ARCHDIOCESE OF KINGSTON.

James Vincent Cleary, by the grace of God and favor of the Apostolic See, Archbishop of Kingston:

To the Reverend Clergy, Religious Communities and faithful Laity of

Dearly Beloved in Christ,

The following are the regulations for Lent for the year 1895 in the Arch-

in Lent.
II. The law of abstinence, which forms part of the penitential discipline of Lent, prohibits certain kinds of food, and all are bound by it who have com-pleted their seventh year of age, unless they be sick or have obtained a dis-

By the common law of the Church, delivered down from the first age of Christianity, flesh meat, eggs, milk, butter and cheese have been excluded from the food of the faithful throughour favor, by special Indult, authorizing the Bishops to dispense as they may think fit, through consideration of the severity of our climate.

III. In virtue of this Apostolic Indult, we permit the use of flesh meat on all Sundays at every meal; also at the one principal meal on all Mondays, Tuesday, Thursdays and Saturdays, except Saturday in Ember week (9th

March) and Holy Saturday.

IV. We permit the use of eggs, tion to those who come under the law at every meal: but We forbid them to

and flesh meat at any one meal, whether on Sundays or week days, within the Lent. The use of flesh meat at dinner does not, however, prevent the use of a morsel of fish at the throne of mercy depresent the mean control of the description of the evening collation.

VI. Dripping, or lard, may be used in the preparation of food on all days, except Good Friday.

Should any further relaxation of the Fast or abstinence be required by

particular persons, they may obtain

dispensation be legitimately obtained for good and sufficient reasons fairly and truly stated to the ecclesiastical authorities to whom the dispensing power of the Pope has been communicated. A dispensation from the fast or abstinence procured by means of false or exaggerated representations of illhealth or other causes, is wholly use less; it does not relieve the applicant from the Lenten obligation, but it burdens his conscience with the guilt of falsehood and deception in a grave matter of religion.

The faithful should guard against thinking or speaking of the Lenten restriction of food as a needless or arbitrary severity. A good Catholic will always regard it with sacredness, as a spiritual discipline ordained for the well-being of his soul. He will bear in mind that it was instituted by the Apostles of Jesus Christ in the very beginning, and has been maintained continuously by the Church throughout all ages and in all nations, as an annual course of penance, for the ex-piation of each one's sins and the mastery of his spirit over his flesh, in accordance with the prescriptions of Our Divine Saviour Himself, confirmed by His example in the forty days of His fasting and hunger and uninterrupted

prayer in the desert. Unbelievers sometimes ask, Can forgiveness of sins and everlasting glory be purchased by restricting the quan-

tity and quality of our food? OUR OWN WORKS, AS HUMAN WORKS,

ARE OF NO AVAIL TO SALVATION. It is true, that our acts of self-chas tisement, considered as our own works, or merely human acts, bear no proportion to the gravity of our offences against God, and could avail nothing towards the remission of our sins or in crease of grace and merit in our souls But if we perform them in the spirit of obedience to the divine authority of the and hope with the forty days' fast of Jesus Christ and the unspeakable sufferings He was pleased to endure for ye do penance," said the Saviour, Catholic Church, uniting them in faith

heart of God, and prolific of pardon and merit and copious blessing through Jesus Christ, our Lord. St. Paul rejoiced in his sufferings, because, unit-ing them with those of the Saviour, Lent for the year 1895 in the Archdiocese of Kingston:

I. Alldays within the Lent, Sundays excepted, are fasting days, on which only one full meal is allowed with

we are like paralytics: we cannot move a step forward by our own efforts: it is God alone who can draw Samuel called upon all Israel to "fast to "f us to Jesus Christ, and through Jesus to Himself in His heavenly home. Again the Saviour proclaims, "As the branch cannot produce fruit of it-self, unless it adhere to the vine, so neither can you, unless you abide in me. I am the vine, you are the branches; who so abideth in me and I in him, he produceth much fruit: for without me you can do nothing."
(John 15c., 4v.) By this intimate from the food of the faithful throughout the entire Lenten season. This
law is still in torce, except in so far as
it is relaxed by dispensation; and no
one but the Supreme Head of the
Church has power to give a general
dispensation from it. This power Pope
Leo XIII. has graciously exercised in
claims and emphasizes this great princlaims and emphasizes this great princlaims and emphasizes this great principle by telling the Christians of Philippi (2c., 13v.) that we cannot perform any good and salutary act, or even have the intention to do it, unless God, according to His good will, operates upon us by His grace. Nay more, the first thought suggestive of any good action, prior to the good wish and good work, must come from God's agency within us and upon us "We are not sufficient to think anything of ourselves, as from ourselves milk, butter and cheese on all days at both the principal meal and the colla tion to those who come under the law to pronounce the words "Lord Jesus?" of Fasting. To young persons under twenty-one years of age, and others say 'Lord Jesus,' except in the Holy twenty-one years of age, and other say 'Lord Josus,' except in the Holy not bound to fast, We permit their use Ghost," (Cor. 12c. 3v.) that is, we at every meal: but We forbid them to cannot utter this aspiration with profit use flesh meat oftener than once a day, that is, at the principal meal, except power: it is the grace of the Holy Spirit, foreheads in the sign of the cross on on Sundays.

V. No one is permitted to use fish and flesh meat at any one meal, natural value to the utterance of that sacred name, and causes it to penetrate the heavens and be accepted in our our fast and our prayers derive all their efficacy from their union with the fasts and prayers of Jesus Christ Our Saviour through faith. Let this be the dominant idea in every Catholic soul at our entrance upon the Lent, and all will be well. The discipline of fast and abstinence and public and it from their respective pastors, who are hereby authorized to grant it to served. Compunction for sin and firm them, provided true and sufficient cause purpose of amendment of life will, by the operation of the Holy Ghost within The observance of the foregoing regulations is obligatory on all the faithful under pain of sin, unless a discoveration by hereits and, through the agency of the sacra ments of Penance and the Blessed Eucharist, for whose worthy reception at Easter the Lenten observance is the pest preparation, we shall be found on the day of our Lord's Resurrection a

(Jnas. 3 c).

