducated, fanatical, of low breeding; or, at the best, to be pious points or continuentalists. But, cur-Puritans or sentimentalists. But, curiously enough, from the first beginning of the Oxford Movement, Dissenters have steadily risen in import-They are now on a par, in the ordinary social apprehension, with English Churchmen and also with Cath-English Churchmen and also with Cath-olics. No one is ever snubbed for being a Dissenter. In a drawing room, on a public platform, in the House of Commons, the Dissenter takes rank with anybody else. His religion is not questioned, it is ignored. And just as, socially, he now holds his own religiously, is he rein peace, so,

spected, or let alone. How has this come about? it may be asked. The answer, if a little deep, is, I think, intelligible. I will try to frame it in such a way as to make it plain, speaking only from my own personal observation.

I can go back something more than half a century in my recollection of the changes in religious thought. When I was at school, the idea of religion, in what might be called its social aspect, might be described, perhaps, as Evangelical Toryism. "Church as Evangelical Toryism. "Church and State" was the popular toast after a good dinner—Church meaning the dry routine of the Church of England, and State meaning independence of the Pope. Socially, the Anglican clergy ranked high from their education, and the Dissenting clergy ranked low from the (supposed) want of it; while, religiously, the Anglican formularies were assumed to be pure orthodoxy, and Dissenting services to be outbursts of ignorant Puritanism. Then came the Oxford Movement, when the nation was suddenly called upon to confess in becoming sackcloth and ashes, that it had been living in informal heresy for three centuries. Catholic doctrines were not only smuggled into Protes-tant Churches, but Catholic practices, Catholic sacraments were housed there. And immediately this happened, one half the nation said to the other half: "You may be Romanizing, if you like, but we intend to stick to our old Protestantism; and we will give the right hand of fellowship to Dissenters, who, at least, are honest in their resistance to Popery." So the "left wing" of Anglicanism became friendly with Dissent, while the "right wing" stood aloof from such debasement, and declared that it was Catholic, "Anglo-

Now, mark the next stage in the developments. The High Church party proceeded onward and onward, till it Catholic Church within a Protestant Church, as an avowed censure upon three centuries of Reformationism. joke was too good to be passed over by the Dissenters, who addressed the New Catholics after this fashion: "You say that you are the Primitive Catholic Church, and that you have gone back to a thousand years re Luther. You ignore all the rebefore Luther. formers, with Queen Elizabeth, and also the whole of the last three centuries of English Protestantism; and leap ing over the mighty chasm of fifteen centuries, you assure us that you are the resuscitated Early Church. Well, in this case you have to confess that, for the last three centuries, your Church has been no Church at all. It has blasphemed doctrines which you now affirm to be primitive; omitted sacraments which you now declare to be essential; and practised a ritual which you now say is anti-Catholic, and so you have to confess yourselves the offspring of apostates, who have disgraced this country, and your Catholic religion, for three centuries. word more, and we will leave you to your conscience. You have demonstrated, by your utter failure to be truly Catholic — substituting self-will obedience, your self-pleasing for submission to authority—that you are a sham, not the real Catholic Church indeed, you have brought Church authority into contempt, by centering it in your individual caprice. You are not 'The Church," but a sect, just like weare; you are dissenters from your own communion, from your own ancestry your new Ritualism being as much matter of self-creation as is our Independentism, Quakerism, or Baptist-

Half the nation has seen the logic of this reasoning, and has said to dissenters, "You are justified." Yet one more reason must be given for that great change which has come over the

position of Dissenters.
Parallel with Ritualism has been the

Armed only with fictitious pretension to authority, Ritualism cannot teach like the Catholic Church; while unhappily the Broad Church party within Establishment had been widening its boundaries from year to year. Now the Board Church party sits lightly to dogmatic truth, and above all the divinity of our Blessed Lord; while Dissenters, to their great praise be it said, are earnest professors of belief in the Divine Saviour. Here again Dissenters have proved their value. There is not one in a thousand who is not ready to insist publicly on the Divinity of the Incarnate Son of God; so that all sound, Low Churchmen respect them for their faith, while sceptics and freethinkers are attracted by it. Hence Dissenters have taken the place of Broad Churchmen, as a Christianizing influence in

the estimation of most English men by

their honest consistency in their Pro-

One word more: How do Dissenters now act towards Catholics? The answer is agreeable for both sides. Dissenters now know something of the Catholic religion; and they compare it with what they call the Sham Popery. They know too that the Divinity of our Blessed Lord is the Foundation of the whole Catholic faith; and for this rea-son they have assurance of the reality of that faith from which their remote ancestors separated. They knew Cardinal Manning, they knew Cardinal Newman, as they now know the life, the daily course, of a thousand priests. Hence their prejudice has been brought down to a minimum. Just as they turn away from the Ritualists, and with still more repugnance from the Broad Churchman, so do they naturally turn towards Catholics, who respect them for affirming Christ's Divinity. It may seem perhaps an extreme hope, and may be rejected by many Catholics, yet for my part I believe that an approximation towards the Church is more to be looked for among Dissen-ters than among Anglicans. Dissenters have never been persecuted by the State Church; nor have they a tendency to hold fast to false doctrines, when once they have apprehended the true. I have many friends among Dissenters; and I must say that, for that true liberality which hates to misapprehend another's faith, they are conspicuous among all shades of Engconspicuous and lish Protestants.

Faithfully yours,
B. A. Oxon.

London, Feb. 4.

The Latest Religious Hallucination. The older we grow the more the necessity for an indisputable authority,

like that of the Pope, in Scriptural and doctrinal matters, is forced upon us. Scarcely a week passes over our heads without some strange manifestation of the evil of private judgment which Protestantism brought into the world being brought to our attention. day it may be Joe Smith and his Mormon revelation, to-morrow it may be Schweinfest of Rockford, Ill., in the character of a new Christ, and the day after it may be a Lieutenant Totten, of New Haven, with his Adventist cal-culations and absurdities; but every ne and in every form it indicative of the woefulness time of man when left to himself. The strangest thing about these aberrations is that no matter how absurd they may be, the fundamental principle of Protestantism is so vitiating and disin-tegrating that every one of them readily finds followers, who all seem thoroughly honest in their professions. The latest and most absurd of these hallucinations, which in reality has as much foundation for its existence as reached the ultimate of openly practised Ritualism; setting up a pseudo has any of the other thousand and one has any of the other thousand and one sects who differ in everything except in their innate hostility to the Catholic Church, is styled "The Disciples of the This queer upshoot is Flying Roll." reported as making many converts in Michigan and Indiana and to be in Michigan and Indiana and to be gathering the faithful to Detroit as "the City of Deliverance." The Bible of the so-called new and later house of Israel is "The Flying Roll," by an Englishman, James J. Jezreel, who claims to be a prophet, with apparently a single message, a warning of vague impending doom to all who do not join the "Flying Roll," and are not found within the City of Deliverance on the day of the fulfilling of the Scriptures. The local leader calls himself Michael N-Over-Mills. whatever war header X-Over-Mills, whatever may be the

meaning of that singular appellation, and this is his "inspired" proclamation to the faithful in Richmond, Ind. "Dear ones, one and all, I send my love to ye. I have proved the Flying Roll to be true, and that I am the first one of the 144,000. I am Michael, the Prince, that was to rise up for the people of God to deliver Israel. If you will search your Bible and Roll you will know, without a doubt, that I am he, only a cleansed body for Christ to blow throughout." The missionaries blow throughout." The missionaries of the Flying Roll wear their hair long. and their beards fall over their breast in patriarchal fashion. In Richmond alone there are about one hundred converts, and many of them have already departed for the sacred city of

Detroit. - N. Y. Freeman's Journal.

Rev. Wm. Hollinshed. Pastor of the Presbyterian church of Sparta, N. J., voluntarily writes strongly in favor of Hood's Sarsaparilla. He says: "Nothing I know of will cleanse the blood, stimulate the liver or clean the stomach like this remody. I know of scores and scores who have been helped or cured by it."

The highest praise has been won by Hood's Pills for their easy, yet efficient, action.

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growth of Infidelity, and Ritualism Minard's Liminent cares Garget in has been incompetent to cope with it.

THE MALICE AND HEINOUS-NESS OF SCANDAL.

London Universe, February 13.

At the Church of St. John, Glasgow, on Sunday, the preacher being the Rev. Father M. Fuller, the subject of the rev. gentleman's discourse, "The the rev. gentleman's discourse, "The Heinousness of the Sin of Scandal and of Scandal Giving," was founded on the parable of the seed and the cockle. It was clear, he said, that the cockle mentioned was scandal and scandal givers, who would hereafter be cast, if they did not repent, into eternal fire. Scandal was so great and grievous a sin that human words failed to describe the full effect of its awful malice against God. "Woe to the world beagainst God. "Woe to the world be-cause of its scandals, but it must needs be that scandals come." He wished to put before them that morning a few considerations bearing directly upon this heinous crime. What, then, was England, while they have gained in scandal? In its original meaning the word signified astumbling-block—something that was thrown in a person's way and impeded his progress. It was any act that misled a person and caused him to commitsin. Hence scan-dal could arise in two ways—by word or by act. The rev. preacher proceeded to enumerate examples under either head. To give reins to impure language was scandal by word; to pay or guage was scandal by word; to pay of entice another to commit sin — to omit hearing Mass on Sunday, to get drunk —in a word, to sin by or with others was scandal by act. There were other kinds of scandal—direct, for instance, when the scandal-giver intended another to sin ; indirect where indifference to the result existed; and diabolical where he intended the spiritual destruction of another by means of the sin. Scandal was a sin against both God and man. It deprived God of souls which He had reared up as His

> against man.
> IT UTTERLY DESTROYED THE BEAUTY OF THE HOME GOD HAD BUILT, the immortal soul, which it killed. Hence the scandal-giver was a mur-derer, and as murderers in this life were objects of the utmost horror, and

Again, it was a monstrous sin

children, for whom He descended to earth, suffered and died. It deprived the Holy Ghost of souls which He sanc-tified, fitted up, and furnished as His

suffered the extremest punishment the law could inflict, so would the spiritual murderer, whose crime was far greater, be eternally damned in the next life it he died unrepenting and unreconciled to God. "Fear not him that kills the soul. Fear rather those that kill the body and soul." The motive of the assassin in killing his neighbor was not always utterly bad, but the spiritual assassin's motive was mean, and utterly contemptible and reprehensible, so mean and low that blushed to the roots of his hair in even mentioning it under the seal of con-fession to the ministers of Christ. With cruel malice he consigned the soul of his hapless victim to the depths of hell, where they could imagine with what vehemence it would cry to God for vengeance on its murderer.

before the altar of God and promise to avoid it for the future. Let them by word and deed show good example, and as in the past they had been the ministers of the devil, let them now become zealous servants of God. them lead innocent lives which would never sully the lives of their neighbors, and pray earnestly that the eyes of any scandal-givers amongst them might be opened to the evil they were perpetrating.

Gentleness With Children.

Be ever gentle with the children God has given you; watch over them constantly; reprove them earnestly, but not in anger. In the forcible lan-guage of Scripture, "Be not bitter against them." "Yes, they are good boys," I once heard a kind father say; "I talk to them very much but I do not like to beat my children—the world will beat them." It was a beautiful thought, though not elegantly expressed. Yes there is not one child in the circle round the table, healthy and happy as they look now, on whose head, long enough spared. the storm will not beat. Adversity may wither them, sickness may fade, a cold world may frown on them; but amidst all, let memory carry them back to a home where the law of kind-ness reigned, where the mother's reproving eye was moistened with a tear, and the father frowned "more in sorrow than in anger.

Dr. E. T. Miller, of Cross Plains, Wis., has expressed the opinion that, for obstinate cases of syphilis and scrofula, Ayer's Sarsaparilla is unquestionable the most affective remedy known to pharmacy. Wonderful cures have resulted from its use.

Words of Praise for a Good Man.

Sidney V. Lowell, an old resident of Brooklyn, writing to the Eagle gives the following interesting account of the late Bishop Loughlin. "I first became late Bishop Loughlin. "I first became acquainted with the Bishop about 1863, when, though but a stripling, I was engaged in the corporation counsel's office and the Bishop made occasional calls on business with one of the official staff, a hard fisted old main top captain, retired from the sea though still of it, and who was and is (for he is still with us) one of the characters of Brook lyn. He used to wear a flaming red vast, bought in some foreign land. On entering the office one day with the now lamented Grenville T. Jenks the He used to wear a flaming red red garment caught the latter's eye, when he flung his portly form against the door and cried to me : 'Let us sac-

rifice the flamingo " "I became well acquainted with the Bishop in these early days. I scanned him keenly, for he was an interesting study to my young eyes. To me a Bishop stood for a figure conscious of figure conscious of his importance and keenly alive to the dignity of his office, something like that of the Protestant Bishops Coxe, Quintard and Littlejohn. Could this unassuming, retiring, modest man, plainly if not humbly clad, this gentle Irishman, be indeed the Bishop of Long

Island?
"I found that he kept close watch of the doings of all his subordinate clergy, that he had the prescience to choose as his Vicar-General the most talented Irishman that ever set foot in his diocese, the now lamented Vicar-General Keegan, a most rare soul, an ideal of wisdom, wit, bon-hommie and religion. Nothing so fit into my mind the superior qualities of the Bishop as candid recognition of the great quali-

ties of his lieutenant. "When I assumed the private prac tice of the law I was favored, as most young lawyers of any position are, with more or less cases to hear and decide as a referee. One of the first of these actions was one to which the Bishop was a party. I was obliged to decide against him, and feared that it might cause some abatement in his friend-It did not in the least, however ship. It did not in the least, nowever.
The Bishop took no appeal from my decision, though he may have reserved certain spiritual terrors for the con-

tumacious subject-a layman. "While receiving and disbursing vast sums he was proud of the humility which would make but the smallest expense for his personal wants. In fact, he surprised, shocked and touched me all at once by showing to me one day his nether garments, far gone in anti quity and only held together by a sub

stantial patch. "The Bishop was one of the most tolerant of souls as regards the religion of others. He knew that I was a Protestant, of course, and that I was a firm adherent of one of the most rationalist sects, yet his smile was as bright to me and the merry twinkling of his dark brown eye had as fine a humor, I believe for me as for any of his own flock. Meeting him just as I was about going

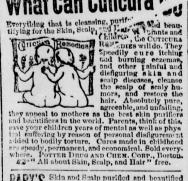
appetite, by purifying the blood and Typhoid and in time. The preventing Bilious, Typhoid and Malarial fevers if taken in time. The time to take it is when you first feel the signs of weariness and weakness. The time to take it, on general prin-

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not only a distressing complaint, of itself, but, by causing the blood to become deprayed and the system en-feebled, is the parent of innumerable maladies. That Ayer's Sarsaparilla feebled, is the parent of landalies. That Ayer's Sarsaparilla is the best cure for Indigestion, even when complicated with Liver Complaint, is proved by the following testimony from Mrs. Joseph Lake, of Brockway Centre, Mich.:—

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ending my existence. For more than four years I suffered untold egony, was reduced almost to a skeleton, and hardly had attength to drag myself about. All kinds of food distressed me, and only the most delicate could be digested at all. Within the time mentioned several physicians treated me without giving relief. Nothing that I took seemed to do any permanent good until I commenced the use of Ayer's Sarsaparilla, which has produced wonderful results. Soon after commencing to take the Sarsaparillal Could see an improvement in my condition. My appetite began to return and with it came the ability to digest all the food taken, my strength improved each day, and after a few months of faithful attention to your directions. I found myself a well woman, able to attend to all household duties. The medicine has given me a new lease of life."

