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It was one year last month since I had the last attack of epilepsy, and I consider mysel cured by Pastor Koenig's Nerve Tonic. Befort used this true remedy I had spent all our property for the street of the

Several Prominent Physicians.

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SEALED TENDERS addressed to the undersigned and endorsed "Tender for Indiae
Supplies," will be received at this office up to
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delivery of Indian Supplies, during the fised
year ending 30th June, 1897, at various points
in Manitoba and the North-West Territories.
Forms of tender, containing full particulars,
may be had by applying to the undersigned, or
to the Indian Commissioner at Regina, or to
the Indian Office, Winnipeg. The lowest or
any tender not necessarily accepted.

This advertisement is not to be inserted by
any newspaper without the authority of the
Queen's Printer, and no claim for payment by
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will be admitted.

HAYTER REED.

Will be admitted.

HAYTER REED.

Deputy Superintendest-General
of Indian affairs.

Department of Indian Affairs.
Ottawa, March, 1896.

910-3

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je Catholic Record.

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

LONDON, ONTARIO, SATURDAY, APRIL 11, 1896.

VOLUME XVIII.

Missing.

JAMES JEFFREY ROCHE.

Have you seen my sailor boy, as you came across the sea? across the sea?

Have you seen my sailor boy with the laughing eyes of blue.

With the sunlight on his hair, and his face as young and fair.

And the smile he used to wear, brave and

Oh, he kissed me on the cheek as he sailed Oh, he kissed me on the cheek as he sahed away to sea, Sailed away from Gloster Town, and I never saw him more. But the ships they come and go, and the tides they ebb and flow, And the waves are moaning low on the shore.

Ah! they told me he was dead, but I know it Ah! they to the fee to a clear, the second is not true;

For he comes to me at night when the world is all asleep.

And he speaks to me by day, when the tempests sweep the bay.

And the billows are at play on the deep.

For he said he would come back, and he never broke his word—
Have you seen my sailor boy? He is coming soon, I know. I would go to him to day, if I only knew the

Though the grave before me lay, I would go.

"WHY I BECAME A CATHOLIC." Prof. W. H. Thorne Gives His Reason

Catholic Columbian, Columbus, Ohio.

The initial paper in the current issue of the Globe Quarterly is from the pen of its dauntless editor, William Henry Thorne, and is an interesting, comprehensive account of his spiritual struggles and the reasons that led him

into the Catholic Church.

His early religious instruction, he school," which "at the age of fourteen, through the unintended offence given by the superintendent," he ceased to attend. When sixteen he went to Philadelphia, where he became interested in the Presbyterian Church, and, after two years, feeling convinced he should enter the ministry, began a new course of study with that end in view He was ordained and appointed to the pastorate of the Allentown, Pa., First Presbyterian Church, in 1864. The next year he took charge of the Darby Presbyterian church near Philadel-phia, and "while there," he says, "1 read Strauss, Renan, Voltaire, Carlyle, Emerson, etc., all in the line of skepticism, and became enamored of the dreams of rationalistic pantheism : could not honestly preach the dogmas of Calvinism, especially objecting to its definitions of the Trinity, election, and the imputations of righteousness; my own mind dwelling always in the Divine Unity; my sympathetic sense of justice making it impossible for me to believe the Calvanistic doctrine of election to damnation, especially as applied to children : and my practical hatred of all legalistic shams making me insist that it was not the imputation, but the impartation of Christ's righteousness that we all ought to seek

"Meanwhile I had also made special study of the Sunday question, and had preached a series of sermons showing that the Sunday was not the Sabbath, had none of claims, and was purely a mat ecclesiastical arrangement and observ-

VITHDRAWAL FROM THE These sermons brought his orthodoxy, "under suspicion of the Presby " as well as under his own, and, in consequence, he resigned the Darby pastorship, and after receiving "the kindest attention from Unitarian ministers" began preaching in their churches. He confesses he "was no more at home in the Unitarian ministry than I had been in the Presbyterian : and, in 1872, while travelling in England for my health, I resolved to quit the ministry entirely and look to literature or other vocation for my future life. These were the bitterest days of my life-when I was obliged stand alone with my consciousness of God and duty, and meet such phases of the devil as few men are called to. On returning to the United States, he secured one position after another of a quasi-editorial character, and eventually became the literary critic and one of the political writers of the Philadelphia Daily Times.

His sympathy for the poor and op-pressed had made him "a liberal in Engsh political thought and an abolition ist in the United States," while, after his reception into the Unitarian Church, his "enthusiasm for Jesus and con sciousness of God" had led him to accept the "orthodox idea of the Scriptures" but, with the dawning of doubt and freedom from creeds, he "began to clearly saw and believed, therefore, question the very foundations out of in the total divine revelation of man's which these creeds, and also these the- history and redemption ; was one again ories of human equality, had been evolved" and "soon became convinced that there was not and never could be any such thing as human equalitybefore the laws of God or man, or in

'It was clear to me," he asserts, "that men were not equal; that there ion. always had been masters and kings among men, and always would be; but how was their mastership and kingship to be recognized and their words to

pass for authority and law? "Precisely in the same way it beto me that the worthy divines who constituted the Anglican and Westminster assemblies, not to without genuflecting in advance of entron and speak of their sickly imitators of later trance, and no one asked me to kneel of God."

date, were simply sets of rebels against the very organization and authority that had given them whatever of light and right they had to teach, even as private priests; and that, of course, in the precise measure of their rebelliousness against this older authority they were absolutely incapacitated alike for teaching and supremely for founding any new basis of teaching that should be authority and guide for other teachers of religion. In a word, I saw clearly that in all Protestantism there

was no moral, intellectual, or historical

basis of authority in religious ques

tions and matters; that any man's

opinion was liable to be as good as an-

other's, and that the devil of falsehood

and confusion was at the helm." HIS EARNEST SEARCH FOR TRUTH. For a period of ten years he studied "over and over again the religious systems of the East," sometimes "leaning toward one, sometimes toward another as the possible supplanters of Christianity," which then seemed to him to be "a hodge-podge of rebellious

and wrangling contradictions.' About 1875 he began to attend occasionally Vesper services at the Philadelphia Cathedral, which soon began to appear to him "as the gate of Heaven to His soul," but still "there was no practical movement or dream toward the Catholic Church." In 1892 failing health compelled him to seek a rest and he accepted the invitation of the Very Rev. Father Walker, former rector of St. Patrick's church, this city, and Vicar General of Columbu diocese, then and still chaplain of St Clara's Dominican convent at Sinsintells us, was "gathered from the church of England and its Sunday him. Of this quiet abode, and the result of his quiet sojourn there, he

> "In and about the convent of St Clara were sometimes from fifty to two hundred white-robed nuns-lovely and chaste and charitable as the angels of heaven-and St. Clara's academy had, for pupils, about one hundred and twenty-five little girls and young ladies. This was my place of rest and these were my surroundings. Father Walker talked of Catholic philosophy and theology to me; the dear nun provided me with every comfort of the most beautiful home-life, and, I doub not, prayed for me with a fervor and a faith known only to consecrated and stainless souls.

They were all my friends; all as kind to me as my own sisters, and still I hardly dreamed that my final acceptance of the full and perfect faith of the Catholic Church was within the bounds of possibility.

This sort of life and rest for me went on for nearly two months.

"Meanwhile these purely rationalistic truths had come to me, namely, that if Jesus of Nazareth was what my own previous reasoning had forced me to believe of Him, nothing in the whole realm of human absurdity was quite as absurd as to suppose, dream, or assert, that such a God-man, who had become man in order to save mankind, by His truth and life and death, should scatter His thoughts and life on the careless winds of chance; and nothing more reasonable than to suppose that He had entrusted His words and the soul of His precious martyrdom to the keeping of men fully informed of the value and meaning of His re-

demption. "Gradually also I saw from my old but over-looked studies of the Scrip-tures that the Apostles had been chosen as by light of God's own mind that they had been instructed in every phase of Christ's life that they could understand; that the Holy Ghost, the all-pervading divine spirit of truth, had been promised and given to instruct and guide them after Christ's by this God man and His Divine Spirit through His apostles; that beyond question in any one but a and of His Church had been vested in Peter, and that whatever might be my final conclusions as to the historic ques tions of Peter's founding of the Church in Rome, and the primacy of the See of Rome, etc., and whatever might be my final action in view of undeniable as the light of the sun in God's own cloudless skies. Still I was

not yet a Catholic by any means."
"I had seen the errors in cosmothe ism with results as already stated; I had at last seen the wonderful and compre hensive wisdom of the philosophical theology of the Catholic Church, and I the heart of Christendom, now with that commanding and con-tinuous center and head and soul of it that had held the mastery of nearly nineteen hundred years, and I began to feel that perhaps some day grace would be given me to enter its commun

THE TRIUMPH OF GRACE. Meanwhile I had frequently attended Mass, week days and Sundays, in the beautiful little chapel of the Dominican nuns, and was frequently the only man in attendance, except the priest

"At first I used to go into the pew without genuflecting in advance of en-

a light from heaven: Why, if the Literature at St. Viateur's College and real presence of God, consecrate in the resigned that post in order to give his Blessed Sacrament or sacrifice, is whole time to the Globe, a quarterly tabernacled in yon loving place, why magazine, which is characterized by should I not kneel? In truth, ought I the Rs. Rev. Archbishop of Philadel-

the blessed face of the Saviour Himself? But I could not that day nor the next, but on the third day after this conviction I genuflected before enter ing my pew and knelt in prayer im mediately after entering it, and have continued to do so to this day.

"Gradually also I have grown to see the perfect reasonableness of the veneration paid to the Blessed Virgin, and the wisdom of offering prayers for her in-tercession and blessing; and one day, as I was entering the little Dominican chapel, it came to me as a new Britain. It has taken six years for thought, why these words: "Hail, the Irish Royal Commission to investithought, why these words: Hall, the Irish Royal Commission to Receive the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, duplicity to hide the injustice done to were the words the angel used to the Ireland in this respect. Since the Blessed Virgin in homage and in recognition of her divine motherhood, and why should not I use them with my whole heart? for if anything grew clearer and clearer to me in those days it was this: that the sanctified motherity was the state of the human race had been expected for the human race had been expected. Since the paper union the taxation of Ireland per head has increased at a startling rate, without any adequate corresponding advantages. She has, in fact, been financially 'sweated' for the benefit of Eugland. Before the union the taxation of Ireland per head has increased at a startling rate, without any adequate corresponding advantages. alted in this maiden of Bethlehem, that before the Royal Commission conclus her motherhood had been the seed-field ively proves, exceeded 9s. per head; of eternal redeemption and glory for now it is as high as £2 9s. and this of eternal redeemption and glory for now it is as high as £2 9s. and this our race, and in sheer love and honor with a falling population and decay I henceforth used the angel's words, and, of course, I use them still, every Britain, on the contrary, imperial night and morning, and sometimes many times a day. . . .

NOONDAY LIGHT OF TRUTH continuity of this Church and the head-ship of Rome, during the early periods of the benefits. Notwithstanding this, than ever the light of the dark ages, the rebellious wrong headedness and though the millions spent on the must be divine.

in all things and supremely in every religious act of love and worship, seen blessed sacrifice consecrated by prayer, Christian Catholic Church of God.

"I would like to go into the spirit ual philosophy of my thought on this, English misgovernment in Ireland and of its heart and makes it Divine, in other words, even human love transub stantiates the presence, yea, the subdoors of its own heart and life. Love soul and God to man; makes all life and eternity divine; and it is the simple but beautiful mystery of the death; in a word, that a simple but beautiful mystery of the Divine Church had been founded Church's love for Christ, the love of ual body and soul, that transplants not these to and in the tabernacle of the quibbler, the headship of the apostles churches and the hearts of his own

eternal love. "Thus, through the painful process of many years, I was led from pious and beautiful, but imperfect Anglicanism, through pious and earnest, but distorted Calvinistic orthodoxy, by way of Unitarianism liberalism and these facts, the facts as stated and as held by the Church of Rome, were as that the Roman Catholic Church was the most rational, the most philosophi cal, the most scientific, the most perfect and divine; and in its final utterances, the most perfect and infallible system of human thought, discipline and life the world had ever known, hence the supernatural guide of the

"I must not prolong this article further. In short, on Pentecost Sunday, in the year of our Lord 1892, by the grace of God, through the patience of and inspired, I doubt not, by the bless-

then kind to me.

Later I was confirmed by Archbishop -my first love - and from that day to expenditure to meet eventualities.

or suggested that I should do so. But For a time Mr. Thorne held the chart of Belles Lettres and English year is not more than 4,500,000.

The steam engines and english to 4,704, 50 in 1891, and in this chart of the steam engines and the chart of the not at once to kneel, as I would before phia as one of the ablest reviews in the English language.

AN ENGLISH CONFESSION.

A Chapter in English Misgovernment

Reynolds' Newspaper, the organ of the English democracy, in a long article on British rule in Ireland says " A question connected with Ireland, -probably in the next budget-is that which must arise almost immediately ood of the human race had been ex- taxes in Ireland never, as the evidence ing or extinct industries. In great taxtion has decreased since the begin-

ning of the century.
"Prior to Ireland being incorporated "Through my talks with Father in the union the burden of England's Walker I now saw more clearly than foreign policy fell on England alone. ever before the actual and perfect For many years after the union had organization of the Church from Christ been effected Ireland was still indifthrough His apostles; saw also the ferent to England's imperial march, which Protestant Church history had however, she was made to pay a very covered with doubt; saw more clearly large additional contribution to meet infamy of the Reformation, and on manufacture of the munitions of war every intellectual point of faith there and of naval shipbuilding were enseemed to be nothing between me and tirely confined to England, a grievance rest in the Catholic Church; saw, of from which Ireland still suffers. course, that as this divine Church had The increased duties passed on such made the Scriptures, she alone was things as tobacco and snuff has ef authority for their interpretation; in fectually killed the manufactruth, that all her final conclusions ture of those articles in Ire land, as at a previous period "The doctrine of the Real Presence the prohibition by English Acts of Parhad never been a stumbling-block in liament of the Irish shipping and my way. For while I had not in previous years discriminated in favor of sources of industries wiped out these sources of industry and income. But the priestly office and its powers as no class in Ireland was to escape. In compared with the Protestant ministerial office or any other great and good much poorer in Ireland than in Eng-vocation, as I now began to do, I had land—were called upon for a proporalways, alike from my cosmotheistic tion out of their incomes in taxation view of nature and my clear and Again any taxes remitted were those intense view and feeling of the Divine which chiefly affected English indus

tries; these affecting Irish remained. 'To the Irish account are charged and felt with easy faith, the primal an army of 30,000 soldiers and some fact of the Divine Presence in the 18,000 armed constabulary, costing 500,000 annually. This is the and set apart and absolutely made price paid as an alternative to self divine by the acts of divine and loving government. The local Government tenderness that placed it where it was Board, the Board of Works, the law in the tabernacle of the temple of the charges are nearly as great in Ireland as in England-facts affording a stern condemnation of the incompetence of

but I must not linger. In a word, of the injustice done to her indigent even human love recreates the object, population. "As three-fourths of the taxation of Ireland falls upon the agricultural classes, and as Ireland depends for her stantial presence, the heart's core, the existence upon agriculture, it is obvi body and blood of its intensely loved ous that in any scheme of the Govobject, and brings it to the temple ernment for the relief of agricultural depression Ireland must be first considis the magic that transports soul to ered. The poverty of her farmers prevents them acquiring the machinery necessary to keep pace with the com-petition of Denmark, Normandy and ther European countries in dairy pro-His mystic body for His own individ duce. For a similar reason they can not take advantage of improved methods of culture or of cattle breeding. Consequently not only is the farmer porsted in the international contest. ut the capital value of the land is eadily falling, and the landlord's share, therefore, is rapidly diminish To the shame of wealthy Eugand be it said that she extracts from eland one-third of her taxable income while imposing on Great Britain only one ninth of hers. And what a cut-throat policy it is. Ireland's poverty is England's misfortune. In the one article of tea, the lessened consumption n Ireland, owing to the migration of its pulation to other countries within half a century, represents a loss to the English merchants of £1,000,000 soul and the end of all my hopes and yearly. And the consumption of all other English manufactures in Ireland has fallen proportionately. England's policy toward Ireland has driven a couple of millions of Irish people to compete in the labor markets my good friend Father Walker, aided of Great Britain-people who would have much preferred to stay at home ed prayers and spotless kindness of the had there been a chance of a decent ever lovely and by me almost wor- living for them in their native counshipped sisters of St. Clara's Academy, try. Finally, the expatriated Irish-I was received into the Catholic Church, man in America revenges himself baptized in their little chapel that day, against the conquering and evicting and God bless them ever, as they were nation by fomenting ill-will between the States and Great Britain, with the

Irish party will mark a new era in the history of the sister island. Ireland

"Let us hope that the election of Mr. Dillon to the chairmanship of the now stands alone. The man who. through vain or ambitious motives, should continue the discreditable faction fighting which has shocked and disgusted the world would be an enemy to Ireland to be held up to public execration. Have the people of Ireland no voice? Do they mean to onvince both friends and enemies that there is nothing in the national cause, since the would-be leaders can afford to dissipate the strength of the move ment and hold Ireland up to ridicule and contempt by the continuance of a sordid and disgusting squabble?"

A PROMINENT CONVERT.

The Son of the Episcopal Bishop of Delaware Becomes a Catholic.

The announcement made recently that A. Irene Dupont Coleman, son o Bishop Leighton Coleman of the Delaware diocese of the Protestant Episcopa Church, had renounced the faith of his fathers and joined the Catholic Church, did not surprise his intimate friends in New York, to whom it was known that he was receiving daily instruction to this end from the Rev. Father William Smith, S. P. M., of the Church of St. Vincent de Paul in West 23rd street, between Sixth and Seventh avenues. During the last sixteen months Father Smith has received eight persons into the Church who theretefore were professing Protestants. Among them were Mrs. Phil. Daly (Jennie Joyce), Frank Bang, son of the late Henry J. Bang, proprietor of the Sturtevant House; Mrs. E, P. Hagan, widow of Senator Hagan; Harold Depew, and a well-known Unitarian clergyman of this city, whose name is withheld.

LEFT A RICH CHARGE From a social standpoint, the most notable of these conversions is, of course, that of the Rev. Mr. Coleman. His mother's family is one of the oldest in Delaware, and his father's standing as Bishop of the diocese is very high. Both branches of the family have always been sturdy Protestants.

Mr. Dupont was received into the March 21 by the Rev Father Smith. The abjuration occurred in the Church of St. Vincent de Paul, in the presence of a single witness. The convert made acknowledgment of his "past errors in the faith," of the truth of the teachings of the Catholic Church, of the seven sacraments and of the supremacy of he Pope. He was then pronounced a ommunicant.

To Mr. Coleman this renunciation means volumes. He was an ordained priest of the Protestant Episcopal Church previous to his conversion and had a rich charge. This he resigned more than eighteen months ago. is a married man and has one child. and in order to support his family came this city and engaged in business He is thirty-nine years old and a stalwart type of physical manhood. BEGINNINGS OF THE CHANGE.

Mr. Coleman's friends say that he has been thinking of the matter for the last nine years. His tendency was well known to his family. He had been under Father Smith's instruction for eighteen months, and would have made a profession of his faith a year ago, previous to the time of the last pilgrimage to Rome, which was conducted by Father Smith, had it not been for the urgent solicitation of his mother that he should wait a year longer to make sure of the solidity of his change of faith. Mr. Coleman is now a diligent attend

ant upon the services of the Church of St. Vincent de Paul. His friends have experienced no little irritation at the incinuation that his conversion was due to eccentricity. He is, they say, as strong in mind as in body, with a broad culture and sturdy intelligence The convert is a graduate of Oxford University, and in appearance is more

like the stalwart, beef-eating English man than any other type. It is expect ed that his wife will shortly follow him into the Church. Father Smith, who was largely instrumental in bringing about the conversion, will direct the Th American National Pilgrimage the Third Rome, Lourdes and the Continental shrines, which will leave here on Wednesday, July 8.— New York Free-

A Defense of Prayer.

man's Journal.

When, asks the critic, has there been witnessed an answer to prayer? When? Are the great religions of the world such insignificant and paltry phenomena that we may pass them by in this inquiry?

What power was it that overcame fear in the martyrs, or built the mon asteries, or filled with courage and compassion the Vincents of Paul, or those who put an end to the slave or the tender hearted women Later I was confirmed by Archbishop result that England is put to several that dedicate their lives on battle additional millions yearly of war fields, in leper hospitals, amid scene fields, in leper hospitals, amid scenes the most repugnant to flesh and blood? this I have known only the thought of perfect loyalty to this mother of salvaling and to the Blessed Virgin, Mother

| Cold | Co population dropped from 8,175,124 in more than remove mountains: it

the stock exchange, indeed, which some would call by that abused name, but the human spirit of pity, self-control, justice, mercy and hope, whereby alone men have become God-No other force could have achieved this great and enduring miracles. For it was not secular knowledge, not the ardor of conquering barbarians, not even the graceful amenities of literature and social intercourse, but religion that gave us our present Gospel, which we allow to be true even when we break its commandments. And I ask, where would that religion have found a be-ginning, how could it flourish, during what time would it continue to survive, unless millions had believed in the power of prayer, and thousands upon

NO. 912.

FATHER HECKER AND THE APOSTOLATE OF THE

thousands had practiced it?

One Sunday forenoon, happening to cross Broadway near a fashionable Protestant church, we saw the curb on both sides of the street lined with carriages, and the coachmen and footmen all reading the morning papers. rich master and his family were in the oftly cushioned pews indoors, while their servants studied the news of the world and worshipped at the shrine of the Press outside—a spectacle suggestive of many things to the social reformer. But to a religious mind it was an invitation to the Apostolate of the Press. The Philips of our day can evangelize the rough charioteer by means of the written word as easily as they can his cultured master.

To Father Hecker the press was the highest opportunity for religion. The only term of comparison for it is some element of nature like sunlight or the atmosphere. In the press civilized man lives and breathes. Father Hecker was as alive to the injury done to humanity by bad reading, as a skilful physician is to the malaria which he can smell and fairly taste in an in fected atmosphere, and he ever strove to make the press a means of enlight

enment and virtue. Throughout his life he was ever ask ing himself and others how the press could be cleansed, and how the apostolate could be inaugurated. To this efforts, and expend all his resources and those of the community of which he was the founder.

It is true that no man of his time was more aware of the power of the spoken word, and few were more ompetent to use it, the natural and Pentecostal vehicle of the Holy Spirit to men's souls. But he also felt that the providence of God, in making the Press of our day an artificial medium of human intercourse, more universal than the living voice itself, had pointed t out as a necessary adjunct to the oral teaching of the truth. He was convinced that religion should make the Press its own. He would not look upon it as an extraordinary aid, but maintained that the ordinary provision of Christian instruction for the people should ever be two fold-by speech and by print; neither the preacher without the Press nor the Press without the preacher. He fel that the Apostolate of the Press might well absorb the external vocation of the most active friends of religion.

In the Press he found a distinct suggestion from above of a change of methods for elevating men to truth and virtue. In the spring of 1870, while on his way home from the Vatican Council he wrote to Father Deshon from "I felt as if I would like to have

peopled that grand and empty convent with inspired men and printing-For evidently the pattle field of attack and defence of ruth for half a century to come is the printing-press.