Son rising in glorious and immortal life from the sepulchre of death. SINNERS AND SAINTS MUST FAST.

purified and sanctified people, on whom the Eternal Father and the Holy Ghost

will look with complacency, as we salute with joyous Alleluia the Eternal

"Fast, because you have sinned and fast to prevent the danger of fallinto sin." This is the pithy maxim of the great St. Basil. It contains into sin." of the great St. Basil. weighty truths and valuable instruction for all men in few words. pecause you have sinned." By sin the Majesty of God is offended and His sovereign authority is despised. Reparation must be made by the sinner. It is an essential condition of pardon. The personal insult offered to God, the Supreme King and Lord of all, demands personal atonement from the sinner. It is not enough to believe that Jesus Christ made all sufficient atonement for the sins of man-kind. Millions and millions of men for whom Christ died are eternally lost, because, whilst they unhesitatingly believed, they did not fulfil the conditions prescribed in the covenant of redemption for the application of the all sufficient merits of Jesus to individ-

ual souls. A man may have faith strong enough to move mountains, and it profiteth him nothing, says the Apostle St. Paul. Eighteen centuries ago the Holy Ghost inspired St. James to write to the Church, "What shall it profit, my brethren, if a man say he hath faith, and hath not works? Shall faith be able to save him? Faith, if it have not works, is dead in itself. For, as the body without the spirit is dead, so also faith without works is dead. (James 2c.) Now, the first and most

our sake throughout His mortal life, and particularly in the several stages of His Passion, which we commemorate in the last week of Lent, they become supernatural works, the product of faith and grace, most pleasing to the heart of God, and grace, and grace, and grace in the last week of Lent, they become supernatural works, the product of faith and grace, most pleasing to the heart of God, and predicts of true and sal-beart of God, and the formula of the will forgive thy offences." (Dan. 4c.) To us the same of God, who offences." (Dan. 4c.) To us the same of God, who offences." (Dan. 4c.) To us the same of God, who offences." (Dan. 4c.) To us the same of God, who offences." (Dan. 4c.) To us the same of God, who offences." (Dan. 4c.) To us the same of God, who offences." (Dan. 4c.) To us the same of God, who offences." (Dan. 4c.) To us the same of God, who offences." (Dan. 4c.) To us the same of God, who offences." (Dan. 4c.) To us the same of God, who offences." (Dan. 4c.) To us the same of God, who offences." (Dan. 4c.) To us the same of God, who offences." (Dan. 4c.) To us the same of God, who offences." (Dan. 4c.) To us the same of God, who offences." (Dan. 4c.) To us the same of God, who offences." (Dan. 4c.) To us the same of God, who offences." (Dan. 4c.) To us the same of God, who offences." (Dan. 4c.) To us the same of God, who offences." moderation in relaxing the former utary penance. All instances on record of God's anger being averted, severity of the fast will encourage the faithful to observe with thorough exactand forgiveness extended to public or private transgressors, in consideration of their return to God by penance, exhibit their contrition of heart outwardly manifested in acts of self-affliction; chief amongst which are, prayers and supplications with tears, only one full meal is allowed, with a partial refection or collation in the evening.

Young persons who have not completed their twenty-first year of age, and those who have reached the period of life when old age itself is an infirmity; likewise the sick, nursing women, and all who are employed at hard labor, are exempt from the law of fasting, and may therefore take their usual number of meals every day in Lent.

Same.

Our utter inability to do anything of our substitution of our substitution of our substitution of our substitution of our soll, and our all-sufficiency to work out our salvation by union of our intention with Christ in faith and hope, is a primary article of Christian doctrine set forth repeatedly in the Scriptures. "No one can come to of fasting, and may therefore take their usual number of meals every day in Lent.

Our utter inability to do anything of our substitution of our selves towards the sanctification of our soll substitution of our soll substitution of painful discipline, such as the wearing of hair cloth next the skin our intention with Christian dolying on ashes. "I do penance," said Job, "in dust and ashes." (Job doctrine set forth repeatedly in the Scriptures. "No one can come to ome," said the Saviour, "unless the hard labor, are exempt from the law of fasting, and may therefore take their usual number of meals every day in Lent.

(John 6c. 44v.) On the road to heaven we are like paralytics: we cannot in the evening, and our all-sufficiency to work out our salvation of painful discipline, such as the wearing of hair cloth next the skin and lying on ashes. "I do penance," said Job, "in dust and ashes." (Job days and lying on ashes. "I do penance, "and lying on ashes." (Job penance, "both death is predicted the product of the Israel long fastings, and prostrations upon the earth, and various other methods of painful discipline, such as the wearing of hair cloth next the skin and lying on ashes. "I do penance," Job pects also that good and loyal Catholics will compensate for the d forty days, in the spirit of penance and Samuel called upon all Israel to "last all day and cry out, "we have sinned against the Lord." (I Kings. 7c.) The penitent David prayed and groaned and wept, night and day, for an entire week keeping a fast self chastisement for sin. Such voluntary mortifications during Lent are very pleasing to our dear Lord Jesus Christ, and are always fruitful of grace to these who practise them. Indeed they oftentimes obtain for habitual sinand lying on the ground, while he supners the special strength from heaven to plicated God to turn aside His anger plicated God to turn aside His anger and remit the penalty decreed against him on account of his sin. "I humbled my soul in fasting," said he; "my knees are weakened by fasting; I did eat ashes like bread, and mingled my drink with my tears." (Psalm, 34 108, 68, 101.) Who is not moved by the Scriptural narrative of the penitential fast of the Ninivites after the Proovercome a vice that has taken root in the heart or is gradually acquiring a depotism over the will. Oh! how numerous are the modern forms of self-gratification! Some of them are innocent in themselves; others more or less day garaged ellof them are garaging. dangerous; and all of them are capable of being advantageously diminished or discarded, especially during Lent, it only the spirit of penance makes itself tial fast of the Ninivites after the Prophet had announced in the streets of their city, "Yet forty days and Ninive shall be destroyed!" They proclaimed each one resolve to sanctify the Lent and compensate for the relaxation of ity. a fast, and put on sack cloth, the King and all the people, from the greatest to the law of fast and abstinence by rethe least; even the oxen and the sheep, as well as the men, were denied nouncing one or other of those unnec all food and drink. Then they prayed, and "cried to the Lord with all their strength." The Scripture adds, "God saw their works, and God had mercy

strengthen his soul for the day of temp-Those examples are recorded by the Holy Ghost for our instruction, and yet how little do we profit by them! Our Holy Mother, the Church, recalls The Church also expects her faithful children to abstain during this penitential season from all public games them to our minds at the solemn inand theatrical entertainments and ban auguration of the Lent, and frequently throughout the forty days, in the Liturgy of the Mass and in the Divine quetings and balls and dances and suchlike festive amusements. These are directly and manifestly repugnant to the spirit of the Lent, which is Penance and self-denial and humiliation of ourselves before God in atonement the first morning of the Lent, dedicat for our offences against His Sovereign ing us thereby to a course of six weeks' Majesty. What can unbelievers think penance in union with Jesus, our Leader, our King and our Model, of us and our religion, when they see Catholic young men and young women rushing to the Church to receive the fasting and praying in the wilderness, apart from the world and its distrac-tions and vanities. She does not reblessed ashes in token of their dedica-tion to the forty days' discipline of quire of us to deny ourselves very much in regard of food and drink compunction and self-chastisement in company with their suffering Saviour, and sleep and other natural en-joyments. Her indulgent discipline and next day rushing to the theatre or the ball-room, to indulge in frivolity and laughter and silly, if not sinful, at the present day hardly deserves to be called penance or fast, when compared with the penitential fasts reexhibitions of vanity, too frequently offensive to modesty and always discorded in the Scriptures or with the severities of Lent, as it was enforced sipating to the religious spirit? We most earnestly exhort all Catholic and observed in the first thousand years of her history, when no other food was used by her children but dry bread and herbs and water, and this only once in the day after the Vesper service in the church. She has had great respectively in the church of the parents to be firm and unrelenting in parents to be firm and unrelenting in good for us all nowadays, since the fast good for us all nowadays, since the fast good for us all nowadays, since the fast its reduced to almost nothing. St. John Chrysostom affirms, "If you fast without giving alms, it is not to be remained to tiplying their alms. This rule holds good for us all nowadays, since the fast its reduced to almost nothing. St. John Chrysostom affirms, "If you fast without giving alms, it is not to be remained to tiplying their alms. This rule holds produced to almost nothing. St. John Chrysostom affirms, "If you fast without giving alms, it is not to be remained to the parents to be firm and unrelenting in good for us all nowadays, since the fast.