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Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped.

London, Saturday, March 12, 1892

ST. PATRICKS DAY.

On Thursday next once more the day will come which above all days of the year recalls to the mind of all true Irishmen the memory of their native land and strengthens their loyalty to their country and religion. The day we refer to is, of course, St. Patrick's Day, when the hearts of all Irishmen throb with love for Ireland and rever ence for the long line of their Catholic ancestors who during the past ages of suffering have been buried in Irish soil.

The Irish race have been so scattered by centuries of misrule and bad government that the children of St. Patrick are more numerous in foreign lands than they are at home; but whether they are in Canada or the United States, in Australia or Brazil, they do not forget on St. Patrick's day to turn their thoughts to their former home, and to pray for the dawn of that happy day which will begin a new era of peace, liberty and prosperity for the land they love dearly.

Every recurring St. Patrick's day recalls the sad memory of ages of oppression and suffering for Ireland, but it also reminds Irishmen of the fidelity with which the Catholic Church, while vindicating the rights of the people, and suffering with them, has taught them precious lessons of patience, and has held out to them the hope of a glorious reward for those who suffer on earth for religion and country. That reward will more than coun terbalance the sufferings of this life for it is to be enjoyed in the future life. which has no end.

But even for this life there has been opened up within the last few years a prospect of a new era for Ireland. Never till recently have the people of complaints of Ireland against the misrule under which the country has suffered, but now, owing to the broad views of Wm. Ewart Gladstone, England's greatest statesman, and the gen erous policy of the Liberal party, the people of England and Scotland have their desire to repair by constitutional methods the injuries they have inflicted in the past, and to render that just treatment which they have so long

Last year at this time we had to de plore the fact that Ireland herself was controlled by divided counsels which threatened to delay indefinitely the remedy which she so much needed to cure her ills, which is self-government or Home Rule. We have still to regret that these divisions have not been healed, but the position is much more hopeful than it has been, and we trust that the days of divided counsels shall soon have passed and that Ireland will once more demand the remedy with one accord. There are signs which encourage us to believe that this will soon be the Nationalists seem to be at last becoming conscious that they are injuring the cause of Ireland by their foolish dissensions, and a reconciliation may take place between them before the general elections are held, which cannot now be long delayed. With Mr. Parnell removed from the scene by death, there is no reason why the personal issue, which was the primary cause of the division, should continue to be a bone of contention. But whether or not these anticipations be realized, it is as certain as any political event can be before it becomes a fact, that the Liberal party will have a good working majority in the next House of Commons, and that they will pass a Home Rule measure which will be satisfactory to Ireland, and will

people. We may therefore reasonably expect that by next St. Patrick's day the prospect will be bright and cheerful, instead of gloomy and unpromising as it has been in the past.

A TOTAL THANK PULL Y

The Catgoile zecord. in all probability there will be a Home Rule measure before the House of throats of their Catholic neighbors. Commons which will be passed under Equal rights imply equal liberties, the auspices of the Liberal Govern- but under the law enacted by the ment, which will then be in power, and the long-looked for Irish Parliament by the Tribune, the liberties are all which will realize the aspirations of Daniel O'Cornell and his coadjutors will soon follow as an actuality; and just as Canada and Australia prosper under the blessing of self-government, we may expect the same result for confidence that next St. Patrick's feast Irishmen the world over.

We cannot say this much of St. Patrick's day at the present time, for the continual decline of the country in population demonstrates the unhappiness and suffering of the people; but with the prospect before us of a change so beneficial, we must feel the joy of anticipation, and this will render the celebration of the feast of Ireland more joyous now than it has been for many

SUPERFLUOUS BREATH.

Aust. What cracker is this same, that deafs our ears with this abundance of superfluous breath?—Shakespeare.

The Winnipeg Tribune is in a great rage concerning a supposed compact the Catholic body, whereby the votes of the Catholics of the Dominion are to be "transferred" to the Government, and, in return, remedial legislation is to be passed by the Dominion Government to secure the Manitoba Catholics in their educational rights "if the Mantoba School Act" be declared by the out one by one in the columns of the vote," and the present hypothetical provision, prefaced with if the Manitoba School Act, etc., looks not a whit previously been brought to light by these twin journals.

As the Supreme Court of Canada has already unanimously decided that the Manitoba Act is not constitutional, it is quite improbable that the British Privy Council will reverse the decision, so that we may safely say it will be so much waste paper. We may presume that the judges of the Supreme Court | Catholic dignitary. here understand the law. However, it is not the Dominion Government, as the Tribune asserts, but the Dominion Great Britain given ear to the just Parliament which has authority to pass remedial legislation when the Local Legislatures refuse or neglect to make provision for the educational rights of minorities.

The Tribune threatens the most dire onsequences to the Dominion from the shown by unmistakable manifestations the Dominion Parliament pass the remedial legislation referred to. If they do so, it says:

their hands than they ever dreamed of. Remedial legislation is just one of those things that Manitoba will not submit We have long marvelled that Protestant Canada submitted to the out rage of having the expenses of the Roman Catholic Church in connection with school litigation paid out of the public funds, while poor Manitoba, with her limited resources, had to pay all expenses on her side. Is this fair play? Is it equal rights to all? We think not. It is a monstrous proposi-tion, and that it went through without creating a big disturbance can only be accounted for by the fact that the general elections were at hand and neithe party desired the alienation of the Catholic vote. But this armed truce must come to an end, and that at no distant date. There will be a break ing up soon. Canadians cannot shut case. The contending parties of Irish | their eyes to the injustices that have been and are being perpetrated from day to day. The principle of equal rights to all must in the end prevail The sooner Canadians recognize the truth the better for all. We cannot

go on as we are much longer. The Tribune, which is the month piece of the Greenway Government, cannot suppose that its bluster on the model of Mr. Dalton McCarthy's notorious bullet oratory, is going to terrify the Dominion Parliament from the performance of its duty. It calls for equal rights for all, and this is just what the Catholics of Manitoba demand. Before the passage of the Manitoba School Act all enjoyed equal rights, but that Act destroyed the bring peace and contentment to the which they could approve in conis not "equal rights to all."

purely secular education there is no umph at last. It is not to be supposed that there one who desires to force them to have will be actually an Irish Parliament any religion in their schools; but it sitting in Dublin within the year, lut is not equal rights if they endeavor write me and send me the papers you have

to force their preferences down the but under the law enacted by the Manitoba Legislature and sustained by the Tribune, the liberties are all retained by the Protestants who wish for purely secular schools, and the yoke is placed around the neck of those who desire the complete education of their children, in religion and morals as well as the physical sciences. It makes the proposed tyranny the It makes the proposed tyranny the more glaring as the Dominion engaged to protect the Catholics and Protestants alike in their right to denominational schools as a condition of peaceable possession of Manitoba and the North-West, and the Dominion Government cannot honestly shirk its duties in this regard.

This question is not one which concerns Catholics alone. The Church of England has at this moment a suit in litigation to preserve its right to Separate schools, and the most recent intelligence from the North-West is to the Ireland. We may therefore say with It makes the proposed tyranny the will be a day of general rejoicing for to protect the Catholics and Protestants

ligence from the North-West is to the effect that the Orange Grand Lodge there has passed a resolution in favor of Separate schools. All this shows that notwithstanding the bluster of the Tribune, the Greenway Government will have more trouble than they between Mr. Abbot's Government and calculated on with their anti-Catholic School Bill.

> CARDINAL NEWMAN'S MEMOR-IAL STATUE.

Notwithstanding the vigorous oppo ition offered by the Protestant minis ters of Oxford on religious grounds to the erection of a memorial statue to Privy Council to be constitutional. the late Cardinal Newman in proxim-There is something very suspicious in ity to the two Colleges, Oriel and the elaborate details which are coming Trinity, in which the late Cardinal had been a shining light, the Oxford Toronto Mail and the Winnipeg Trib- City Council has finally decided by a une concerning the "solid Catholic vote of 37 to 16 to grant for the purpose the site desired.

The highest place in literature and philosophy was held by more genuine than those which had His Eminence, and his gentleness and amiability of character are conceded, but the parsons could not endure the one fact that he had aban doned the dubiousness of Anglicanism for the certainties of Catholic faith, and for this sole reason it was maintained that Oxford above all cities of England should not have within its precincts a memorial monument to the illustrious

But the people of Oxford were not to be influenced by this exhibition of religious, or rather irreligious, spleen The Cardinal was indeed a tiervent Catholic, but his liberality or sentiment and charity towards all were well known and made him most popular in the estimation of his fellowtownsmen, and it was well said by a Birmingham paper on the occasion of vengeance of the Manitobans should his death that "no arrogant assump tions of superiority marked his change of faith. He never turned upon those he had left with jibes and sneers, but "They will have a bigger row on always with the prayer trembling to the rock of salvation might guide others to a soul's rest and anchorage.

In Birmingham, where the Cardinal had resided for years before his death, and in Oxford, the saintliness and beauty of his character gained for him the love of the people, as his great learning secured their respect and veneration; and the vote of the Oxford City Council, which is a decisive slap at bigotry, attests the general feeling even of the Protestants who knew

The Oxford site was chosen especi ally with a view to permitting those who might be unwilling on the ground of religion to contribute towards the building of a memorial Church, or the Birmingham Oratory School. Many leading Anglicans were among thos who wished to testify their respect for the great Cardinal in this way, that they might not at the same time seem to approve of his religious belief and particularly of his change from Anglicanism to the Catholic Church. They are enabled by this vote of the Oxford City Council to put their wishes into a substantial form.

HOME RULE.

We lay before our readers to-day the following letter which has been equilibrium. Catholic parents enjoyed forwarded to us for publication by a equally with Protestants the right of resident of Ottawa to whom it was adsending their children to schools of dressed and who wishes it to receive all possible publicity in the hope, in science, but it is now proposed to force which we heartily join, that it may them into schools of which they cannot help to arouse a lively interest in the approve, or to pay a double tax. This approaching struggle of the general election in Great Britian and Ireland. If the Manitoba Protestants prefer a so that the cause of, Ireland may tri-

thanks.

I am particularly glad to get your news.
It seems but the other day that I was at
Ottawa. The recollection of my visit to you
is always pleasant to my mind; and what a the Catholic world:

ARCHBISHOP CLEARY.

Freeman contains the following item : "His Grace Archbishop Cleary has aken a trip to the South for a month er two in search of improved health. Since our venerable prelate was afflicted with the eye trouble of a year ago he has not been well, and the con-

tinous hard work in which he is always engaged is a great strain on an overtaxed constitution. Though His Grace does not make a great flourish of trumpets, he goes about his work in an easy and patient way and his exertions in behalf of Catholicity in Kingston and throughout the dioces will live as monuments in generations to come to the memory of Archbishop Cleary, when that great dignitary soul is receiving the reward in heaver which is the goal of the good and righteous. A visit to St. Mary's Cathedral at the present time wil speak for itself and show the great and beautiful work that is going on in the way of improvements. The task of His Grace is a hard strain on the constitution, and we join with the thou sands of readers of the Freeman in wishing our venerable ruler an enjoy able trip, and hope that he will return full of vigor and activity to pursu and finish the work which entered upon. His Grace will leave Brockville this afternoon accompanied Vicar-General Gauthier, and will

by Vicar-General Gaussian be absent for a month or six weeks. return to his people in a short time fully restored to health. - ED. RECORDA

RAVING TO NO PURPOSE.

The recent utterances of Rev. Dr. Douglas, Principal of the Wesleyan Theological College, of Montreal, in reference to Sir John Thompson, are a new evidence of the irrepressible desire of some parsons to meddle in matters which are none of their business; and though a portion of the press are endeavoring to add to the importance of the Professor's sayings by stating that "when he speaks he commands attention and respect," we must say, to the credit of the Canadian press generally, that they attach little importance or weight to his uncalledfor and unjustifiable denunciation of one of the most upright and able among our Canadian statesmen.

That Dr. Douglas's rabid speeches fall flat on the country was made evident by his failure to rouse his co-religionists in his own Province when he endeavored to excite a crusado of bigotry against the Jesuit order in Canada; and just as little effect will follow his recent attack on Sir John Thompson. He says:

"Sir John Thompson's unfortunate traditions and regretted principles forever unfit him for winning the con fidence of the people of the Dominion.

We do not expect that any Catholic will ever obtain the confidence of the people who, like Dr. Douglas, under pretence of advocating equal rights for all, would ostracise the whole Catholic body; but the Dr. seems not yet to have risen to the appreciation of the fact that the Catholics of the Dominion will not submit to have their religion made an obstacle to political recogni

Dr. Douglas would have shown better judgment if he had held his peace when he had nothing to allege against the Minister of Justice more serious than that he is a Catholic, and that he supported in Parliament the Quebec bill for the settlement of the Jesuit claims to remuneration for the unjust seizure of their property. Sir John Thompson in supporting this bill was in agreement with 93 per cent, of the members of Parliament of all creeds and political opinions, a fact which of itself shows that the Dominion does not bestow its confidence on fanatics of the Dr. Douglas stripe. The Dr. evidently

been sending me. Please accept my best ARCHDIOCESE OF KINGSTON.

Lenten Pastoral Letter of James Vincent Cleary. S. T. D.