He believed in types as he believed in pulpits. He believed that the print ing -office was necessary to the con vent. To him the apostolate of the Press meant the largest amount of ruth to the greatest number of people. By its means a small band of could reach an entire nation and ele vate the religious life.

How Father Hecker appeared to men when advocating the Apostolate of the Press, and how he spread the forceful majesty of Catholicity over his personal surroundings, is shown by Mr. James Parton's words in an article published in the Atlantic Monthly: "The special work of this (the Paulist) community is community is to bring the steam printing-press to bear upon the spread of the Catholic religion in the United States." The resistless missionary power latent in the Church is thus spoken of by the same writer :-

"What a powerful engine this is! Suppose the six ablest and highest Americans were living thus, freed from all worldly cares in an agreeable secluded abode, yet near the centre of things, with twelve zealous and gifted young men to help and cheer them, a thousand organizations in the country to aid in distributing their writings, and angels had driven the life-boats out of

his mind. His was a head that could

carry many ideas in it at the same time; and not a few were the expedi-

tions he undertook during the winter

months to various stations on the Corn-

ish coast in hopes of inducing the

authorities to adopt his improved

model. At some he was successful, at others he failed. He was specially

mortified in the rejection by the Chels-

ton and Tremadoc authorities of his

proposal for improving the appointments of the lifeboat station at the

dragon's influence prevailed with the

Chelston Corporation, and he was an advocate for "economizing the public

more, a village within seven miles of Tremadoc, admirably supplied; and to

spend money on fitting out another so

close, was thought to be superfluous.

Besides, argued the economists, Trem-

adoc possessed a boat of the old con

struction, which answered every pur-

What more could all the

men of Chelston desire? Rodolph Ber-

notion that Mr. Wyvern should be in

dulged in his whim for making life-boats as common as blackberries —

though he had not suggested the means

of making them as cheap; and so the

plan was negatived. All that Julian

could obtain was the acceptance of his

reforms by the authorities at Penmore,

where he had the satisfaction of seeing

one of his new boats manned by

Those who know the Cornish coast do

not need to be informed that, more

perhaps than any other part of Eng-

and, it is the scene of pitiless storm

and terrible shipwrecks. The early

part of the winter had been compara

mas a tempestuous season set in

Julian had the consolation of learning

that on various occasions his boats had

worked well; and more than once he

had been on the spot when their services were called for, and had taken

part in some of their expeditions, in

order the more thoroughly to satisfy

himself as to their real powers and re-

new thing with him. During the

years he had devoted to the study of

this particular subject he had fre-

crews, and had thus acquired a con-

siderable amount of skill and practical

knowledge. One day towards the end

of January the heavy sky gave unmis-

ing hurricane, and before the close of the day it fell on the coast with wild and terrible

fury. Julian was debating within himself the advisability of his betaking

himself to Penmore with the view of

being on the spot should occasion call

for the launching of his new boat, the

"Speranza," when word was brought to the Laventor household that mischief

rock, on the summit of which Merylin

Castle stood, formed a bold promontory,

which on one side protected Tremadoc

Bay, often sought as a harbor of refuge

The sharp rocks which terminated this

promontory were continued at inter-

kind of reef, exceedingly dangerous

in stormy weather. On this reef a

ressel of considerable size had struck,

having become utterly disabled in the

were rarely seen off that particular part of the coast. Geoffrey and Julian did not wait to hear more, but hurried

to Tremadoc, where they found the in-telligence too true. It was a large steamer, French, as it appeared by its build.

build, and everything betokened that

its condition was utterly hopeless. Guns of distress were being fired from

time to time, and there seemed a cer-tainty that many hours could not elapse

before the luckless vessel would have

one thought was how to bring relief to

the distressed crew-but what ordinary

boat could live in that frightful surf and, thanks to the economists, the much needed new lifeboat was wanting. "We must telegraph to Penmore at once," said Julian, "and meanwhile

see what can be done with our Tremadoc resources." The old boat was dragged out and launched, and at

Julian's call ten brave fishermen were

found ready to man it. He was stand-

ing, directing its equipment, when he was startled by a voice beside him. "A

reward of fifty pounds if the ship is reached, Michael Harris," said Aurelia

Pendragon, speaking to one of the men who acted as coxswain. A cheer from

his companions was the only reply,

whilst Julian felt a sort of consterna tion at beholding the young girl at

such a scene, and exposed to such a

tempest. "You here, Miss Pendra-gon!" he said, "in such awful weather,

and in view of so awful a spectacle

Aurelia turned towards him her pale,

surely it is hardly prudent.

beaten to pieces upon the rocks.

far into the ocean, and formed a

by small fishing vessels in distress

was at work much nearer home.

warning of an approach-

The

quently accompanied the

quirements. This, in fact, was n

tively calm, but shortly after Christ-

brave and skilful crew.

esford lent his wit in ridicule

latter place.

money.

Mr. Marmaduke Pen-

There was a station at Pen-

APRIL 11,

enturies before

ada, the ancest quois family dw

he St. Lawrence

increased dissens

swarmed and ba



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CHAPTER X.

A SHIPWRECK.

It is not our purpose to give the reader a circumstantial journal of Mr. Julian Wyvern's residence at Laventor, which Geoffrey persuaded him to make his headquarters; nor minutely to follow the progress of his plans for the restoration of Merylin Chapel. Suffice it to say that the plans were made and approved, not without many visits to the castle and prolonged consultations with Sir Michael and his daughter. Mr. Gules came down from London, and was glad enough to accept Julian's orders and carry out his designs. The paintings the young man was resolved personally to super-intend, and he had already conceived the idea of restoring the wall paintings of the seven angels, and executing them himself in fresco. It was an ambitious thought, but he prepared for carrying it out by first making cartoons of the angelic figures, with their appropriate emblems. In this he was not a little helped by Father Segrave, who supplied him with information and was a frequent visitor at Laventor whilst the work was in progress. of the cartoons were already roughly sketched, but over that of Uriel, Julian could not satisfy himself. Perhaps the associations attached to the name gave him a special desire to succeed in the delineation of the angel, whose appearance as the "Light of God." had so fired his imagination. "The Light of God!" he said; "what a wonderful name, and how to depict it!

"I should have thought those lines of Milton's would have shown you how," said Mary; "to me they are a picture in themselves."

"Ah yes, a word picture; and if I could dip my brush into one of those sunbeams I could perhaps represent what he has sung; but how paint sunbeams with these gross material pig-ments? 'The Light of God,' is something beyond the range of yellow ochre

"There is another title applied to St. Uriel," said Father Adrian; "he is sometimes called 'the Strong Champion:' his emblem, you know, is a sword

"That is a different idea of him," said Julian; "I can see no connection between the two."

"Not so very different," said the chaplain. "I can see a sort of con-

chaplain. "I can see a sort of connection. The sword, you see, which is he symbol of strength, is likewise the shining brand of flame. I take it to mean that the Light to know, must be united to the Strength to do."

"A magnificent thought," said Julian, "and worthy of its subject. To know the best and choose the weaker part 'is just the misery of us mortals; but to an angel, standing in the Light of God, the Light to know the Truth cannot be disjoined from the Strength to do the Right. To paint that idea would need the hand of Michael Angelo. Anyhow we must set to work on the two elements of Light and Strength." But do what he would. he pronounced his attempts to be wretched failures, and, one after another, committed his sketches to the flames.

Still he worked on, and the days sped merrily by: and many almorning as Julian painted and Mary lent her aid, Aurelia would, look in to praise and

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calm face, in the lofty strength of which there was not a shadow either of haughtiness or severity: "You came here to do your duty, Mr. Wy-

vern," she said, "and I must do mine. I care nothing for the weather."

"Let her be," said Geoffrey; "it's her way. She waits to take charge of the downing. I've known her do it

encourage, and Gertrude to criticise of the sufferers who might be rescued, and make fun; whilst Geoffrey would stand by, lost in wonder how people could be found in the world so amaz and their conveyance to proper shelter. She looked and acted as one perfectly accustomed to such critical scenes, and ingly clever — a feeling in which his excellent mother heartily shared. with a presence of mind entirely de-void of excitement. But it must not be supposed that Julian's interest in the chapel of the

The boat was ready, and the ten men leapt in; but an eleventh was wanted, Michael Harris had taken the helm, and one of the ten oars therefore was left unmanned. Without a moment's hesitation Julian sprang in, and de sired them to shove off. "For the love of heaven," exclaimed Aurelia, fearing for another when she did not fear for herself; "yet why should I stop him?" she added. "All good angels protect him this night !" It is needless to say with what eager

eyes and beating hearts those who

were gathered on the shore stood watch

ing the gallant efforts of the little crew

o reach the scene of disaster. Twenty

times they approached the reef, to be

whirled away again by the billows before they could come near enough to cast a rope to the sufferers, some of whom had a ready been washed away by the hungry waves, which broke over the deck of the vessel. Geoffrey stood watching it all through his glass, and thought he could make out the forms of women as well as men. "Poor forms of women as well as men. "Poor souls!" he said; "what a fate! the boat can never reach them, even if it can live in such a sea!" But just then through the roaring of the wind and waves came the sound of distant cheering. Yes, the life boat had certainly come within distance and a rope had been shot over the wreck. suspense was terrible. Amid the blinding storm and the increasing darknes of the evening it was difficult to make out what was going on at the wreck Some thought they could see dark figures dropping from the vessel as though jumping into a life-boat; then came a cry—a tremendous sea had broken over all—and once more the life-boat had burst from its holding and was carried far among the break ers. "What are they doing—returning? It can't be, "said Aurelia. "Yes, all right!" replied Geoffrey; "they are bringing back those they have saved-but, alas! how few!" Seven in dividuals, passengers as it would seem, had in fact been rescued, and among them one lady, whose speech bespoke her of foreign extraction, and who, in terms of frantic grief, made known to those who stood around her that her daughter was still upon the deck of the ill-fated vessel. Her words were incoherent; but Aurelia, who had at once taken charge of the poor stranger, could just make out that her daughter had insisted on her being the first to make use of the means of escape; that the danger was imminent, and that "brave monsieur," moved by her agony, had leapt from the life-boat on to the deck of the steamer and was in the very act of lifting her daughter into the arms of those below, when the great sea had come and swept them far away — and her daughter, together with her brave deliverer, had been left behind. "It must have been Julian," said Aurelia, and she looked at the crew of the life-boat, and discerned too surely that her surmise was

correct. Only nine men stood to their oars; the tenth was wanting!
They would return again; there were more lives to save. They would rescue the brave young gentleman who had risked his life so nobly—another fifty pounds if he were brought back alive! Aurelia's words and the magic of her presence put new life and courage into the hearts of those she ad dressed, and with a ringing cheer they prepared for a second adventure. But alas! the struggle with those awful storm; and the event created all the more excitement from the fact that vessels of such a size and character it had become unmanageable, waves had strained the old boat, their utmost efforts threatened to be unavailing. Some dreadful moments passed. "The wreck is breaking up", said Geoffrey. "Merciful heaven, what will become of Julian?" Aurelia hid her face in her hands and could only pray; she had no courage to look on the last consummation of the disaster. But at that moment another cheer, and yet another, broke from the fishermen on the shore. "She is coming!" they cried; "it is the lifeboat from Penmore; the brave young gentleman's own boat, the gallant gentleman's own Speranza!" Aurelia looked up, and there it was; the great powerful life-boat, manned by a sturdy and numerous crew, was doubling the headland, and flying through the breakers to the scene of danger. They succeeded at last, after many efforts, in getting within the required distance; the men and women were being saved, that was clearly discernible; then came a peal of thunder and a flash of blue forked lightning, which which all eyes were fixed : dark leapt up amid the lurid light then came a crash, and when they looked again the wreck was no longer visible: its last fragments had broken away, but the life boat, with its prec-

us freight, was counting to the poor Was Julian safe? was the poor The ious freight, was coming homewards. stranger's daughter rescued? minutes seemed hours till those ques tions could be answered. At last the boat had reached the shore, and those of the crew and passengers who had been saved from the wreck were being landed. Some were much injured by blows from broken spars, and one young girl was lifted out insensible. The mother's cry of joy mingled with anguish told who she was; and Aurelia at once took possession of her as her own charge. "And Julian?" She

without another moment of delay she gave her whole attention to the service of the sufferers.

TO BE CONTINUED.

THE FLINT WORKERS-A FOR-GOTTEN PEOPLE. Very Rev. Wm. R. Harris, Dean of St. Cath

arines, in the Baffalo Express, March

On the farm of a man named Chester Henderson, close to what is known as the Talbot Road, and about three miles inland from Port Stanley, on the north shore of Lake Erie, a little over one hundred miles west of Buffalo, there is a circular rim of earth enclosing about two and a half acres of land. On the 29th of last September, accompanied by Mr. James H. Coyne, who has written a valuable monograph on the early tribes of this section of the country, I visited this historic embankment and secured photographs, which, unfortunately, give but a feeble idea of its height and extent. Within the fort and north of it the trees are still standing, but it is only a few years ago since the primeval forest shrouded it from profanation. Rooted on the raised earth are venerable chronological witnesses of its great age. stump of a maple we counted two hundred and forty rings, and on that of an elm, which measured four feet in diameter, were two hundred and sixty-six. The average height of the bank wa three feet, and allowing for the sub-sidence of the soil, it was probably at one time four feet high. A small stream runs along this elliptical en-closure, which for about half its course has cut for itself, before leaving the fort, a bed about seven feet below the general level. To the south, where this stream trickles through an open ing, there is a rude and desolate gap and indications of what was once gateway. The walls terminating at this entrance are squarely shoulde and show a deftness and skill of no mean order on the part of the builders These embankments are familiarly known as the "Southwold

and are probably the best ruins of an Indian palisaded village to be found in Western Canada. plan of the fort is purely aboriginal, and the labor involved and patience required in its construction must with their primitive tools have been very great. A plaster model of the fort is now in the museum of the Canadian Institute, Toronto. In the ash heaps and kitchin-middins in its immediate neighborhood there was not found any thing that would give the slightes hint of European presence. Flint spear and arrow heads, stone casso etes (or skull crackers), fragments of pottery, clippings of flint, rubbing tones, pipes of steatite, and clay and mealing stones have from time to time peen dug up; but no article bearing trace of copper or iron was found. More than two hundred and fifty years have passed away since the fort was constructed, and the hardy settlers

of the region still look with wonder and curiosity upon the relic of a van-ished people, whose origin is to them as much a mystery as the law of gravi tation. Indeed, the little that the students of ethnology and archeology of this peninsular tribe is gathered from the writings of the early missionaries, and collected from the embankments, mounds, ossuaries separate graves and village sites embankments. ossuaries From the tools and weapons of bone, instruments of horn and stone, we are eft to draw our own conclusions, and reduced to the necessity of surmising and guessing. The prehistoric Neu trals are in the age of the world but of yesterday, yet it is easier to present the lover of technological lore with illustrations of the arts and industries and trate from actual specimens of house to be hold utensils, working tools and cere ssyria, than to illus monial implements, the social and domestic state of this North American tribe. If Sanson's map be accurate, within these earthwalls was the Neutral village of Alexis, visited by the heroic Brebœuf and the saintly Chau-

monot in the winter of 1640 41. But let us reconstruct the village, and people it as it was when the devoted priests entered the gateway already mentioned. When the chief men of the eighty or ninety families composing a Neutral village selected this site to be their abiding place for twelve or fifteen years, they examined with characteristic sagacity its savage surroundings. Its seclusion in the gloomy forests, the fertility of the land, the gurgling brook winding through and around the giant elms; the abund ance and variety of berries, and the succulent beech nuts, that fell in show ers every autumn, promised them years of indolent repose. They are flash of blue forked lightning, which seemed to strike the very spot on at once their new village. The ditch around the town is dug with primitive wooden spades, the earth carried or thrown up on the inside, trees are felled by burning and chopping with stone axes, and split into palisades or pickets. These are now planted on the embankment in triple rows, that are lashed together with pliable twigs and strips of elm bark. Sheets of bark are fastened on the inside to the height of six or seven feet, and a timber gallery or running platform constructed, from which heavy stones may be east, or boiling water poured upon the heads of the attacking Iroquois or formidable Mascoutin. Notwithstanding the enormous labor expended upon its construction, this fortified embankment scarcely deserves the name of a fort, but it is at least as strong and her way. She waits to take charge of the downing. I've known her do it dozens of times."

And, in fact, Aurelia had come down from the castle, bringing with her everything requisite for the restoration

her way. She waits to take charge of the own charge. "And Julian?" She will built as those of the enemy. Within the inclosure cluster the lodges of the tribe, formed of thick sheets of the great disruption compelled the older clans to seek a refuge on the bark fastened to upright poles and cross-beams, covered with bark and everything requisite for the restoration only waited to behold Geoffrey rush within the inclosure cluster the lodges of the great disruption compelled the older clans to seek a refuge on the Castle, bringing with her each the place of landing. He was cross-beams, covered with bark and skins. Many of the lodges house from Rites," expresses the opinion that,

eight to ten families. The fires are on the ground on a line drawn through the center, with openings in the roof. which serve for chimneys and windows. Here grizzly warriors, shriveled squaws, young boys aspiring to become braves, and girls ripening into maturity, noisy children and dogs that never bark, mingle indiscriminately together. There is no modesty to be shocked, no decency to be insulted, no refinement of feeling to be wounded ; for modesty, decency and refinement of feeling were dead ages before the tribe began its western wanderings. In these ancient wilds clearings are made, branches hacked off from the wind-felled trees, piled around the standing timber and set on fire, or the trees girdled, through whose leafless branches the sun ripens the Indiancorn, beans, tobacco and sunflowers, planted in the spring by the squaws, and whose seeds were probably ob-tained in the remote past from Southern tribes. The people who inhabit this village are Atti-wandarons, or members of the great Neutral nation, whose tribal grounds stretched from the Genesee to the Detroit Narrows

But before entering upon an epitomized history of this populous and formidable nation, one of whose fortified towns we have just resurrected, it will be expedient rapidly to outline the territorial and tribal divisions east of the Mississippi, when in 1612, Champlain entered the St. Lawrence and began the ascent of the Ottawa. All the nations whose tribal lands drained into the valley of the St. Lawrence river were branches of two great families: the roving Algonquin, the Bedouins of the mighty wilderness, who lived by fishing and hunting, and the Huron Iroquois, hunters and tillers of the soil, whose worriers were the boldest and fiercest of North America. The Algonquins were divided and subdivided into families and tribes. The Gaspians, Basques, Micmacs and the Papinachois or Laugters roamed the forest on both sides of the Great River, as far as Tadousac and Cacouna. Along the banks of the gloomy Saguenay, and into the height of land forming the watershed towards Lake Nimiskan, the Mistassini, the Montagnais, the Tarcapines and Whitefish hunted in that desolation of wilderness and fished in its solitary lakes and streams. Ascending the Ottawa river to the Alumet islands, tribes of lesser note paid tribute to the One Eyed nation, called by the French, Du Borgne," from the fact that for three generations their war chiefs had but one eye. They held the Ottawa and exacted tribute from other tribes passing up or down the river. On the borders of Lake Nipissing dwelt the the Nipissings or Sorcerers, while to the north and northwest were the huntinggrounds of the Abittibis and Temiscamingues, after whom Lake Temis-camingue is named. North of Lake Huron, running from the mouth of French River and circling around the coast of Sault Ste. Marie, roved five or six hordes of Algonquins. The writings of Brother Gabriel Sagard, the map of Champlain, 1632, that of Duc deux, 1660, the Jesuit Relations, and the Memoirs of Nicholas Perrot certify to the hunting and fishing grounds of these Algonquin Bedouins. Bruce peninsula and the great Mani-toulin, "The Island of Ghosts," were the home of the Ottawas, or Large Ears, called by the French, Cheveux-Releves (Raised Hairs), from the peculiar man ner in which they wore their hair. Further west were the Amikones or Beavers, the Santeurs or Chippawas, including the Mississagues and Saugeens. The roving hordes that tretched from the headwaters of Lake Superior to the Hudson Bay, the Wild Oats, Puants and Pottawatimies, the Nation of Fire. Miamis, the Illinois, were all branches Huron-Iroquois family included the Tiontates or Petuns, the Hurons or Wyandots, the Andastes of the Susquehanna, the Tuscaroras of North Carolina, the Five Iroquois nations, the Eries and the Attwiandarons or Neutrals. The tribes of this family were scattered over an irregular area of inland territory, stretching from West-ern Canada to North Carolina. The northern members roved the forests about the Great Lakes, while the southern tribes lived in the fertile valleys watered by the rivers flowing from the Alleghany Mountains.

A problem of ethnology, which will, perhops, never be solved, confronts us n the study of the aboriginal people of this section of our country. What were the causes that led to the migration and settlement of the tribes in Western New York and South-western Ontario? At what time did the Iro quois separate from the Hurons, and the Attiwandaron or Neutrals claim independent sovereignty? When did the exodus of the Neutrals occur, and what was the route followed by this adventurous clan?