Chrysostom affirms, "If you fast without giving alms, it is not to be remained to the parents to be firm and unrelenting in good for us all nowadays, since the fast.

Chrysostom affirms, "If you fast without giving alms, it is not to be remained to their children to the parents to be firm and unrelenting in good for us all nowadays, since the fast.

Chrysostom affirms, "If you fast without giving alms, it is not to be remained to the parents to be firm and unrelenting in good for us all nowadays, since the fast. should bring them, willingly or unwill-ingly, to recognize what is due to good reasons for relaxing the Lenten austerities. Not that sin is less offen-sive to God to-day than it was in former and His Church, to the honor of the Catholic name and the decencies of imes. On the contrary, the sins of Christian society. Christians involve greater guilt than those of the Jews or Gentiles who had not heard how "God so loved the world

as to give up His only begotten Son," and how the Incarnate Son of God

humbled Himself, out of love for us, to

a most cruel and ignominious death

upon the cross, to make atonement for

all and each of us, and purchase for

us the reward of everlasting glory

No, the sinful Catholic of to day is more

guilty than the Ninivite sinner; and

God's anger is proportionately inten-sified against him. The Church tells

him so, and never omits to warn him of

"the wrath to come "and the never

ending torments of the fire of hell that

most surely await him unless he does

claims from her pulpits that the word of the Saviour expresses an

unchangeable law, "Unless ye do pen ance, ye shall all perish;" and that to

the present generation, equally as to

those of old, the dictum of St. Paul

have crucified their flesh with its vices

Nevertheless she is considerate for the

weakness of her children in these lat-

ter times, seeing that the ancient fer-

vor of piety has generally abated ; and

an almost universal dread of pain and

ways, especially in the activity of in

cess in the face of ever increasing com-

the Church permits the general use of

petition. For these and other causes admonition,

and concupiscences." (Gal.

"They who are of Christ,

timely works of penance.

applies,

WORKS OF CHARITY SHOULD ACCOM PANY THE FAST OF LENT. "It is proper," says Pope St. Leo the Great, "that they who are too infirm to practise the law of severe abstinence, hould give more abundant alms to the support of the poor." This is a universally recognized form of Penance, for it is self-denial, a renunciation of portion of our worldly substance in favor of Christ's poor, and it will be accepted by Him in satisfaction for our sins and the impetration of mercy and For it is Jesus Christ who pardon. For it is Jesus Christ who said, "Blessed are the merciful, for they shall obtain mercy" (Matt. 5e).
And again He said, "Give, and it shall be given to you; good measure, and pressed down, and shaken to gether, and running over, shall they give into your bosom. For with the same measure that you shall measure, it shall be measured to you again. (Matt. 5c.) On! what lofty encouragement does not the Saviour of men give to alms deeds in behalf of the poor! How He loved the poor, and how urgently He recommends them to our kind and generous care! On the other hand how terrible are His denunciations of the hard-hearted people who have no compassion for the poor. In de- of the societies organized and blessed by scribing the judgment He shall deliver on the Last Day, He seems to make bodily austerity has seized the minds of men, even the strongest; and the servance or neglect of the law of scientiously give requisite aid where charity towards the poor, whom He it ought to be given, and withhold it styles His "least children," and whose where it ought to be withheld. We necessities and sufferings He proclaims happily possess in the situation of the law of scientiously give requisite aid where treceive grants from the public treasury?" We feel it incumbent on Us to correct just here a false and obviously necessities and sufferings He proclaims conditions of human life have undergone a remarkable change in divers necessities and sufferings He proclaims happily possess in the city of Kingston malicious statement, that has been dustrial and commercial enterprise, and the prolonged hours of labor, and the to be His own. The Prophet Daniel, severe demands of task work, and the having announced to the Chaldean excellent society of St. Vincent de Paul, consequent strain upon the mental and bodily energies of men in the pursuit King the terrible punishment God was

his iniquities, delivered the following admonition, "Wherefore O King,

redeem thou thy sins with alms and thy

nourishing food in Lent now a-days, iniquities with works of mercy to the to the generous consideration of our

creatures, and then we may confidently appeal to the Father of the Poor for mercy and forgiveness of our the Hospital of St. Vincent de Paul offences. It is specially incumbent all three devoted to the alleviation of

faithful to observe with thorough exactness the few and small restrictions of food now required of them; and she believes that a little mortification practised with fidelity in the spirit of obedience, is more meritorious before God than the most rigid austerities grudgingly submitted to. She expects also that good and loyal Catholics will compensate for the dispensation of the dispensation and the most rigid austerities believes that good and loyal Catholics will compensate for the dispensation of the dispensation and the most rigid austerities and the most rigid austerities believes that good and loyal Catholics will compensate for the dispensation and the most rigid austerities and the most rigid austerities and the most rigid austerities are the law of feet and dealer with single the law of feet and logal Catholics will compensate for the dispensation and the most rigid austerities are the law of feet and logal Catholics will compensate for the dispensation of the season of Lent; the wants and sufferings of poor the wants and sufferings laden with spiritual and temporal gifts work more meritorious before God from God, informed that pious family and men, and to what more noble purfrom God, informed that pious family how they had earned the divine favor, saying, "Prayer is good with fasting and alms, better than to lay up treasures of gold: for alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting" (Tobias Li, is worth while to repeat here. 12c). It is worth while to repeat here, women, the friendless and penniless for the edification of our Catholic peowrecks of humanity, the blind, and the ple, the advice given by the elder To-bias to his son, when he thought his last hour had come and had lain down to creatures with all the tenderness a die. The Holy Ghost has written it for mother could show her child. They die. The Holy Ghost has written ittor our benefit, and let not the good lesson be lost upon us. "Hear, my son," said Tobias the father, "hear the words of my mouth, and lay them as a fcundation in thy heart. All the days of thy life have God in thy mind, and take heed thou it, for their dear afflicted old men and the mind, and take heed thou it, for their dear afflicted old men and the mouth of the mouth never consent to sin, nor trans women. And they do all this with a gress the commandments of the Lord, cheerfulness of spirit and a wholesur God. Give alms out of thy substance. If thou have much, give fruit of the grace of the Holy Ghost stance. If thou have much, give abundantly: if thou have little, take care, even so, to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necesity. For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness" (Tob. 4c).