By the Grace of God and Favor of the Apostolic Sec, Archbishop of Kings-To the Rev. Clergy, Religious Com-munities and Faithful Laity of the

Archdiocese: His Holiness, Pope Leo XIII., has addressed the following Letter of Indult to all the Archbishops and Bishops of

the Catholic world:

The nature and circumstances of the disease which has spread far and wide throughout Europe and other parts of the world have claimed an exercise of the authority and loving kindness of the Apostolic See. Moved by the prevalence of this malady, His Holiness Leo XIII., always desirous of consulting for the well-being of the bodies as of the souls of the Faithful, has deemed it due to his fatherly care to do what in him lies to protect the health and lives of the Faithful against the attacks of the prevalent disorder. Wherefore, through the Sacred Council of the Supreme Roman Universal Inquisition, he grants by Apostolic authority to all Archishops and Bishops and local Ordinaries of the Catholic world, in all countries in which the disease referred to is prevalent, power to dispense the Faithful subject to their authority from whatever obligation of abstinence and fasting they are bound by, so long as the state and condition of the public health needs this Apostolic relaxation. His Holiness, at the same time, desires that while the Faithful take advantage of this bounty of the Apostolic See, they should strive to give themselves more and more unstintedly to good works, which may merit the Divine mercy. Wherefore he exhorts them to devote themselves more and more unstintedly to good works, which may merit the Divine mercy. Wherefore he exhorts them to devote themiselves to relieving the destitute by their charity, to take part in the prayers and sacred offices in the church, to frequent the Sacraments, that so God may grant our prayers and be appeased; for it is manifest that the many evils from which we are suffering are to be attributed to the divine justice which is inflicting condign punishment upon men, on account of the corruption of morals and the widespread prevalence of vice.

Rome, 14th January, 1892. The last number of the Canadian

Rome, 14th January

By virtue of the powers communi-cated to Us in our Holy Father's most considerate and benevolent Letter of Indult We, knowing how grievously the public health throughout Our Arch diocese has been suffering in the past half year, and still continues to suff from the prevailing epidemic, make the following ordinances for the Lenten

1. We dispense all Our people from the law of fast during the entire Lent, excepting Good Friday, on which day of solemn commemoration of our dear Lord's Passion and death, only one meal with evening collation, is allowed and the use of flesh meat is strictly forbidden.

All Fridays of the Lenten season shall be days of abstinence from the use of flesh meat, the same rule of observance being applicable to them as to all other Fridays of the year. 3. We hereby absolve our people

from all other restrictions in regard of [We sincerely hope His Grace will quantity or quality of food prescribed believe Christ, our Saviour, has made y the common law of the Church for the holy season of Lent. Those who are actually sick are free to follow whatever regimen is prescribed for them by their physician. Those who. having recovered from sickness, still abor under its debilitating influence, may, by the advice of their respective pastors, use whatever food is most

uitable for them. We exhort Our faithful people to

bear in mind that this extraordinary relaxation of the Church's discipline Lent granted to us by our Holy Father's most generous and timely indulgence, does not free us from the law of penance and self-punishment in satisfaction for our sins. This law is indispensable; even the Pope, the Vicar of Christ, cannot dispense from it. For it is the Saviour Himself who has proclaimed: "Unless ye do penhis guilty soul. It is useless for us to hope for eternal life on any other conance, you shall likewise perish" (Luke XVII). He has, indeed, by His death on the cross, made full and superabundant atonement for the transgressions of all men, of those who through His merits shall be finally saved, and of those who through neglect of penance shall finally perish But for the application of His merits and the graces of His atonement to our souls unto sanctification. He demands that we co-operate with Him by sharing with Him in His sufferings. enough to believe that He has died for us and has redeemed us by the pay ment of the price of His Heavenly Father's peace. Faith alone cannot save any man. "As a body without the spirit is dead," says St. James, the "so also faith without good Apostle, works is dead " (St. James IIC) those who stake their soul's salvation upon mere faith, and think it enough o cry out the sacred name of Jesus in public meetings and in the busy thor oughfares of our cities, the Savious Himself has said, ' Not every one that saith to me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doth the will of my Father, who is in heaven, shall enter into the kingdom of heaven" (Matt. VII. And to His disciples He said, "Ye are my friends, if ye do the things which I have commanded you" (John XV. Now, the Lord has commanded in most imperative language, again and again repeated, that we must punish ourelves for our sins, if we would derive profit from His atonement. His solem pronouncement to all men of all ages s, "If any man wishes to come after his cross and follow me " (Matt. XVI.) This following of Jesus, whereby we are to reach heaven and become sharers of His everlasting glory consists

me, let him deny himself, and take up therefore in imitation of His selfdenial, and in doing our voluntary part in the work of satisfaction for our sins, each one taking his own cross upon his shoulders for the crucifixion of his flesh with its vices and concupi- of the Rosary, the hearing of the word scences. In the same sense did the Saviour also proclaim, "He that loveth belongs to another age—the age of fire his life in this world, keepeth it unto and fazgots.

his life in this world, keepeth it unto life everlasting " (John XII). This distance from the church or from other his life shall lose it, and he that hateth

momentous utterance of the Son of God sounds like a paradox, because of the characteristic ambiguity of the English language. But its meaning is plain in the Evangelist's original text The "life" here spoken of, which, if we love, we lose it; and, if we hate, we keep it unto life everlasting, true and happy life, is not the life of the spirit within man's bodily frame, which is destined to survive the death and decomposition of the body; neither is it the principle of thought and judgment and free will and self-gov. ernment in man, whereby he is distinguished from the lower order of beings that live upon the earth. It is the vital principle of animal life only, common to man and the beasts of the field, with this difference, however, that in the beast it is regular and orderly in guiding him according to his nature and in the direction of his nature's destiny; whereas in man, born of sinful Adam, it is irregular and disorderly and violently prone to lawless appetites of desire and aver-sion that war against the spirit and strive to turn it aside from the path of

virtue and final beatitude. This is the life, the animal life, the sensual life, the life of beastly desire, of irrational hatreds, of self-love and senseless cupidity and slavish abandonment to earth and earthly pursuits, that we are required by the our souls to mortify, by self-denial and to crucify by the continuous and painful antagonism of penance. us impress the maxim deeply on our memory, "He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life ever The Apostle St. Paul has exlasting. pressed this great Christian truth in various forms. Thus he writes, "It is a faithful saying, if we have become dead with Christ, we shall also live with Him; if we suffer, we shall also reign with Him." (Tim. 2 c.) death and this suffering with Christ is the mortification of the unruly appetites of our lower nature. The life in common with Christ and the participation of His kingly glory promised to those who crucify their rebellious nature for His sake, is the true, the unspeakably happy life of the soul conducted by Jesus to glory along the pathway of penance and Wherefore, let no one think that by the relaxation of the Lenten fast he i freed from the law of penitential selfchastisement, or that, since Christ has made atonement for his sins, he is absolved from the duty of persona atonement in union with the suffering We must make ourselves Saviour. the companions of the Redeemer His sufferings, if we expect to be the companions of Hisglory in the heavenly kingdom. It will not avail us that we are Catholics, staunch Catholics, who atonement for our sins, if we fail to unite our personal atonement with His. e inexorable law of divine justice against transgressors. Hence he great Doctor of the Nations says of simself to the Christians of Colossae. 'I now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ in ' (Coll. 1 c.) There is noth ing deficient in the sufferings of Christ so far as regards full satisfaction to God the Father for the sins of mankind, but for every adult, who by his own free will has grievously offended the Divine Majesty, the sufferings of Christ will not avail unto justificaton

live, now not I but Christ liveth in me. (Gal. 2 c.) Wherefore, since the benignity of Our Holy Father, the Pope, has, for reasons of public health, withdrawn the obligation of mortifying our flesh by the discipline of fasting and abstinenc during this Lenten season, we should earnestly devote ourselves to the various other methods prescribed by religion for purifying and sanctifying our spirit and drawing upon ourselves and upon society the mercy of God. In the Apostolic Letter of Indult, Our Holy Father accordingly exhorts the faithful "to devote themselves to re lieving the destitute by their charity to assist in the public prayers at sacred offices in the churches, and t frequent the sacraments, so that God may grant our prayers and be pro-pitiated; for it is manifest that the many evils from which we are suffe ing are to be attributed to the Divine Justice which inflicts condign punishment upon men, on account of the corruption of morals and the wide

and salvation without the sinner's

personal self-chastisement, in union

with the pains of Jesus Christ, for

application of the Redeemer's merits to

on this fundamental truth, St. Paul declares, "They who are Christ's have

crucified their flesh with its vices and

concupiscences" (Gal. 5 c.), and to

illustrate the force of this lesson by

his own example, he tells us, "With

Christ I am nailed to the cross,

As a summary of all teaching

and I

spread inundation of vice." ASSIST AT EVENING DEVOTIONS AND

MORNING MASS Uniting Our voice with that of the overeign Pontiff, We exhort Out faithful people to practise throughout this Lent the several kinds of religious work specified in this letter. they will supply for the deficiency bodily mortification by their regular and constant attendance at the daily public devotions in the church. Every family should make it a rule, when soever possible, to join with the priest and the congregation before the altar each Lenten evening for the recitation of God and the reception of the special our Lord in the favors bestowed by Benediction with the Blessed Sacratowns and villages, to ass Sacrifice of the Mass each the Lent. sublime and efficacious prayer. It is adoration, I giving, supplication for impetration of the blessings we have nee spiritual and temporal is Jesus Christ Himse Priest and Victim of Eternal Testament, who in all those forms to H us and with us, in the o the offering of our faith and hope an compunction, our praise our thanksgiving and s fore the throne of God whole heavenly court. ting our Catholic faith our people in this Provi are accustomed to attend What unspeakable plea give Us to see Our church ious worshippers in th the dear old land of our morning Mass all the ver can make due allowance he weather in the wint what of the beautiful : of the delightful summe seven o'clock on those ings, and walk to the Mass devoutly and retu God's blessing poured is healthful to both the body of the Christian, mother, or the grown only the heads of fam the mothers, would r vate this pre-eminently tice, and to begin it thi way of compensation for of the usual fast and a an amount of blessing w sure for themselves, the Catholic society in the practice, if once well b continue and become p are numbers of fathe and grown-up boys a cities and towns, who enjoy good health by t did not need the relax of Lenten fast and nevertheless enjoy its mon with their less he What more proper, able, than for them to each with his own enitential act every Lent by denying to gratification of slugg Why not rise in Go sound of the church God's temple to ass Sacrifice of the Mass of the family chiefly training the children pious life. To her th has delivered the divi woman shall be save her children " (1 ' her duty, paramount Though she possessed tues of all the holy lived, if she neglects not expect to meet Saviour of men, and every mother lay to l and comprehensive woman shall be save her children." of families to listen of their Archbishop children, by word an practice of coming to spever they can. No time to begin. To ones to fulfil our w ference with the ho ordain that the hou be eight o'clock. with their pupils in purpose of maintai

Our Holy Mother ordained that her cl Paschal Lamb, tha Blood of Our Lord holy time, and she pare themselves for quet by purging th Penance, and cl-with the nuptial g that they may ass festivities of the strength from the Saviour's flesh, the all grace, for the their good resolu warn their flocks a this primary duty which the Lord Hi

ess you eat the fle and drink His 1 have life in you in reference to wi Paul, writing to the 1 Cor., XI.), gives or drink the chal worthily shall be and of the Blood of man prove himsel of that bread, and Wherefore, Bre dare to despise th no one fail to "

honest examinati and sincere comp

MARCH 12, 1892. causes, are prevented from assisting at these public religious services, ought to unite with them in spirit, reciting the Rosary at home, and giving a quarter of an hour to the reading of some good, practical lesson from the lives of the saints or other pious book. We most earnestly request Our Rev. Clergy to facilitate and encourage the daily assembly of their flocks in God's house for these exercises of worship and prayer and their flocks in God's house for these exercises of worship and prayer and the feeding of their spirit with the word of salvation. Moreover, We recommend to Our people residing in towns and villages, to assist at the Holy Sacrifice of the Mass each morning of the Lent. the Lent. The Mass is the most sublime and efficacious of all forms of sublime and efficacious praise thanks. prayer. It is adoration, praise, thanks giving, supplication for pardon of sin and impetration of the graces and blessings we have need of for our spiritual and temporal welfare. It is Jesus Christ Himself, the High Priest and Victim of the New and Eternal Testament, who offers worship in all those forms to His Father, for us and with us, in the oblation of the Holy Mass. It is He who lays the offering of our hearts, our faith and hope and love and compunction, our praise and petitions, compunction, our praise and petitions, our thanksgiving and supplication before the throne of God in sight of the whole heavenly court. It is not befitting our Catholic faith that so few of our people in this Province of Ontario are accustomed to attend the daily Mass. ings, and walk to the Church, hear sure for themselves, their children and Catholic society in the future!

Christ has ns, he is personal suffering ourselves eemer in to be the cheavenly as that we olics, who has made we fail to with His. of divine is. Hence ons says of Colossae, erings for es that are Christ in ere is nothers of Christ sfaction to s of many offended fferings of justification e sinner's in union Christ, for 's merits to ss for us to other conll teaching , St. Paul hrist's have vices and .), and to lesson by us, "With

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oss, and I reth in me." enignity of e, has, for hdrawn the ur flesh by labstinence we should to the vari-d by religtifying our n ourselves ccy of God. Indult, Our exhorts the

sever they can. Now is the opportung time to begin. To enable our little ones to fulfil our wish without inter-

ference with the hours of school, We ordain that the hour of daily Mass in

purpose of maintaining order and de-

THE PASCHAL PRECEPT

Our Holy Mother, the Church, has ordained that her children shall eat the

Blood of Our Lord Jesus Christ, at this

holy time, and she requires all to pre-

pare themselves for the Eucharist ban-

strength from the five wounds of the

Saviour's flesh, the flowing fountains of all grace, for the accomplishment of their good resolutions. Let pastors

warn their flocks against the neglect of this primary duty of Christian life, of which the Lord Himself has said, "Un-

less you eat the flesh of the Son of Man,

and drink His blood, you shall not have life in you" (John, VI.): and in reference to which the Apostle St.