Mr. David Boyle, the Canadian archæologist, in his "Notes on Primarchæologist, in his "Notes on Primitive man," claims that the Neutrals were among the first to leave the main body. "Regarding their movement," he continues, "there is not even a tradition, but their situation beyond the most westerly of the Iroquois, and the fact they had no share in the Huron-Iroquois feuds, point to an earlier and wholly independent migration. It is known also that their language varied but slightly from that of the Hurons, which there is reason to regard as the parent tongue, and the inference is that their separation must have taken place from the Wyandot side of the

off to the west a the south shore o ascending the St bodies of the known as the shed the Nia maining here for rounded the and in the course ent possession of the south of Geo while they were j who followed the however, is but there is nothing migrations and s als along the Erie, and eastv the country of th anthentic ment nation, we find ings, where, he when he visited region, they w alliance wit Andastes, and on the Nation ands extended far east as Detro was on a visit to ressed a wish but it was intin life would be in better not under 1626, Father Da Franciscan Orde the tribes of when he receive LeCaron, the Attiwandarons. the saving tru Joseph de la Roc of extraordinar as distinguishe "for his noble b was remarkable piety, who aban glory of the wor and poverty of the aristocratic society tendered come ; the arm were opened to corresponding a when he shocked society by declaring his a member of the religious ass beggars. The beggars. The a mitre, and the hat. His family in the State, hi Court, his own t of an aristocrat for him promotifriends in vain priesthood, and that he was not had asked to be wilds of Canada side himself. I full flush of h entered upon th all probability grave. On the reached Quebec spring accompa and De la Nou the flotilla, whos the Huron hunti forests. When letter, he was western coast o where he oper French traders lee, he left Hu and on the no entered a villag were astonishe me dressed as 1 I desired nothi invited them b to heaven, mal Meeting with a advised Grenal turn to Huron them some dist retraced his ste Gilmary Shea, wrote for the History of Ame that he crossed visited the vill Daillon states that a deputat eastern branch as Ongiaharas upon him bea their village, march or abou land of the Ire ised to do so Notwithstandi authority of G opinion that I Niagara river which he fulfil, there is lead us to beli eastern villag the Neutrals o ing with the if a guide co

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directly opp Richelieu, wa plain says th

eight to ten families. The fires are on the ground on a line drawn through the center, with openings in the roof. which serve for chimneys and windows. Here grizzly warriors, shriveled squaws, young boys aspiring to be-come braves, and girls ripening into maturity, noisy children and dogs that never bark, mingle indiscriminately together. There is no modesty to be shocked, no decency to be insulted, no refinement of feeling to be wounded ; for modesty, decency and refinement of feeling were dead ages before the tribe began its western wanderings. In these ancient wilds clearings are made, branches hacked off from the wind-felled trees, piled around the standing timber and set on fire, or the trees girdled, through whose leafless branches the sun ripens the Indiancorn, beans, tobacco and sunflowers, planted in the spring by the squaws, and whose seeds were probably ob-tained in the remote past from Southern tribes. The people who inhabit this village are Atti-wandarons, or members of the great Neutral nation, whose tribal grounds stretched from the Genesee to the Detroit Narrows. But before entering upon an epitom-

ized history of this populous and for-midable nation, one of whose fortified towns we have just resurrected, it will be expedient rapidly to outline the territorial and tribal divisions east of the Mississippi, when in 1612, Champlain entered the St. Lawrence and began the ascent of the Ottawa. All the nations whose tribal lands drained into the valley of the St. Lawrence river were branches of two great families: were branches of two great lamilies: the roving Algonquin, the Bedouins of the mighty wilderness, who lived by fishing and hunting, and the Huron-Iroquois, hunters and tillers of the soil. whose worriers were the boldest and fiercest of North America. The Algon-quins were divided and subdivided into families and tribes. The Gaspians, Basques, Micmacs and the Papinachois or Laugters roamed the forest on both sides of the Great River, as far as Tadousac and Cacouna. Along the banks of the gloomy Saguenay, and into the height of land forming the watershed towards Lake Nimiskan, the Mistassini, the Montagnais, the Tarcapines and Whitefish hunted in that desolation of wilderness and fished in its solitary lakes and streams. Ascending the Ottawa river to the Alumet islands, tribes of lesser note paid tribute to the One Eyed nation, called by the French, 'Du Borgne," from the fact that for three generations their war chiefs had but one eye. They held the Ottawa and exacted tribute from other tribes passing up or down the river. On the rders of Lake Nipissing dwelt the the Nipissings or Sorcerers, while to the north and northwest were the huntinggrounds of the Abittibis and Temiscamingues, after whom Lake Temis-camingue is named. North of Lake Huron, running from the mouth of French River and circling around the coast of Sault Ste. Marie, roved five or six hordes of Algonquins. The writ ings of Brother Gabriel Sagard, the map of Champlain, 1632, that of Duc deux, 1660, the Jesuit Relations, and the Memoirs of Nicholas Perrot certify to the hunting and fishing grounds of these Algonquin Bedouins. Bruce peninsula and the great Mani-toulin, "The Island of Ghosts," were the home of the Ottawas, or Large Ears, called by the French, Cheveux-Releves (Raised Hairs), from the peculiar man ner in which they wore their hair. Further west were the Amikones or Beavers, the Santeurs or Chippawas, including the Mississagues and Saugeens. The roving hordes that stretched from the headwaters of Lake geens. Superior to the Hudson Bay, the Wild Oats, Puants and Pottawatimies, the Nation of Fire, the Miamis, the Illinois, were all branches of one Algonquin tree. The great Huron-Iroquois family included the Tiontates or Petuns, the Hurons or Wyandots, the Andastes of the Susque hanna, the Tuscaroras of North Carolina, the Five Iroquois nations, the Eries and the Attwiandarons or Neutrals. The tribes of this family were scattered over an irregular area of inland territory, stretching from West ern Canada to North Carolina. The northern members roved the forests about the Great Lakes, while the southern tribes lived in the fertile valleys watered by the rivers flowing from the Alleghany Mountains.

A problem of ethnology, which will, perhops, never be solved, confronts us in the study of the aboriginal people of this section of our country. What were the causes that led to the migration and settlement of the tribes Western New York and South-western Ontario? At what time did the Iro quois separate from the Hurons, and the Attiwandaron or Neutrals claim independent sovereignty? When did the exodus of the Neutrals occur, and what was the route followed by this adventurous clan?

Mr. David Boyle, the Canadian archæologist, in his "Notes on Primarchæologist, in his "Notes on Primitive man," claims that the Neutrals were among the first to leave the main body. "Regarding their moves "Regarding their movement," he continues, "there is not even a tradition, but their situation beyond the most westerly of the Iroquois, and the fact they had no share in the Huron-Iroquois feuds, point to an earlier and wholly independent migration. It is known also that their language varied but slightly from that of the Hurons, which there is reason to regard as the parent tongue, and the inference is that their separation must have taken place from the Wyandot side of the mountain down by the sea long before the great disruption compelled the older clans to seek a refuge on the

Dr. Hale, in his "Book of Iroquois Rites," expresses the opinion that,

APRIL 11, 1896 enturies before the discovery of Canada, the ancestors of the Huron Ironois family dwelt near the mouth of quois family dwo.

As their numbers the St. Lawrence. As their numbers the St. Lawrence. The hive swarmed and band after band moved off to the west and south. Following the south shore of Lake Ontario, after ascending the St. Lawrence, the main bodies of the migrants, afterwards known as the Hurons or Wyandots, reached the Niagara peninsula. Re-maining here for a period, they eventurounded the western end of the lake and in the course of time took permanent possession of the country lying to the south of Georgian Bay. After a while they were joined by the Tiontates, who followed the Ottawa route. This, however, is but tradition, and in it here is nothing to account for the migrations and settlement of the Neualong the north shore of Lake Erie, and eastward till they reached the country of the Iroquois. The first country of the Iroquois.

mention of this powerful nation, we find in Champlain's writings, where, he tells us, that in 1616, when he visited the Georgian Bay egion, they were then in friend alliance with the Ottawas and Andastes, and were waging war on the Nation of Fire, whose tribal lands extended through Michigan, as far east as Detroit. When Champlain was on a visit to the Ottawas he expressed a wish to visit the Neutrals, but it was intimated to him that his life would be in danger, and he had er not undertake the journey. In 1626, Father Daillon, a member of the Franciscan Order, was evangelizing the tribes of the Huron Peninsula, when he received a letter from Father LeCaron, the Superior, instructing him to visit the great Neutral tribe or Attiwandarons, and to preach to them the saving truths of Christianity Joseph de la Roche Daillon was a man of extraordinary force of character, as distinguished," wrote Champlain for his noble birth and talents, as he was remarkable for his humility and piety, who abandoned the honors and glory of the world for the humiliation and poverty of a religious life." the aristocratic house of the Du Ludes, society tendered him a courteous wel come; the army and the professions were opened to him; wealth, with its corresponding advantages, too, were when he startled his friends shocked society and grieved his family by declaring his intention of becoming a member of the Order of St. Francis, a religious association of barefooted beggars. The ranks of the secular clergy offered him the probabilities of a mitre, and the hope of a Cardinal's hat. His family's wealth and position in the State, his father's influence at

the Nipissings. Father Brebouf and Chaumonot were selected for the mis-Court, his own talents and the prestige of an aristocratic name-all bespoke for him promotion in the Church. friends in vain pleaded with him to with the secular priesthood, and when they learned that he was not only inflexible in his resolution to join the Franciscans, but had asked to be sent into the frozen wilds of Canada, they thought him be side himself. He left France in the full flush of his ripening manhood. and, for the love of perishing souls, entered upon the thorny path that in all probability would lead to a martyr's grave. On the 19th of June, 1625, he reached Quebec, and in the following spring accompanied by Fathers Brebout and De la Noue, he left Quebec with the flotilla, whose canoes were headed for the Huron hunting grounds in northern forests. When he received LeCaron's letter, he was at Carragouha, on "

western coast of the Huron peni sara, where he opened the mission of St. Gabriel. In obedience to the request f his superior, accompanied French traders, Grenalle and LaVallee, he left Huronia, October 18, 1626, and on the noon of the sixth day entered a village of the Neutals. "All were astonished," he writes, "to see I desired nothing of theirs, but only invited them by signs to lift their eyes to heaven, make the sign of the cross and receive the faith of Jesus Christ." Meeting with a hospitable welcome he advised Grenalle and LeVallee to return to Huronia, and, after escorting them some distance on their way, he retraced his steps to the Indian town Gilmary Shea, in an article which he wrote for the "Narrative and Critical History of America," is of the opinion crossed the Niagara river, and visited the villages on its eastern side. Daillon states in his valuable letter that a deputation of ten men of the eastern branch of the Neutrals, known as Ongiaharas, or Kaw Khas, waited upon him bearing a request to visit their village, Onaroronon, a day's march or about thirty miles from the land of the Iroquois, and that he promised to do so when spring opened. Notwithstanding the deservedly great authority of Gilmary Shea, I am of the opinion that Daillon never crossed the Niagara river. Aside from this promise, which he was not in a position to fulfil, there is no hint in his letter to lead us to believe that he visited the eastern villages. The priest spoke to the Neutrals of the advantage of trad-

Richelieu, was the "Place of Trade,"

referred to by Sagard in 1636. Cham

plain says that the Iroquois held pos-

effective we must first win the confidence of those whom we would help. Is when nearly everyone feels the need of some blood purifying, strength invigorating and health producing medicine. The real merit of Hood's Sarsaparilla is the reason of its widespread popularity. Its unequalled success is its best recommendation. The whole system is susceptible to the most good from a medicine like Hood's Sarsaparilla taken at this time, and we would lay special stress upon the time and remedy, for history has it recorded that delay are dangerous. The remarkable success achieved by Hood's Sarsaparilla and the many words of praise it has received, make it worthy of your confidence. We ask you to give this medicine a fair trial. Spring Time ing with the French, and suggested that he himself would accompany them if a guide could be furnished to the trading post on the river of the Iroquois. Differing from the majorny who have touched on this subject, I am satisfied that the place of trade was on Lake St. Peter, fifty miles below Mon-It was called Cape Victory of Cape Massacre, in memory of the hundred Iroquois, who, in 1610, were killed by Champlain and his Algonquin On the Island of St. Ignace, directly opposite the mouth of the

them.

fair trial.

Always on Hand.—Mr. Thomas H. Porter,
Lower Ireland, P. Q., writes: "My son, 18
months old, had croup so bad that nothing
gave him relief until a neighbor brought me
some of DR. THOMAS' ECLECTRIC OIL,
which I gave him, and in six hours he was
cured. It is the best medicine ever used, and
I would not be without a bottle of it in my
house."

CONTINUED FROM LAST WEEK CHATS WITH YOUNG MEN.

ession of the St. Lawrence and closed it

against other tribes, and it was for this reason that the Hurons always went by

The Hurons, hearing that Daillon was

deal directly with the French, and fear

French goods at nigh rates for the val

manners and customs quite the same.

gara Peninsula, for the traders and

couriers de-bois had not yet ascended

the Ottawa river. Etienne Brule, the

dauntless woodsman and interpreter to

Champlain, when he left Huronia with

welve Wyandots on an embassy to the

allied Eries, crossed Lake Ontario to

the east of the Senecas, but there is no

Neutral country. Fourteen years after

Daillon's return, the Jesuit Fathers of

the Georgian Bay region, who had

established permanent missions among

the Hurons, began to cast wistful glances on the neighboring nations,

and to open missions among the Petuns

or Tobacco Indians, the Ottawas and

TO BE CONTINUED.

CATHOLIC WOMEN'S GUILDS.

to come home to us Catholics.

existence, cannot give to them.

schools answer the need, but there are

hundreds of children whom the schools

do not touch from any point, and many

at all. But these children could be

made amenable to the influences which

ligion and morality, physical cleanli-

ness and order, teaching them to sew,

their narrow lives, and, perhaps, by

making the best of them, rise out of

The crying need of all charity is

to cook, to mend, to make the best of

Cath

sion to the Neutrals.

the Ottawa, when leaving

Catholic Columbian. trading excursions, with the French. VALUE OF A BUSINESS CAREER. likely to prevail upon the Neutrals to Having now attempted to give you few points upon business, I have fining they would lose the profits that accrued to them, by exchanging ished my subject. I am not here to enter upon the larger questions of What is all this worth? nor to enlarge uable furs of the Neutrals, became seriupon the ends men should have in view ously alarmed. They hastily despatched runners into the Neutral counin entering upon business, nor the use to which the surplus wealth, which I bespeak for all of you, should be put. These questions I have tried to deal try, whose extraordinary reports almost paralyzed the people with fear. The Neutrals, with horror, learned that with at other times. But, perhaps, I the priest was a great sorcerer; that by may be permitted, without going to his incantations the very air in Huronia was poisoned; and that the far beyond the scope of my text, to make a few remarks upon the influenc people withered away and rotted into their graves; and that if they allowed of a business career upon meu, as compared with other pursuits. First, then, I have learned that the artistic him to remain among them, their villages would fall to ruin, and their chil-dren sicken and die. The Neutrals career is most narrowing and produce such petty jealousies, unbounded vanitook alarm, treated the priest with ties, and spitefulness, as to furnish me withering contempt, refused to listen with a great contrast to that which l to him, and intimated that unless he have found in men of affairs. Music left the country they would be compainting, sculpture, one would think pelled for their own safety to kill him. should prove most powerful in their The priest deemed it prudent to return to Tonchain, in Huronia, from beneficent effects upon those who labor at them as their daily vocation. Ex which place on, the 18th of July, 1627, perience, however, is against this. Perhaps because the work of or the he dates his most interesting letter. In his report of the mission, he speaks performance of artists is so highly of the climate with appreciation, notes personal, is so clearly seen, being the incredible number of deer, moose, brought directly before the public, that beaver, wild cats and squirrels that petty passions are stimulated; however filled the forest. "The rivers," he that may be, I believe it will not be adds, "furnish excellent fish, and the controverted that the artistic mind becomes prejudiced and narrow. earth gives more grain than is needed. They have squashes, beans and other vegetables in abundance, and very understand that I speak only of classes and of the general effect; everywhere good oil. Their real business is hunt we find exceptions which render the ing and war. Their life, like that of the Hurons, is very impure, and their average still more unsatisfactory. regard to what are called the learned professions, we notice the effect produced by specialization in a very The priest was probably the first marked degree. white man who ever entered the Nia-

It has been held that the legal profes sion must tend to make clear but narrow intellects, and it is pointed out that great lawyers have seldom risen to commanding position and power over This does not mean that their fellows. men who study law become unsatisfactory legislators or statesmen and rulers. If it did, our country, of record to show that he ever entered the rulers. all others, should be in a bad way, be cause we are governed by lawyers But the most famous Americans have been great men, not great lawyers that is, they have seldom attained th foremost rank in the profession, but have availed themselves of the inestim able advantage which the study of lay confers upon a statesman, and de-veloped beyond the bounds of profes-We are reminded that the great lawyer and the great judge must deal with rules and precedents already established; the lawyer follows precedents, but the ruler of men makes

"A cultured American lady, now MERCHANTS AND PROFESSIONAL MEN residing abroad, writes to The Sacred The tendency of all professions, it Heart Review anent the remarks in the Reader for February, on Protestant clubs and guilds: "I was delighted to known as the professional mind-clear but narrow. Now what may be ripening of the judgment upon wide claimed for business as a career is that range of general subjects, to freedom see your remarks on the Protestant clubs and guilds. That subject ought deal with an ever changing variety of Catholic women are far too indifferent questions. He must have an all round in those matters, and we have a treudgment based upon knowledge of mendous responsibility. I have seen a great deal of the inner workings of the great merchant and business man those working girls club, sewing of our day that he know his own counschools, etc., in the last three years. try well, its physical conditions, its * * resources, statistics, crops, waterways, 'The very refinement, elegance its finances, in short all conditions and kindness of these ladies make a which affect not only the present, but deep impression on the children, and which give him data upon which he they soon begin to think as a young can predict with some degree of cergirl once said to me: 'Indeed Protest- tainty the future. The merchant whose ants are generally the best people anyway.' It is too bad we have so little

must also know these countries, and
promise; I point to noble benefactions energy. We need to be shaken out of also the chief things pertaining to our placid self-satisfaction, and I am them. His view must be world wide; business men following business rlad to see that the Messenger connothing can happen of moment which careers that we chiefly owe our uni ributes its share towards this result. has not its bearing upon his action; political complications at Constanti-Such work as indicated would give occupation to hundreds of educated nople; the appearance of the cholera in the East; monsoon in India; the supply of gold at Cripple Creek; the Catholic young women, who absolutely have no aim and end in life at pres appearance of the Colorado beetle, or There is a wide and noble field of the fall of a Ministry : the danger of activity of the greatest possible value to humanity, in bringing to the chilwar; the likelihood of arbitration com pelling settlement; nothing can happen dren of the poor the instruction, moral, in any part of the world which he industrial and intellectual, which their not to consider. He must possess one parents in their bare and contracted of the rarest qualities, he must be an

nomes, and their bitter struggle for excellent judge of men, he often employs thousands, and knows how to olic women may think the parochial bring the best out of various characters ; he must have the gift of organiz ation; the laws governing money is another rare gift; must have execuways in which they cannot reach them at all. But these children could be promptly and wisely. He follows a career, therefore, which tends not only would come to them, bringing into their lives, as a basis, so to say, of repowers; different, also, from any other areers, that it tends not to specializa tion and the working of the mind with in narrow grooves, but tends to de-velop in a man capacity to judge upon wide data. No professional life em braces so many problems, none require so wide a view of affairs in general. personal sympathy and help. To be I think, therefore, that it may justly be said for the business career that it

must widen and develop the intellectual powers of its devotee. On the other hand, the professional career is immeasurably nobler in this: That it has not for its chief end the ignoble aim of money-making, and is free from the gravest danger which besets the career of business, which is in one sense the most sordid of all careers if entered upon in the wrong To make money is no doubt spirit. the primary consideration with most young men who enter it. I think if you will look into your hearts you will find this to be true. But while this may be the first, it should not be the last consideration. There is the great use which a man can perform in de-veloping the resources of his country,

of affairs soon rises above the mere desire to make money as the chief end of his labors; that is superseded by thoughts of the uses he performs in the line which I have just mentioned.

PREJUDICE AGAINST THE VANISHED TRADE. If the young man does not find romance in his business, it is not the fault of the business, but the fault of the young man. Consider the wonders, the mysteries connected with the recent developments in that most spiritual of all agents, electricity, with its unknown, and perhaps ever unguessed of, powers. He must be a dull and prosaic young man who, be ing connected with electricity in any of its forms, is not lifted from hum drum business to the region of the Business is not all mysterious. dollars; these are but the shell-the kernel lies within and it is to be enjoyed later, as the higher faculties of the business man, so constantly called into play, develop and mature. There was in the reign of militarism and barbarous force much contempt for the man engaged in trade. How completely has all this changed! But, in deed, the feeling was of recent origin, for if we look further back we find the oldest families in the world proud of nothing but the part they played in business. The wool sack and the galley still flourish in their coat of arms. One of the most, perhaps the most, influential statesman in England to day is the Duke of Davonshire, because he has the confidence of both parties. He is the President of the Barrow Steel Company. The members of the presen Conservative Cabinet were found to hold sixty-four directorships in various trading, manufacturing and mining companies. In Britain to-day no how to keep out of trade but how to get in it, is the question. The President of the French Republic, a man with a marvellous career, has been a busines man all his days. The old feeling of aversion has entirely gone. You remember that the late Emperor of Germany wished to make his friend the steel manufacturer, Krupp, a Prince of the empire, but that business man was too proud of his works, and the son of his father, and begged the Emperor to excuse him from the rank he at present held as King of Steel. Herr Krupp's son, who has now succeeded to

young King Krupp, just as proud of his position. REWARDS OF A BUSINESS CAREER. I can confidently recommend to you the business career as one in which there is abundant room for the exercise of man's highest power, and of every good quality in human nature. ve the career of the great merchant or banker, or captain of indus would seem, must be to make what is try, to be favorable to the development of the powers of the mind, and to the the men in business are called upon to from prejudice, and the keeping of an pen mind. And I do know that ermanent success is not obtainable xcept by fair and honorable dealing many subjects. It is not sufficient for by irreproachable habits and correct iving, by the display of good sense and rare judgment in all the relations of human life, for credit and confidence fly from the business man foolish in word or deed, or irregular habits, or even suspected of sharp practice. The business career is thus a stern school of all the virtues, and there is one supreme reward which it often yields promise; I point to noble benefactions which it renders possible. It is to

ent he is a monarch equal to his Em-

versities, colleges, libraries and educa tional institutions If, then, some business men may fall subject to the reproach of hoarding, we can justly claim for them as a class what honest Thomas Cromwell claimed for the great Cardinal, and say, they have a greed of getting, yet in be stowing they are most princely, as witness these seats of learning." If in entering upon the stormy sea of busi ness you place before you as model men like Cornell, who has gone, or like Sage, whom we rejoice to have still with us, and follow not those who re-ceive great revenues, but only those ase these wisely, for the highest public ends during their lives, you wil ery proud of your occupation, and it in return will ennoble your life.

What a Convert Says.

"Why I became a Catholic?" is a uestion answered by Editor Thorne the last number of the Globe Quarerly Review. His concluding sent-ence is as follows: "Thus, through the painful processes of many years I was led from pious and beautiful, but imperfect Anglicanism, through pious and earnest, but distorted Calvinistic orthodoxy, by way of Unitarian liber alism and scientific pretentiousness, as last to see that the Roman Catholic Church was the most rational, the most philosophical, the most scientific, the most perfect and divine; and in its final utterances, the most perfect and infallible system of human thought discipline and life the world had ever known, hence the supernatural guide of the soul and the end of all my hopes Would that others to and dreams." whom the light of faith has been offered, would take courage from Mr Thorne's example and heavenly gift !- Catholic Review.

Don't Wait for the Sick Room. veloping the resources of his country, in furnishing employment to thou sands, in developing inventions which prove of great benefit to the race, and help it forward. The successful man belp it forward. The successful man Only One Tune

Justin McCarthy tells an anecdote of ather Mathew which well illustrates the kindly character of that good man "I can remember well how in the far-off days of Father Mathew's temperance movement every temperance sociation prided itself upon its band Father Mathew encouraged this artistic feeling, and was very patient with the defects of execution which occasionally followed even the most musical

intentions. "He was entertained once at a teameeting in a small country town. There was a band, and the band struck up for his gratification an air rom one of Moore's melodies. Mathew made every expression of de

light.
"There was a pause, and then the band began again-the same air. other pause and still the same familiar One of the guests, to whom no tune. particular reflection had occurred, sug-gested in an ill-starred moment that Father Mathew should be allowed to select his own favorite air for the next

performance.
"The good Father had, however, long since grasped the whole meaning of the situation. He rose and smiled his sweet, winning smile and declared that he liked so much the air they had been listening to, that for his part he would prefer to hear that and nothing but that for the whole evening.

on the hearts of that orchestra! How he softened away all difficulties and relieved all distressed minds ! The band was made up of very young men; it had been practicing but a short time, and rose to the performance of only one single air. Father Mathew had guessed this almost from the start, and made things pleasant for every

Thackeray and the Church.

Thackeray's fiercest sneer is said to e reserved for his own Church, and his almost pathetic yearning for the great Church of his forefathers is illustrated by Clive Newcome's Roman de claration: "There must be moments, in Rome especially, when every man of friendly heart, who writes himself English and Protestant, must feel a pang at thinking that he and his countrymen are separated from European his father's throne, I doubt not, would Christendom. . . . One must wish make the same reply to day. At pressometimes that from Canterbury to Rome a pilgrim could pass and not peror, and from all I know of the drown beyond Dover. Of the beautiful parts of the great Mother Church I pelieve many people have no idea : we think of lazy friars, pining cloistered virgins, etc., and the like common

places of Protestant satire. Lo! yonder inscription which blazes around the dome of the temple, so great and glori ous it looks like heaven almost, and as if the words were written in stars-it proclaims to all the world that this i Peter, and on this rock the Church shall be built, against which hell shall not prevail." Thackeray, it appears, often attended the church of the tory, in King William street, to hear the preaching of Newman and Faber

Catholicity in Scotland.