We will be grace of the Holy Ghost rejoicing in their hearts and paying them the "hundred-fold recompense" the "hundred fold recompense" the "hundred fold re nouncing one or other of those unnecessary, perhaps dangerous, enjoyments to which he has habituated himself. It will be accepted by Jesus Christ as an act of homage to Him in the desert, a voluntary penance and an atonement for past sin, and it will, moreover, strengthen his soul for the day of temporal with the servent the catholic parents of Ontario would have faith enough and of St. Vincent de Paul's Hospital, is raelite in practicing mercy to the voluntary penance and an atonement for past sin, and it will, moreover, strengthen his soul for the day of temporal with the servent to be covered, with these we are content." (1 Tim. of Ontario would have faith enough and servent the size of the Hotel Dieu in like manner, and with equally poor during life and bequeathing it to edifying self sacrifice and laborious a legacy more precious than treasures a legacy more precious than treasures a legacy more precious than treasures they have converged with these we are content." (1 Tim. of Ontario would have faith enough and of St. Vincent de Paul's Hospital, in like manner, and with equally poor during life and bequeathing it to edifying self sacrifice and laborious zeal, expend themselves in the care of the six of Ontario would have faith enough and of St. Vincent de Paul's Hospital, in like manner, and with equally poor during life and bequeathing it to edifying self sacrifice and laborious zeal, expend themselves in the care of the six of Ontario would have faith enough and of St. Vincent de Paul's Hospital, in like manner, and with these we are content." (1 Tim. of Ontario would have faith enough and of St. Vincent de Paul's Hospital, in like manner, and with these we are content." (1 Tim. of Ontario would have faith enough and of St. Vincent de Paul's Hospital, in like manner, and with these we are content." (2 Tim. of Ontario would have faith enough and of St. Vincent de Paul's Hospital, in like manner, and with equally poor during life and bequeathing it to edify in like manner, and with equally poor during lif of gold. Witness the solicitude of our Holy Mother Church to infuse this spirit and all their faculties of soul and body into her children by repeating in every day's office of the Lent the exhortation tenderness in nursing the sick, their of the Prophet Isaias, when, having long night-watchings, and their success pointed out to the people the worthless ness of perfunctory fasting in sackcloth and ashes, he describes the sort of fast changes of prolonged sickness are wellthat is acceptable to the Lord, because known and gratefully acknowledged by accompanied by works of charity:
"Is not this rather the fast which I moreover, nurse our little orphan have chosen? Deal thy bread to the girls with parental affection and rear hungry, and bring the needy and the them nicely. They expect no reward hungry, and bring the needy and the them nicely. They expect no reward the homeless into the house; When thou shalt see one naked, cover him, and despise not thy own flesh " (Is. 58c) the Fathers of the Church insist so strenuously on alms giving as an accompaniment of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, that they do not hesitate to declare all the severification of the fast, the fast of the fast o ties of Lent, as practised in their time, not neglect those religious commun-to be of little or no avail without alms, ities. It would be a cruelty to forget where persons have sufficient means to bestow them. St. Leo the Great, as cited above, requires those who cannot comply with all the rules of rigid fasting to make up the deficiency by multiple to make up the deficiency by "Fasting without alms is not ever they did formerly acquire by available, unless a person be so poor collecting and safe-guarding the alms as to have nothing to give, and in such case the good will is sufficient." Let been recently expended in providing us take seriously to heart these teachgenerations. mercy without practising mercy. We the modern discipline of Lent; but we

much-needed accommodation for the ings of the Word of God, written for increased numbers of the poor in acour instruction by the Holy Ghost, and cordance with the requirements of proclaimed by the Holy Church in all health and for the greater efficiency Let not selfishness shut of their ministrations. The Govern up the bowels of mercy within us. We ment Inspectors could not avoid mak-have sinned, and we cannot obtain ing complaint of the inadequacy of their former equipments and punish our bodies very little indeed by arrangements. Every Catholic was ashamed of the state of things, as they have the power, and we are bound to supply the deficiency by alms giving.

HOW ALMS SHOULD BE GIVEN.

The direct purpose of alms is to re-The direct purpose of alms is to requirements have exhausted the funds lieve the wants of the poor. Thereof the Sisters. The Sisters of Provi-

dence not only possess no money to-day; but have burdened themselves with a debt of \$10,000 by enlarging and properly fitting up their Home for the aged and infirm poor. The Sisters of the Hotel Dieu have barely escaped the necessity of contracting a heavy debt by the kindness of friends, who paid the full cost (\$15,000) of erect their handsome church of St. Joseph without any demand upon the We pray our good God to inspire the affluent amongst us with a spirit of goodness and generosity towards those invaluable religious communities.

PUBLIC GRANTS TO HOSPITALS AND HOMES.

But some one may say, "Don't they frequently bandied about by untruthful politicians on all the platforms of the Province, and by their unscrupulous protect against want of every kind. special help, we have most successfully We recommend this admirable society passed in the last decade of years. We CONTINUED ON PAGE FIVE.

fore care should be taken that they be not misapplied. Poverty and want should, first of all, be distinctly ascer tained, that imposture may not receive encouragement from our excessive good nature. If we have personal knowledge of the wants and privations of any family or individuals, who re-ceive no aid from any public fund, it is an excellent work of charity them suitable assistgive ance privately and noiselessly. when the poor are very numerous, the best method of relieving them, and at the same time guarding against imposition, is to commit our alms to the care and in other parts of Our diocese the whose one object is the relief, spiritual of worldly business, striving for suc- about to inflict upon him on account of and temporal, of the poor of Christ, journals, during the three no Popery whom they visit in their homes and

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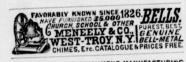


THE USE OF Ayer's Sarsaparilla

"For fully two years, I suffered from "For fully two years, I suffered from a theumatism, and was frequently in such on condition that I could hardly walk. On I spent some time in Hot Springs, Ark., On and the treatment helped me for the ottime being; but soon the complaint recommend and I was as hadly affilted as of the other was a spent of the spent o ever. Ayer's Sarsaparilla being recom-mended, I resolved to try it, and, after

Ayer's The Sarsaparilla Admitted

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ARMINE.

CHRISTIAN REID

CHAPTER XXX. Egerton was proceeding very leisurely down the stair on his way out, his entire attention absorbed in his hold on the baluster and the direction of each step as he laboriously took itfor D'Antignac was not mistaken in thinking that it was a pain to him to move-when about half way down he encountered a lady whose approach he had been too preoccupied in thought to notice. He paused for her to pass, lifting his hat, but scarcely glancing at her; and it was only after she had passed that the idea of her identity dawned on him. He turned as he still stood where she had left him-turned so suddenly as almost to lose his bal-ance—and looked after her. All that he saw was a tall, slight figure in deep mourning just disappearing from sight as his eye fell on it. Was it or was it not Armine? It struck him as rather a strange coincidence that, having met Mile. d'Antignac an hour before as he was on his way to visit Mlle. Duchesne, he should now meet the latter here. But everything connected with Ar

ary glimpse was hers, but he thought And he was right. D'Antignac's face still wore the look of anxiety which had followed the retiring form of his late guest when a low knock at his door half startled him, sounded so like Armine's familiar ap. Not conceiving that it could be her, it was with reluctance that, on a

which he had obtained but a moment

epetition of the knock, he responded, Entrez." The door unclosed, and, putting aside her veil as she entered, the gir who had been so constantly in

thoughts of late advanced toward him. Most things in this world happen differently from what one expects. D'Antignac was well aware of truth, and had therefore formed no definite imagination-or thought he had formed none-of how Armine might appear when he saw her first. Helene's description and Egerton's had prepared him to find in her an unusual, Egerton had said an extraordin ary, change. He had looked forward to this first meeting with anxiety, eagerness, and, it must be confessed, with some curiosity; but he did not be lieve it possible that, prepared as he was for change, anything could surprise him. He was mistaken : he was surprised.