Paul, writing to the faithful of Corinth

(1 Cor., XI.), gives this solemn admonition: "Whoseever shall eat this bread, or drink the chalice of the Lord un-

worthily shall be guilty of the Body and of the Blood of the Lord; but let a

man prove himself, and so let him eat

of that bread, and drink of the chalice.' Wherefore, Brethren, let no one

honest examination of his conscience and sincere compunctious confession of

dare to despise the heavenly gift. no one fail to "prove himself" by an

elves to re-eir charity, rayers and to hes, and to so that God and be proset that the are suffer-the Divine ign punish-ount of the the wide OTIONS AND

that of the exhort Our throughout of religious r. We ho leficiency neir regular urch. Every rule, whenore the he recitation of the word of the special Lord in the essed Sacraason of their

or from other

his sinfulness, that he may approach the adorable Person of the Lord Jesus Christ worthily under the mystic species of bread in the Blessed Sacrament of the Eucharist, and nourish his soul with the food of immortal life. Let the pastors also admonish their people that their reception of the Sacraments in their recent missions, conducted so happily throughout the Arch diocese by the Irish Oblate Fathers, does not exempt them from the law of Paschal Communion, which must be fulfilled on some day between Ash

Wednesday and Trinity Sunday. DO WORKS OF CHARITY IN LENT. It is unnecessary to remind our Catholic people that charity is the queen of virtues, without which all other virtues are devoid of merit in the sight of God. Charity towards our neighbor is inseparably linked with charity to-wards God. The heavenly Father of the human family will not accept the love of any of His children who refuse to share with their brethren in distress the good things He has bestowed on them by His free bounty. We cannot be said "to love our neighbor as ourselves" if we churlishly keep a close hand upon all that we possess of the goods of life, whilst many of our brethren around us are suffering from want. St. John, the disciple whom Jesus loved, has written this brief and foreible argument in favor of the blessed poor, "He that hath the substance of this world, and shall see his brother in need, and shall shut up his on the day of judgment the Lord says, What unspeakable pleasure it would compassion from him, how doth the give Us to see Our churches filled with charity of God abide in him? My little give Us to see Our churches affed with pious worshippers in this country as in the dear old land of our fathers, at the morning Mass all the year round! We can make due allowance for severity of the weather in the winter season. But the weather in the winter season. But what of the beautiful spring? What of the beautiful spring? What of the delightful summer? To rise at seven o'clock on those bright mornstances of the last day, when He shall judge all mankind in the Valley of Josaphat, signifies in most impressive Mass devoutly and return home, with God's blessing poured upon the heart, is healthful to both the soul and the body of the Christian, the father, the of approbation or condemnation shall is healthful to both the soul and the body of the Christian, the father, the mother, or the grown child. Oh! if only the heads of families, especially the mothers, would resolve to cultivate this pre-eminently Catholic practice, and to begin it this very Lent, by way of compensation for the remission of the usual fast and abstinence, what an amount of blessing would they not insure for themselves, their children and sure for themselves, their children and sure for themselves, their children and the search one's kind treatment or wilful neglect of the poor in this life. To the just, standing at His right hand, He will declare, "Amen I say to you, as long as you did good to one of these, My least brethren, you did it to Me." And to the reprobate, trembling with fear at the left hand, He will declare, "Amen, I say to you, as long as you did it not to one of these least ones, neither did you do it to Me. And these shall go into everlasting

continue and become popular. There are unabers of fathers and moders and grows up boys and grists in our classing." (8. Matt., XXV.) Mean shill we should exercise discretion in age to when they are the properties and tornes, which is the properties of the properties of the properties of the properties of the properties and tornes, which is the properties of the properti women and their little orphans. Having undertaken this most necessary work without funds, they were Our permission, a sum of 810,-000 at the current rate of this city of Kingston shall henceforth be eight o'clock, and we expect the teachers of the several schools to be with their pupils in the Church for the

obliged of necessity to borrow, with interest, trusting wholly in God's Providence that, by the aid of the charitable and the sympathizers of the poor, they will be able to reduce the load of debt with its annual interest and gradually rid themselves of the We are confident obligation. We shall not be disappointed in our expectations that the Catholic alms of Paschal Lamb, that is, the Body and this city and Archdiocese during the course of this Lenten season will bring them substantial assistance. quet by purging their consciences from quest Our Rev. Clergy to commend their cause warmly to their several conthe guilt of sin in the Sacrament of Penance, and clothing themselves gregations in Our name and the name with the nuptial garments of charity, that they may assist worthily at the festivities of the Lamb, and derive of the God of Charity.

We likewise request our Rev. Clergy to inculcate frequently the virtue of temperance in their Lenten instruc-tions to the faithful committed to their This is important at all times, and more especially now, because the Holy Father has dispensed in fast and abstinence, which is the ordinary form of bodily mortification prescribed by penance. the Church in seasons of The Grace of Our Lord Jesus Christ

be with you all. Amen.

This Letter shall be read to the con gregation in each Church of the Arch diocese on the first Sunday after its re-

Given at Kingston, under Our hand and seal, this 26th day of February,

† JAMES VINCENT CLEARY, Archbishop of Kingston. THOS KELLY, Secretary.

The latest despatches announce that Pope Leo is in excellent health.

DIOCESE OF PETERBOROUGH.

CONTEXUED FROM FIRST PAGE.

If found the Jews had faithfully kept the commandment. The Jows in the world to day shourity they exercised towards their needy brothers. But the doors of false gods and lost the command feel may from God and worshipped at the doors of false gods and lost the command.

THE RESULT WAS that the poor and needy were neglected and made the mere slaves of the rich and powerful. Thus when Christ came is what was the state of olive or home what was the state of the world?

What was the state of olive or home is wascharity? Then Christ made charity on the foundamental doctrines of the

TORONTO LETTER.

Special to the CATHOLIC RECORD.

During the Lenten season and subsequent to it it is the intention to have the beautiful practice of the Forty Hours' Devotion held in all the city clurches in succession. Last Sunday, the first Sunday of Lent, it was inaugurated at St. Mary's. Solemn High Mass, coram pontifice, was sung, after which His Grace addressed the people. He began by explaining in what the devotion consisted, its meaning and objects. It was a solemn exposition of the Blessed Sacrament on the altar for three days, during which time the people were expected to attend constantly in large numbers to pay their respect, homage, adoration and love to our Drivine Saviour. The Blessed Sacrament is really, truly and substantially Jesus Christ Himself. If we would only fix our faith on this great truth, realize it, fill ourselves with it, our lives would be better, purer, holier. It is the greatest of the sacraments. Almighty God, in all His power and wisdom and the plenitude of His riches, could not possibly bestow on us a greater gift. He sent His Divine Son from His throne in heaven to a mean stable at Bethlehem. Thirty-three years He lived among men in poverty and suffering and died the ignominious death of the cross in order to redeem us from the bondage of sin. But that was not enough. The might of His love would not let Him stop there. He determined to remain continuously and always with us, and therefore He instituted the sacrament of the Eucharist. He did not do this in the light of the splendor and glory of Heaven with the augelic host singing hosannas and praises and in the presence of multitudes prostrate in amazement and wonder at His divine condescension. He close, rather, a poor room and the presence of His apostles and a time when all the world was against Him, when His heart was filled with the keenest anguish caused by the base ingratitude of those whom He had come to redeem. It was instituted on the eve of His hitter passion and death. His love rose above the harred of fiven and

ist.

The Archbishop dwelt on the apathy of people with regard to the immensity of the love of our Saviour in the Blessed Sacrament. He referred to the thousands who went to Treves to venerate the Holy Cont, the garment which our Divine Lord wore.

It is not necessary for us to go to Treves.

eral other priests occupied seats in other parts of the building, among whom were Rev. Fathers Walsh, Donohue, Minehan and Redden.

Mr. Sullivan, on introducing the lecturer, welcomed him to Toronto on behalf of the bench, the bar and the audience.

Mr. Dougherty on coming forward was warmly and cordially received. He is an elderly gentleman, well preserved, with a pleasing, cheerful countenance bearing the indellible stamp of genius and affability. He began his address in a slow, calm style, his caunciation being perfect. He described the orators of the past as men who possessed magnetic power to sway the feelings and control the actions of their hearers. The style of the rare orator was as pure as that of Addison and his thoughts as grand as those of Bacon. He drew the distinction between the orator and the essayist. Demosthenes called these the three requisites, "acting, acting, acting, acting, acting Cicero defined them thus: "The aenteness of the logician, the learning of the philosopher, the diction of the poet, the memory of the lawyer, the voice of the tragediam and the action of the best players." He said Cicero, Mirabeau, Grattan and Patrick Henry were true types of the pure patriotic orator. He paid a high tribute to Ireland's great orator, Daniel O'Connell, and gave a poetical quotation describing the magnetic power with which he swayed the mind of hundreds of thousands of his countrymen when addressing them under the broad canopy of Heaven. The feelings of the Irish were aroused and a hearty burst of applause resounded through the building. He then gave a humorous narrative of the manner of composing his first political speech and his great nervousness and trepidation on delivering it; he being them a bashful young lawyer and classed among the "and others." His mastery of gesture and enotion kept the audience in roars of laughter. He said the palpit was the only place left for the orator, but he regretted there are only few orators to fill it. He deplored and condemned sensational preachers, whose

honor of the country and the glory of God, then mankind might be thankful that the days

honor of the country and the glory of God, then mankind might be thankful that the days of oratory are gone.

The hon, gentleman resumed his seat amid deafening applanse which lasted some minutes. Great anticipations were entertained about his abilities as an orator. They were not only realized but he exceeded them and fully sustained his reputation as one of the greatest orators in America.

Hon, Edward Blake, on rising to propose a vote of thanks, received quite an ovation. He paid a high tribute to the genius and abilities of the orator. It was seconded by Hon, T. W. Anglin.

Mr. Dougherty, after returning thanks not only for the resolution which was so cordially endorsed by such an enlightened andience, but also for the grand reception tendered him by the charming young ladies of the Literary Society, paid a flattering tribute to their beauty and intelligence. They presented a very pretty picture occupying the front rows on the ground floor, their faces which crowned their enterprise and which is in a great measure attributable to the assidious labor of the popular and estimable Honorary President, Miss M. A. O'Reilly.

Mr. Dougherty was invited to huncheon by His Grace the Archbishop on Tuesday. He visited St. Michael's College, De La Salle Institute, St. Joseph's and other Catholic ing highty pleased with his reception and favorably impressed with the Queen City.

FROM ORANGEVILLE.

Special to the CATHOLIC RECORD.

A shocking accident occurred here on Wednesday evening, by which Mr. Patrick McGarvey lost his life. Deceased was returning from Orangeville to his home in Amaranth, near Laurel, just as the 6 o'clock passenger train was nearing the West Broadway crossing. He saw the train coming and knew that he had time to cross the track before the train, and as the horses were very spirited, he thought it safer to get over the crossing than to wait for the train to pass. When the horses were on the track they made a sudden stand and could not be urged to go over the crossing; then Mr. McGarvey tried to turn them aside but the engine had reached the spot and killed both driver and horses almost instantly. In the summer of 1890 the same team of horses attached to a reaper, upon which Mr. McGarvey was seated, ran away in the harvest field. The driver fell in from of the knives of the reaper and received injuries that necessitated the amputation of one leg. Since then he continued his occupation of farming to support his wife and family.

Mr. McGarvey was fifty-four years of age and came to this part of the country about thirty-eight years ago and worked through many difficulties to keep his faith and make himself a home. He was a sober, industrious man, respected by all who knew him, and his untimely death has cast a gloom over the entire community, and especially among the little flock of St. Peter's church, Orangeville, where deceased belonged. He leaves a wife and four small children to mourn his loss. Much sympathy is felt for the widow and friends in their sad bereavement.

F. A. S. Special to the CATHOLIC RECORD.

OBITUARY.

king, their ain chieftains being fully sufficient.

The subject of this sketch lived for some year in St. Ignace. Michigan, where he married a daughter of Mr. Patrick Early, of Mackinac Island, by whom he had two children. His wife died some years ago. His children are living with their grandfather, and are well provided for. Mr. Mc Donald also leaves a widowed mother and two sisters, one of whom—Bellatis well known in this town, having frequently sang in concerts, and was for many years a leading member of the choir of the Sacred Heart Church, where her rich, melodious voice enraptured all who had the pleasure of listening to her favorite solos.

Mrs. Martin Burke, Dundas.

Mrs. Martin Burke, Dundas.

tured all who had the pleasure of listening to her favorite solos.

Mrs. Martin Burke, Dundas.

The death of Mrs. Martin Burke, which took place on Feb. 27, has caused the deepest sorrow among her many friends in the parish of Dundas. It will be also learned of with sincere regret throughout the diocese on account of the universal respect and esteem entertained for her son, Rev. Father Burke of Macton. Mrs. Burke was a native of Mayo, Ireland, and had attained the age of sixty-six years. Her death was due to a severe cold which developed into pneumonia and proved fatal after a short illness.

On Monday morning the funeral took place from the home of Mr. Burke, on Governor's Road, and the large number in attendance showed the widespread sympathy of the community. A soleum Requiem Mass was sung by Father Burke, Fathers Mc Evay and Coty of the cathedral, Hamilton, as master of ceromonies. Vicar-General Heenan and Father OLeary were present in the sanctuary, while Father Madigan assisted the choir. The Very Rev. Father Heenan before the final absolution spoke with deep feeling of the sorrow caused by the death of this estimable Christian woman. He said that comfort must be sought in prayer for the departed and in the hope which came from the knowledge of her virtuous Catholic life. He referred to the firm faith of the deceased which, strengthening her hope and love, enabled her to serve God faithfully and to consecrate her son to His altar.

We are glad to learn that Mr. and Miss Burke, who were also scriously ill, are recovered.

ering.

The Rev. Father Burke and his relatives have in their affliction the sincere sympathy of the clergy and faithful of the diocese. All join in the heartfelt prayer that the departed soul may rest in peace.

Sickness Among Children, Especially infants, is prevelant more or less at all times, but is largely avoided by giving proper nourishment and wholesome fool. The most successful and reliable of all is the Gail Borden "Eagle" Brand Condensed Mi-k. Your grocer and druggist keep it.

Elsewhere in this issue we publish the par-ticulars of a remarkable cure that fairly out-rivals the celebrated case of John Marshall, of Hamilton, which created such a sensation throughout the country. The particulars of this case are vouched for by the Albany Even-

ing Journal, recognized as the leading newspaper at the New York State capital, and one of the leading papers of the United States. There is, therefore, no room to doubt that the particulars of the case are accurately and care fully set forth, in every respect true, and must therefore prove of the deepest interest to our readers. We therefore commend the article to their careful perusal.

WEDDING BELLS.

DAVIS-TEMPLE.

At St. Mary's Church, Mount Forest, on the 29th ult, a happy event took place, being the marriage of Katie, youngest daughter of Mastian Temple and one of Arthur township's most popular young ladies, to Francis J. Davis, a wealthy farmer of North Dakota.

High Mass was sung by our esteemed pastor, Rev. Father Cassin. Mr. John Phalen, nephew of the groom, acted as best man, white the bride was astired in a handsome costume of rose color silk. After the marriage ceremony the happy couple, accompanied by their friends, sat down to a sumptuous dinner. After dinner, amid a shower of rice and best wishes, Mr. and Mrs. Davis took the C. P. R. for Toronto and other Canadian cities before leaving for their home in Dakota.

The bride's presents were costly and numerouss. May their path through life be strew with roses is the wish of her many friends.

A. FRIEND.

The following new works have been issued by Benziger Bros., New York:

"The Reasonableness of the Ceremonies of the Catholic Church," by Rev. J. J. Burke. Price 10 cents.

"The Glories of Divine Grave," a free rendering of the original treatise of P. Usebius Nieremberg, S. J., by Dr. M. Joseph Scheeben. Second edition. "The Glories of Divine Grace," says the Dublin Review, "should be in the hands of every priest and cultivated layman, for we have simply nothing like it."