The progress of Catholicity in the chief commercial city of Scotland is most marked. In the early part of the century a Catholic church was unknown in Glasgow. Now there are about twenty of them, some of which, for size and architectural beauty, will compare with any church in the city, to whatever creed it may belong The old spirit of antipathy to everything pertaining to Catholicity is fast dying out in Scotland, and not only intolerance practised toward the Church, but the staunchest opponents of her doctrines are not ashamed to identify themselves with her work.

turely old, so a full head of hair gives o mature life the appearance of youth. To secure this and prevent the former, Ayer's Hair Vigor is confidently re-commended. Both ladies and gentle men prefer it to any other dressing. men preter it to any other dressing.

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STAFF.

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DAWSON, LL. D., F. R. S.

Author of "Plus IX. and His Time;"
"Letters and Lectures on the British Colonies;" "The Temporal Sovereignty of the Pope;" "Malcolm and Margaret;" "St. Vincent de Paul;" "The Last Defender of Jerusslem;" "Dominion Day;" "The North-West Territory and British Columbia," "Extended States of the North-West Territory and British Columbia," this very interesting volume of 900 pages n autouncing that we are now prepared urnish a limited number of copies of "T atholics of Scotland" at the very low n of \$1.00 each, charges for carriage prepaid. Address,

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London, Saturday, April 11, 1896. THE MANITOBA CONFERENCE.

We never anticipated much fruit from the negotiations of the Dominion Commissioners, Sir Donald Smith and Hon. Messrs. Dickey and Desjardins, with the Manitoba Government with the purpose of arriving at an amicable settlement of the school question. Messrs. Greenway and his colleagues have from the beginning manifested so much doggedness in their treatment of the Catholic minority of that Province that we expected but little of a satisfactory result from the negotiations which have now finally closed, and our anticipations, such as they were, have been fully realized. While the nego tiations were in progress, however, we abstained from the expression of our expectations in order that no word should escape us on behalf of the Catholic minority which should be regarded or interpreted as expressive of hostility while the olive branch was being ex tended. We were, besides, told by those who might be expected to know the real state of the case that the Green way Government was disposed to make an arrangement which would be satisfactory by removing any real grievance which might be shown to exist. But in fact, since the Dominion Government announced its determination to pass a remedial measure, in default of proper action by the Manitoba Legislature, Mr. Greenway himself said several times publicly that he would be satisfied to have any reasonable grievhis organ, the Winnipeg Tribune, that there is really no grievance, and we interpreted his two statements by the light one of them throws upon the

It was pretty clear, even from the beginning of the negotiations, that Mr. Greenway had no intention to settle the difficulty, and the result has proved to demonstration that such was the case. From the beginning he declared that in his opinion nothing could be settled by a conference, and as he, or at least his Government, which amounts to the same thing, was one of the part ies to the conference, it was very easy for him to bring it about that his prognostications should prove to be correct.

The proposals made by the Dominion commissioners were extremely moder ate, yet they were such as would have been accepted by the Manitoba minority. It was proposed that in towns and villages wherein there are twenty-five, and in cities where there are fifty Catholic children, there should be a school-house, or at least a room for their use, and that a Catholic teacher should be employed for them. In these schools the (Protestant) prayers and religious exercises now prescribed by the Public School Act should not be enforced, and this last provision should extend to localities where a majority of the children are Catholics.

In these Catholic schools, text-books should be such as would not offend the religious views of Catholics, but the books should be satisfactory to the Advisory (Public School) Board.

On the Advisory Board and the Board of Examiners there should be Catholic representation, and Catholics should have assistance for the maintenance of a Catholic Normal school.

In all other respects the Catholic schools should be subject to the Manitoba School Acts, but two years should be allowed to enable those teachers who have not certificates to qualify before being subjected to the strict application of the present requirements of the law.

If these conditions had been accepted, the Commissioners promised, on the passing of the necessary legislation by the Legislature of Manitoba, that the Remedial Bill now before parliament would be withdrawn, and any rights and privileges claimed by the minority would remain in abeyance, and not be further insisted upon.

We have heard much during the discussion of this question, of undesire to maintain inefficient schools. It was in fact on this supposed unreasonableness of the Catholics that Messrs. Attorney General Sifton and Dalton McCarthy laid most stress in their anti-remedial speeches, especially during the election campaign in Haldimand, but certainly there is not in the proposals of the Commissioners anything to justify such a statement.

The point on which the Catholics of Manitoba insist is that Catholic teaching be allowed for Catholic children, and not that they shall be allowed to have inefficient schools, and there is no good reason why the guarantees under which Manitoba entered into the Canadian Confederation should not be faithfully observed.

Messrs. Sifton and Cameron, or behalf of the Manitoba Government, objected to these proposals merely by a series of quibbles, to the effect that the Catholic schools as proposed by the Commissioners would be necessarily inferior, and that it is against the public interest that there should be any separation between children of differ-

TheCommissioners'proposals were not immutable as to details, if the Greenway Government had shown any disposi tion to be conciliatory, but instead of this they complained that the Reme dial Bill now before Parliament had not been held in abeyance. It is evident, therefore, that the sole purpose of the Manitoba Government in arranging for a conference at all, was to defeat the Remedial Bill, or to delay it for another year, and perhaps thus to prevent its becoming law.

Two alternatives were proposed by the Manitoba representatives, the first being the total secularization of the schools, an alternative which they admit not to be desirable, but the disgrace of adopting which they evidently wish to throw upon the Catholics. It is an alternative which infidels might welcome, but it is not what the Constitution guarantees to Catholics, and it is totally unacceptable.

The second alternative is to give power to the trustees of any locality to allow religious teaching by the clergy ance removed which could be shown to of any denomination for half an hour exist; but he took care also to assert daily. Thus religious teaching by the as frequently, personally and through teacher would be practically forbidden, and the school would be without such teaching whenever the clergy would be occupied elsewhere with their ordin ary duties. Besides, the religious teaching of the schools would be subject to the mutable will of the trustees, who could secularize the schools when ever a majority of them might think proper.

> It is easy to see that such proposals could not be accepted as a remedy for the grievance of which Catholics complain. The conference, however, will have this good result, that it will show that there is no resource now whereby justice is to be obtained except through remedial legislation by Parliament, and it will lead many members who have hitherto opposed the Remedial Bill to support it from this forward.

THE SALVATIONIST TROUBLE.

It is now announced that the real cause of the Salvation Army trouble which led to the dismissal of Mr. Ballington Booth, and finally to the establishment of a rival Army, was a matter of money, together with a plotting to supercede the commander so as to secure for another member of the family his lucrative position. This is, at all events, the account given to the public by Rev. J. G. Haliwood, who has been Mr. Ballington Booth's private secretary for a number of years. Mr. Haliwood says the dismissal is the result of a scheme devised by Mr. Herbert Booth, who wished to obtain the posi tion. The opportunity of precipitating the matter was afforded by the publication of the life of Mrs. General Booth, in which Mr. Ballington Booth's work in America was not duly recognized, being passed over with very little mention.

The profits of publication were to go for the promotion of the general's great social scheme, but it was published on terms disadvantageous to the Army, though Mr. Herbert Booth was sent from England at great expense to negotiate the matter. The publication was not received with favor by the American Commander or his friends, owing to the slight thrown upon them, and there were in consequence no profits. For this the blame was thrown upon Mr. Ballington Booth, and he fell into disfavor with the general, and the result was his dismissal.

Mr. Haliwood also tells of the general's antipathy to American institu-

visit to this continent. He was expected to be his son's guest for two weeks, but he only remained two days, and among the decorations of the house which were prepared in his honor there was an American flag. As soon as the general perceived this he contumeliously tore it down with expressions of exasperation. This roused the American feeling against him, and there have been mutterings of rebellion ever since, which broke out by occasion of the dismissal of Mr Ballington Booth and his wife, the result being the declaration of inde pendence of English control in the new organization of "Volunteers," who follow the deposed Commander.

Mr. and Mrs. Booth Tucker have arrived from England, and they state that they have propositions to make to the late Commander which they hope may lead to a reconciliation with the general. The general, who was absent in India when the separation occurred, is said to be deeply grieved regarding it, but it is not at all certain or even probable, that Mr. Ballington Booth will now return to the old Army on any conditions which may be offered.

THE GREGORIAN CALENDAR.

To the Editor of the CATHOLIC RECORD Sir-The interesting article on "The Calendar" in your issue of March 28. suggests the following questions, which I should like to see answered in your columns:

1. Do Catholics of both the Latin and Greek rites in countries] which have not adopted the new style follow the old style with regard to the cele bration of Christmas and the following festivals?

Since the Council of Nice fixed so definitely the time for celebrating Easter, how can we account for so much disagreement among Catholics of later times with regard to this festival? 3. How could the use of an errone

ous calendar affect the date on which Easter would be celebrated in accordance with the decree of Nice since the vernal equinox, and consequently the following full moon, being both astronomical events, must be independent Enquirer. of all calendars? In reply to these queries we have to

say, as far as we are aware of the facts that:

1. In their religious observances Catholics of both rites generally observe the new style in regard to the celebration of Christmas and other immoveable feasts, though in Russia the old style is usually followed even by Catholics. In regard to the celebratlon of Easter, the Gregorian calendar or new style is usually followed in these countries, as the feast is made to follow the lunations, and there is thus very seldom any discrepancy between the Eastern schismatical and Catholic

2. The Council of Nice fixed definitely the time for the celebration of Easter, but we do not understand our correspondent's statement that there has been "so much disagreement among Catholics of later times with regard to this festival." Since the time of the Council of Nice there has been general uniformity on this point. The great disputes concerning the time of the celebration of Easter preceded the Council of Nice, which was in session A. D., 325. One of the principal ancient historians who recorded these disputes was St. Irenæus, who wrote A. D. 170, but they were practically ended by the

decrees of the Council of Nice. When St. Augustine brought the gospel to England, A. D. 596, the Christian Britons celebrated Easter on a different day from that which the rest of the Christian world used, but this divergence had no connection with the ancient disputes regarding the date on which Easter should be celebrated. The Britons had been driven by the Saxon invaders to take refuge in the mountainous region of Wales, and during the one hundred and fifty years which had intervened between the usurped domination of the Saxons, and the arrival of St. Augustine, the British Christians, driven from their homes, and kept in a condition of constant terror by their Saxon conquerors, being unable to have intercourse with the continent, lost the method of computing Easter accurately in accordance with the decrees of the Council of Nice. At least we may presume that this was the cause of the divergence, inasmuch as the identity of the British Church in doctrine and discipline with that of the whole Christian world is indicated by the presence of British trine." (Eph. iv.) Bishops at the Councils of Arles in 314, Sardica (now Sofia in Bulgaria) in 347, and Rimini in 359. The British Bishops at these councils accepted all Theology in Edinburgh, who has the decrees, and signed them, along declared himself to be in favor of a with the other Bishops present; but it shorter creed for the Presbyterian ago, clinging to his position as a memis not very extraordinary that soon Church, so as to remove the objections

the Catholic minority, and also of their the American flag on the occasion of his printed books to keep all knowledge sion of Faith on points which he deems within reach of every one, a state of one hundred and fifty years of warfare and non-intercourse with the continent, should have caused a divergence with regard to the exact date on which a festival should be observed, especially a festival which could be fixed only by accurate astronomical observa-

3. An erroneous calendar would not affect the date of the celebration of Easter, if the astronomical equinox were solely attended to in fixing the date of the festival. But if it were taken for granted that the erroneous calendar represented the astronomical fact, it is easy to see that the erroneous calendar would have an influence on the matter; and this is exactly what occurred in fact. The Gregorian cal endar, however, effected the agreement between the solar and calendar years as closely as this object can be attained, inasmuch as a solar year does not consist of an integral number of natural days, or even of quarter days. If there were an integral number of quarter days in the solar year, the Julian calendar would have satisfied the conditions, but as this was not the case, the necessity for the Gregorian calendar became apparent during the lapse of centuries.

SHORT CREEDS.

"Shorter Creeds" is the panaces which within the last few years has been most generally suggested by earnest and really piously inclined Protestants as the means by which the divisions of Christendom are to be

It has been for three centuries the poast of Protestantism that it gives to its adherents the fullest scope of liberty of belief. It proclaimed the private judgment of each individual to be the ultimate tribunal of appeal in all controversies of faith, and in the decision on what ought to be believed, so that within a very few years after Luther raised the standard of revolt, his followers had already divided themselves into a number of separate sects each of which had its own distinctive doctrines.

Luther's Reformation was only a few vears established, when Frederic Staphylus enumerated thirty-four different sects. At the present day it is impossible to tell the number, but there are certainly about or nearly three hundred in the British Isles and the United States alone. The total number in Protestant nations probably reaches four hundred, and Protestant controversialists, even as early as the time of Jurien, were obliged to invent the theory of essential and non-essential Christian doctrines in order to be able to say with an appearance of plausibility that the sects constitute one religion, inasmuch as they agree in essen tials, though differing in regard to non-essential doctrines.

Such a distinction has no foundation in Holy Scripture, which prescribes everywhere unity of faith in all the doctrines which Christ revealed and ordered His Apostles to preach throughout the world, "teaching them to observe all things whatsoever I have commanded you," and "he that XIII. to return to the one fold out of believeth not shall be condemned. (St Matt. xxviii, 20: St. Mark xvi, 16.) It is a distinction injurious to God, since it gives to man the right to override and reject His teaching; and if such a theory could be admitted, it would justify that total abnegation of Christian doctrines which is becoming so prevalent at the present time, leaving not even the most important Christian truths untouched; nevertheless to this day there are found clergymen who glory in the fact that such liberty exists in their Churches, and who point to it with pride as a proof of the broadness and catholicity of those Churches, conveniently forgetting or pretending to forget that the catholicity which is characteristic of the Church of Christ is not an unfixedness of belief sufficient to comprise all sorts of contradictory doctrines, but a universality of one faith, in accordance with the words of Christ: "Teach all nations, . . . to observe all things whatsoever I have commanded. as we have already quoted. The catholicity of the Church is a universality which preserves her children from being "tossed to and fro and carried about with every wind of doc-

These thoughts are called to our mind by recent utterances of the Rev. Dr. Charteris, Professor of

"non-essential." He does not wish the Church to be creedless, for he believes that it could not hold together without a creed, and that from the beginning Christ did not intend it should be without a creed. "But." he adds, "the primitive Church shows us that that creed ought to be very short, and only a statement of personal adherence to the living Redeemer the incarnate Christ."

This is a creed which cannot be impugned on the plea that it is too long ; yet short as it is it would be unacceptable to a large body of those who, following logically the primary principle of Protestantism, the supremacy of private judgment in all matters of faith. reject the doctrine here implied. Such are the Unitarians and Universalists, sects which have sprung mainly from Presbyterianism, having been driven out of that Church by its harsh doctrines concerning predestination and reprobation by absolute decree of God. While the doctor was about it, he might in his large charity have tried to frame his creed so as hold out some inducement to these errant sheep to return to the fold, but if he would shape his short creed with such a purpose in view, there would be no more of it left than there was of the huntsman's musket after he had lost stock, lock and barrel.

The doctor admits also that the creed of Presbyterians as it is taught to-day is not honestly maintained: that is, that a great body of Presbyterians do not believe it. Of this fact we have been long aware, but we have been taken to task by Presbyterian journals for having mentioned the fact, which they strenuously denied. Dr. Charteris says on this subject:

'I think we should have had a shorter creed in Scotland long ago, a better and more honestly maintained creed, if it had not been for our eccle siastical divisions, and my main reasons for wishing a reunion of Churches first, that we should be able to work upon a much Shorter Creed, and, second, that we would not waste so much Christian effort as we now do in scotland, the resources of the united Church being set free for the work of extending the kingdom of Christ at home and abroad. It would appear, then, that the Rev.

Dr. has a motive in desiring that the various Christian, or the Presbyterian, churches should reunite on some common basis, that is, that their work may be more effectual both at home and in the propagation of Christianity among heathen nations. He is not the only Protestant clergyman who has become painfully conscious that missionary work has been very greatly impeded by the divisions of Protestantism. Those divisions are the necessary consequence of the fundamental doctrine of Protestantism; and if their consequences are so disastrous, surely it is time for all to reflect that Christ must have provided a central authority in His Church to which all should willingly submit themselves. and that those who, under the lead of Luther, Henry VIII. and John Knox, rejected that authority, and set up new religious faith under the standard of revolt, should seriously consider their position and respond gratefully to the cordial invitation of Pope Leo which there is no salvation.

Our Blessed Lord prayed for unity among His disciples, that they should be one, as the Father and He are one, and it is a perversity of pride and disobedience to break that unity which he so earnestly desired.

PARTY AND THE INTERESTS OF THE COUNTRY.

It is astonishing what a new light comes to certain members of Parliament regarding the legislation needed for the public welfare, according as they bask in the favor of the Government, or are left to freeze in the chilly shades of Opposition. Than Messrs. Wallace and McCarthy there were no more servile followers of the Government and the Conservative party, and the latter gentleman especially acknowledged so very recently as at the Massey Hall meeting in Toronto that he had followed his party leader even in wrong-doing. "When my leader was right," he said, "I was right too; and when my leader was wrong-well, I am afraid I followed him." (Laughter.) Yes, the P. P. A. who got up that meeting did not regard so shameful an avowal as anything else than a good joke. Such is their view of political morality.

Mr. Clarke Wallace, too, was one of the thick and thin supporters of the Government policy until a few days ber thereof, even while making bunreasonable requirements on the part of tions, exemplified in his treatment of afterward, whereas there were no now made to the Westminster Confest combe speeches irreconcilable with that

policy for the purpose of making political capital among the Orangemen, on whom he relies as his chief mainstay; and his disagreement with the Government was announced to be only on the question of the Manitoba Remedial Bill. But circumstances have brought about ome personal disagreements between Mr. Wallace and certain members of the Government, and it is surprising to find that now, in his estimation, the Government is always wrong in its policy! He is now found casting his vote against them as regularly as he cast it for them hitherto. Of course this is all through honest conviction as regards what the country needs, and not personal spite or disappointment! Surely these gentlemen cannot suppose that Ontario is so imbecile a province as to follow such leadership as theirs through all the idiosyncracies which are the result of their personal spites and ambitions!

Of course they now pretend that they are acting for the public welfare; but Mr. McCarthy blundered out the admission when he left his party, that he became the leader of a third party because "I was not consulted, as formerly, in regard to certain Cabinet changes." North Simcoe and Cardwell may regard Mr. McCarthy as of so much importance that his personal vanity must be pandered to by every ministry under pain of incurring their displeasure, but if we are to judge of the general feeling in the Dominion by the reception given to that gentleman's motions in the House of Commons, outside of his own pocket constituencies, very little attention is paid to his views.

On Thursday, the 26th ult, there was in the House of Common an illustration of what we have stated here. There was a motion by Mr. McMullen for the second reading of a bill to abolish the superannuation system as now applied to the civil service. It was a question on which the members divided according to their party associations. The Government opposed, and the Opposition supported the motion. Mr. Wallace, who very recently, even since his withdrawal from the Government, declared that he believed still in the Government's general policy, while opposing it on the school question, voted with the Opposition on

Mr. McMullen's bill. But where were Mr. McCarthy and his third party when this matter was before the House? Have they a policy at all on matters of general interest to the public? It would appear not, for they were not present when the vote was taken, except Mr. Stubbs, the newly elected member for Cardwell; and it is not at all unusual for the same gentlemen to be absent when important matters are discussed, especially the leader of the party who, as a rule. lets the interests and welfare of the country and of his constituents take care of themselves, as far as he is concerned, for it is a common thing to see his place vacant when important matters are before the House. As regards the other members of Mr. McCarthy's party, they, too, left their leader in a very ridiculous plight from the same cause when his lengthy amendment which was to change the whole condition of affairs in regard to the Manitoba School Bill, was voted on. They must have been absent, since there was only Mr. McCarthy's vote recorded in favor of his amendment.

Surely the country would be in a sad condition if the Government were left to a McCarthy cabinet, unless it be the case that we would be all the better off if the Parliament were not to meet at all, and that thus we should be left without any legislation. Perhaps this is the view of the great third party; but if this be the case, why should they be so cautious to be present often enough to earn their Parliamentary indemnity?

EDITORIAL NOTES.

Some person has sent us a copy of a paper published in Moncton, N. B., which is styled The Orange Truth. The publisher is Mr. Will. L. Anderson. We would ask our friend to be good enough not to mail us any more of these papers. One is enough. The surprise is, not that Mr. W. L. Anderson publishes this paper, but that he should have a constituency who would read it. Its presence in a community would justify the appointment of an Anthony Comstock. Pity 'tis that Mr. Will L. Anderson would not engage in some respectable employment. Publishing misrepresentations under the name of truth is an execrable business.

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entire number, 77,558 are Lutherans, and 540,483 belong to the Reformed Church of France. The clergy are paid by the State, but as a majority of the ministers of the Reformed Church declared many years ago against the divinity of Christ, there is a minority Church, which, calling itself Evangelical, adheres to this fundamental doctrine of Christianity, the ministers of which are also recognized and paid by

WE direct attention to the card of Mr. J. G. Moylan, of Ottawa, which appears in this issue of the CATHOLIC RECORD. The request made by this gentleman is a most reasonable one. When he published the Canadian Freeman in Toronto our people were in sore need of a man of ability willing to champion their cause in the press. Many disabilities were inflicted upon them and many more contemptated. Mr. Moylan and his ably conducted paper stood in the breach and dealt blow for blow, and to him is largely due the credit of achieving for our people the rights to which they were entitled. It would, therefore, be base ingratitude were those to whom his appeal has been addressed to remain silent.

As AN evidence of the toleration manifested by the Catholics of Ireland toward Protestants, it may be mentioned that Mr. Richard McGhee, recently elected for the intensely Catholic constituency of South Louth, is a Protestant from the Orange locality of Lurgan, though he is not himself an Orangeman. There are now thirteen Irish Nationalist members of Parliament who are Protestants, and all are returned by thoroughly Catholic districts, excepting two whose constituencies have a considerable number of Protestants. In the face of such facts it is hard to see how the opponents of Home Rule can keep up the farce of pretending that they fear that Protestants will be persecuted by Irish Catholics if Home Rule be granted to Ireland.

THE Irish Times, which represents the Orange and Tory element in Ireland, is troubled about the exposure of Orange municipal tyranny in Belfast, whereby Catholics are totally unrepre sented in the Belfast City Council, and as an excuse states that the Protestants of Dublin are treated in precisely the same way as the Belfast Catholics. The statement is entirely untrue. The Protestants are liberal and tolerant, Catholics of Belfast demand that the city be divided fairly into wards so that there may be a proper representation of all classes on the Council, but Dublin is so divided, and Protestants have a fair representation, numbering bers of Council. In the matter of municipal offices also, there are many Mr. Charles Murphy, who has been Protestants occupying good positions, Catholic officers out of eighty-nine, is notorious not only in regard to this matter but in the way that Catholics are treated by Orange mobs whenever some firebrands think proper to excite the passions of the multitude, a thing which occurs frequently.