She came to his side with her accus tomed quiet tread, and, as he raised himself and held out his hand, she took it in the clasp of her own, saying : You see I have come to you.

He did not answer for a moment, but only held her hand and looked earn stly into the eyes that gazed down on him as she stood beside the couch. Then he said gently:

"I am glad that you have come. would have gone to you if I could." "I am sure of that," she said.
And, if I could, how gladly I would

have come to you long ago! could not. And now-now that I am free-I feel as if I were dead; as if I had not a heart in my breast, but a stone. I do not know what is the matter with me. People say I am stunned; but I do not feel stunned. I feel simply dead-as if I should never be nscious of any sensation And it is awful to be alive and yet

"Sit down," said D'Antignac quietly -she was still standing-"and we will talk about this."

Yes, I want you to talk to me," she "But let me stay close to you aid. and hold your hand."

She knelt down by his side, resting her hand, which still clasped his strongly, upon the edge of the couch. There was so much force in the grasp of her fingers that he understood his sister's fear of a sudden convulsive reaction to this unnatural calm. "I know what is the matter," he

said, speaking with the utmost calmness and gentleness, "and it is not necessary that you should distress yourself by trying to tell me. You have been living in a state of tension for a long time, and the last terrible shock has for the present deadened sensation. It will wake again, never doubt that. There are hours and days of the most poignant suffering before

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you, though, indeed, I doubt whether there is any suffering worse than what you are enduring now. It is not strange—this state—after such a blow as has fallen on you. But the sharpest form of grief would be more easily

borne. "Oh! yes," she said, with a deep-drawn breath, "much more easily borne. For I should feel then that I was human.

He looked at the pale face with a faint, sad smile. "You human!" he said. "And do you not know that it is when a nature feels most acutely that such a result as this occurs? Tell me"-he paused for a momentwhen you heard of your father's death, how was it with you?"

"It was like a blow that struck me to the earth," she answered. "I remember nothing but the sense of being crushed by the awful horror, by the realization that I should never see him again and that he had parted from me in anger. Then came unconscious ness, and when I waked I was like this, cold and lifeless. I think it might have been different if I had been among those of whose sympathy I felt sure, if I had had even one friend near But, you see, I had not. I was with strangers, with people whom disliked and dreaded, and what could mine seemed strange now; and, after my grief be to them? I believe they all, it had been arranged that she were frightened of me. At least they should come to the D'Antignacs. He left me alone, and when I roused suffic was not certain that the figure of iently to speak of leaving them they made no oppositioa. I think they

were glad to let me go. "And when you first felt yourself free where did you go?" asked D'An-

tignac. "I went back to the only place could call home," she answered—"to the apartment I had left with him, knowing so little how I would return. "And then," he said, "where did

you go? She looked surprised. "I have come here," she answered. "That is

"And so," said he slowly, "you have not been within a church. She started as if he had struck her, and he saw her eyes dilate with the

them. "Oh! how could I?" she cried. "How could I use my freedom to do that which his last act endeavored to prevent? It would have seemed to me

irst look of anguish that had been in

like treason to his memory "Poor child!" said D'Antignac. He did not otherwise answer these words for a minute or two; but presently he said gently, "And so the struggle still goes on-you are still torn in two, as it were, by a divided allegiance. Well, this is no time to preach to you, so I will only ask one uestion : to whom is your allegiance first due?"

"I suppose that I should say God," she answered wearily. "But I do not feel that any more than I feel anything else. I think my faith is

"And I am sure that you are mistaken," said D'Antignac. "Do you not still believe in the truths of faith?"

"Oh! yes," she answered indiffer-ntly. "I believe, but I do not feel ently. at all. I have no longer any desire to practise what I believe. I cannot even pray. I think I am forsaken by And this is my punishment, no God. doubt, for fancying that I was called upon to alienate and wound my father my father, who had always been so good to me, and who went away, never to return, full of bitterness toward me.

"My poor Armine!" said D'Antig ac, "you are like one stricken unto death, torn and bleeding from a contest which has drained your heart's blood, and you are not capable now of seeing anything in its true light and true proportions. When you alienated your father you were wounding yourself-more deeply than you wounded him in an heroic effort to be true to God and it is no more possible that the God whom you thus acknowledged should forsake you than that the sun should withhold its light. But you are iil in mind and spirit, and so you cannot feel this. The insensibility which seems to you so terrible is the natural result of long and intense emotion and struggle. Do not try to rouse yourself, for the very effort will defeat the end. Simply be quiet, and after a while light will shine through the darkness, and the voice of God will speak to your soul.'

She looked up at him gratefully "Your voice gives me comfort," she said-"the first I have felt. It seems stir my frozen heart a little. all is dark with me-very dark. My father can never give me another word of kindness or forgiveness; and if God had not withdrawn his face, if I could go back to the thoughts and feelings it a fortnight ago, what then must think of my father? If I prayed, ould I pray for him?

"Why not?" said D'Antignac in the same grave, gentle tone which had such a tranquilizing influence upon her. Though he had not expected this question, he had known that it must occur to her and be one of the sharpest stings in her grief, and what he had to do was to apply such healing balm as he could; not words of comforting delusion, but such as the ininite charity of the Church allows. Why not?" he repeated after an instant. "If you did not, would you not be pronouncing a judgment upon But God alone is the judge of reads motives where we see only

actions. Oh! what pain and wistfulness were in the dark eyes as they looked up at him now, and what nervous strength was in the slender fingers that clasped

his hand. But if-if such a soul had called itself the enemy of Gcd," she said in a

hope—then?"
"Even then it is not for us to pass judgment," he answered. are our judgments based upon? Surely the narrowest and most incomplete knowledge, Who can read another's mind and soul? Who can draw the line where prejudice and ignorance cease to be excusable Only God, who weighs every human error in the scale of exactest justice and regards every buman frailty with tenderest mercy. So let us leave the dead in His hands, with this absolute confidence: that every soul will in eternity occupy the place for which it is fitted, and that whatever good inention, whatever ignorance it may plead will most surely be allowed in its

Armine did not answer in words out she lifted the hand which she still held to her lips, and then they were silent together for a space of time which neither of them counted.

The silence was broken by the unexpected entrance of Helene; and when she saw the slender, black clad figure kneeling by her brother's couch she was for a moment fairly startled. Then she came forward with an exclamation of pleasure and welcomed the girl, who rose to meet her.

"You have not been a moment out of my mind since we parted," she said; "and I am more than glad to find you here. Now you must make up your mind to stay. Madelon can bring all that you need. You must not go away again."

"She must do exactly what she wishes," said D'Antignac's calm voice before Armine could answer. "Do not trouble her with insistence, if she does not wish to stay. Leave her quite

free. Armine gave him a glance of gratitude. "You are always as wise as you are kind," she said. "And, dear Mlle. d'Antignac, I will come to you after a while, as I have promised, since you are good enough to want

me; but not to-day, I think."