Examination in Drawing.

As the drawing books authorized by the Education Department were not issued in time to be used conveniently in every case for the July entrance examinations, the examiners have been instructed to accept the work of candidates this year either in the old or new series.

A Centenarian Priest.

On Tuesday, February 2, a rare au-niversary occurred. An English priest, the Rev. Richard Schofield, completed his hundreth year. Writing in reference to the occasion, Father Bridgett, C.SS. R., says: "Mr. Schofield, who formerly kept a classical school at Brighton, was received into the Church by Dr. Newman in 1850, at the mature age of fifty-eight. He has been a priest for forty years. Though his name has been little before the world, he has done quiet but noble work in many places—in general, I believe, without fee or stipend. He was very dear to the late Dr. Coffin, Bishop of Southwark. Since the Bishop's death Father Schofield has resided with the Redemptorist Fathers, and is now at their house at Teignmouth. I write these lines not merely to record so rare an occurrence as the centenary of a Catholic priest, but to ask prayers and Masses for him. The friends of the Rev. Father Schofield, some of whom may have thought him long since dead, will be glad to learn that his intellect is still clear, and that, though his strength and senses are failing, he is in good health."—Irish Auerican,

A curious fact in connection with the history of the Church in Germany is that twenty years ago there were only 1,000 Catholics in Hamburg, and now there are over 2,000. Berlin has a Catholic population of over 125,000.

Sick Headache

IS a complaint from which many sufter and few are entirely free. Its cause is indigestion and a sluggish liver, the cure for which is readily found in the use of Ayer's Pills.

cure for which is readily found in the use of Ayer's Pills.

"I have found that for sick headache, caused by a disordered condition of the stomach, Ayer's Pills are the most reliable remedy."—Samuel C. Bradburn, Worthington, Mass.

"After the use of Ayer's Pills for many years, in my practice and family, I am justified in saying that they are an excellent eathartic and liver medicine—sustaining all the claims made for them."—W. A. Westfall, M. D., V. P. Austin & N. W. Railway Co., Burnet, Texas.

"Ayer's Pills are the best medicine known to me for regulating the bowels, and for all diseases caused by a disordered stomach and liver. I suffered for over three years from headache, indigestion, and constipation. I had no appetite and was weak and nervous most of the time. By using three boxes of Ayer's Pills, and at the same time dieting myself, I was completely cured."—Philip Lockwood, Topeka, Kansas.

"I was troubled for years with indigestion, constipation, and headache. A few bornes of Ayer's Pills, used in small daily doass, restored me to health. They are prompt and effective."—W. H. Strout, Mendville, Pa.

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Best Cough Syrup. Tastes Good. Use
In time. Sold by druggie's

The Motherless Home.

[To my friend, Katherine Eleanor Conway, in Meinory of January 17, 1892.] Before that sad day, when the Angel of Death Swept over our hearth, on his pinions of sor And the mother we prized as the breath of our

Lay lifeless and cold on the morrow;

Before that dark day—did I wander afar At duty's behest, or the promptings of Pleas my heart, like the needle that turns to the star Turned ever to Home, as its treasure.

And I wearied of joys, I grew sick of delights 'Mid scenes new and charming, I pined fo Mid scenes new and charming, I pined fo another— Mine own quiet ingle, where Home's cheery lights

Were the face and the smile of my mother! But since, from our midst, from the arms of our love.

The shade of our dearest pass'd outward for

Let me flee where I will (like a wind-beater

My heart's never home sick-no, never! Indifferent, the weary—where er I may roam (With sighs, that the bravest of wills cannot be a weather) smother),
I have learn'd, in Love's language, that Mother is Home,
And Home, but a weak word for Mother!

O friend! as you sit at your desolate hearth, And gaze thro' your tears at the one vacan

whence the shadow of Death seems to spread o'er the earth And veil every joy, like a mourner; In the long, lonesome days that are certain to

omforting balm to your sore heart be given; That, if Home is but Mother, and Mother is Both Mother and Home are in Heaven! -Eleanor C. Donnelly.

AN ANGEL WITHOUT WINGS.

A scene transpired in Madrid, and the location a miserable garret, with very little furniture and that of the poorest kind - a bed, occupied by an old man of sixty years, whose wife was seated at the left of his pillow. At the right of the bed sat, as comfortably as circumstances permitted, two members of the Society of St. Vincent de Paul and one of them is the person who re lates the following history:

Among the many questions which they asked of the old man was the fol-

"The greatest suffering you endure must be caused by the cold of the long nights of winter, for then you need more warm covering, and loneliness makes your abode more dreary?"

"Ah! no, sir; we are very happy. because an angel visits us every second or third night, and, with his assistance and yours we get along very well God reward you all!'

Well! well! An angel did you say, nothing less has been visiting you?"
"Yes, sir," said the old man laconi

cally.
"Very well, very well; and what is he like ; is he very handsome? He has wings white as snow and a blue robe, has he not?

The speaker looked at his companion as if to say: the mind of the poor old man wanders, and his aged com-

panion is also failing.

The good old man, who was in full possession of all his mental faculties, replied in a most solemn manner:

Yes, my friends, an angel! Very handsome, with beard and mustache,

the visitors could no longer restrain a smile, thinking that they were deal-

ing with a disordered mind, and he who asked the question inquired: "Do you know that this angel is not

like any of the pictures that I have ever seen in the museum? Be careful about him who wears the beard and mustache . . he must have laid aside his whiskers . . . Undoubt-edly he must be an Alderman or a

Lord Mayor."
"He is very nearly of your own age, twenty-two or twenty-five, and, like you, wears a Spanish cap.

On hearing the last remark the visitors could not restrain from laughter while the old man watched them seri ously the termination of that outburst of feeling, in order to continue his statement in the same dignified manner.

"You laugh, gentlemen, and I am not surprised, because we erred by speaking of the dress of the figure before speaking of his beautiful acts, at which, as I relate them to you, I am sure you will not laugh ; you will bless him as we have done.

These words led us back to more serious thoughts, and the old man con-

"You must know that this young man gives us good advice, and con-soles and comforts us with his wise counsel, and aids us as you are doing but, besides, as soon as he comes in he takes off his cloak, arranges the covering of the bed, turns me on my side, a service which my poor wife i unable to render; he combs my hair, washes and cleans me . . everything . . . do you understand?"

Yes, sir; and these are the things which our great father, St. Vincent de Paul called pearls when they are done with resignation and in the proper spirit

"Exactly, and so he called them and when he was satisfied that every thing was put in order, including the fire, which he placed in a little warming-pan which he gave us that thi woman might keep her feet warm, he would then sit down and say so many consoling things, relate so many interesting anecdotes, so many moral tales that we have often laughed hearily and have always been comforted : and besides all this he brings as good books which he reads for our instruc-

"Then you were justified in looking very serious when you saw us laugh

"But at the time we thought, in our hearts, that the story of the angel was a mere illusion," exclaimed both companions almost with one voice.

"Yes, but he has done a great deal more than I have told you, for every time he brings us clean bed-covering and takes away the soiled ones that his sister may wash them. He washes my feet, pares my nails, and then—

When he mentioned this last act, big tears rolled down the furrowed, cheeks of the poor helpless paralytic, who paused a moment, and then continued in a tremulous voice:
"I resisted these acts of kindness at

first, but he begged me on his knees not to refuse, and I had no alternative but to consent. And now does it seem to you that I was justified in calling him an angel?"
"Yes, a thousand times," said one of

the visitors, and the other added with an air of sadness:
"And we think we are doing good
"And we think we are doing good

by simply paying you a visit! This youth, how bright an example he would "Yes certainly, let us find him. Tell us his name and where he lives."

'I am placed in regard to him jus as I am towards yourselves; I have never been able to obtain his name. only know that he is a lawyer and that

he lives with his two sisters.' This story and the comments on it being ended, the members of the Society of St. Vincent de Paul retired, deeply moved, and reflecting on the means of drawing this young man into the Society that he might be a model worthy of imitation for the member

Like highwaymen they watched for Like highwaymen they watched for many nights, and at last identified him whom they sought; but in his humility, disclaimed all merit on his part, and objected that, if he entered the Society, it would be to obtain the praise of men, and that he would thus lose much of his rowers! se much of his reward.

He finally yielded to persuasion, and there was formed among those men a firm union for the love of God and the practice of charity. One of these I know still lives, and rejoices that he has not forgotten the narrative which here given, for the time, to the public

Here I would end, but I wish to ask this pertinent question: What difference is there between true charity and philanthropy?

The answer is given without hesita-The same that there is between good

oney and counterfeit.

With the good we purchase heaven and without it no one can enter.

With the false we gain a bauble which attracts the attention of so-called good society which is wholly devoted o show, and by a kind of antinomasia. whereby the name is substituted for the reality, except in rare and honorable cases the people are satisfied with the surrounding title.

And now to conclude, I will ask this other question, which, de doubt, has

occurred to many:

Are there people of this kind in

Yes, sir. The fact is well known and they are not few. Cases ever more remarkable are happening every day, although they are not seen people generally, because they do not shine with the glare of wealth, nor with the horror of vice and all its concupiscences.

They will shine ; yes, on that day of accounting . . . when all will be adjusted. Then there will be a re viewing of accounts, and these are th few who will succeed in collecting acts of charity sufficient to show a balance on the right side.—Leon Abadians de Santolaria.

Devotion to St. Joseph.

The following story was related at a church festival in England by Fathe O'Haire, the well-known African mis-

sionary : "During several of the twelve years I spent in Africa, I had under my pastoral care the sole charge of a district as large as England. Periodically I made a visitation of my scattered flock On one of these vast excursions I los my way and found myself wandering without the slightest idea of the local ity. I could see no one. It was a seaon of drought; no rain had fallen, and my horses were scarcely able to drag along my cart for want of water. length I came to a Boor farm in this, to me, unknown valley. The whole country was scorched. There was, however, a water dam near the house and thi was all drought. Approaching the Dutch farmer, I told him my story, and asked him if he would allow my horses to drink. Permission was granted. I told the farmer I was a

Catholic priest; he was a Protestant.
"'Oh, then, said he, 'if you go into the out-house you will find a laborer who is dying—he is a Catholic.'

who is dying-"I entered there and found the poor fellow, a client of St. Joseph, near When I told him I was the Catholic priest of the district of the 'Cudtshorn,' one hundred and fifty miles away, he lifted his wasted body and exclaimed in accents of deepest

gratitude: 'Ah, St. Joseph, I knew you would send me a priest, so as to give me com-

fort before I die. " 'What has St. Joseph to do with the matter?' I asked: and here is his

"When a boy in dear old Ireland, my mother, a good Catholic, taught me to say every day, "St. Joseph pray for me that I may die a happy death." I have never, for one day, neglected that prayer. I made my first Communion at ten, and served Mass until I was fifteen. I entered in the army at twenty-one, and came out to the Kaffir

war.
"" Before leaving Ireland, I went in my uniform and bid my poor old mother good-bye, and as she kissed me tenderly, she sobbed, 'Don't forget your derly, she sobbed, 'Don't forget your like the sobbed of the

prayer to St. Joseph.' I came to the Kaffir war. When it was over, and my time had expired, I was discharged and stayed by the Cape. There was no priest nearer to me than Cape Town—five hundred miles away. I hired out on this Dutch farm and here I have worked for years. Lately, I heard of your arrival in Cudtshorn, one hundred

and fifty miles away, and I set out in delicate health in the hope of going to confession and Communion. Arriving at your house weary, I was told you were away on the visitation, and might not be back for many months. After a week, I returned, and here I landed yesterday, nearly dying, and-here is the priest to-day sent by St. Joseph.' "That night I instructed him and

heard his confession.
"The next morning I said Mass and gave him Holy Communion, and soon after I gave him Extreme Unction and the last blessing. He then died, saying with his last breath, 'St. Joseph, pray for me that I may die a happy death.

GOOD THOUGHTS.

A slave has but one master; an ambitious man has as many masters as their are persons whose aid may contribute to the advancement of his fortune. - La Bruyere.

The safe conservatism which never moves lest it fail, I abhor; it is the dry rot in the Church, and my heart go out to the man who never tolerated it in his calculations. Safe conservatism would have left the apostles in Palestine. - Archbishop Ireland.

Without earnestness no man is even great or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but if he has not earnestness, he will want if he has not earnestness, weight. No soul-moving picture was ever painted that had not in it depth of

It should be a source of humiliation to us that we are so little master of ourselves and so fond of our ease. Our Saviour did not come to seek His ease or comfort, either spiritual or temporal, but to deny, to combat Himself, and to die. -St. Francis de Sales.

Christianity is perfect : men are im perfect. Now, a perfect consequence cannot spring from an imperfect prin ciple. Christianity, therefore, is no the work of man. If Christianity is not the work of man, it can have come from none but God. If it came from God, men cannot have acquired a knowledge of it except by revelation. Therefore, Christianity is a revealed religion.—Chateaubriand.

"Unfortunately, there are many who are willing to overlook the great good a paper may be doing, but who are quick to point out some slight error which can easily be remedied. The man who enters the Catholic editorial what when the catholic editorial what we have the catholic editorial what what we have the catholic editorial what we have the catholic editorial what we have the catholic editorial who what we have the catholic editorial who what we have the catholic editorial who who entered editorial who who entered editorial editorial who entered editorial who

torial chair and is afraid to risk an occasional blunder has mistaken his calling, and is of but little use in the pattle of truth."-Cardinal Gibbons.

The worth of religious instruction lepends on its practical character. Illustration and story will tend to make truth intelligible, but their further object is to teach the child a duty of virtue, or to warn it from vice. order to do this the example or story which serves as illustration must avoid what to the child is unreal or distant A fact of history or from the lives of the saints often bewilders the child and oses its point of practical lesson if we cannot adapt it to the circumstance under which the child has learnt to view things or else omit such element as would divert its attention by the novelty of circumstances which can no longer be realized.

Leave then to the hidden Providence of God whatever you find troublesome and believe firmly that He who watche over all His creatures will take a loving care of you, of your life and of all your Drive from your imagination whatever annoys you; think no more of that which will happen to morrow, for the same eternal Father who has care of you to-day will watch over you to-morrow and always. If He sends you trials or afflictions He will give you an invincible courage to bear them. Grasp firmly the hand of His Providence, and He will ever lovingly you up. Where you cannot walk He will carry you. It is the privilege of His children to claim His protection in times of trial and anger. What should you fear since you belong to a God who has assured you that, to those who love Him, everything turns eventually to their greater happiness ?-St. Francis

Into our lives, in many simple, familiar, homely ways, God infuses this element of joy from the surprises of life, which unexpectedly brighten our days, and fill our eyes with light. drops this added sweetness into His children's cup, and makes it run over. The success we were not counting on, the blessing we were not trying after, the strain of music in the midst of drudgery, the beautiful morning pic ture or sunset glory thrown in as we pass to or from our daily business, the un sought word of encouragement or ex pression of sympathy, the sentence that meant for us more than the writer or speaker thought—these and a hundred thers that every one's experience can supply are instances of what I mean. ou may call it accident or chanceit often is; you may call it human goodness - it often is; but always always call it God's love, for that is always in it. These are the overflow ing riches of His grace, these are His free gifts .- Longfellow.