MR. WILLIAM O'BRIEN expresses the opinion that Mr. John Dillon, the newly-elected chairman of the Irish Nationalist Parliamentary party, is the only man who could have been chosen with a fair prospect of bringing about a reunion of the Nationalists who have been hopelessly divided since 1890. The task of effecting a reunion among the divided Nationalists is one of very great difficulty, but it is believed that Mr. Dillon has both tact and influence enough among his fellow-countrymen to effect it. Mr. O'Brien says of Mr.

Dillon: "In the qualities of a Parliamentary obstructionist he is the inferior of several of his contemporaries. Mr. Dillon has special qualifications as the leader of a racial uprising. He can shake a multitude on an Irish hillside as nobody else except Mr. Davitt can move them. His name and voice are as familiar among the Irish in America and the Irish in Australia as they are in Connaught. And when the Irish cause is worked up anew into the first place in English practical politics he can be as potent a figure on the platforms of England as in Boston, Sydney or Ballaghaderin. Without over sanguine in the face of difficulties as many-sided as ever shook a stout heart, it is not too much to say that if the new leader's spirit can only communicate itself successfully to party, country and race, there will be no lack of steadfastness or conciliation, of patient effort or self-sacrifice as fearless as ever made hearts kindle with pride in their cause."

IT is but a short time since the

ati, excited a great commotion among Presbyterians in the United States. Both these professors were condemned as teaching doctrines subversive of Christianity, as they practically denied the divine authority and inspiration of the bible, in part at least, and the verdicts attracted universal attention as being an evidence that Presbyterianism clings faithfully to the fundamental doctrines of Christianity. But last week there was a heresy trial in the Congregational Church, the Rev. W. T. Brown, of Madison, Ct., being accused of teaching similar doctrines to those for which Drs. Briggs and Smith were condemned, beside denying the atonement and incarnation of Christ. and the truth of the Trinity. There was no doubt that Mr. Brown had done what he was charged with, and no denial thereof on his part, yet he was acquitted on the ground that recen scholarship has thrown a new light on the doctrines of Christianity, which leaves churchmen free to adopt what opinions they deem right on these subjects. If the Presbyterians are to be credited with orthodoxy for maintaining these doctrines, surely the Congre gationalists have connived at the sub version of Christianity by acquitting Mr. Brown-or it may be that Protestantism itself is becoming more lax

from year to year.

It is worthy of remark that in Fall River, Mass., a lady teacher, Miss Grinnell, the principal of one of the Primary schools, has been obliged by the school committee to make an apology to the Catholic pupils whom she publicly insulted in the school by speaking of Ash-Wednesday as "Ash-barrelday," and of the Catholic ceremony of receiving the ashes as "getting a daub." The Boston Transcript states that there was great indignation among the Catholics of the city on account of this insulting language, and the school committee very properly insisted on the apology, which was given in presence of the Superintendent, who had already rebuked the teacher for her misconduct in the matter. School committees are not generally so careful to take up the protection of Catholics so efficaciously as in this case: but the explanation may be in the fact that Catholics constitute a large percentage of the population in Fall River. It is generally to be remarked that where the Catholics are numerous, and especially where they form a majority, the but where Catholics are few, as in Manitoba, the Protestant majority be comes intolerant, and anti-Catholic societies are allowed to carry everything in their own way.

THE Boston Pilot of the 4th instant thirteen out of a total of sixty mem- makes complimentary reference to a prominent Irish Catholic of Ottawa, elected president of the Federation of while in Belfast there are only two Liberal Clubs. What has been written of Mr. Murphy is well deserved. It the political life of our country. The Pilot gives the following sketch of Mr. Murphy's life:

"The new president of the Ontario

Federation of Liberal Clubs, Mr. Charles Murphy, was born and reared n the city of Ottawa. His birth dates back thirty years, perhaps a trifle He was educated at the Col legiate Institute and the Catholic University of Ottawa, where, after a brilliant course, he was graduated with the degree of B. A., and obtained the Papal medal for philosophy. Murphy studied law and was admitted to the Bar of Ontario in 1891. His first three years of practice, often humorously styled the starvation stage of the legal profession, were spent in the office of a relative, a leading Catholic barrister of Ottawa, Mr. F. R Latchford, whom he joined in busi ness immediately after being called to the Bar. The spring of 1895 found him set up for himself, and enjoy ing a good and constantly increas ing legal practice. Nothing succeeds like success. His success can be esti mated with sufficient accuracy by the notable distinction wherewith he has been honored, nor are its causes hard to discover. Mr. Murphy is an orator of fine ability and a logical and persuasive debater. It is not too much to say that he always was the nerve and soul of the local Libberal organizations. An indefatigable worker in the cause of political re-form, his personal qualities are of the winning sort, and he can count hosts of friends in every creed, class, and walk of life. The sacred cause of Irish Nationality, in so far as it has been sustained by the good people of Canada's capital, is deeply indebted to the untiring efforts of Mr. Murphy. Nor would this brief outline be complete was it not mentioned that President Murphy is an exemplary Catholic, using the words in the utmost strictness to which they can be subjected.

"It would be a good thing for the Irish people, and the Catholic commun- hallucinations, Nork Union Theological Seminary, and President Murphy's stamp take a prominent of their pet dering with charges

Dr. Smith, of Lane Seminary, Cincinn- inent part in the affairs of their coun try, and fill with dignity and universal acceptance those high positions, such as the one Mr. Murphy now so worthily occupies, and thus prove more convincingly than by volumes of argument that Irish descent and Catholic fealty are the warp and woof of sturdy and honorable citizenship.

A DESERVED REBUKE.

We gladly publish the following letter from the much respected parish priest of Ingersoll, Rev. John Connolly. It has reference to an article which appeared in the London Free Press of March 27, and which would lead one to infer that religious mania was the cause of the dreadful murder referred to :-To the Ed. of the Free Press :

Sir-In your issue of yesterday you

give extracts taken from so called Irish newspapers in re the awful tragedy committed in the townland of Lis phelan, county Roscommon, Ireland low, as the human mind, divested of prejudice, loves truth, I think I cannot do better than send you a letter pub lished in the Dublin Freeman's Journal on the 13th inst. by the Rev. Father Gately, the P. P. of the unfortunate Cunninghams, a gentleman whom I know well. He gives us a lifferent version of his virtuous people, as well as the unfortunate Cunninghams, so terribly afflicted by the hand of God and so brutally calumniated in their very great misfortune by the Associated Press of England. How-ever, I have no doubt but you have published these extracts in good faith ; although I don't understand them when they say that the luckless Cunninghams still preserved a latter-day style of patriarchal government. If this be so, where is the harsh and cruel government of Dublin Castle and of the meek Irish landlords? No, Mr. Editor, in the extracts you are mistaken. There is no longer patriarchal government in Ireland, nor has there been for the last three hundred years, and more. Instead of patriarcha government we hear every day of coercive and cruel enactments passed British House of mons depriving Irishmen of the lib erty of British subjects even in this enlightened nineteenth century. There are too many police barracks and too many hirelings and stipendiary mag-istrates in Ireland to tolerate a government of any kind by the people and for the people. That so many Cunninghams lived in the same townland was nothing remarkable. old Irishmen who remember the day before landlords and crowbar brigades know that it was a common thing to find whole townlands occupied by people of the same name and family That so many Cunninghams lived in the townland of Lisphelan would go to show that they must have been an industrious and a virtuous people, and that they paid their rents, otherwise their immense statue and so-called fierceness would avail them but little landlords and in the presence of bailiffs, backed by English law and large posses of constabulary, of which whole world has heard so much As to the infanticide at which you hint, I beg to assure you that this is crime almost unheard of in the virtuous province of Connaught where the proportion of illegitimate born, according to the Government statistics, is but two to every one thousand children born Where will you read and these two hold unimportant positions. Orange intolerance in Belfast young Irish Catholics are taking a is notorious not only in regard to this prominent—even a leading—part in So much for the infanticides. Neither are there any incestuous intermarriages in Ireland, not even, I am sure, among the Cunninghams to involve

> therefore they speak a bastard lan guage !- whatever that means, Hoping to be excused for occupying so much of your space, I am yours, John Connolly, P. P.

their relationship in a hopeless tangle

heartless scribblers notwithstanding

Intermarriages have been always re

garded with horror by Irish Catholics

he world over. Because the Cunning-

hams are deeply religious, and sent for

the priest to invoke the mercy of th

Blessed Mother (whom all Irish Catho

ics in their distress invoke), they, the

Cunninghams, are wofully ignorant

They believe in the existence of God

and even the devil, therefore they are

superstitious! In all probability they

never paced the halls of Oxford of

Cambridge, nor even old Trinity,

of His

Son of God and intercession

Ingersoll, March 28, 1896. Following are the extracts and letter bove referred to:

A STRANGE STORY. Athlone, Thursday. — A new light has been thrown on the Lisphelan mystery by a statement that for some days previous to the fatal occurrence the Cunningham family had eaten of the flesh of a sheep which had been worried by mad dogs. The story has gained a considerable amount of credence. Two cousins of the deceased, who are at present managing the farm at Lisphelan, stated in the course of an interview to day that since the death all the domestic animals on the premises have had to be shot, some of them having shown unmistakable signs of rabies. The animals were destroyed by order of the police. To the Editor of the Freeman's Journal

Sir.-It is much to be regretted for the reputation of the Freeman's Jour-nal that you have not in Athlone or Roscomman correspondents capable of giving accurately the naked facts in such a dreadful affair as the above, but who appear to gratify "their borrow one slanby of

n witchcraft, fairies, etc., a whole locality, who, in their appreciation of the laws of God and of His Church, and in their observance, are probably far in advance of your Athlone or Ros ommon correspondents, whoever they

With regard to the facts of the very sad occurrence, I may say that the two short accounts given in your issues of the 9th and 10th inst. are simply packed with falsehoods, which I have o intention of recounting. By way f illustration, the following samples may suffice as to the veracity our correspondents: The neighbors rushed in during the melee; three of the neighbors were arrested: the five male prisoners, including one female ; Dobbs attended the female

prisoner in Lecarror; the old father was brought to Athlone in a covered carriage; Father Mulleady, the parish priest of St. John's, would not anoint he deceased because he was laboring under some hallucinations, and so on. These incapable scribblers go on to omance on the characters of good, onest, moral and respectable peasants, having no better foundations for their allegations than the ravings and mutterings of lunatics.

The following are specimens of the charges of belief in witchcraft and fairies, which your correspondents make and which, stranger still, you have published without inquiry The inhabitants of that part of the country are extremely superstitious, and a number of them," etc.; affair has shocked the whole country side, and all are surprised at the enter tainment of the witchcraft idea (sic) in However contradictory these statements may appear, it is gratifying to know, on such authority as the Freeman's correspondents, tha The extremely superstitious inhabitants of that part of the country were all surprised at the entertainment of the witchcraft idea in their midst. The real truth about the badly ma ligned people of that locality is that they had the greatest sympathy for the deceased during his insanity. used to stop up whole nights to keep him company and to care for him, and when they came to know the distress ng details of his death, their horror was so great that many of them, even up to the present time, have not been ole to sleep.

May I trespass on your space to give he real facts for those who desire to

know them? 1st. The deceased, James Cunning nam, was well known to all around to be of unsound mind for eight or ten days, during which time my curate equently visited him, on which occas ons neither the deceased nor any of the family alluded to witches or fairies I myself saw him at his house on Thurs last in the presence of all the members of the family, in whose hearng he told me that for twelve days the devil (I hope your Athlone correspond nt will pardon me for using the word had been tempting him to do away with himself, but that God gave him grace to resist the temptation. Not a however, did anyone in the house, including the insane man, say about witches or fairies.

2nd. Up to the sad fatality no people could be kinder towards the deceased than the members of his family who ultimately slew him, partly in self defence, as the coroner's jury decided, but chiefly. I think, in a fit of violent temporary insanity induced in the first instance by the violent struggle they had to make for their own lives, which fits of violent insanity have since occurred amongst the prisoners in two different police barracks. These people paid a doctor, contrary to the wish of the deceased, to come to see him. They went with him wherever he required them to go and even or the night of the dreadful tragedy hey asked neighbors who visiting up to 10 o'clock to stop for the night, which they never would have done if they had it in their minds to do away with him for any reason, superstitions or otherwise. They also

3rd. The insane manner in which the deceased was not only slain, but hacked and gashed, and the flight of of his assailants forcibly in through a neighboring window, are palpable proofs not alone of their mental decangement, but of the excess of their frenzy. Also the daughter, who nat urally is a mild and even timid girl attempted to take away the life of he father in the police barracks until the police had to handcuff her and even tie her with ropes. All the prisoners were in Athlone barracks on Monday evening, and most onlookers consider ed that Ballinasloe Lunatic Asylum was their proper destination. Yet it was on the mad ravings of these un happy people that your correspondents have built up the charges referred to against unoffending neighbors.

removed all implements by which he

might kill himself.

4th. The police from different bar racks, who discharged with as mucl gentleness as possible, under violent of detaining, resistance, the duty watching and transferring the prison ers, pretty generally entertain the idea that the insanity of the deceased and of the prisoners during their vio lent fits is due to something they eat or drank; and, curious enough, there is a rumor very widely existent that they ate the flesh of a sheep worried to death by a dog supposed to be mad. How far this report may be based on truth or falsehood I have not been able to ascertain.

Hoping you maybe able to find space for the insertion of this in columns, in justice people whose character has been improperly assailed, I remain your obedient servant,

Hugh F. Gately P. P. Lecarrow, March 12, 1896,

CATHOLIC PRESS.

One of the chief compensations of these periodical outbreaks of anti-Catholic bigotry, such as we are experiencing in the present faint recrude of Knownothingism under the form of the A. P. A., is the manly and honorable public repudiation of vicious doctrines of hatred and persecution, by ministers and leading members religious bodies opposed to the Church course the Catholic religion needs no defense. Its history is an open book, accessible and comprehensible alike to all persons of intelligence and Hostility to its spirit and teaching can proceed only from the vice of malice or the devil of ignorance. From the beginning in fulfill ment of the prophecy of its Founder, both have been misrepresented and falsified, wilfully or unwittingly according to the lights of the traducer Nevertheless it is gratifying to Catholics to find nominal opponents of the faith, with sufficient courage and actuated by a strong enough sense justice, to denounce such extraordinary manifestations of irrational animosity calculated to revive or engender the flames of persecution.—Cleveland Uni

It is pleasant to read in the recently published autobiography of John Sher nan that the general habit of drinking spirits is far less common now than luring the years of his boyhood. are the more gratified at this blessed change when we read Mr. Sherman's declaration: "Of the young men who were my contemporaries a very large proportion became habitual drunkards and died prematurely." The venerable statesman records tha he himself was saved from a career of dissipation by the patient love ofhis mother. "On one occasion," he says, "1 went home very sick from drinking. My mother received me with much surprise and sorrow; but neither complained nor scolded, and with the utmost kind ness put me to bed, and watched over and cared for me. I was not stupid enough to be unconscious of my de gradation and of her affection, and hen and there resolved never to be in such a condition again." Senator Sherman proved his manhood by keeping his resolution, and has lived to en a distinguished career. This in cident is well worth recording . - Ave

Protestants imagine that we Catho ies think that the Pope can do no wrong and that we would be bound to bey him no matter what he should order. The Pope can make mistakes like other men, and he has free will to sin, if he chooses to do so. It is only when he addresses the universal Church on a question of faith or morals as successor of St. Peter, that God will keep him from teaching error. is the limit of his infallibility. As re gards his authority over us, it is well defined. He has no power to bid us do a moral wrong; he has no right to our obedience in purely material or purely political questions. If-to imagine a case that never will happena Pope were to command us to sin for example, to steal or commit murder, we should be bound in con science to disobey him. His sphere is spiritual. He is the visible head of the Church, the supreme pastor, the Bishop of Bishops, and as such he is entitled to support from us, to our reverence. But he is not at liberty to reverence. define new dogmas at his whim, apart from Scripture and tradition and the doctrines of the Fathers of the Church nor is our obedience to him absolute. We give absolute obedience only to od -Catholic Columbian.

The Louisville Courier Journal is Bourke Cockran is, indeed, right. one of the most impressive and thrill-ing speakers in the country to-day. His speech in New York on St. Patrick' Day was the pronouncement of a great No wonder the vast audience went wild with enthusiasm. Here are few sentences by which the whole may be judged :

As we behold Irish opposition to English oppression as vigorous at the close of this nineteenth century as it was at the close of the twelfth, we know that Irish patriotism is a force which can not be destroyed. It is a flame which is unquenched and unquenchable, which is not smothered, but fed, by the blood of patriots. The emancipation of Ireland is the cause of justice; it is the cause of morality; it is the cause of progress

it is the cause of civilization. Ireland has been robbed of all save creed, love of country and the lightning genius of the Gael. These are still hers. While Bourke Cockran lives the eloquence of Grattan shall not die. He is another radiant proof that the divine gift of oratory accompanies and glorifies Irish blood. -Buffalo Union and Times.

Two religious movements of our time llustrate at once the strength of the Catholic Church and the weakness of communities outside the fold. Twentyive years ago the "Old Catholics ected the authority of a supreme head o-day, on the admission of an Anglican writer who wishes it well, the days of the movement can be numbered almost as easily as its adherents. The Salvation Army, on the other hand, relied on the principle of unquestioning loyalty and obedience to head, and beyond all cavil did good work among the churchless masses of Protestantism. Within twenty years of its inception the standard of revolt has been raised with a prospect of suc-cess. The moral of these instances is Catholic communities are on the day.

horns of a dilemma. If they set up an authority they must inevitably reckon on dissension, while if they reject the principle they are doomed to a barren life or a lingering death from inani-Yet it is this same principle which in the Catholic Church produc vitality as well as unity. - N. Y. Freeman's Journal.

Our Christianity ought to enable us o come up after the struggles and disappointments and crosses of each day, weet tempered and smiling. It makes a great difference with our career and makes a great difference with our character. The "sling and arrows of outrageous fortune" glance off the smooth-surfaced temper of him who preserves his digestion and his merriment and his courtesy even when matters seem to go adversely and difficulties are impending. Earnestness is good and gravity is good, but not at the expense of Christian kindness. And Christian kindness should exist not as an act of penance but as the spontaneous expression of a healthy character. The poet cries :

"Give me the man who sings at his work. And give us the Christian associates who after their work is done are neither dull nor irritable nor indolent, but who have a wish for the bright things of life (while there is faith in them) and an irradiating vital good temper. The will to cultivate such a temper is gradually served by the habit until it become second nature; so that a happy disposition which so much of the enjoyment of life depends-is quite as much a matter of acquisition as a gift of nature. - Catholic Citizen.

It has often been said that in France and Italy-two Catholic countries-the people have little or no religion. The testimony of one who has lately studied both countries closely does not bear out Cardinal Logue, the Archbishop of Armagh and Primate of all Ireland, at a recent ceremony at Magherafelt, made an address in which he old some truths about the condition of affairs in France and Italy. "No matter," said he, "what you may hear about Italians and their irreligious spirit, speaking from experience, I can tell you, my dear brethren, that in Italy and France you find large multitudes. and I believe, perhaps, the majority of the people, just as faithful and devoted to the Holy See, and as fervent as we are here at home. It is the bad people who make the noise. The bad people succeed through the influence of secret societies and through the influence of wealth." In France and Italy, the Cardinal said, the Freemasons seized the power. "Their great object," he declared, "seems to be to pervert the people, to tear them away from all superhuman religion, to corrupt their hearts and their intellects infidel teaching and bad literature. That is their object, and though a few in those countries, or at least the minority, may be followers of those, the of the people are sound, because the Providence of Almighty God is always over His Church, and sooner or later those who oppose the Church, and endeavor to impede the Divinely given influence which our Divine Founder has given, will discover that God's hand is not shortened, and that His judgments, though they come tardily and slowly, will surely come."-Catho lic News.

Another New England Convert.

Mr. Roberton James, brother of Professor William James, of Harvard University, and of Henry James, the novelist, was received into the Church Arlington, by the Rev. P. M. O'Con-nor, of St. Malachy's. Mr. James is of a family well known in New England. His father was a follower of Swedenborg, and wrote what is accounted the standard work on him and his teach ings. Swedenborgianism, inasmuch as it represents a reaction from the Protestantism of Luther, unconsciously predisposed Mr. James towards Cath-At all events, as he phrases it himself, he grew up outside of posi-

tive Protestantism.

In his early manhood he became an Episcopalian, and his conversion only another of the ever-recurring instances of the impossibility that the devout and logical mind should rest short of the acceptance of the fulness of Catholic truth. It was this convert who said to the writer: "Whoever wants to stop the steady stream of conversions to Catholicity, will first have to close every Episcopal church in the country.

Mr James became a Catholic only after five years' earnest study and in vestigation; and like all good converts from Episcopalianism, he leaves his old-time religious associations, with gratitude for what they did, albeit unwittingly, to lead him into the fulness of the Faith: and with affectionate emory of much kindly feeling and noble example.

Mr. James has his share of the literary and artistic ability which has disinguished his family, and has been a very successful landscape painter .-Boston Pilot.

For Peace.

Baltimore, Md., April 6.-Cardinal Gibbons yesterday gave out an appeal for arbitration instead of war, signed by himself and Cardinals Vaughan, of Westminister, and Logue, of Ireland. The document is the result of a correspondence upon the subject between Cardinal Gibbons and his colleagues whose names are affixed to the appeal, that in the matter of authority non- cause of the appropriateness of the

THE DOCTOR'S STORY.

How the Questioning Spirit of a Child Drew Many Hearts to God.

How was it, Doctor, that you first

thought about it?
Well, I suppose I had better tell you the whole story. It may interest you. Just twenty years ago, on a bright Sunday morning, I was hurrying along the road home to Tinton, hoping to be in time to hear the sermon at church. My watch told me that I should be too late for the morning prayer. Happening to look across the elds, I was surprised to see little Ally Dutton, our boy-organist, running very fast over the meadows, finally dis-fence at a bound, and finally disappearing in the woods. "What could possibly take our organist away Church time? Surely,"
I, "the minister must be thought I, "the minister must be sick." And, being the village doctor, I hurried still faster.

But what could take our boyorganist in that out of-the-way direction at such an hour, and in such haste? Is it mischief?" I asked my-But I banished the thought im mediately, for Ally had no such repu-There must be something however, for he ran so fast and Ally is such an old fashioned lad. 'The minister is ill. at any rate. said I to myself, "or Ally would no Contrary to my expecta tions, I found the minister preaching I do not recollect any the sermon now, except the ister, had a fashion of repeating his text very often, sometimes very appropriately, sometimes not. It was Pilate's question to our Lord, "What is Truth?" You will see, after what happened subsequently, that I had an other reason for remembering it, be sides its frequent repetition.