Helene shook her head. "To-day is a better time than to-morrow," she "But I will not press you, since Raoul says that I must not; though think that sometimes people need a little compulsion for their own good.

"She needs something more just ow" said D'Antignac. "Put on now," said D'Antignac. "Put on your bonnet, Helene. I want you to go out with her."

Mile. d'Antignac looked surprised but she was in the habit of obeying her brother's direction without ques tion, so she left the room, and when she returned with her bonnet on she was struck by the expression of Armine's face. It was paler than be-fore, if possible, but the strange, im passive calm was broken; the lips were tremulous instead of set, and the deep, dark eyes seemed full of im-D'Antignac measurable sadness. looked up at his sister and said quietly

"Send Cesco to call a carriage, and then drive with her to Notre Dame des Victoires.

Several hours later, when Helene re turned, she entered her brother's room and found the Vicomte de Marigny After she had shake with him. hands with the latter, D'Antignac said, with more eagerness than he often displayed : How did you leave Armine?

"I left her in very good hands, Mlle. d'Antignac answered : "but you will not see her again for some time. She has gone to the --- Convent." "Indeed!" said her brother, with an

advice did she go? Is it necessary to ask? By that of the Abbe Neyron, to whom you send

"I did not send her to him," said D'Antignac quietly. " I did not men-

his name

"Did you not? Well, at all events, she so understood. We had not been long in the church when she turned to me and said that she would like to see him, if I thought it possible. I went to inquire, and fortunately found him disengaged, so I sent her to him, while I remained in the church. It seemed to me that I waited a long time; but presently she returned, and with her came the abbe, who told me when we went out together that he thought the best thing she could do would be to go to a religious house for a retreat, to tranquillize her and prepare her for the reception of the sacraments. Of course I could not but agree with him, though it was a disappointment to me that she would not come to us; so he said he would go to the convent and arrange matters, while I went home with Armine and made such preparations as she needed. It did not take long to make these, and, to my surprise, I found her for the first time manifesting something like eagerness and interest. 'It is what I want,' she said: 'to get away from the world not even to hear an echo of it

vent we found every arrangement made; she was received most kindly, and there I left her. "You could not have left her in better place," said D'Antignac with satisfaction. "This is all that I could satisfaction. have desired for her, and more than I could have hoped. Her wounds will be healed and her soul fortified there, and when we see her again she will be the Armine we have known given back the soul, for He beholds it unveiled and to us. Meanwhile we can think of her with peace. The worst is over.

time.' So when we drove to the con

"She must have suffered terribly from the shock of her father's death, said M. de Marigny, who had listened to the conversation with interest and attention.

Yes," answered D'Antignac, "and the shock was intensified by the circumstances immediately preceding it

tense whisper, "could one dare to and by the fact that she was among WAS IT A GOOD INVESTMENT? unsympathetic people. have feared very serious consequences. She has been in the state of stunned apathy from which a reaction is often fearful. But now it is possible to dis miss anxiety. She is where she will be most carefully tended and where she will find the rest and the religious at-

mosphere which she needs. "But is it not possible that her father's friends may give trouble when they find that she has been taken to a

convent?" asked the vicomte. "I do not think there are any of her father's friends who have the right to interfere with her at all," "She has, as far as I can D'Antignac. learn, no relatives - here, at least and she is therefore absolutely, though

desolately, free." "No relatives here!" repeated M. de Marigny, who seemed very much in terested. "But no doubt she has relatives elsewhere.'

"On her mother's side, very likely but I do not know who or what they are. On her father's side—" Here the speaker paused and looked at Helene, who rose at once, and, saying some thing about removing her bonnet, left

There was a moment's silence after the door closed behind her, and then

D'Antignac said : "I feel bound to tell you, Gaston, that Duchesne left behind him a disclosure which concerns you very leeply. He professes to have discov ered proofs of the marriage of his

grandparents."

The vicomte looked surprised, but more incredulous. "At this late date," he said, "that is hardly probable. When and where did he discover the

proofs?"
"It appears that he had never seen them himself, but that he believed in their existence on the testimony of the son of an old servitor of your granduncle who lives at Marigny. I suppose you know who the latter is?"

"Very well-an old pensioner of the estate, who has lately made some ex-travagent demands which were not If he knew anything he granted. night have revealed it, thinking that he would impose his own terms for the disclosure : but I doubt his knowing anything of any real importance.

"At least it is easy to put the matter to the test. He assured Duchesne that his father had witnessed the civil marriage, which took place at Dinan, where it must be registered." "Oh!" said the vicomte, with an air of relief, "that brings the matter down

to a point which can be easily verified. I shall go to Dinan at once. That is scarcely worth while, since

another person intends going to said D'Antignac, smiling. morrow, "And who is that person, if I may ask-an agent of Mile. Duchesne?"

"So far from that, a person who complains that he could not induce Mile. Duchesne to manifest the least interest in the disclosure or to authorize him to take any steps whatever. But the matter having been laid upon him as a kind of trust by her father, he feels bound to discover, at least, whether the proofs of the marriage are There is no mystery forthcoming. There is no mystery connected with his part in the affair. He is the young American-Egerton-of whom you have heard me speak, who was with Duchesne at the time of the accident, and therefore received

"And it was to him, then, that the disclosure about the marriage was

"Yes, to him, that he might convey

it to Armine." "And does it not strike you as strange that, if Duchesne believed the story of Lebeau, the old servant at Marigny, he did not verify it for himself-seek out the proofs and assert his

claim at once?" 'No doubt he intended to do so and thought, like many another man, that he had unlimited time in which to act. But, if you remember, the time which elapsed between his leaving

Brittany and his death was very short. There was a minute's silence. Then the vicomte said: "The matter must certainly be investigated at once. Will you give me the address of this M. Egerton?"

"If you will ring the bell, Cesco shall find you one of his cards," said D'Antignac. "Never having any need to pay visits, I do not burden my mind with remembering where people live. That is one advantage of being a fixture.'

Cesco came; the card was speedily found, and the vicomte rose to go. "If I decide to leave Paris immedi-

ately, I shall, of course, not see you again before I start," he said ; " but I will let you know the result as soon as possible. Tell me this, however : did Mile. Duchesne mention the matter to

"To me? Not at all. It did not seem to be in her mind in the least. Set your mind at rest with regard to I can assure you of one thing that if poor Duchesne's hopes prove absolutely baseless, no one will be less disappointed than Armine

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"Can you loan me \$2,000 to establish nyself in a small retail business? inquired a young man not yet out of is teens, of a middle aged gentleman. who was pouring over a pile of ledgers in the counting room of one of the largest establishments in Boston. The person addressed turned toward the speaker, and, regarding him for a moment with a look of surprise, in

quired: "What security can you give me, Mr. Strosser?