After the Grip Hood's Sarsaparilla will re-store your strength and health, and expel every trace of poison from the blood.

THE UNBROKEN SEAL.

A play is now being produced at Palmer's theatre, New York city, under the sensational title "The Broken Seal," whose interest hinges on the betrayal of the secret of the confessional by a Catholic priest. This play is offensive to Catholics as a gratuitous libel on their religion. But leaving out the religious aspect of the case, it should be, especially in these days of "realism" in the drama and literature, an irrefutable argument against "The Broken Seal," that it is absolutely false to history and to life. The first instance of a priest's betrayal of the secret of the confessional has yet to be recorded. Were it otherwise, can it be supposed for a moment that the enemies Catholic Church would have failed to turn to account so powerful a weapon against her? Priests are but men. subject to human infirmities and human temptations. Priests have lost their reason, and yet, in their wildes ravings, have never divulged the secrets of the confessional. Priests have formally renounced the Faith, and yet have never betrayed the trust reposed in them by their penitents.

The inviolable seal of the confes-

sional has had its martys, the most illustrious of whom is St. John Nepom-ucene, who was put to death in 1383 by Wenceslaus IV., of Germany, for refusing to reveal the confession of his vite, Joan of Bavaria.

The inviolability of the confessional was first legally recognized in this country in 1812. The case came up in New York City, and was as follows: Pending the trial of a man and his wife as receivers of stolen goods, the property was returned to its rightful owner by the Rev. Anthony Kohlman, then administrator of the Diocese of New York, and when the case was tried an effort was made to learn the name of the thief through the priest. Called to the stand, he of course declined to give any information as to what had been confided to him in his

character as a priest. After a long argument, the presiding magistate, De Witt Clinton, gave his decision, upholding the position of

the priest, in this wise: "Although we differ from the wit-ness and his friends in our religious creed, yet there is no reason to question the purity of their motives. are protected by the laws and the Constitution of this country in the full and free exercise of their religion, and interest in such facts any way as indicthis Court can never countenance nor authorize the application of an insult to their faith or of torture to their con-

But it was not until on in the thirties, and after many contests in which the question was involved, that the inviolability of the confessional was lifted out of the range of legal controversy by the appended statute, No. 833 in the section relating to the privi-

leges of clergymen :"A clergyman or other minister of any denomination shall not be allowed to disclose confidences made to him in his professional character in the course of discipline enjoined by the rules of practice of the religious body to which

In view of the public interest in the question, revived by the production of the Broken Seal," the New York Herald collected a consensus of opinion on the subject. Judge Davis McAdam, of the Superior Court, after expounding the law in the case, said : 'I cannot recall a single instance

in which a priest has broken the seal of the confessional. So, all the lawyers appealed to. So,

Cardinal Gibbons, and the various priests approached on the question. priests approached on the question.

"The point of the whole matter is this," said the Rev. J. H. McGean, of St. Peter's church, "that if confidence in the secrecy and sacred character of the confessional were shaken in the slightest degree, people would remain

The unbroken seal of the confessional witnesses perpetually to the divine institution of the sacrament of pen ance and of the Catholic Church it

Never an Agnostic.

The following letter appeared in recent issue of the New York Sun: Sir-An editorial article in the Sun of January 9th mentioned me as " writer of Agnostic antecedents. had Agnostic antecedents it was wholly without my knowledge or collusion. have never been an Agnostic myself and have never had the slightest in clination that way.

Since your editorial alluded to my ancestry, it seems proper to say that am descended from the Rev. John Lathrop (or Lothrop), who came to the Massachusetts plantation from Kent, England, in 1634. He was a great great-grand-father of Oliver Wendel Holmes (see Abiel Holme's memoir of Lathrop in the Massachusetts Historical Society's collections). One of his descendants was the mother of John

Lathrop Motley.

The Lathrop family is old Yanke stock, and has produced many Protest ant ministers. The Rev. John Lathrop was a Separatist from the Church of England and became a Puritan pasto of a church at Scituate, Mass. But his ancestors and mine, the Lowthrope of Lowthrope, Yorkshire, England, in the thirteenth century, were devout Catho GEO. PARSON LATHROP.

Miss Bessie H. Bedloe, of Burlington Vt., had a disease of the scalp which caused her hair to become very harsh and dry and to fall so freely scarcely dared comb it. Ayer's Hair Vigor gave her a healthy scalp, and made the hair beautifully thick and

WOMAN'S MISERIES

Sore hands, raw fingers, cracked skin! What pain and misery many women suffer through the use of injurious soaps and

These troubles don't exist where "SUNLIGHT" SOAP is used. On the testimony of eminent scientists IT CANNOT INJURE THE MOST

Soap which hurts the SKIN MUST HURT THE CLOTHES, hence in should be avoided. "SUNLIGHT" has been awarded 6 Gold Medals and other honors for purity and excellence.

Let this induce you to try it next washday, and for all domes

REMEMBER THE NAME, "SUNLIGHT

Scandal is Vulgar.

It has come to be more and more a maxim of good manners, not to nention good morals, says a writer in Harper's Bazar, that scandle is never thoroughly is this recognized that if a woman is heared in good society talk-ing of unpleasant personalities, she is at once set down as an accident of the place, and not as one either to the manner born, or who has been long enough with people of good breeding to acquire their repose and taste. Very likely many of these high-bred people in question, who are to the manner born, hear gossip and scandal, and perhaps lend to them a too willing ear ; but it is in privacy, in the depths of boudoir or chamber, vice paying its well-known tribute there to virtue in the hypocrisy that whispers it in the dark, as it were, and will not listen to it more publicly, And it is to be con fessed that of the two evils, the indis criminate encouragement of evilspeaking is the greater, for the hypocrisy injures one's self, but the opp course injures one's self and many others besides.

The forbidding of the enjoyment of candal in public is, at any rate, an acknowledgement of its vulgarity if not of its wickedness. It proclaims, too, the fact that society thinks well of itself and its intentions, and has a standard of some loftiness up to which it endeavors to live, and that it recog-nizes an interest in the possible ill-doings of fallen mortals as something intrinsically low and coarse and calculate to hurt its own structure, ative of an order of taste not to be desired, and its possessor a person not to be associated with. It may be simply as a sybaritic precaution, ease and pleasure being so much surer when no uncomfortable suggestion and pleasure being thrust in an ugly head, that unpleas ant topics of an unwholesome nature are tabooed in the conversation of the finest drawing rooms. But whether this is so or not, it is plain that good society would like to be optimistic, it would believe in no evil and would speak no evil; it has found that the essence of good manners is also the essence of the golden rule and as the voice of scandal violates all its notions, it has laid upon such utterance with in its borders the penalty of ostracism

A HAPPY HINT—We don't believe in keeping a good thing when we hear of it and for this reason take special pleasure in recommending those suffering with Piles in any form, blind, bleeding, protruding, etc., to Betton's Pile Salve, the best and safes remedy in the world, the use of which cut short a vast deal of suffering and inconvenience. Send 50 cts to the Winkelmann 8 Brown Drug Co., Baltimore, Md., or as your druggist to order for you.

Nothing Succeeds Like Success. Burdock Blood Bitters is a household re

FOR NETTLE RASH, Summer Heat and general toilet purposes, use Low's Sulphur Soap.

Syrup"

Edom, Texas, place where we are subject to violent Colds and Lung Says: Troubles. I have

your German Syrup John

is used we have no trouble with the Lungs at all. It is the medicine for this Jones. country.

NO BOCUS testimonials, no bo-HOOD'S Sarsaparilla. Every one of

its advertisements is absolutely true.

As A PICK-ME-UP after excessive exertion or exposure, Milburn's Beef, Iron and Wine is grateful and comforting.

"German

used German Syrup for six years successfully for Sore Throat, Cough, Cold, Hoarseness, Pains in the Chest and Lungs, and spitting-up of Blood. I have tried many different kinds of cough Syrups in my time, but let me say to anyone want ing such a medicine-German Syrup is the best. That has been my experience. If you use it once, you will go back to it whenever you need it. It gives total relief and is a quick cure. My advice to everyone suffering with Lung Troubles is

—Try it. You will soon be convinced. In all the families where

Franklin G. G. GREEN, Sole Man'fr, Woodbury, N.J.

gus Doctors' letters used to seil

THE HURON AND ERIE Loan & Savings Company

ESTABLISHED 1864.

Subscribed Capital, - \$2,500,000 Paid up Capital, - - - 1,300,000 Reserve Fund, - - - 602,000 J. W. LITTLE, Pr sident JOHN BEATTIE, Vice-President

DEPOSITS of \$1 and upwards received at highest currant rates. DEBENTURES issued, payable in Can-ada or in England. Executors and trus-tres are suthorized by law to investin the debentures of this company. MONEY LOANED on mortgages of real

MORTGAGES purchased.

G. A. SOMERVILLE, BELLS! BELLS! PEALS & CHIMES FOR CHURCHES. School Bells. Clock Tower Bells.

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Regulates the Stomach Liver and Bowels, unlocks the Secretions, Purifiesthe Blood and removes all impurities from a Pimple to

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the worst Scrofulous Sore

DYSPEPSIA. BILIOUSNESS CONSTIPATION. HEADACHE SALT RHEUM. SCROFULA HEART BURN. SOUR STOMACH DIZZINESS. DROPSY. RHEUMATISM. SKIN DISEASES

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THE COOK'S BEST FRIEND COMMERCIAL HOTEL, 54 and 56 Jaryis beet street, Toronto. This hotel has been Home street, Toronto. This hotel the refitted and furnished throughout. Hom comforts. Terms \$1.00 per day.

N. DONNELLY. Proprieto.

OPIUM Morphine Habit Cured in 18. to 29 days. La phy till cured br. J. STEPHENS, Lebanon, One.

MARCH 12, 1892.

A Poet's Praye I do not want the earth. I only
A little mound, just sloping to t
Mhere I might rest.
And feel the warmth and glow
When day was done
But I would have thro life, und
A trasty friend:
One for whose life I could lay
Without a moan;
Nay, think it sweat that I coul
The carking cares of gold, and
Let me despise.
May crime-compelling want, h
My companie.
A dellar for myself and one to
Upon a friend.
An: this indeed, would make i
A summer day.

—R. J. Mc Hugh in

FIVE-MINUTE SE Second Sunday Aft

THE JOY OF PEN was transfigured before At first sight, my dea seems strange that just entered upon this season the Church chosen for to-day's Gosp few accounts which th

have given of the ma of our Lord's glor The Gospels, as as you record of our Lord's w and sufferings; they to Son of God made man we place to place doing goo sick, consoling the sorr the end undergoing ci and an ignominous dea but few instances record glorified and honored human glory and hor such is the case no lon description is given, the mentioned, and the n

tion to this general rule pains have been taken gelists to give us in d tion of the other side, our Lord's life. We as Lord chose, out of the James and John, and I a high mountain, a figured before them : s did shine as the sun, an ments became shining white as snow, "so as earth can make whi there appeared to the Moses talking with Jastonished and impro that he exclaimed : "I for us to be here: if t make three tabernacle

Now, why has the Cl ing the account of the at this season, turned what seems so inappro It would seem that it the Gospel which tres judgment to come, of which await the imp Well, I do not know th all the reasons why made this choice, but l you one reason, and Church wished to ence animate us at this se for those who do per

In this life there is

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and anxiety and war ment are to be met v and there are but t from all these evils. to those who are the this life-there is which nothing can a death. This, as ever the present state of over, our Lord, so fa ing us to expect fre ing, insists continua sity. "Deny your your cross daily, mourners," such a Lord addresses to H the Church, that this Lord may not be a brings it down into cal life by comma season to fast and a

this the necessity o

But however true not an end in itself to an end; it is but ing joy and glory. commands suffering may give to those sufferings well an As St. Paul says: esent momentary tribulation worket easure exceeding weight of glorly. that we may ever the Church calls u the manifestation Lord and Master, to made conformable suffering in this lift next.

The "Myrtle Navy tobacco has stood the years, and during the friends and gained This lengthened expension mere passing fash it the approval of the arrive in the essential a first-class tobacco.

Monthly Prizes for The "Sunlight" Son

Monthly Prizes to
The "Sunlight" Son
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Sight" also give fu
uumbier of wrappers.
published in The Tore
day in each month
Holloway's exem-

A Poet's Prayer. A Poet's Prayer.

I do not want the earth. I only crave
A little grave:
A little mound, just sloping to the West,
Where I might rest
Mound have the off who and glow of setting sun
When day was done.
But I would have the o'life, unto the end,
A trusty friend;
One for whose life I could lay down my own
Without a moan;
Nay, think it sweet that I could take his place
In such a case.
The carking cares of gold, ambition's prize,
Let me despise.
May crime-compelling want, however, flee
My companie. May crime-compelling want, however, My companie.

A dollar for myself and one to spend
Upon a friend.
Left this indeed, would make my life for aye
A summer day.

—R. J. McHugh in Boston Pilot.

FIVE-MINUTE SERMONS. Second Sunday After Lent.

THE JOY OF PENANCE. He was transfigured before them. (Words om to-day's Gospel.)

At first sight, my dear brethren, it seems strange that just as we have entered upon this season of fasting and penance the Church should have chosen for to-day's Gospel one of the few accounts which the Evangelists have given of the manifestation on earth of our Lord's glory and majesty. carth of our Lord's giory and majesty. The Gospols, as you are aware, are mainly made up of the record of our Lord's words, actions, and sufferings: they tell us how the Son of God made man went about from sleep to place doing, great heating, the place to place doing good, heating the sick, consoling the sorrowful, and in the end undergoing cruel sufferings and an ignominous death. There are but few instances recorded of His being glorified and honored with more than human glory and honor, and when such is the case no long and detailed description is given, the fact is barely mentioned, and the narrative passe

But to day's Gospel forms an exception to this general rule. In it special pains have been taken by the Evan-gelists to give us in detail a descripgelists to give us in detail a descrip-tion of the other side, so to speak, of our Lord's life. We are told that our Lord chose, out of the twelve, Peter, James and John, and led them up into high mountain, and was transfigured before them : so that His face did shine as the sun, and even His gar-ments became shining and exceeding white as snow, "so as no fuller upon earth can make white." And then there appeared to them Elias with Moses talking with Jesus. And so astonished and impressed was Peter that he exclaimed: "Lord, it is good for us to be here: if thou wilt, let us make three tabernacles, one for Thee, ne for Moses, and one for Elias.