The sermon ended, the hymn was sung, but the organ was silent. silence seemed ominous. I cannot tell why; perhaps it was one of those strange presentiments of disaster, but d our boy organist dead. I loved Ally very much, and my heart sank within me as I looked up through the drawn choir curtains, and missed his slight little form, perched up as he was wont to be on a pile of books, so as to bring his hands on a level with the key-board, trolling forth his gay little voluntary as the congregation dis persed after service. I missed his voice in the hymn, too; those clear ringing tones that were far sweeter to me than any notes that musical instruments ever breathed. I was so filled with this presentiment of coming evil that I die not dare to ask anyone as to the cause of his absence. "Pooh!" said I to myself, "there is nothing in it. I saw him just now alive and well enough, if I may judge from the way he cleared those fences and the swift ness of his footsteps as he ran across the meadow." I thought no more of it until a messenger came two or three

Will you please, Doctor, come down to the Widow Dutton's? Ally is sick. "I will go immediately," said I to the messenger, and then to myself, "we shall lose our boy organist!" and so we did, but not as you suppose.

" He I found him in a high fever. has been constantly raving all night.' said his mother, in answer to my inquiries, "about what he has seen. There has been something preying on his mind lately," she continued. has been very sad and nervous, and I fear it will help to make him ill.

In a tone of command, which I find will often elicit a direct answer from patients whose minds are wandering, I aid to him:
"Ally, answer directly, sir, what did

With his eyes still staring at the ceil-

ing in a wondering manner, he answered, "God."

I was sorely perplexed what further question to ask, but, thinking to lead him on gradually to some more reason able answer, as I thought, I asked, " Where?"

"The kneeling people and the priest," he replied, dreamily. "And Jesus said, 'Neither do I condemn And here he burst into thee.' tears. Then the remembrance of the last Sunday morning came back to my mind, and I knew what had taken Ally across the fields, and what he had seen He was so faint and weak, his pulse fluttered so unsteadily that I feared the worst : and the anxious, searching look of the mother read my tell-tale countenance. She began to weep vio-

lently.
"Mother!" cried Ally.

"Yes, my child," she responded quickly, and bent over him and kissed

him.
"Don't cry, mother; God will not is true, let me die till I know what is true,

"That is a strange remark," thought I, "for a boy like him to make. What can he mean?"

"My darling Ally," said the widow,

"you do know what is true. You always say what is true." "Why should they say it isn't true,

then?" asked Ally.
"What isn't true, my dear?"

"God!" answered the boy, turning his eyes upward to the ceiling again, and looking, as it were, at some object miles away. "And the kneeling people, and the priest. It's true, and "And the kneeling no lie. 'This is My body, this is My blood.'" And he joined his hot and feverish hands together, as if in

the weeping mother. Maloney's, in the Brook Woods, and

wish," I added, "that this had not hap-

pened. It only tends to weaken him."
Presently I noticed him playing with his fingers on the coverlet, as if he were playing the organ, and, thinking take advantage of this, I said, Ally, my boy, get well soon, now, and let us have a grand voluntary on the organ—one of your very best

" For God, for Mass, for the kneel ing people and the priest," he murstill playing his imaginary organ.

'O, never mind the Mass," said I, "that is nothing to you."

Turning his eyes suddenly on me accried, "O, Doctor! it seems every he cried, thing to me; I can never forget it How could anyone ever forget they had seen Mass? Could you?" "That I can't say, Ally," I replied,

"for I never saw it."
"Never saw it! Why, I've seen it."

'Well-I saw it-one Sunday, any way," answered Ally, with the air of one who had never been anywhere else

"What was it like, Ally, dear?" asked the mother. "Like heaven, mother, if the angels

had only been there. "Angels!" said I contemptuously "Pretty place to find angels in Mike Maloney's shanty! Why, it's like a stable!

Again Ally's eyes went up to the ceiling, and, while his fingers nerv-ously played an invisible organ on the coverlet, he began to sing so plaintively and sadly that it quite unmanned me

And His shelter was a stable, And His cradle was a stall, With the poor and mean and lowly Lived on earth our Saviour holy."

The widow and I stood watching and listening long after he had ceased singing. In a few moments a lucid inter val occurred, and, noticing me, he said: "Doctor, why can't we have Mass in our church? Oh! wouldn't I like to play the organ for it always until I

We couldn't have Mass. Ally." replied, "because it is only Catholic

priests who can say Mass." "Is it? I know I'd like to play the organ forever and ever for the Mass; but I'd rather be a priest. Oh! a thousand times rather!" And his pale face lighted up with an unearthly glow. Seeing I could not divert his mind from the subject, and fearing to continue a conversation that so excited him, I quietly gave directions to his mother and left. I had little hope of Ally's recovery, but his words made a deep impression on my mind. will not let me die till I know what is true first." "What truth can he mean?" thought I. "Can he imagine that he does not know the true religion? What can have made him think that our Episcopal Churcn is not true? What strange What strange fancies will get into some children's heads! I should be sorry to lose Ally, but I'd rather see

days afterwards to my office and said: him die, I think, than to grow up 2 "Will you please, Doctor, come down Roman Catholic. Ugh! and a priest, too, perhaps, who knows? God forbid! Revolving these disagreeable thoughts | Ally. in my head as I went down the street. I met Mr. Billups, our minister. shook hands, or rather I shook Mr. Billups' hand, while he shook his head a manner of his that gave him a general doubting air, somewhat puzzling

to strangers.
"Mr. Billups," I said, "did you know that Ally Dutton is ill?

"No, I did not hear it," he replied, emphasizing the did and still shaking his head.

"Yes, and very ill," I added. "If hink it might do good just to dron

and see him. I fear he has been under some bad influence lately. "You astonish me, not to say grieve me," rejoined Mr. Billups. "Ally was always a good, pious boy, and one

of our head boys in the Sunday school."
"I mean," said I, "that he has been reading or hearing something about Catholics and their Mass, and other things: and it really has made a deep impression on his mind, which ought to be effaced : that is, if he recovers, which I think is doubtful.'

"Of course, of course, which ought to be effaced," repeated he. "Not a doubt about it. I remember now Mrs. White, his Sunday school teacher, telling me that he had asked her in class what the sixth chapter of St. John I hope he has not been reading that chapter of the Bible too atten tively; for it is calculated to make a deep, very deep impression, I am sorry to say, in regard to the Popish Mass doctrine: indeed, a most alarming impression upon the mind, especially

boy like Ally." 'Well, if you see him " said I no much relishing this opinion about the Bible being in favor of Catholic doc trine, "you can easily bring the sub-

ject up, and easily explain its true meaning to him." "Yes! oh, yes! easily explain its true meaning to him," again repeated Mr. Billups after me; yet looking rather puzzled as I thought, and doubt ful of success; but perhaps it was only his manner that gave me that impression. "Would to-morrow do, think

you, doctor"? he continued, after a "I am quite busy now. 'Better," I replied, "much better Ally is very low at this moment. I do not know what made me say it, but Ally's words came suddenly to my mind again, and I added confidently "He will be better to-morrow."

yer.

I bade Mr. Billups good morning, not at all satisfied. "The sixth chapter eping mother. "I know what of St. John!" The sixth chapter of St. He has been down to Mike John!" I went on, repeating to myey's, in the Brook Woods, and self. I have never read that chapter

the parlor of a sick lady whom I went to visit before returning home, I could not refrain from turning over the leaves of a large family Bible on the the centre table and finding the chapter in question. I had not time,

however, to read many verses before I was summoned to the sick chamber. Attention to my professional duties drove the subject from my mind during the rest of the day, and I retired to rest, considerably exhausted and

"Now for a good sleep," said I to myself, "and a quick one, for I shouldn't wonder if I were called up to Ally again before morning." But I could not sleep. Tossing to and fro in my bed, I began to question myself about the cause of my sleeplessness. soon found it. The thought of Ally had revived the memory of that sixth chapter of St. John. "Well," said I, 'I will remove the cause by just getting up and reading it, and there will be an end of it." So I got up, So I got up, lighted my lamp, got out my Bible, and there, half dressed, read the troublesome chapter. As I reflected upon what I was doing, I felt more thief, a midnight robber, or some designing villian laying plans for a murder, than as an honest Christian reading his bible. For was I not allowing myself to do what was calculated to make a deep, not to say an alarming, impression on my mind that the Catholic religion was true and the

Protestant religion false? Not without vanity I say it, few people knew their bible better than I did, and, although I must have read that identical chapter many times, it seemed to me that I had never read it before. I thank God for that midnight persual of my bible.

One thing I then and there deter mined for reasons of my own, namely to be on hand at Mrs. Dutton's when the minister called; and there I was. Ally was a good deal better and brighter. After some commonplace remarks, Mr. Billups said to Ally:

"You are fond of reading your bible, are you not, my dear child; and would you not like me to read a little of the Word to you?" "Oh! yes, sir," answered the boy

eagerly. I will read for you, then," continued Mr. Billups, producing a bible from his pocket, "a most beautiful and instructive passage from John's gospel, commencing at the sixth chapter." He read the chapter, but quite differently from the manner in which I had read it, slowly and dis tinctly, where I had read rather quickly, that is, from the beginning to the fiftieth verse; and quickly from

"That's very beautiful and very strange," said Ally pensively, as the minister paused at the end of the chap-"Bat, Mr. Billups, is it all, all ter.

"The bible, my dear Ally ought to know, is all true," replied Mr. Billups. "And did Jesus give His flesh and blood as He said He would?" asked

"Yes, my child," replied Mr. Billups, "He certainly made all His promises

"I wish I knew where," said Ally, inquiringly; "I asked Mrs. White, and she said she didn't know where and that I asked too many questions. "When He died on the cross and shed His blood for our salvation," said the minister, solemnly, closing the book and looking at me as if he would "There's an end of the whole "Yes, and very ill," I added. "If matter: you see how easily I have exhis mind becomes calmer than it is, I plained it to him." Ally did not, how

drink?" asked he. "Jesus said we

must eat and drink it." Mr. Billups again glanced at me with a look which I interpreted to mean, "I fear he has been reading this too attentively," and then said: "You partake of it by faith, my child, but do not really eat it.

"I must believe I eat it, and don't eat it after all," said the child explanatorily.

Yes-no-not precisely,' replied Mr. Billups, with some confusion of manner, and coughing two or three little short coughs in his hand. eat the communion bread and drink the communion wine, and then we be lieve we partake, by faith, of the body and blood of the Saviour."

"But don't eat His flesh nor drink

His blood?" asked Ally.

"Not at all, not at all," replied Mr.

Billups, decidedly. "Then I can't see what the bible means," said Ally, scratching his head in a disappointed manner. you eat the flesh of the Son of Man and drink His blood, you cannot have life in

"My dear, dear child," cried Mr. Billups, quite distractedly, "what can you have been reading to put this into your head ?

"Only the bible, sir," replied Ally, mply, "what you have read just now, simply, and the story of the last supper and I heard Pompey Simpson say it was all true. "Pompey Simpson," returned Mr.

Billups, "is a negro, and I am sorry, he continued, turning to me, "I should say both grieved and shocked, to add, Doctor, one of those misguided beings, groping in the darkness of Roman idolatry, whose numbers are increasing to an alarming extent in our country. Have nothing to do with Pompey Simp son, my dear," again addressing Ally, away to become a Romanist?" An event which Mr. Billups had intimated at that moment to be too deplorable to be expressed. "Yes, one of those emseen the Catholic Mass. Don't refer to it again just now. I will give him some composing medicine. But I is minister said, it might trouble the at that moment to be expressed. "Yes, one of those emissaries of giant Pope, described so truthfully in 'Pilgrim's Progress', as

mind even of a child. As I waited in your remember. Do not go near them. Ally, for my sake, for your mother's sake, for the sake of the church of your baptism, or they will make you like unto them, an idolatrous worshipper of the Host; which, as you have never seen it, I will tell you is only a piece of bread. You see what ignorant, de-luded people the Catholics must be think of it-to worship a piece of bread !"

> "But the Catholic is the old Church and the first one, Pompey said," rejoined Ally, "and the old Church ought to know. Besides I—I—saw it myself." "Saw it yourself!" ex-claimed Mr. Billups, his hair fairly standing upright with horror. organist dare to enter a popish Mass house!" and he frowned very severely at the widow.

"It was only Mike Maloney's, "said Ally, deprecatingly. "And the priest in his beautiful robes, and the people all kneeling around didn't look mistaken, sir, and I felt so sure that God was there, "continued the child trem-bling, "that I'm all the time thinking about it. Somehow I can't drive it out of my mind. "

"Your son, madam," said the min ister, turning to Ally's mother, must drive this out of his mind. It would be a fearful calamity to lose a son, madam, whom you have reared, and I may add, in behalf of the vestry of our church, an organist whose salary we have paid, fall into the toils of the man of sin. It would be well to curb the inquiring mind of your son, madam, and restrain his wandering footsteps; because if he is permitted to worship at a foreign altar, he can no longer occupy the position of-in short perform on the organ of our church. Good morning!" And he rose abruptly and left the house.

All this nettled me. I had hoped he could easily explain the doubts in the boy's mind, not to mention my own, and it exasperated me to see him have recourse to such base means to silence hose doubts, instead of using kindly Christian counsel and teaching. deprive Ally of his situation, and the widow of the support which his salary gave, would be, I knew, to inflict a heavy loss upon them. Unwilling to depart and leave the widow and her on without some comfort, and yet not knowing what to say, I went to the window and looked out, flattening my nose against the glass in a most un comfortable state of mind, and presenting a spectacle to the passers which must have impressed them with

mother. "Don't cry, mother; I won't be a Catholic if it isn't true. But it's better to know what's true than to play the organ or get a salary, if it's ever so

the conviction of my being subject to

temporary fits of derangement. As I

stood there, I heard Ally say to his

big, isn't it mother?"
I assented to this sentiment so strongly that I nearly put my nose through the window pane, an action which elicited a strong stare for my supposed impudence from the two Misses Stocksup, daughters of the Honorable Washington Stocksup, who happened to be passing the house at that moment.

"So it is, my dear," answered the widow. "But I'm afraid you are only fancying something to be true that is not true.

"Doctor!" said Ally, appealing to me, "isn't it true? Oh! it must be

true!"
"I can't say I believe it," I replied, "but I'm very much afraid it is."
"Afraid!" exclaimed Ally. "What makes you afraid ?"

hend how much it would cost him or But where can we get it to eat and me to say we believed it to be true. Excusing myself with all sorts of bungling remarks, I left the house, my own mind torn by many conflicting doubts and emotions. Ally slowly recovered. In the meantime, a organist, a poor man with a dreadful asthma, as I recollect, had taken his Deprived of the aid which his salary had afforded them, the widow and Ally found it hard to live.

The minister, it seems, related to his wife what had taken place at Ally's sick-bed, and it soon got noised about that both Ally and his mother were going to turn Catholics. They soon left the village, and I did not hear of them until several years after. As for myself, it was not long before I took Ally's way across the fields to Mike Maloney's shanty; and now you know

how I first come to think of it. What became of Ally?

Well, I'll tell you. One day I happened to be in the city of Newark. It was the festival of Corpus Christi, and crowds were flocking to St. Patrick's cathedral to assist at the grand cere monies that were to take place. At the gospel the preacher ascended the pulpit, and what was my surprise recognize in the person of the youthful priest, my dear boy-organist, Ally Dutton. He took for his text, the Dutton. He took for his text, Dutton. 'This is My body, this is My words.' This is My body, this is My blood," and preached a powerful and eloquent sermon. After the services were concluded, I went to the presbytery to call on him, but he did not recognize me, so I said:

"Allow me, reverend sir, to thank you for your beautiful sermon. of the Real Presence which you Catholics hold is a wonderful and very consoling doctrine; and what is more, I am afraid it is true.
"Afraid!" answered Ally

answered Ally smiling. That reminds me of an old friend who once said the same thing, but he was not long overcoming his fears.' "And the dear old friend is sorry

now," added I, looking at him closely that it was even so long as it was. " Doctor ! " Ally !

As I knelt to crave the blessing of

our quondam boy-organist, now caught me in his arms and enfolded me in a warm embrace. - Prize story, by Carrie Wilson Malstrom, in Catho

"Oh Bairnies Cuddle Doon."

The bairnies cuddle doon at nicht Wi' muckle faucht an din ; Oh, try an' sleep, ye waukrife rogues,
Your father's comin' in;
They never heed a word I speak,
E I try to gi'e a frown;
But aye I hap them up an' say,
"Oh bairnies, cuddle doon!"

Wee Jamie, wi' the curly heid,
He aye sleeps next the wa',
Bangs up and cries, "I want a piece!"
The rascal starts them a',
I rin an' fetch them pieces, drinks,
They stop a wee the soun',
Then draw the blankets up an' cry,
"Noo, weanies, cuddle doon!"

But ere five minutes gang, wee Rab Cries out fra 'neath the claes: "Mither, mak' Tam gi'e owre at ance, He's kittlin' wi' his taes." The mischief's in that Tam for tricks, He'd bother half the toon; But aye I hap them up an 'say, "Oh bairnies, cuddle doon!"

At length they hear their father's fit,
An' as he steeks the door,
They turn their faces to the wa',
While Tam pretends to snore.
"Hae a' the weans been gude?" he asks,
As he pits aff his shoon.
"The bairnies, John, are in their beds,
An' lang since cuddled doon."

An' just before we bed ourselves,
We look at our we lambs;
Tam has his airm roun' wee Rab's neck
An' Rab his airm roun' Tam's.
I lift wee Jamie up the bed,
An' as I straik each croon,
I whisper till my heart fills up,
'' Oh bairnies, cuddle doon!'

The bairnies cuddle doon at nicht,
Wi' mirth that's dear to me;
But soon the big warl's cark an' care
Will quaten doon their glee.
Yet come what may to ilka ane,
May He who rules aboon,
Aye whisper, though their pows be bauld,
"Oh bairnies, cuddle doon!"

Missions to Protestants.

Writing of men who oppose the preaching of missions to Protestants, Father Lentz says:

"What kind of an idea of the Catholic Church can these men have? Do they regard her as a close corporation from which all but those claiming an inherited membership are excluded? Surely, if so, hers is not then the mission that she has always claimed to have received from Christ Himself, the evangelizing and civilizing of the world. We do not read in the gospel, at least explicitly, that Christ ordered the people to go to the apostles, but we do read that he said to the latter. 'Go ye into the whole word; preach the gospel to every creature. Are the Catholics of this country, then, alone to be excluded? Non-Catholics may not be disobeying God in not coming to the Church to hear her teaching, but we are absolutely failing in our duty and in charity, as well as disobeying God's explicit command, in not carrying to them the saving gift of faith, which alone brings joy, peace and life everlasting.

Sixty millions of souls are at our Shall we never cross the threshold to seek their conversion?

The Conquests of Obstacles.

When God wants to educate a man He does not send him to school to the Graces, but to the Necessities. Many a man has never found himself until he has lost his all. Adversity stripped him only to discover him. Obstacles, hardships, are the chisel and malle which shape the strong life into beauty. "Afraid!" exclaimed Ally. "What nakes you afraid?"
Poor Ally! he could little compressions of the drill, of the blasting powder which disturbs its peace of centuries; it is not pleasant to be rent with powder, to be hammered and squared by the quarry-men; but look again; behold the magnificent statue, the monument, chiseled into grace and beauty, telling its grand story of valor in the public square for centuries. The statue would have slept in the marble forever but for the blasting, the chiseling, and the polishing. The angel of our higher and nobler selves would remain forever unknown in the quarries of our lives but for the blasting of affliction, the chiseling of obstacles, and the sandpapering of a thousand annoyances. - Orison Swett

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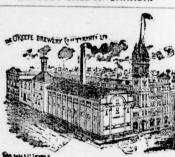
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as ever they were. My business, which is that of a cab-driver, requires me to be out in cold and wet weather, often without gloves, but the trouble has never returned."—THOMAS A. JOHNS, Stratford, Out.

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FIVE-MINUTE SERMONS.

APRIL 11, 1896.

Low Sunday.

FAITH. "Who is he that overcome the world, but he that believeth that Jesus is the Son of God." (I. St. John, v. 5.)

The first lesson which we learned. my dear brethren, from the life of our Blessed Lord on Easter Day was a lesson of peace. To day we are concerned with another lesson. It is the lesson of Faith, and to them that learn well this lesson our Lord promises His

special blessing.
What, then, is faith? "Now, faith is the substance of things to be hoped for; the evidence of things that appear It is an evidence; a certitude higher than any evidence or certitude of the senses. St. Louis of France so well appreciated this that, when some one constrained him to see a miraculous appearance of our Lord in the Blessed Eucharist to confirm his faith, he said that his faith was stronger without the miracle than with it, and he refused to see the miracle.

Faith, then, gives to the man that has it a certitude of all things higher than any other certitude we can have in this life. Human reason assures us of certain facts, of certain existences, but divine faith leads us on above human reason to the author of the facts, to the Creator and Preserver and Law giver of those existences. So that the man who has the gift of divine faith knows more certainly facts and existences than he who has it not, because by this gift he refers them all to the bsolute, they being all only relative.

The gift of faith, as every Catholic

is given in baptism. Now, what is there in the gift of baptism which constitutes the baptized man a new creature in the sight of God, considering that the natural man is one who is wounded by original sin in his intellect, will, and affections? Considering this, I say, we ask how can this soul, born into the world under this sad condition, be recreated? Christ, speaking to Nicodemus, gives us the answer: "Except man be born again, he cannot enter into the king-dom of God. " To-day it will concern us to consider only one of these gifts, the gift of the intellect.

By baptism man is given, as we said, the gift of faith. Now, faith is the act of the recreated intellect, and only of the recreated intellect. It is a divinely inspired gift by which the baptized man is enabled to apprehend the acts of God and believe them as true. It is a divinely inspired gift by which not only can he penetrate the unseen, by which the visible things of this world become clearer and more visible, be cause we begin to see them in the light in which God sees them. Therefore, wisely does the Church sing every Sunday in the Mass, "I believe in all things, visible and invisible.

So, then, the gift of faith puts into the soul of every baptized man a capacity for receiving the truth and nothing but the truth. Such is the advantage the Christian has over the unbaptized man. He has a quality which enables him to reach the grand end for which God in the beginning created him. By means of the gift of faith, then, man passes to union with God. By use of the divine gift man becomes, as it were, filled with God and sharer of the divine beatitude. It is a gift which, used rightly, makes him apprehend truth in matters of faith and morals, so that it needs but the special action of the Holy Spirit in the case of the Pope to make him the infallible exponent of the Church in these mat-

Every baptized person has the capacity, but not all do, will, or can use it. The most that many a man can do is to recognize the truth when he hears it as truth, but not to find it out This, then, is a gift, or, if you will, a divine inspiration, left to the sons and daughters of the Church for their own special heritage. It divides them from those without by a chasm as wide as that between Dives and Lazarus, and which nothing but the very gift itself can cause to cross the gulf.

Such is the reason why men who wander in error so often come at last to the end, and become good Catholics Because they have perceived that to the mind of the baptized, good and de vout Catholic, there is a certaintty in all things, both visible and invisible which science, false philosophy, and the world never could attain Guard, then, and keep alive and burn ing the gift of faith, and the earnes and constant use of the Sacraments that it may be said of you at the last Blessed is he, because, though he

Heresy is Charged.

saw not, yet he believed."

According to the London Daily News the attitude of the Pope towards the Anglican orders will possibly be marked by a change in a few weeks. Cardinal Vaughan and Canon Noyes have produced a document dealing historically with the whole problem, and it convicts these orders, under twenty heads, of heresy by negation The consequent invalid ity of the Anglican orders follow.