"Nothing but my note," replied the young man promptly.
"Which I fear would be below par

in market," replied the merchant, smiling.
"Perhaps so," said the young man, but Mr. Barton, remember that the boy is not the man; the time may come when Hiram Strosser's note will

be as readily accepted as that of any other man. "True, very true," replied Mr. Barton, mildly, "but you know busi-ness men seldom loan money without adequate security — otherwise they

might soon be reduced to penury." At this remark the young man's countenance became deathly pale, and, having observed a silence of several moments, he inquired in a voice whose tones indicated his deep disappoint-

ment "Then you cannot accommodate me,

can you "Call upon me to morrow, and I will give you a reply," said Mr. Barton

and the young man retired. Mr. Barton resumed his labors at the desk, but his mind was so much upon the boy and his singular errand, that he could not pursue his task with any correctness; and, after having made several sad blunders, he closed the ledger, and took his hat, and went out upon the street. Arriving op-posite the store of a wealthy merchant

upon Milk street, he entered the door "Good morning, Mr. Hawley," said he, approaching the proprietor of the establishment, who was seated at his desk, counting over the profits of the

"Good morning," replied the mer-chant, blandly; "happy to see you; have a seat? Any news? how's trade?"

Without noticing these interroga

tions, Mr. Barton said : "Young Strosser is desirous of establishing himself in a small retail business in Washington street, and called this morning to secure of me a loan of \$2,000 for that purpose.

"Indeed!" exclaimed Mr. Hawley, evidently surprised at this announcement; "but you do not think of loaning that sum, do you?" "I do not know," replied Mr. Barton. "Mr. Strosser is a young man

of business talent and strict integrity, and will be likely to succeed in what ever he undertakes. "Perhaps so," replied Mr. Hawley, doubtfully; "but I am heartily tired of helping to re-establish young as

pirants for commercial honors.' "Have you ever suffered any from such a course?" inquired Mr. Barton, at the same time casting a roguish

glance at Mr. Hawley. "No," replied the latter, "for I never felt inclined to make an invest

ment of that kind. "Then here is a fine opportunity to do so. It may prove better than the stock in the bank. As for myself, I have concluded that, if you will advance him \$1,000, I will contribute an

equal sum. Not a single farthing would I ad vance for such a purpose; and if you make an investment of that kind. I shall consider you very foolish.

Mr. Barton observed a silence of sev eral minutes, and then arose to depart "If you do not feel disposed to share with me in this enterprise, I shall advance the whole sum myself. Saying which, he left the store.

Ten years have passed away since the occurrence of the conversation reorded in the preceding dialogue, and Mr. Barton, pale and agitated, is standing at the same desk as when first introduced to the reader's atten-

As page after page of his pon-

despair became deeper and deeper, till at last he exclaimed: "I am ruined-utterly ruined! "How so!" inquired Hiram Stros ser, who entered the counting-room in eason to hear Mr. Barton's remark

derous ledger was examined,

tion.

"The last European steamer brought news of the failure of the house of Perleh, Jackson & Co., London, who are indebted to me in the sum of nearly \$200,000. News of the failure has become general, and my creditors, panic-stricken, are pressing in my papers to be cashed. fuse me credit, and I have not the means to meet my liabilities. could pass this crisis, perhaps I could ally again, but it is impossible; my creditors are importunate, and I can not much longer keep above the tide,"

replied Mr. Barton. What is the extent of your liabilities?" inquired Strosser. "Seventy-five thousand dollars," re-

plied Mr. Barton. "Would that sum be sufficient to re-

lieve you?' " It would."

"Then, sir, you shall have it," said Strosser, as he stepped up to the desk, and drew a check for \$20,000. "Here, take this, and when you need more, do not hesitate to call upon me. Remember that it was from you I received money to establish myself in business. "But that debt was canceled sev-

eral years ago," replied Mr. Barton, as a ray of hope shot across his troubled mind. "True," replied Strosser, "but the T?

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been canceled, and now that the scale is turned I deem it my duty to come

up to the rescue. At this singular turn in the tide of

His paper was taken up as fast as it was sent in, and in less than a month he had passed the crisis, and stood perfectly safe and secure; his credit increased and his business improved, while several other firms sunk under the blow, and could not rally, among whom was Mr. Hawley, alluded to at the commencement of this article.

"How did you manage to keep above

the tide ?" inquired Mr. Hawley of Mr. Barton, one morning, several months after the events last recorded as he met

Mr. Hawley; "I lay claim to a good to hear a white man speak their landegree of shrewdness, but the strong guage so fluently; and at the end of est exercise of my wits did not save me; the discourse they came forward in est exercise of my wits did not save me: the discourse they are and yet, you, whose liabilities were large numbers to express their satisfaction to the speaker. Rev. Father twice as heavy as my own, have stood faction to the speaker. Rev. Father Favreau, O. M. I., spoke a few words the shock, and have come off even bet

tered by the storm."
"The truth is," replied Mr. Barton, "I cashed my paper as soon as it was

"I suppose so," said Mr. Hawley, regarding Mr. B. with a look of sur-prise, "but how did you obtain the funds? As for my part I could not obtain a dollar credit, the banks refused to take my paper, and my friends even deserted me.

"A little investment that I made some ten years ago," replied Mr. Barton, smiling, "has recently proved exceedingly profitable."

'Investment!" echoed Mr. Hawley -" what investment?"

"Why, do you not remember how I established young Strosser in business some ten years ago?"

"O, yes, yes," replied Mr. Hawley, as a ray of suspicion lit up his countenance "but what of that?"

"He is now one of the heaviest dry goods dealers in the city, and when this calamity came on, he came forward, and very generously advanced me \$75,000. You know I told you, on the morning I called to offer you an equal share of the stock, that it might prove better than an investment in the bank.

Durning this announcement, Mr. Hawley's eyes were bent intently upon the ground, and, drawing a deep sigh, he moved on, dejected and sad, while Mr. Barton returned to his place of business, with his mind cheered and animated by thoughts of his singular

OBLATE MISSIONS.

The Very Rev. Father Soullier, O. M. I., Superior-General of the Oblates of Mary Immaculate, Visits the Mission and In-dustrial School at Qu'Appelle (N. W. T.).

For the CATHOLIC RECORD. On the 17th of May, 1894, Very Rev. Father Soullier left Winnipeg on the train going west, for the purpose of visiting the Indian missions around Qu'Appelle. On the following day the train reached Qu'Appelle station where a delegation of Catholics, with Rev. Father Roy at their head, met the distinguished visitor and tendered him a hearty welcome. During his brief stay at Qu'Appelle the Rev. Father was highly interested. He was greeted with musical and drama tic entertainments by the children of the Industrial School, and he had the pleasure of beholding one of those great Indian demonstrations which rarely falls to the lot of a European, or any other white man to witness.