Now, why has the Church, by selecting the account of the Transfiguration at this season, turned our thoughts to what seems so inappropriate a subject? It would seem that it would have been tter to have chosen those parts of the Gospel which treat of sin, of the judgment to come, of the punishments which await the impenitent sinner. Well, I do not know that I can tell you all the reasons why the Church has made this choice, but I think I can give

and there are but few who are free from all these evils. And to all-even to those who are the most favored in this life-there is an hour coming which nothing can avert-the hour of death. This, as every one may see, is the present state of things. Moreover, our Lord, so far from encouraging us to expect freedom from suffering, insists continually epon its necessity. "Deny yourselves," "take up your cross daily," "blessed are the mourners," such are the words our Lord addresses to His disciples. And the Church, that this teaching of our Lord may not be a mere speculation, brings it down into every-day practical life by commanding us at this season to fast and abstain. From all this the necessity of suffering is evi-

But however true this is, suffering is not an end in itself; it is only a means to an end; it is but a road to everlasting joy and glory. God permits and commands sufferings in order that He may give to those who endure their sufferings well an abundant reward. As St. Paul says: "That which is at nt momentary and light of our tribulation worketh for us above measure exceedingly an eternal weight of glorly." And it is in order that we may ever remember this that the Church calls upon us to consider the manifestation of the glory of our Lord and Master, to whom we must be inade conformable in all things—in took up her child and kissed her, with made conformable in all things-in suffering in this life, in glory in the

The "Myrtle Navy" brand of smoking tobacco has stood the test for over twenty years, and during that time it has lost no friends and gained scores of thousands. This lengthened experience shows that it is no mere passing fashion which has gained it the approval of the public, but its superiority in the essential qualities which make a first-class tobacco.

Monthly Prizes for Boys and Galake

Monthly Prizes for Boys and Girls. The "Sunight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 13, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers 1st, \$10; 2nd, \$6; 3rd, \$5; 4th, \$1; 5th to 14th, a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto not later than 2sth of each month, and marked "Competition," also give full name, address, age, and number of wrappers. Winners' names will be published in The Toronto Mail on first Satur-Holloway's corn case is the Molloway's corn case is the

OUR BOYS AND GIRLS.

To Boys Commencing Business. Christian at Work.

Be on hand promptly in the morning at your place of business, and make it a point never to be late, and perform cheerfully every duty. Be respectful to your employers and to all in author—

During the revolutionary times in Mexico, when General Commonfort with other leaders aided in banishing Monsignor Labastida, then Bishop of Puebla, the latter took refuge in the Longless. ity over you, and be polite to every one; politeness costs nothing, and it one; politeness costs nothing, and it will help you wonderfully in getting along in the world. And above all be honest and truthful. The boy who starts in life with a sound mind in a sound body, who falls into no bad habits, who is honest, truthful and industrious, who remembers with grateful love his father and mother, and who does not grow away from Church and Sunday school, has qualities of mind and heart that will insure him success to a remarkable degree, even though he be endowed with only ordinary mental capacity; for honor, truth and

the evenings. Cultivate a taste for Italian politicians, though he persereading, and read only good books. cuted the Church, still retained con-With a love for reading, you will find in books friends ever true and full of

Honor and shame from no condition rise; Act well your part; there all the honor lies.

Mozart and Marie Antoinette.

Little Mozart, having been brought by his father to the Imperial Palace, Vienna, was seated before a piano. When he stopped playing, the Empress made him a sign to approach. He got down from his chair to go to her, but either from the confusion he felt amidst that brilliant assemblage, or through not being accustomed to walk on a waxed floor, his foot slipped, and he fell. The little Princess uttered a cry, and, running to assist him, she ex-claimed, in a voice soft, and full of tenderness, "Have you hurt yourself, my little friend?"

Mozart only answered, "You are more charming than all the world. Will you be my wife?"

The little girl burst out laughing. "That cannot be, poor little fellow!"

she said.
"Why not?" asked he. "We are both of the same age."
"You are only a poor little artist."
"But I shall be a great man, some

day."
But I am Marie Antoinette, Archduchess of Austria. "That does not matter, I will marry

you all the same!" he exclaimed, to the great amusement of that illustri-ous assembly. Long afterwards, on the very day when Mozart, the great composer, was

hailed with the acclamations of the

to the spot, and did not stir.
"Why, what's the matter? Come

on," repeated the mother, in a tone of vexation.

But lo! suddenly there was a fearful crash, and clouds of dust filled the air. The old wall had fallen, and if the mother and child had gone only a few steps farther, they would undoubtedly

have been crushed.
Pale as death with fright, the mother snatched up her child and ran toward home. Here she knelt down with the little one before the crucifix, and thanked God with an overflowing heart for their preservation. Then she asked the child why she had stopped still in the middle of the street. The still in the middle of the street. latter replied by asking:

"Did you not see, mamma?"

"See what, dear? "Oh, that beautiful man, all white, with a long bright dress! Did you not see him? He stood right in front of me, so that I could not go on."
When the mother heard this, a shudder tears in her eyes, saying:
"O happy child! it must have been

your good Angel you saw. Thank him with all your heart, and as long as you live never forget what you owe - From the Sandbote, for the Ave Maria.

Ex-Mayor Robert Bowie, Brockville, Ont., says: "I used Nasal Bahn for a bad case of catarrh, and it cured me after having ineffect-nally tried many other remedies. It never fails to give immediate relief for cold in the head." This is the experience of thousands in all parts of the Dominion. There is no case of cold in the head or catarrh that will not yield to Nasal Bahn. Try it. Beware of substitutes.

Have You Seen it?

The new Exyptian Dream Book is creating

ht" Soap Office, 48 Scott St., Torontonot later rition: also give full name, address, age, and miler of wrappers. Winners names will be spilled in The Toronto Mait on first Satur-fulloway's corn cure is the medicine to reveal kinds of corns and warts, and only it the small name and warts, and only it the small name for the state of the same full name of the same full name f

SOME REMINISCENCES

Of the Late Monsignor Labastida, Archbishop of Mexico.

with other leaders aided in banishing Monsignor Labastida, then Bishop of Puebla, the latter took refuge in the United States, and found a hospitable home to which he was a welcome guest at the Convent of the Sacred Heart, Manhattanville, where his kindness of heart and gracious manners endeared him to all. At that time he did not yet speak English but afterwards did, and after histravelshe acquired an acquaintance with the French language and possibly the Italian.

He was a man of learning and great natural abilities.

Possessed of many admirable quali
Rostrevor, Co. Down, Ireland, February 5, 1892.

Editor Union and Times:

I enclose you a cutting which I made from an Irish newspaper more than a dezen years ago. It is undoubtedly accurate, as I heard the story from before I saw it in print. It may not be uninteresting now amongst the many reminiscences of the late illustrious Cardinal Manning, which are filling the papers far and near. I also send you a little poem called "At Rostrevor," as reminiscence of old Ireland.

Possessed of many admirable quali-ties, he realized to the latter the gospel precept of forgiveness, and his indul-gent tenderness for his fellow-creaties, he realized to the latter the gospel precept of forgiveness, and his indulgent tenderness for his fellow-creatures knew but kind words, thoughts and deeds for those who had injured him.

To give only one instance of the tenderness for his fellow-creatures knew but kind words, thoughts and deeds for those who had injured him.

fidence in the conscientious care be stowed by priests and nuns on their charges, and like them, placed his two

were many.

ricketty wall that threatened to fall at any time. It happened one day that a woman was passing through this street, leading a little girl of five by the hand. When they had come to within ten paces of the wall, the child stopped, and stared before her as if she saw a ghost. Her mother called out to her: "Come on, dear. What ails you?"

But the child remained as if rooted to the spot, and did not stir.

In the parlor.

The Bishop was fond of reciting Longfellow's Psalm of Life. One of the pupils would recite a line, Monsignor Labastida repeated it, his pronucciation, wherever faulty, being corrected—then the line was written down for him on a little white slate always carried for his use, and was presented to him in order that he might to be spot, and did not stir.

there cannot be a shadow of doubt, and, this being so, it appears strange indeed that a matter of so much importance had been so long kept a screet. This in all probability arose from the fact that the leader of the Oxford Movement, and the head of the Roman Catholic Church in England did not wish to have it known that they had lost an illustrious convert at a time when it was supposed by them thus they proceeded through the whole

On Madame ---- telling him one day that one of these pupils was about to go on a visit to some friends— "Friends!" he replied. "In order

to have friends three things are neces-

to have friends three things are necessary: To open our heart, our purse and our mouth."—F. L. in Buffalo Union and Times.

Heat and Cold.

The use of the hands, as in washing in howater, then exposing them to extreme cold, is prolific of a very common misery. Mrs. Robert Simpson, 71 Berkely St. Toronto, Ont. writes, Oct. 2, 1891, as follows:—"St. Jacobs Oil cured me of rheumatic cramps of the hands after all other treatment failed me. My hands were much swollen and painful, and for a time I was nearly helpless: however, thanks to the magic touch of St. Jacobs Oil, shortly after its use I was relieved, and ultimately, curirely cured. I now always have a bottle of St. Jacobs Oil in the house."

Monthera, and get free samples with directions.

For Young or Old.

Gentlemen,—One of my little girls (aged 4 years) had been troubled with costiveness its worst form since infancy. We tried different remedies which gave relief while using, but as soon as discontinued she would be worse than before using. She lost her appetite and was growing weak and delicate. A friend of mine who had used B. B. B. with grand results for the same disease advised in try it, and also the Burdock Pills, which we did. She did not take the contents of one bottle before it relieved her, and not she is now object years old. HENRY REYNOLDS, Sarepta, Ont.

When Nature Samiles Again.

When Nature smiles again in the spring days, mankind often groans from the effects of bad plood and kindred troubles engendered

ALWAYS TRUE.

"THE GRAND OLD MAN."

How Near he Came to Being a Member of the Catholic Church.

An esteemed Irish correspondent

Rostrevor, Co. Down, Ireland,

industry are more than genius.

Don't be foppish in your dress, and don't buy anything before you have the money to pay for it. Shun billiard saloons, and be careful how you spend the saloons, and be careful how you spend to general Commonfort, like the modern larly again.

To give only one instance of it: tensified should he remember us similarly again.

larly again.

AM ILLUSTRIOUS CONVERT—NEARLY.

This is the clipping Dr. Reilly sends.

It tells a remarkable incident:—

"Amongst the strange events in this strange world there is scarcely one panionship for lonely hours. Other friends may grow cold and forsake you, but books are always the same. And in closing, boys, I would say again, that with truth, honesty and industry, and a living faith in God, you will succeed.

charges, and like them, placed his two motherless daughters at the Convent of more surprising than one relating to a most illustrious individual. After a lapse of over forty years, it now comes to the front, to the surprise of many who wonder that a matter of such great tida was to arrive the pupils were all importance had escaped the cognizance. tida was to arrive the pupils were all drawn up in a line on the long gallery to receive him. Accompanied by the Superioress he passed along the line that a matter of such great importance had escaped the cognizance of those who are always on the alert. At the time above mentioned, when the Tractarian Movement was at its and was told the name and nationality of each pupil, but as at that time he spoke no English, he could only address the Saniands of the most distinguished dress the Spaniards, of whom there were many.

men in the Universities of Oxford and Cambridge, the event above referred to Having finished the rounds, turning take place. The narrative of the cir-Having finished the rounds, turning to the Superioress, he asked in Spanish:
"But I do not see General Commonfort's daughters; where are they?"
On being told that they had, through a feeling of diffidence and delicacy, chosen to remain in their rooms, he said:

Having finished the rounds, turning take place. The narrative of the circumstances attending it have been given by a Roman Catholic of the highest respectability, and on whose veracity the most implicit reliance can be placed. According to the statement of this reverend gentleman it appears that on a fine summer's evening about that on a fine summer's evening about

said:

"But I wish especially to see them and to give them my blessing. They are my dear children. I wish to tell them so. Call them that I may do so."

A few moments after the General's daughters came down accompanied by one of the nuns, and, sobbing, knelt to kiss the Bishop's ring.

In all the long gallery not a sound was heard save the sobs of the two kneeling girls.

Then as the Superioress gently raised them from their kneeling posture, the good Bishop addressed them in the beautiful Spanish language, calling them his dear children, "Mis queredas hijas." It was a most touching scene.

To welcome him, a young Spanish can be a very grantemen were to be received with the usual ceremonial into the Roman Catholic Church. The chaplain comhijas." It was a most touching scene.
To welcome him, a young Spanish girl had been chosen to recite some complimentary verses in Spanish. Whether through timidity or want of memory, to her great mortification she faltered and burst into tears. But the kind Bishop immediately consoled her by saying that her failure was far more.

you one reason, and that is, that the Church wished to encourage us and to animate us at this season by placing before us the glory which is in store for those who do penance and suffer here.

In this life there is nothing so familiar to most of us are obliged by our circumstances to pass our days unexhausting toil and labor. Disease and anxiety and want and disappointment are to be met with on all sides, and there are but few who are free

thus they proceeded through the whole that his adhesion to Rome had been entirely secured. A Healthy and Delicious Beverage.

Menier Chocolate. Learn to make a real cup of Chocolate, by addressing C. Alfred Chouillou Montreal, and get free samples with directions. For Young or Old.

I was removed a bottle of St. Jacobs oil in the louse."

S. Chadwick, of Arcadia, Wayne Co. writes: "I have had severe attacks of Asthmafor several years. I commenced taking Dr. Thomas' Eclectric Oil. The first dose relieved me in one hour. I continued taking it in teaspoonful doses for a few days, and have not had an attack of it since, now nearly a year."

Some Symptoms of worms are: Freeding to the long hard winter. Remove the cause of all the trouble by purifying your blood with nature's remedy, Burdock Blood Bitters, the best blood searches and tonic ever discovered.

Mr. John McCarthy, Toronto, write an unhesitatingly small Lyman's University of the long hard winter. Remove the cause of all the trouble by purifying your blood with nature's remedy, Burdock Blood Bitters, the best blood searches and tonic ever discovered.

Mr. John McCarthy, Toronto, write an unhesitatingly small.

lieved me in one hour. I continued taking it in teaspoonful doses for a few days, and have not had an attack of it since, now nearly a year."

SOME SYMPTOMS OF WORMS are: —Fever. colic, variable appetite, restlessness, weakness and convulsions. The unfailing remedy is Dr. Low's Worm Syrup.

Minard's Liniment cures Diphtheria.