The latest results of pharmaceutical science and the best modern appliances are availed of in compounding Ayer's Sarsaparilla. Hence, though a-century in existence as a medicine, it is fully abreast of the age in all that goes to make it the standard blood-

Worms derange the whole system. Mother Graves' Worm Exterminator deranges worms, and gives rest to the sufferer. It only costs 25 cents to try it and be convinced. A lady writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

OUR BOYS AND GIRLS.

A Monday Morning Surprise. "And help mamma all you can, Gracie was reading her Sunday school

paper; and looked up thoughtfully as she came to these words in a story that a far-off auntie had written to her little neice.

It was Monday morning, and out in the hot, close kitchen Gracie could hear the rub, rub of the clothes on the washboard, and the splash and ding of the waterpails, as the hired man in his heedless way, filled boiler and tubs for Gracie's tired mother.

"And help mamma all you can." Gracie had turned the leaf and the words were not on the page she was now reading, but they seemed to be on every page.

"That was what Aunt Clara wrote little Elsie, and it does not mean me at all," she thought with a guilty flush creeping over her face, for Grace knew that her own dear mamma needed helping that very moment.
One, two, three columns of the paper

were half read in a hurry to drive away uncomfortable thoughts, but she could not, and the story she had been so eagerly following had lost all its

"Help mamma all I can! Well, I will And the paper was flung aside with such a rustle that grandpa looked up over his glasses to see what the noise

meant. Gracie looked about the room in which she and grandpa were sitting.
"Oh, dear, it's all upset and I do hate to sweep and dust! Mamma won't

expect me to do it !" No, Grace's mother did not; for she had found it so much harder work trying to teach her little ten year old girl to do such tasks neatly and thoroughly and willingly than to do them herself. that she had let all the work fall on to herself.

The chairs were in a huddle, the table littered with crumpled papers, the hearth and carpet dingy with dust and every rug askew, with kicked up How tired and discouraged such dis

rderly rooms do make a jaded mother feel, when she comes in from her hard, hot work in the kitchen to put another corner of her house to rights! Watch your mother's face sometime little girl, and see if it does not grow

rested and happy when she finds her thoughtful little daughter has neatly done the work that the mother though was waiting. Gracie knew just what the sitting room needed. She tumbled the dusty rugs out on the green grass in the yard, carried the chairs into the front entry to save them from an extra coat

a pile every paper except the one grandpa was reading, and put every thing in perfect order. Then she stole out in the kitchen for room and dust pan, and Gracie's mother, bent low over her wash, was so blind with steam and suds, and so deaf with the steady rub rub, slosh slosh of her clothes, she did not see or

of dust, carefully folded andplaced in

hear the little girl who scuddled past Did you know that any ten-year-old girl can sweep quickly and well when her arms are strong and willing and careful? And I think the careful, willing part counts more than strength. Before grandpa had thought of moving out of the windward breeze of that Monday morning clearing up, there was the whisk of a busy broom round

his chair, and Gracie's brown braids came between his eyes and the newspaper. "Come, grandpa; please move. want to sweep where you are sitting, sent him and his big chair trundling across the floor upon a patch of sun shine by the window, where the light

was better and the carpet brushed free of every dust speck.
Scratch, whisk! went Gracie's strong turkey wing in every corner and cranny of casing and furniture. Not a bit of use for a raveling or fuzz of dust to think of hiding in that room with Gracie's broom and duster whisk ing after them. She had watched her mother put that in the nicest order so many times, she knew just what needed to be done, only never before had she

set herself to thoroughly do it. When it was finished, the rugs aired and spread out without a wrinkle or a skew, the chairs rubbed till they shone and in their places, the table cover straightened; the brittle cedar boughs in the open grate replaced with fragrant fresh ones, and the mantel vases filled with sweet scented flowers from the garden, beaded with dew and bright with color, the room looked and

felt restful. Grandpa must have thought so, for he went soundly to sleep in his arm chair by the window, with his news paper across his face and the sunshine flooding him with a warm bath.

Gracie softly clicked the latch after her when she went out to hang broom and dust pan in their place. Someway she felt happier and better satisfied with herself than if she had read a half-dozen interesting stories that Monday forenoon, and imagined she was the good girl in each.

"Help mamma all you can." The words of Aunt Clara's letter popped right to the top again, just as soon as Gracie stepped into the kitchen. for there was the wringer she could turn for her heated, weary mother, and starch to stir, and one, two, three baskets of clothes to help carry out and spread on the green grass in the back garden and a hundred steps to take for her mother in helping clear up the

day, and the last floor board had been rubbed bright. Gracie's mother gave her rolled up sleeves a little hitch and twist to tighten them, coiled the loosened, grey-streaked hair a little closer and with such tired arms and face, reached for the broom and duster. Then she opened the sitting-room door, and, oh, I wish you helpful and

her face then ! It paid Gracie twenty times over for all her work. Why, the very coolnes and sweet restfulness of the fragrant orderly room seemed to come right into her face

unhelpful little girls could have seen

I do think if I were a ten year old girl, I would plan just such surprises for my mother every week I lived with Try it, little girls, and see if a sweet share of the rest and happiness you give your tired mother does not fill your own heart.

A METHODIST VIEW.

Rev. C. J. Jackson, of Columbus, O., Eulogizes the Church.

The following sermon, which was delivered by Rev. J. C. Jackson, sr., in Wesley Chapel, Columbus, O., and which we take from the Ohio State Journal is creditable to the Christian spirit which animated it, and, with the exception of one or two points, and taking into account the point of view, was highly commendable. His remarks were prefaced by the reading of several points of Catholic doctrine as enunciated by the Very Rev. Dean Mcalty of the Newark diocese.

His text was from Ephesians ii, 19 Fellow-citizens with the saints and of the foundation of the apostles and prophets, Christ Jesus Himself being he chief corner-stone." In substance, Dr. Jackson said:

The Roman Catholic is the oldest Christian Church represented to any considerable extent in America. It is a co-ordinate branch of the Church. Anybody who is not by his unfortunate mental or moral constitution a bigot must recognize this. We need not endorse all points in the character of either a Church or individual in order to see good in them. There are many hings in the Roman Catholic faith with which we take issue, but this should not prevent us from recognizing what truths are held alike by all. The Roman Catholic, in common with Christian Churches generally, is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner - stone. When we Protestants go below what we consider their human addition to the doctrine of Christ and the apostles, we find we are at one with them upon such fundamental truths as that of sin, atonement regeneration, judgment, heaven and hell. As Methodists, we far more nearly agree with Roman Catholic teaching upon some points that we do with the Calvinists. We, therefore, with the Calvinists. We, therefore, recognize them as fellow citizens with the saints and of the household of God.

There is no manual of devout medi ation-next after the bible-more in use among Protestants than Thomas A Kempis' "Imitation of Christ," of which Wesley prepared an edition for the Methodists. The hymns of Jesus and of heaven sung by Bernard of Clairvaux and Bernard of Cluny and Thomas of Celano are repeated Sabbath after Sabbath by the choirs and con-gregations of Christendom, and wil go singing on until they sing them selves into the New Jerusalem. New man's "Lead Kindly Light," embodies the aspirations of many a Protestant heart, and Faber's "There's a Wideness in God's Mercy," one of the very sweetest tones in the Church universal, voices the jubilant gladness of Christians in the Father's love throughout the whole round world. In his ser-mons on "A Catholic Spirit" John Wesley says the only question he will ask is: "Is thy heart as my heart? If it is give me thy hand." Oh, the great hearted liberality and breadth of John Wesley! Let us who call our selves by his name learn to imitate it One of the things in which Protest ants might well follow the Catholics is their habit of fixing eyes on the dis tant future, and planning and working for it. From the days of Pope Gregory until now this has been a distinguish ing characteristic of that communion Their plans are not subject to the fluctuating opinions of one Pope, or one generation, or one century reach above and beyond these and em-

brace all time to come. There is something extremely im pressive, and even magnificent, in this long look ahead. Catholics evidently feel that though men may come and men may go, their Church is to go Catholics taunt us some times with putting weather vanes on our churches as if to indicate that we change our policy with every wind while they place there the cross, em blematic of the Christ who hung on it the same yesterday, to-day, and for There is an uncomfortable amount of truth in the charge. Protestantism is prone to shortsighted measures which sacrifice everything to present effect. If we cannot do a thing in a few years we will not attempt it at all. In the Methodist Church particularly, our system of itinerancy is against all permanence of In Protestantism generally we plans. start up in one century and cry, "Lo, this is the way!" and "Lo, that!" and draw off a few followers, and before another century has vanished into the oblivion from which they came. We build temporary buildings that But the best of all came afterward, and that was when tubs and wringer had been put away until another Monscarcely rival the tents of the wander-



Another excellent feature of that ! amunion is its comprehensiveness Whenever a man appears among the Catholics, feeling a vocation for some particular work, they either find a place or make one for him in the hurch; whereas, we Protestants too often drive such a one out. Protestintism needs to learn to be more inclus ive and not so exclusive. A great part of our energy for about three-hundred years has been displayed in putting people outside the Church who did not exactly agree with us in every ttle particular, or feel like working ust as our grandfathers did. It is high time the process were reversed. The Roman Catholic Church finds or makes a place within its pale for everybody who wants to be anything or do anything of a religious sort. Another thing wherein we might learn to imitate Catholics is their care for the children. One of the noblest women the Catholics have had among them old us lately that the neglect of our children was the greatest weakness of Protestantism. She said the Roman the household of God; built up upon Catholic Church laid hold upon the children so strongly that the rule was "Once a Catholic, always a Catholic." And it is true.

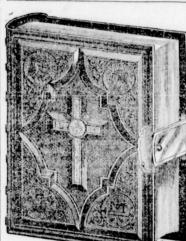
Again, Roman Catholics are not ashamed of their religion. They carry it into every place and everything. They will attend to their devotions in the church on a week day, before a throng of sight-seers, in a hotel parlor, in a public conveyance, when a Protestant, under like circumstances, would omit them. In politics they are not first of all Republicans, or Democrats, or Populists; but first of all, Roman Catholics, and then the other thing. If they have a club or a military con pany they call it "The Young Men's Catholic Club " or " Cadets of St. Pat ick," or some name that labels it as Catholic; while Protestants never think of giving such organizations names that indicate our religious proclivities. Catholics carry their to The Catholic Record. religion into church architect -ure. You can always tell a Cath-

olic religious building by some ecclesiastical sign; while in many parts of the country, particularly in the East, we seem to delight in making our churches as secular in appearance as possible. They bear it in their very clothes. You can tell a priest or nun always by their dress; while many of us Protestant ministers think it desirable to look as little like min-isters as possible. These things produce upon the outside world the imession that Catholics are not ashamed of their religion, which is a most advantageous impression to make.

There are other points for which hey are to be commended, upon which cannot speak at length. There, for xample, is the work of their Sisters of Charity. I never look upon their uni-form without an involuntary thrill of tender gratitude. For I remember — and ever shall — that once during the civil war, when I lay with thousands of others, a mere broken, quivering fragment of human flesh, cast aside from the onward march of the great y, it was the kind hand of a Sister of Charity, washing my face and putting cool water on my head, that firs aroused me, and her words of praise and cheer that put heart again into the homesick boy. And what old soldier is there who ever saw "Angels of the Battlefield," with their white headlress mingling with the mad rush of galloping batteries and hurrying regiments, but feels almost like kneeling down and worshipping them? We do not want to hear the Sisters spoken of unkindly. There were good Protestant women there, thousands of themore than of the Catholic women-but the garb of the Catholics somehow made greatest impression upon me. am glad that in our Methodist Deacon s movement, as well as in the sister hoods of the Episcopal Church, Protest ants are beginning to employ women n new ways of usefulness.

Then there is the noble stand the Pope has taken in the encyclical upon the labor question. There is much, also, that might be said in praise of the Catholic attitude on the social pur question, and in the divorce reform. She is one of the main anchors of the family in our American life. In the emperance reform the trumpet of the Baltimore council gave a clear sound; and in Ohio and other states her Bishops are rendering hearty and valuable service. On the Sabbath question, what a noble utterance was that of Mgr. Seton of Jersey City, when we were having our struggle in the

"Greater New York." ster, to say to my fellow churchmen, that in the struggles for morality and reform which are ahead of us in this country, we will need all the help from plans. In Professantism generally webbreed litters of little theologians web Catholics we can get. If they are treated in one century and cry, "Lo, treated as they ought to be, treated as fellow-Christians and members of as fellow-Christians and memoris of the same household of faith, we will fired is almost beyond description, TRY The find their ten million of people coming and all the medical aid I had did me MOST find their ten million of people coming into line with us; and in all probability furnishing the decisive force that shall win the battle for righteousness. but fools will slight those sincere and rheumatism was taking a firmer hold



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1582. Revised and corrected according to the Clementine edition of the Scriptures, with amotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Calmet's Illustrated and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Theological Seminary of St. Charles Borromeo, Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of Philadelphia. With references, a historical and chronological index, a table of the epistles and gospels for all the Sundays and Holydays throughout the year and of the most notable feasts in the Roman calendar, and other instructive and devictional

episties and gospeis for all the Sundays and Holydays throughout the year and of the most notable feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings.

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THE MYSTERY OF PAIN.

What are its Causes and why is it Permitted?—The Great Work That is Being Done by Bright Minds in Al-leviating Human Suffering—A Case Affording a Striking Illustration.

From the Erin Advocate. From the time when man first peopled the earth down to the present day, the mystery of pain has filled all hearts with wonder and terror. What are its causes, why is it permitted, and what its uses are in the great economy of nature? All these questions men have asked of themselves and of one another, but the question has found no solution. All that can



resources of nature's laboratory have een pressed into service to the end that tortured bodies might have sur cease from anguish, and know the peace that only health can bring. And what more natural than that these poor victims of disease thus released from suffering should desire to aid in the extension of the knowl edge of the means whereby they have een benefitted?

Such a one is Miss Druscillia Shingler, of Erin, Ont., who tells a tale of pain endured through weary vears, and of final relief and cure through the use of Dr. Williams' Pink Pills, the greatest medicine of the age. Miss Shingler says: Twelve years ago I became afflicted with rheumatism from which I have suffered greatly Two years later this trouble was aggravated by a growth which started n the throat, and which each year became larger and larger, until it finally became so bad that I could hardly obtain any sleep, as when I would lie down it would fill my throat, causing a feeling of suffocation. What I sufno good, and I was told that I could only hope for relief through the medium of an operation. I dreaded such a course and declined undergoing the operation. All this time the

godly Catholics who are naturally our upon my system, and I felt like giving best allies. limbs and my hands got so bad that I could scarcely hold anything. At this stage a friend, who from personal ex-perience had strong faith in Dr. Williams' Pink Pilis, bought me a supply and urged me to try them. I thought I felt an improvement after had used a little more than a box, and after using them for a few weeks there was no longer room to doubt that they were helping me. I was taking the Pink Pills in the hope of finding relief from the rheumatism, but to my great joy I found that the medicine was not only driving this painful malady from my system but was also driving away the growth in my throat. The result was that after I had used about a dozen has found no solution. All that can be done is to devise ways of relieving physical suffering, and bright minds have assisted tender hearts in bring-recurrence of either trouble, and am recurrence of either trouble, and am enjoying the best of health. For the boxes of Pink Pills I was completely help my statement may be to others, I am only too glad to add my testimony to the long list of wonderful cures, such as mine, that have been wrought

by the use of Dr. Williams' Pink Pills. This greatest of nineteenth century medicines positively cures all troubles arising from a disordered or weak state of the blood, or shattered nerves. If you are feeling weak or depressed, Dr. Williams' Pink Pills act as a prompt tonic, and if seriously ill no other remedy can so promptly restore you to health and strength. The genuine Pink Pills are put up in round wooden boxes, the wrapper round which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People. Do not be persuaded to take some substitute.

Pure blood is the safeguard of health. Keep the blood pure with Hood's Sarsaparilla if you would always be well.

Chronic Derangements of the Stomach, Liver and Blood, are speedily removed by the active principle of the ingredients energing into the composition of Parmelee's Vegetable Pills. These Pills act specifically on the deranged organs, stimulating to action the dormant energies of the system, thereby removing disease and renewing life and vitality to the afflicted. In this lies the great secret of the popularity of Parmelee's Vegetable Pills.

secret of the popularity of Parmeleo's Vegetable Pills.

Not what we say, but what Hood's Sarsparilla does, that tells the story of its merits and success. Remember Hood's cures.

and success. Remember Hood's cures.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti-Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list a conting a wonderful influence in the list as exerting a wonderful influence in curing consumption and all lung diseases. Real merit is the characteristic of Hood's Sarsaparilla. It cures even after other resolvations fail. Get Hood's and only Hood

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C. M. B. A.

Belle River, Ont., March 20, 1896.

Mr. Peter Brossoit:

Dear Sir and Brother—I beg to say that at our regular meeting of the C. M. B. A., held on the 19th inst., I was authorized to forward you the following resolution tendered to you and family by your Brothers of No. 173:

Whereas the Almighty God in His infinite wisdom has called to eternal rest Xavier Brossoit, of Beauharnois, brother of our esteemed friend, Brother Brossoit, therefore This Branch is desirous to co-operate in your hour of affliction, and while bowing to the will of God, who rules the destiny of all men, do sincerely regret the loss of your brother, and tender to you and your bereaved family our heartfelt sympathy in this time of sadness. Be it, further,

Resolved that every member of this branch prayGod to grant you and your brother's family strength to bear your painful loss with Christian fortitude. Be it also
Resolved that a copy of the resolution be spread on the records of our Branch, and a copy be forwarded to our bereaved Brother and also to the Canadian and CATHOLIC RECORD of London.

Joseph A. Lupien, Rec. Sec.

RECORD of London.

Joseph A. Lupien, Rec. Sec.

Belle River, Ont., March 20, 1896.

Mr. Michael Strong:

Dear Sir and Brother—I beg to say that at our regular meeting of the C. M. B. A., held on the 19th inst., I was authorized to forward you the following resolution, tendered to you and your family by your Brothers of Branch No. 173:

and your family by your Brothers of Branch No. 173:

Whereas it has pleased Almighty God to call to her reward, at the prime of her life, the beloved wife of our esteemed Brother, Michael Strong, and desiring to testify to our Brother the very high regard in which his amiable wife was held by the members of this branch, and in the community in which she lived, therefore

Resolved that we tender to our afflicted Brother and his bereaved family our sincere sympathy in the irreparable loss which they sustained in the death of a faithful and devoted wife and a fond and affectionate mother. Be it also

Resolved that by the death of Mrs. Strong the community has lost a most estimable lady and a good neighbor ready at all time to relieve the distressed and suffering. Her example was well worthy of imitation. Be it, urther,

further.
Resolved that this resolution be spread on our records, that a copy be sent to our bereaved Brother, and they be published in the Canadian and CATHOLIC RECORD of London.

Joseph A. Lupien, Rec. Sec.

E. B. A.

Sarsfield Branch No. 28, Ottawa.

Sarsfield Branch No. 28, Ottawa.

At the last regular meeting of the Branch a committee was elected to amend the branch by-laws, which will be submitted at the next regular meeting: also a reception committee to make arrangements and to look after the delegates to the coming convention. A very interesting programme was gone through, in which songs and recitations held sway, and which the members of No. 28 thoroughly enjoy on the evenings of their meetings. Arrangements were made for the members to receive Holy Communion in a body, on Low Sunday, in St. Bridget's church. A hearty vote of thanks was unanimously adopted to the Grand Branch officers for the prompt mauner in which they had attended to the papers of our late Brother and paid the funeral and insurance benefits. The following resolution of condelence was unanimously adopted: Whereas it has pleased our dear Lord to remove by death Brother P. Stringer, be it therefore resolved that the members of this branch express to his widow and family our sincere sympathy in this their time of sad affliction, and we humbly pray that God will comfort them in their bereavement. Resolved that these resolutions be spread on the minutes of this meeting and a copy sent to the family of our deceased Brother and to the Grand Secretary Treasurer for insertion in the official organs.

d Grand Georgians. the official organs. Com., E. A. Mara, V. P., A. Pegg. R. S. LETTER OF THANKS. Ottawa, March 24, 1896.

Sec. E. B. A.

The widow and family of the late Patrick
Stringer desire to thank the Sarsfield Branch
No. 28, of the Emerald Beneficial Association
for their contractions. . 28, of the Emerald Benedical their prompt payment of all claims. their prompt payment of all claims.

C. 0 F.

To the Officers and Members of the Catholic Order of Foresters, Ingersoll:—Gentlemen—I hereby take the present opportunity of returning thanks for the prompt payment of (\$1000) beneficiary and benefits due on the death of my husband, John McCartney. Also for the many acts of kindness and sympathy shown by the Court during his illness. Elizabeth McCartney. Thamesford, April 1, 1896.

Thamesford, April 1, 1896.

Toronto, Ont., April 4, 1896.

On the evening of April 2 the members of Sacred Heart Court C. O. F. assembled in their hall, Temperance street, to nominate officers for the coming year. A very interesting time was spent, the hall being nicely filled. Election of officers will take place at the next regular meeting, when every member should be present, so that each and every one may take an active part in electing the proper officers. The past Chief Ranger, Brother a Bachand, who occupied the chair, gave an excellent address on the history of Sacred Heart Court since its organization in 1891, and showed that one hundred and twenty gentlemen had their names recorded on the books of the court, twenty being initiated during the last two months.

An entertainment will be given by the Foresters of Toronto, in St. Paul's Fancy Fair, which will commence Monday, April 5, and continue throughout the week. All the Foresters are expected to be present on Friday evening.

Fair, who are throughout the November of the Foresters are expected to be present on the Foresters are expected to be present on Friday evening.

A new court of this order will be organized in St. Mary's parish, Toronto, during the coming week, when a large attendance is looked for. An invitation is extended to all the courts of the city to attend the next meeting, on Thursday, April 16.

A. McCKerr, Sec.

DEATH OF FATHER MOLONEY.

Deceased was born in Belleville, but the sasistant priest in Arthur, died very suddenly in Glenelg, on Thursday, the 20th ult., of pneumonia, at the early age of twenty-nine years. The funeral was to have taken place on Saturday to Melancthon, but owing to the roads being impassable on account of the great snow storm that prevailed for several days, the remains were taken to Markdale and interred beneath the sanctuary of the church of that village. Deceased was born at Acton, county Halton. He received his early caudication at Guelph under the Jesuit Fathers: at St. Jerome's College, Berlin, and at St. Michael's College, Berlin, and

three years of age at the time of his ordina-tion. The first six months of his ministry was spent in Arthur as assistant to Father Doherty, whence he was sent to the charge of the missions of Priceville, Glenelg and Mel-anethon. The deceased priest was extremely anothon. The deceased priest was extremely popular and highly respected by his people and all classes of the community, and his early death is deeply deplored by all. R. I.

ST. PATRICK'S DAY

In Arthur.

In Arthur.

In years past the 17th of March (St. Patrick's Day) has always been a day to look forward to, as well as be remembered for months afterwards, and this year proved to be no exception to the rule. From early in the morning the crowd commenced to gather, and as it neared the hour for service, the people wended their way towards St. John's (R. C.) church, and by 10:30 o'clock the large and commodious building was filled to its utmost capacity, nearly a thousand persons being present. It was a very pretty sight to see so large an audience bowed in worship—Roman Catholics and Protestants, alike forgetful of their differences of opinion—all doing homage to the same God and to our beloved St. Patrick. The Rev. Father Wye, of Mildmay, assisted by the Rev. Fathers Doherty and Dube, officiated at Pontifical Mass. An excellent address was delivered by the Rev. Father Hayden, of St. Patrick's church, Toronto, who in an eloquent manner, enlightened the people-regarding the history of the life of our honored St. Patrick. The singing on this occasion was beyond expectation. In the solos the voices of Miss Ethel Anderson and Mr. Henderson rose clear and sweet, sounding the praises of St. Patrick. Too much cannot be said in praise of Miss Appleton, who managed the choir so admirably, and to whom is due the efficiency gained by the different members of the choir. In very few choirs in Ontario will one find so much talent displayed as by the energetic or ganist of St. John's church. The Or-chestra, composed of the Misses Green and Maud Buschlen, Messrs. Art and W. Buschlen, B. Ostrander, J. Phelan and A. Bristow, accompanied the voices very prettily, and also rendered two selections with considerable skill. Before dismissing the congregation the Rev. Father Doherty thanked all those who had so kindly assisted in the services of the day, both the Rev. Fathers and the choir. Not only the choir of his own church, but also the members of the choirs of the other churches the place, who rendered such valuable services. He al wen for their neeral views, and that he dould congregations presided over by such mer must have a good effect in producing a kind and liberal spirit; that the attendance at his church was an evidence of their Christian love and desire to dwell together in unity.

OBITUARY.

MRS. CATHARINE AYLWARD, PORT LAMBTON.

During the past week death has again visited the village of Port Lambton and taken another old and respected citizen from that place to join the silent majority, in the person of Mrs. Catharine Aylward, mother of Father Aylward, parish priest of that locality. The deceased had been in somewhat delicate health for many years, but only took seriously ill with pneumonia on Tuesday of last week, and on Friday morning she passed peace fully away, in her sixty-seventh year.

On Saturday morning, March 28, Grand High Mass of Requiem was celebrated in the Church of the Sacred Heart, conducted by Father Ronan, of Wallaceburg, assisted by Father Ronan, of Wallaceburg, assisted by Father Regan, of Toledo, and Father Ternes, of Marine City. After this service the remains were removed to the E. & H. station and taken by a special train to Chatham, and from there to the city of Quebec, where the interment took place. The pall bearers were Messrs. Richard Cain, Arthur O'Leary, Jas. Regan, Jas. O'Leary, Peter Murphy and John Moran. These, with a number of friends, went as far as Chatham with the cortege.

The deceased has lived with her children in Port Lambton for the past six years. Her husband, Thos. Aylward, died about four teen years ago.

She leaves benind two sons and one daugh.

in Port Lambton for the past six years. Her husband, Thos. Aylward, died about four teen years ago.

She leaves benind two sons and one daughter, Father John Aylward, his brother James and sister Maggie, all of whom lived with their mother, who was a kind and indulgent parent. She was a most devoted Catholic lady, and in her death there is a vacancy left in the home, church and town that can never be filled. The surviving members of the family, who have lost their dearest friend upon earth, have the sympathy of the whole community in their sad bereavement.

The Quebec Daily Telegraph states that the funeral of this lamented lady took place in that city on the 30th. The cortege proceeded from the C. P. R. station to St. Patrick's Church and thence to St. Patrick's cometery. It was followed by a large number of friends of the deceased lady. The principal mourners were the deceased's two sons, Rev. Father Aylward and J. L. Aylward. The funeral service was conducted by Rev. Father Maloney, assisted by 'Rev. Fathers McManus and Anderson, as deacon and sub-deacon.

We beg to tender the good parish priest of

We beg to tender the good parish priest of Port Lambton and the other members of the family our heartfelt sympathy in the sad affliction with which it has pleased Almighty God to visit them. They have the consolation of knowing that their saintly mother lived such a life as to deserve the reward of the just, and that but few are the years that will pass before they once again unite, to separate no more, in the home of our Father in heaven

MISS JENNIE GRANT TORONTO The friends of Miss Jennie Grant, of Toronto, formerly of Napanee, will be sorry to hear of her death, in that city, on the 26th the She was always rather delicate, but only the for two woulds, and only one month conult. She was always rather delicate, but only sick for two months, and only one month confined to bed. She was taken ill with grip, which developed into chronic pneumonia or congestion of the lungs, and carried her off, at the eary age of twenty years and nine months. Hopes were had all along for her recovery, but she was taken with a weak spell, from which she had not the streng h to recover. The funeral took place on Satur day to St. Michael's cathedral, where Solemn Requiem High Mass was snug by Rev. Dr. Treacy, with Kev. Father McEachren as deacon and J. R. Grant as sub-deacon. Rev. Father Teefy assisted in the sanctuary, Rev. Father Rohleder in the choir. Six students of St. Michael's college acted as pall bearers, and the young ladies of the Sodality of the Blessed Virgin, from St. Paul's parish, attended the timeral, forming a procession in the church.

Deceased was born in Belleville, but the greater part of her life was speciful, happy and well-spent, and in death she had her reward, for as she lived so did she die. May her soul rest in peace!

MISS MARY KENNY, KINKOBA. sick for two months, and only one month con fined to bed. She was taken ill with grip

specially strengthened for the final call. From her childhood hers had been a life of physical pain most agonizing in its nature which brought out and developed a beauty and sweetness of character, a patience and a fortitude which only those who knew her well could fully understand or appreciate. Your readers are requested to add their supplications to those of her friends in petitioning her merciful Father to take this into account in the atonement required of her for her little faults, and that she may in consequence be the sooner admitted to the company of his elect. On Palm Sunday afternoon her remains were taken to Dublin and thence on Monday morning to the cemetery at Irishtown where they were laid beside those of her parents in the family plot.

THE SISTER DOMINIONS.

Montreal Gazette, March 20. There is not only good will but strong faith in the title that Mr. James Francis Hogan, M. P., has chosen for his book on Canada and Australia; and the promise of the title is not unful-filled in his shrewd, but hopeful, pages. 'The Sister Dominions - Through Canada to Australia, by the New Imperial Highway,"—such a title as that was beyond the dreams and forecasts of even thirty years ago. Then, in-deed, we were on the eve of Confeder ation, and this Dominion was coming to the birth. But no Canadian was, as yet, hopeful enough to link the for-tunes of Canada with those of Australia, nor did any one conceive of an Im perial highway constituting that link. Mr. Hogan, though a member of the British House of Commons, is, like Mr. Blake, of Colonial training. Like Mr. Blake, he is a Home Ruler. But he is also mindful of his colonial associations, and was one of the founders of the colonial party, which has already become a power in Parliament. For that reason, he found no difficulty, on his visit to Canada, to enter into the feelings and aspirations of the Canadian people He rejoices at the prospect of the era of rapid transit that is shortly to be opened by way of the Atlantic, Canada and the Pacific, to bring the Metropolis and our, "Sister the Dominion," as near as possible. All that Mr. Hogar has to say of Canada is friendly. one," he says, "can mix with Canadians, either on land or sea, without being struck by their deep seated attachment to the Old Land and its institutions and their rooted determin ation to hold fast to their Imperial inheritance." Montreal, he considers 'the most Catholic city on the fac of the earth;" and he evidently took delight in hearing its romantic story from the days of Cartier to those of Wolfe and Amherst. He has not forgotten De Maisonneuve, the piety and courage of whom, and his little band of pioneers touched him deeply. The ancient in stitutions of the city, the Seminary the Convent of the Gray Nuns, the Hotel Dieu, the Jesuits' College, in terested him extremely. He was naturally pleased to find that, among the Roman Catholics of Montreal, the Irish formed an important community having its full share of men of means position and usefulness He recalls the Canadian career of Thomas D'Arcy McGee, and of his eloquent successor in public life, the Hon. J J. Curran. Q. C., LL. D., lately Solicitor General but now Judge of the Superior Court. He quotes from a lecture of Judge Curran's to the effect that the position of the Irish Catholic community of Montreal is, to-day, "one of influence, power and prestige. Their hold on commerce and manufactures, their representation in the judiciary, in the Senate and House of Commons of the Dominion, in the Local Legislature, at the Aldermanic Board, in the various offices of trust and emolument connected with public affairs, and their place in the learned professions by men of their race and creed, leave no room for cavil." Mr. Hogan has no stint of admiration for the C. P. R. and those who built it; and of Sir William Van Horne, the guiding brain and govern-ing chief of that colossal enterprise, he gives a pleasant sketch. Nor has he for gotten to say a good word for Mr. T. G. Shaughnessy, Sir William's able and courteous coadjutor, and, like the author, of Irish stock. Ottawa had no lack of attractions for Mr. Hogan, and, as the political capital of the Dominion, it suggested thoughts of the great men who have made and governed Canada It bears witness to the sad reality of the saying, In the midst of life we are in death, to find the author speaking o Sir John Thompson as if he were still among the living. "He resembles Lord Rosebery," we are told, "in the easy grace and quiet affability of his manner; but, behind these drawingroom accomplishments, it is not diffi cult to discover the solid qualities of he statesman.

No Irish Apply.

Judge Roger A Pryor, of New York, leaned off the calendar of cases, before his court a few days ago, and made this review of his work :

"It is a singular thing that out of more than forty-five cases that have been before me for divorce this term, in not a single instance was one of the parties concerned an Irishman or an Irishwoman. I would not have taken note of this fact were it not that almost every nationality has been represented on one side or the other in these cases, except the Irish. There must be some controlling influence. This month's record is a great credit to the Irish

Ot course there is a controlling in fluence—it is the belief that marriage is indissoluble. The Catholic Church teaches that there can be no divorce from the bond of matrimony, the par-ties to which have vowed to be subject to it until death. The State may dis solve the civil contract. But the sacramental tie no power on earth can break. For this reason, no Irish apply. - Catholic Columbian.

THE REMEDIAL BILL DEBATE.

of Commons during the early honrs this morning there was a lively tiff be-

bandied the name of a well known Ottawa man across the floor of the It was that of P. J. Coffey, registrar for Carleton county. The dispute arose when Mr. Wallace de-clared that he knew members of the minority in Ottawa who were opposed

A member. - Name, Name! Mr. Wallace — His name is Mr. Coffey. He belongs to one of the best families in Ottawa, and within a week he has told me that he was opposed to Separate schools and would rather

Mr. Devlin dissented in the stronges possible terms, and declared that Mr. Coffey's views had been entirely mis

WHAT MR. COFFEY SAYS. A Journal reporter called upon Mr. Coffey in his office this morning. The registrar had heard of the occurrence in the House, and was greatly sur prised. He had been kept busy all morning answering telephone calls from friends anxious to know what truth there was in Mr. Wallace's statement

"Did you have a conversation with Mr. Wallace?" inquired the reporter. "Yes," replied Mr. Coffey, "my conversation with Mr. Wallace was of a very casual character, occurring in an incidental way. Mr. Wallace must certainly have misapprehended my re-From my slight acquaintance marks. with him I feel sure he would not be guilty of deliberate misrepresentation am not, and never expressed mysel as being, in favor of Public schools in preference to Separate schools as such am free to say that I would like to see good national schools, in preference to poor Separate schools-with one day in the week set apart for teaching of religion.

"To the Rideau street convent, where I find they have all the facilities of giving an excellent education, and in my opinion, as in the opinion of many Protestants in this city, and else where, as evidenced by the number of their children attending such schools fully the equal of any ladies' college in Canada, and in many respects superior. '

Two Opinions.

Here are two opinions of the Blessed Virgin Mary. Alexander Dumas, the great French writer recently deceased, wrote: "I think that without Mary Christianity would have triumphed more rapidly; it is she who embarrasses it. She shall never be my intermediary between my God and myself. Saint Alphonsus di Liguori, founder oi the Congregation of the Most Holy Re deemer, always spoke of Mary as the bulwark of Christianity, and said that no man who was not devoted to her would succeed in saving his soul.

Mark the result of both opinions and both lives! Damas applied his undoubted genius to the production of plays and tales in which the glamour of romance and sympathy was cast about morbid and illicit love, for the gratification of prurient appetites. Alphonsus devoted an immeasurably higher genius to the writing of great theological treatises and spiritual work, full of the sanctity and wisdom of his own life, and eloquent with celestial inspiration. Dumas died without religion, leaving a testament of indifference, to God, and the Church, and a legacy of writings whose oftentimes oblique morality can do naught put pervert the ideas of those who take him seriously. Alphonsus died in the odor of sanctity, be queathing the voluminous treasures of his great learning and piety to enrich the stores of religion, and left an army of devoted missionary sons whose labors and lives, moulded upon that of their founder, are consecrated to the elevation and salvation of their fellowmen. comparison contains a striking inference and a profound lesson. — Hail, full of grace, the Lord is with thee. Blessed art thou amongst women !-Donohoe's.

Italy's Greatest Preacher

is Padre Agostino Da Montefeltro. The Rev. H. A. Venables, the American chaplain at Florence, says it is a wonderful sight to see the Duomo of Florence Cathedral crammed with an enormous congregation, many of them far out of range of hearing, but patiently standing and remaining during the whole of his sermon.

Such crowds have not been seen in the Cathedral of Florence to listen to any preacher since the time of Savon-

The congregations that assembled to listen to this earnest and eloquent preacher are chiefly composed of the working classes. Eager faces all turn to catch a glance of the monk's impressive face and the murmured "Eccolo! Eccolo!" ("Here he is! Here he is!") is heard from mouth to mouth as the preacher enters the cathedral. The people listen with rapt attention, and not a sound is heard in the immense crowd till he pauses and the low murmur is heard swelling up from vast multitudes like the sound of the roaring of the sea, of "Bene! bene!" ("Good good !")-Homeletic Review.

Afraid to say, as at His throne you kneel, 'Forgive me, God, as I forgive my foes.'"

Ottawa Journal, April 1. During the progress of the discus-sion on the Remedial Bill in the House

tween Mr. Clarke Wallace and Mr. Devlin, the member for Ottawa county.

For a few minutes the two members

o Separate schools.

send his children to Public schools.

represented.

"By the way, Mr. Coffey, where do you send your children?"

The most elequent preacher in Italy

Happy are the souls who, living in friendship with the Angel of Resignation, have learned from him to " will what God wills;" to turn from an obstacle rather than waste their strength in crushing it; to yield rather than obstinately persist; to plead for admission rather than to enter brusquely; to ask rather than command in fine, to will with all their hearts what they cannot prevent. These sou! are strong to bear, pliant to yield, and, above all, kind to forget all that has given them pain .- Golden Sands

The Late Miss Mary Ellen Clark.

The funeral of the late Miss Mary Ellen Clark, sister of Mr. N. J. Clark, of the Department of Agriculture, Parliament Buildings, Toronto, who died on the 25th ult., took place from her home, 23 Elm street, on Friday morning, to St. Michael's cemetery. A requiem High Mass was celebrated in St. Michael's cathedral by Rev. Dr. Tracy, who also officiated at the grave.

NEW BOOK.

"Sermons on the Blessed Virgin," by Very Rev. D. I. McDermott, rector of St. Mary's Church Philadelphia, Pa. Bearing the Imprimatur of the Archbishop of Philadel phia. Publishers; Benziger Bros., New phia. Pul York City.

A LONG WINTER-WELL OVER.

A LONG WINTER-WELL OVER.

The man whose work keeps him out of doors in winter must have a hearty welcome for Spring. It is hard in blustery, way-below-zero weather to believe that shortly the birds will sing, the flowers be in blossom and over-coats, windy days and chilled body be things of the past. The trouble is that all too soon the weeks go by and another winter is at hand. The question of clothing is always important and the new idea of using FIBE CHAMOIS in ready-made clothing is bound to have immense popularity. From the standpoint of health as well as comfort it commend sitself strongly, as it adds no weight and yet keeps out the rain as well as the wind, and such advantages are highly appreciated by all men.

MARKET REPORTS.

London, April 9. — Wheat, 15c, per bushel.
Oats, 23 4.5c to 24 per bushel. Peas, 51 to 60c
per bush. Barley, 31 1.5 to 83 3.5c per bush.
Buckwheat, 26 2.5 to 28 4.5c per bush. Rye,
33 1.5 to 44.5c per bush. Crn, 39 1.5 to 42c
per bush. Spring lambs to day sold at something like 25 c a pound. Yearling lamb, sold
by the carcass at/9c a pound. Mutton, 6 to 7c a
pound. Dressed hogs 84.75 per cwt. Turkeys
were firm at 10 to 11c a pound. First class roll
butter commanded 22c a pound. Eggs were
low, and 11 to 13c a dozen was the top price.
Good apples were firm, at 83 to 83.25 per barrel.
Maple syrup, 85c to 81 per gallon. Potatoes 25
to 30c a bag. Cabbages 35 to 40c per dozen.
Sweed turnips, 25c a bag. There was a better
supply of hay, at 81 to 814 a ton.
Toronto, April 9. — Wheat, white, 80c.

supply of hay, at \$15 to \$14 aton.

TORONTO.

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TORONTO.

April 9. — Wheat, white, \$0c.; wheat, red, 78c.; wheat, goose, 80 to 62c.; eas. common, 55 to 57c.; casts, 27½ to 28c.; rye. 48 to 50c; barley, 35 to 38c.; buckwheat, 36 to 40c.; ducks, spring, per pair, 40 to 90c.; chickens, per pair, 40 to 60c.; geese, per lb. 6 to 8c.; but ter, in 11b. rolls, 18 to 22c.; eggs, new laid, 14 to 15c.; apples, per bbl., 75c to \$2.90; hay. Timothy, \$15.00 to \$17.00; straw, sheaf, \$13.00 to \$14.00; beef, hinds, 5 to 75c.; beef, fores, 3 to 5c; spring lamb, carcass, \$4 to \$6; lamb, carcass, per lb., 6 to 8c.; veal, per lb., 5 to 7c; mutton, per lb., 4½ to 6c.; dressed hogs, \$4.25 to \$4.75.

Detroit, Mich., April 9. — Wheat, No. 2, red, 703; No. 1, white, 71½c; corn, No. 2, 30c; rod, 703; No. 1, white, 71½c; corn, No. 2, 30c; rye, 373c. Potatoes, best Michigan, 18c per bush. Hay, No. 1. Timothy, 815 per ton in car lots. Honey, best white comb, 12 to 13c, per lb. Cheese, full cream Michigan, 10 to 1½c per lb. Cheese, full cream Michigan, 10 to 1½c per lb. Cheese, full cream Michigan, 10 to 1½c per lb. Cheese, full cream Michigan, 10 to 1½c per lb. Cheese, full cream Michigan, 10 to 1½c per lb. Cheese, full cream Michigan, 10 to 1½c per lb. Cheese, full cream Michigan, 10 to 1½c per lb. Cheese, full cream ful

From 162 to 22 to 23 to 35 to 25 to

-Timothy, \$2.00; clover, \$5.00 to \$5.50; alsike, \$5.40.

Dressed Meats. — Beef, Michigan, \$4.50 to \$6.00 per cwt. Live weight, \$2.50 to \$3.50 per cwt.; Chicago, \$5 to \$6.50 per cwt.; pork, light, \$4.50 to \$5.00; heavy, \$4.00 to \$4.25; live weight, \$3.00 to \$5.50 per cwt.; mutton, \$5 to \$5.50 per cwt; imutton, \$5 to \$5.50 per cwt; seal, \$6 to \$5.50 per cwt; chickens, 10 to 11c per pound; twe weight, \$6 to \$6.50 per cwt.; chickens, 10 to 11c per pound; fowls, \$6 to 90 per pound; spring ducks, 125e per pound; turkeys, light, 10 to 11c; heavy, 10c per pound; geese, \$6 to 90 per pound.

Hides—Beef hides, No. 1, 43 to 50 per lb; No. 2, 3 to 33c, per lb; for green; calf \$kins, No. 1, 6c, per lb; No. 2, 44c, \$6 to 35c per lb.; sheep skins, 30 to \$9c. each; tallow, 3 to 35c. per lb.

Latest Live Stock Markets.

Latest Live Stock Markets.

EAST DUFFALO.

East Buffalo. April 2. — Cattle — Receipts all consigned through. Market dull. Hogs — Yorkers. fair to choice. \$4.15 to \$4.20; roughs, common to good. \$8.25 to \$2.50; pigs. good to choice. \$4.15 to \$4.20. Sheep and Lambs.—Lambs. choice to prime. \$4.40 to \$4.70; culls and common. \$3.75 to \$4.25; sheep choice to selected export wethers, \$3.85 to \$4; culls and common. \$2.50 to \$3.75.

200 TENDERS

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SEALED TENDERS addressed to the underSigned and endorsed "Tender for Indian
Supplies," will be received at this office up to
noon of TUESDAY. 21st April, 1896, for the
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year ending 30th Jane, 1897, at various points
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Forms of tender, containing full particulars,
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the Indian Office, Winnipeg. The lowest or
any tender not necessarily accepted
This advertisement is not to be inserted by
any newspaper without the authority of the
Queen's Printer, and no claim for payment by
any newspaper not having had such authority
will be admitted.

HAYTER REED.

will be admitted. HAYTER REED,
Deputy Superintendent General
of Indian affairs.
Department of Indian Affairs,
Ottawa, March, 1893. 910 3

Pictorial Lives of the Saint The Catholic Record or One Year For \$3.00.

For \$3.00.

The Pictorial Lives of the Saints contains Reflections for Every Day in the Year. Take book is compiled from "Butler's Lives" and book is compiled from "Butler's Lives" and the rapproved sources, to which are added Lives of the American Saints, recently placed on the Calendar for the United States by special petition of the United States by special petition or and also the Lives of the Saints Canonized in Saint also the Lives of the Saints Canonized in Saint Saint



An European Cure.

GOESDORF, LUXEMBURG, Feb. 1894.

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

H. BAULISCH.

Several Prominent Physicians.

GOLCONDA, ILL., Jan., 184.

My child bad epileptic attacks once a month, for which several prominent physicians could not find any remedy, and the girl could not go to school, but since she took Father Koenig's Nerve Tonic she had no more fits and goes to school again. Mrs. E. Ruebenaker, of Piopolis, Ill., was so

nervous and sleepless that insanity was fear-ed, but Father Koenig's Nerve Tonic cured her.

A Valuable Book on Nervous Dis.

eases and a sample bottle to any address. Poor patients also get the medicine free.

This remedy has been prepared by the Rev. Father Roenig, of Fort Wayne, Ind., since 1870, and Is now under his direction by the

KOENIG MED. CO., Chicago, Ill. 49 S. Franklin Stre Sold by Druggists at \$1 per Bottle. 6 for \$5 Large Size, \$1.75. 6 Bottles for \$9. In London by W. E Saunders & Co.

NOTICE.

When the publication of the Canadian Fromman ceased, a large amount of money was due by subscribers. Up to this time, the publisher did not trouble them with accounts or ask for settlement. The financial circumstances of the undersigned oblige bin to appeal to those who were in arrears for the Freeman to pay part, at least, of what they owe. Though the indebtedness of all is long since out-lawed by lapse of time, the undersigned ventures to hope that a large number of his old friends and supporters—or their children—will be led by a conscientious sense of justice and recollection of the Freeman's usefulness. In trying times, to come to his aid and respond to a call patiently delayed for a quarter of a century.

The books of the Freeman having ten loss, the matter of payment is left entirely to the discretion and honesty of the subscribers.

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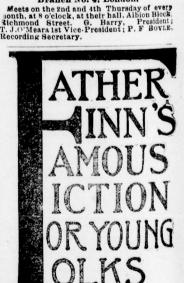
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