RHEUMATISM.—Cot. DAVID WYLLE,
"I suffered intensely with rheumatism in my ankles,
Could not stand; rubbed them with

ST. JACOBS OIL.

In the morning I walked without pain."

NEURALCIA. Mn. JAMIS BONNER, LS Yonge St., Toronto, Out., me of Leuralgia, and it effectually cared me."

IT IS THE BEST.

SURPRISE SOAP. rhe "Surprise" wa N WASH DAY. Takes out the dirt;
makes "the wash"
sweet. clean, white;
leaves the hands soft
and smooth; without
boiling or scalding.

R.E.A.D the directions

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BEST ON EARTH.

READ the directions on the wrapper,

Surprise Soap can be used on anything; everywhere; in any way; at any and every time.

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The Great Boy Strength-Giver

Should be SOUGHT AFTER by those seeking to attain

Physical Development and good powers of

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HEALTH FOR ALL.

HOLLOWAY'S PILLS&OINTMENT

Purify the Plood, correct all Disorders of the LIVER, STOMACH, RIDNEYS AND SOWELS.

They invisorate and restors to be alth Debilitated Constitutions, and are invaluable in an Complaints incidental to Females of all ages for Children and the aged they are priories.

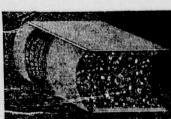
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Is an infallible remedy for Rad Legs, Bad Bressis, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheamatism. For disorders of the Cosst it has an equal. FOR SORE THEACATS, BRONCHITTS, COUGHS,

Colds, Glanduler Swellings and all Skin Diseases it has no rival; and for contracted and start interest in the constitution of the Cosst in the contracted and start into the contracte

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A New Constitution.

CONTINUED.

Executive Committee.
executive shall be composed of the Presitrustees, secretary, treasurer and legal

The executive shartner and legal adviser.

Their powers and duties shall be as follows:

1, To exercise all executive and judicial powers of the council during the recess thereof except to alter amend the constitution and except as to the disposal of the reserve fund;

2, To determent the form of the official scal of councils and branches;

3, To revise all forms prepared by the committee on purpose of all bonds except their own;

1, To hear and determine all charges except such as are preferred against any member of the executive;

6, To suspend and dissolve councils and branches upon proper cause;

7, To fill all vacancies in elective offices except the Presidency;

8, To appoint official organs for the association;

9, To suspend or remove officers for neglect of the suspend or remove officers for neglect of the executive;

s, To appoint omeint organs for neglect of duty, incompetency or violation of the constitution after due trial.

The marshal shall have charge of the hall during meetings, the large of the hall during meetings, the condition of the constitution after due trial.

The marshal shall have charge of the hall during meetings and the pressiving order, assist the Pressident londuct all members to their proper seats and perform such other duties as are appropriate to his office.

The guard shall attend the entrance to the chauber during sessions; receive credentials and cards, transfer the same to the marshal, and allow no person to enter or retire unless by permission of the first vice-president.

Deputies.

Supreme Grand and district deputies, who must in all cases he chancellors or wardens, shall be appointed by the President within one menth after his installation.

Sulformly carried out, and shall perform such other duties a strange of the seasociation is uniformly carried out, and shall perform such other duties an appointed President or the execution. It is not the condition of all Branches all books or papers of any council or Branch in their immediate jurisdiction. And their commands in regard to the manner of keeping the same must be obeyed under pain of suspension of the council or Branch transgressing their orders; and when requested by a council or Branch, or ordered by the council, instruct them in the work of the association.

Depaties shall receive from the recorder all charters for new Branches within and under their jurisdiction, and with the assistance of such chancelors or wardens stranches, deliver the charter for members of suspended or distorted with their commission of one of the council or Branch to successors all property in the president on appointment. They shall deliver to their successors all property in their possession. All reasonable and necessary expenses of the deputies shall be paid by the council. They shall direct all members of suspended or distorted when he made the propose of the

2. All treasurers.
3. All recorders and secretaries.
4. All treasurers.
5. The custodians of the reserve fund.
6. The legal adviser.
7. The President.
8. The executive committee.
All bonds shall be made to the Supreme Council of the Catholic Mutual Benefit Associaton or to such persons or body as the legal adviser shall direct and shall be subject to the approval of the executive committee, except the bonds of the members of such committee, which shall be approved by the committee, except the bonds of the members of such committee, which shall be approved by the committee on laws. In no case shall the sureties be officers, and all bonds may at any time be increased by the President and board of trustees. All official bonds shall be deposited with the person or body designated by the Supreme and Grand Presidents, and shall not be withdrawn therefrom except upon the order of a majority of them. All bonds, no matter in whose name they are taken, shall be regarded as held in trust for the said Supreme Council.

Vacancies.
All offices shall be declared vacant if the bolder

regarded as held in trust for the said Supreme Council.

Vacancies.

Alloffices shall be declared vacant if the holder thereof leaves limits without permission or absent himself from four successive meetings. Vacancies may also occur where the holder thereof wilfully neglects to perform the duties thereof, or violates any of the provisions of the constitution. To declare a vacancy in such ease charges must be preferred, tried and proved in the manner prescribed by the constitution. All officers against whom charges are preferred must vacate his office if he has been convicted by the first proper tribunal hearing the charges whether he appeals from such conviction or not. All acts done during the term of his vacation by the holder of such office shall be effectual and valid to all interests and purposes. In the event of the final tribunal reversing the first conviction such office shall be forthwith reinstated into all the rights and privileges of such office and the temporary incumbent shall not be cutiled to any rank or privileges by virtue of having filled such office under such circumstances.

All vacancies, except Presidencies, existing in connells between sessions shall be filled by the Executive Committee.

Vacancies existing in branches except the

conneils between sessions shall be fined by the Executive Committee. Vacancies existing in branches except the Presidency and First Vice-Presidency, shall be filled by election.

TO BE CENTINUED.

Resolution of Condolence.

Resolution of Condolence.

At a regular meeting of St. Gregory's Branch, No 90, Picton, held in their hall on Tuesday evening March 1, the following resolution of condolence was moved by J. R. Mulligan, seconded by the senior Chancellor, P. H. McCarron, and unanimously adopted:

That whereas it has pleased Almighty God to remove from this terrestial sphere Louis Hugh Redmond, son of Joseph Redmond, Esq., and whereas Brother Redmond has been identified in connection with this Branch since its formation here some four years ago and was looked upon as one of its most indefatigable workers, be it therefore Resolved that the members of this Branch, while humbly submitting to the will of Divine Providence, who has thought it best to call to Himself Brother Redmond, do hereby tender our heartfelt sympathy to the bereaved family of our late Browhose sad demise has cast such a pallor of gloom over this branch; and we fervently pray that Almighty God, through the merits of His divine Son, will grant the afflicted family strength to bear with Christian fortitude the great loss they have recently sustained. We would humbly remind the sorrowing ones in the words of that beautiful hymn which was so admirably rendered at the Requiem services on the day of the funeral, that earth has no sorrow that Heaven cannot heal. Be it further

about us like a shroud. The tide of life's fitful fever is going out and we are drifting out
with the tide. And then? A question to be
askel.

In his old lectures Mr. Ingersoll exhausted
all the ammunition in his anti-Christian
armory and is now very naturally under the
necessity of repeating himself. He is not to
be blamed for this, and I do not mention it as
a reproach. Few men, if any, can be orig
inal to the last. There is a limit to the most
prolific inagination, and it has been observed
of even the greatest writers that they wrote
themselves out. Scott, Dickens, Thackeray,
Hugo, the elder Dumas and others who lived
beyond middle life began to repeat themselves toward the last, and it should not be
expected that Ingersoll—equal in fiction to
any of them—should prove an exception to
the rule. It is excepting too much.
We should take the best he can give
us with thankfulness, and remember the
old Irish fiddler who knew but two tunes,
When requested to play he would ask,
"which'll ye have?" With the doughty
Colonel when attacking Christianity, it is a
guestion of which'll ye have, Moses, Skulls,
Gods, or Ghosts, or will an olla podrida or tidbits from all of them do? But, whichever
he may grind out, there is always a monotonous sameness of grind that is suggestive of a
perambulating crank organ.

A QUESTION OF ENDURANCE.

The only objection that one can reasonably
urge to these repetitions is that they put one
to the tiresome necessity of repeating the
same refutations with the same music box
regularity and then it becomes a question of
who has the strongest langs or most tircless
pen. I shall, however, try to introduce some
variations to break the monotony.

It is not difficult to meet Mr. Ingersoll's
general arguments, his main, leading
thought, but there is a subtle, craity vein of
sophis main propositions. These shadowy,
sinuous, winding, tortuous sophisms and
implications, suggestive of the sardonic grin

ATHOLIC RECORD

ACTION OF THE PARTY OF THE P certain doctrines on which it bases a certain doctrines on which it bases a certain doctor of morals. This distinction being evident, your whole argument based on your confusion of ideas, falls to the ground.

Ingersoll.—"So Christianity is a code of morals plus—"
Lambert.—Tut, tut, man; be reasonable.
Don't repeat that blunder.
Ingersoll.—"Plus that the God of the Old Testament is the Creator of the universe."
THE GOD OF ALL.
Lambert—Christianity teaches, first, a truth—the existence of the supreme, infinite, eternal Being on whose existence, nature and relation to man it bases the Christian, code of morals. You may call this Being the God of all that is, old or new, the Christian, the Jew and the Pagan. But what you really meant to insinuate was this: The God of Christianity teaches. This Being is the God of all that is, old or new, the Christian, the Jew and the Pagan. But what you really meant to insinuate was this: The God of Christianis is the same God who, according to you, approved of all the murders, crimes and cruelties recorded in the Old Testament. According to you this God is a monster. But you must pardon me if I decline to accept your account of Him or your "idea" of Him. I once reviewed your statement on this subject and showed that you misquoted, misrepresented and tortured out of their natural and obvious sense, many texts of the Old Testament. I called that review "Notes on Ingersoll." You made no reply to it. When Mr. Palmer of the Nineteenth Century Club proposed to you to discuss Christianity before that club you expressed a willingness to do so, and asked who was to take the other side. He suggested my name and you declined, assigning as a reason that I was a Casuist. Mr. Palmer, I need not say, made that proposal to you without my knowledge or consent. If he had proposed to me an oral discussion with you I also should have declined, for the reason that I have more faith in the virtue of cold type. I make the above statement on the achority of Gen. Moreal and the proposed to me and the pr

bany (N. Y.) Journal Reporter—A
Story of Surpassing Interest.

Albeny, N. Y. Journal, March !.

Saratoga, March !.—For some time past there have been reports here and elsewhere in Saratoga county of a most remarkable care of a most severe case of locomotor ataxia, or creeping paralysis, simply by the use of a popular remedy known as "Pink Pilis for Pale People," prepared and put up by the Dr. Williams' Mediciene Company, Morristown, N. Y., and Brockville, Ont. The story was to the effect that Mr. Chas. A. Quant, of Galway, who for the last six or eight years has been a great sufferer from creeping paralysis and its attendant ills, and who had become utterly powerless of all self-help, had, by the use of a few boxes of the Pink Pilis for Pale People, been so fully restored to health as to be able to walk about the street without the aid of cruteves. The fame of this wonder ul, cure was so great that the Ecening Journal reporter thought it worth his while to go to Galway to call on Mr. Quant, to learn from his lij, s, and from the observation and testimony of his neighbors, if his alleged cure was a fact or only an unfounded rum r. And so he drove to Galway and spent a day and a night there in visiting Mr. Quant, getting his story and interviewing his neighbors and fellow-townsmen. It may be proper to say that Galway is a "petty little village of about 4% people, delightfully located near the centre of the town of Galway, in Saratoga county, and about 17 miles from Saratoga County, and about 17 miles from Saratoga County, and about 17 miles from Saratoga Springs. Upon inquiry, the residence of Mr. Charles A. Quant was casily found, for everybody seemed to know kim, speak weil of him and to be overflowing with surprise and satisfaction at his wonderful cure and restoration to the activities of enterprising citizenship, for Mr. Quant was born in Galway and had spent most of his life there. Mr. Quant lived there and was at home, said: "I am Mr. Quant was found at his pretty home, on a pleasant street nearly opposite



medicine, and I can go to work fearlessly. I therefore recommend Pastor Koenig's Nerve Tonic to all afflicted similarly, as an infallible remedy, and testify to the above with my signature.

HERMANN SCHUEBLI.

EABLING, Ia., May 14, '89.
I was troubled with nervous headache for a long time, especially on Sundays after service. Two bottles had the desired effect. Have full confidence that it is all its name implies, a "Nerve Tonic."

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REV. FATHER J. B. HUMMERT.



head. One good animal, fresh earders, state was title doing in the few springers on the market.

STOCKERS AND BULLS—There is a good amount of the state of the supply to day was not large enough, that is of good animals, to meet the demand. From 3.50 to 3.750 real animals, to meet the demand. From 3.50 to 3.750 real was paid, a few choice animals self-averaging 1,050 lbs. sold at 3.52 per lb. There were only half a dozen builts on the market, and these were bunched in with common to good eattle, and selling at 3 to 3.5 per lb.

SHEEP AND LAMBS—Trade was brisk in lambs, but the demand for sheep was dill. Prices ruled pretty much as on Tuesday, sheep selling at 3; to 4e per lb, and lambs 4; to 5.5 per lb; 71 mixed, averaging 10 lbs, at 3.5 per lb; 15 mixed, averaging 10 lbs, at 4.55 per lb; 15 lambs, averaging 10 lbs, at 4.55 per lb; 15 lambs, averaging 10 lbs, at 4.55 per lb; 15 lambs, averaging 10 lbs, at 4.55 per lb; 15 lambs, averaging 10 lbs, at 4.55 per lb; 15 lambs, averaging 10 lbs, at 4.55 per lb; 15 lambs, averaging 10 lbs, at 4.55 per lb; 15 lambs, averaging 10 lbs, at 4.55 per lb; 15 line at 20 on the market, and frad active; prices ranged from \$2\$ to 90 a piece. Everything in this line appears to be wanted and the market was frin. How was leaver to day, but and the self-and the lambs, averaging 135 lbs, sold at 5.5 a piece, and 11 calves, averaging 135 lbs, sold at 4.50 a piece. Hous—The run was leavier to day, but at 50 species and 4.55 be averaged and the market was frin. 43 sold at 4.55 be averaged and the run was leavier. Sold at 5.55 are 15 lbs, sold at 4.55 be averaged and the run was leaver. Sold at 5.55 are 15 lbs, sold at 6.50 per ewt. The quality cold at 50 per ewt.

expressing the The week be that the gran Bishop of Calif In the Wedne found the follow Throup, the wi

Washington, "

me." It was r