THE ERECTION OF A CROSS. On Saturday, May 19, the whole fore noon was devoted to plays and games of different kinds in which the children of the Industrial School were the principal actors. In the afternoon a very

imposing ceremony took place.
In the month of October, 1865, nearly thirty years ago, the Venerable Archishop of St. Boniface, Mgr. Tache, O. M. I., selected the spot on which the mission of Qu'Appelle now stands. At that time not a single Christian was to be found among all the wild inhabitants of that vast territory. The only believers in the faith of Christ who then re-sorted the country were the Catholic half breeds, who came from time to time to camp there for a few months to hunt the buffaloes. All must admit that the fact of establishing a mission under All must admit that the such circumstances was in itself an heroic act of faith. As a sign that he had taken possession of that immense country in the name of Jesus Christa country where until that moment satan reigned supreme over those poor wild Indians-the great missionary Bishop erected a cross on the top of one of the highest hills surrounding Qu' Appelle, and exacted a promise the half breeds and the Indians then present, to respect, and cause to be respected, the emblem of salvation, as well as the lands and property of the well as the lands and property of the future mission. They pledged their werd, and kept it faithfully. It is time alone, that merciless destroyer of alone, that merciless destroyer of works, that has shaken this noble monument of our holy faith; and during the last few years the cross had ceased to bear public testimony to an age that has passed away.

To link the present with the past,

Two hundred school children with the Sisters and all the employees, and a large number of white people, half-breeds and Indians, marched in problemeds and Indians, marched in procession, with the cross at their head, and singing canticles in its honor, to and singing canticles in its honor, to and singing canticles in its honor, to sisters and all the employees, and a large number of white people, half-breeds and Indians, marched in procession, with the cross at their head, and singing canticles in its honor, to sisters and all the employees, and a the neighboring reserves, the Indians of faces and our clothes in rags—see how poor and miserable we are. Our race poor and

mony was to take place.

A large number of Pagan Indians joined in the procession, and during the whole proceedings their attitude fortune, Mr. Barton fairly wept for was most respectful. Rev. Father Theophilus Campeau, O. M. I., very willingly took upon himself the task of heralding the good news in all direc-tions. He went about to all the different huts scattered among the glens on the hill sides, or around the school and exhorted all the Indians to be present at the grand demonstration. The procession having reached the

summit of the hill, the Very Rev. Superior General spoke a few words in French to recall the circumstances which attended the erection of the first cross, the shattered remains of which was still to be seen. Immediately after his place of business.

"Very easily, indeed, I can assure you," replied Mr. Barton.

"Wall do to!" the Superior General, Rev. Father Allard, O. M. I., V. G., delivered an eloquent discourse in the Oilbard and the College of the Co Well do tell me how," continued guage. The Indians were delighted

> in Sioux, after which the proceedings were brought to a close by reciting a few prayers in French and English at the foot of the new cross — first of all for His Grace the Archbishop, again for the conversion of Infidels, and fin-

ally for the souls in purgatory.

At 8 o'clock on Sunday morning. May 20, the sacrament of confirmation was administered to one hundred and sixty five persons by the Very Rev. Superior General, to whom Arch bishop Tache had very kindly granted all the necessary powers. The High Mass, which began at 10 o'clock, was followed by a procession of the Blessed Sacrament. The white people, representing American and many European countries, were unusually numerous-English, Scotch, French, Irish, Germans, Swedes, and several Canadian settlers from the Province of Quebec were present on the occasion. The Indians did not lack in numbers The band belonging to the Industrial School, and all the children, dressed up in their holiday costumes, with banners of different colors in their hands, went

forward in the procession before the The Pagan Indians came clergy. The Pagan Indians came from all parts to behold this strange and imposing ceremony. Rev. Father Antoine, O. M. I., carried the Blessed Sacrament, assisted by Rev. Fathers Roy and Rocan as deacon and subdeacon respectively. The Sacred Heart of Jesus, patron of

the parish of Qu'Appelle, cannot but shower down abundant blessings on those pious people, on their orderly, well-conducted children, and on all those conducted children, and on an those poor unfortunate Pagans who are still ignorant of Jesus Christ, and who light the conducted children and that him that we are his children and that ago Oshoupe was a Pagan Indian who are living as it were without God in we love him sincerely.

this world. The church of Qu'Appelle contains a magnificent piece of sculpture representing the scene on Calvary, which was donated partly by the parishioners and partly by some pious souls around Montreal. If some other generous Christian would establish a Calvary on the spot where the newly planted cross now stands, together with the Stations of the Cross on the hill-side, the work would be complete and the next altar of repose could be erected on the sum mit of the hill-"Deus, qui in altis habitat." God who loveth to dwell on high. Who, let us ask, will be kind and generous enough to afford Him this pleasure?

At 3 o'clock in the afternoon began the devotions for the month of May. A sermon was preached in French by the Very Rev. Superior-General, who was able to state before his audience that he had already seen the Blessed tour of the great Virgin honored in tour of the great divisions of the globe—in Europe, Africa, Asia and America. Rev. Father Langevin, O. M. I., Vicar of missions, spoke after the Superior-General, and proved that the worship of the Blessed Virgin was nothing new. He showed that at the present day Protes tants themselves are beginning to acknowledge their past errors, for they are coming back again to the ancient worship of her who was once honored throughout the length and breadth of

the English nation. THE INDIAN CONGRESS. One of the most pleasing features of this grand demonstration was the sight of all those Indians, Christian and Pagan, assembled together in one body. It is much to be regretted that the Venerable Archbishop Tache, who had been the zealous promoter of this grand undertaking, and Rev. Father Lacombe, O. M. I. (so happy in his negotiations with the Government in obtaining relief for the Indians), were not able to be present at the demonstration. Had it been possible for them to attend their presence would certainly have given the whole proceedings an air of still greater impor

tance. The Indian Congress, however, was very interesting. Even those who were not conversant with the Indian languages found it most agreeablethanks to the kind and able interpreters whose names we have much pleasure in producing here. Rev. Father Hugonard, O. M. I., acted as interpreter for the Crees; Rev. Father Allard, O. M. I., V. G., for the Ojibways; and Rev. Father Favreau, O. M. I., for the Sioux. Rev. Fathers Camper, Magnan and Campeau, O. M.

debt of gratitude that I owe has never the summit of the hill where the cere amount of curiosity, caused a consider-

patiently awaiting the opening of the seance. Accompanied by the Rev. Father Antoine, O. M. I., Rev. Messrs. Roy and Rocan, and the Rev. Fathers Langevin, Allard, Camper, Magnan, Hugonard, St. Germain, Campeau, Favreau and Comeau, O. M. I., the Very Rev. Father General took his place on the platform and the Congress was declared opened. Through politeness as well

diplomacy they wished to let the Pagans speak first; but for similar reasons, as we may suppose, the latter refused to do so. Then one of the Christian Chiefs rose up, and after having shaken hands with all the missionaries, according to the Indian custom, he first of all expressed his great joy at seeing before him so great a Chief, come from beyond the Great Salt Lake (the Atlantic Ocean), and he made a courageous profession of the Catholic faith in the presence of his Pagan brethren. He then began to make some complaints against the Government, and as one of the mission-aries reproached him with having violated the rule which they had all accepted — namely, to say nothing about their grievances—"Oh, well!" said he, "if we say that we are happy and contented and well fed, it will be reported to the Government, and they'll all give us nothing more. We must make it known to all that we are poor and suffering." Having finished his discourse, he shook hands again with all the priests and went back to his

Another Catholic Indian—a neoplyte who was baptized only at Easter, and received confirmation that same morning from the Very Rev. Superior General—asked permisson to say a few To the great astonishment of all the Fathers who knew the fanatic ism of the Pagans among whom he lived, this brave Indian made an open profession of his faith with a firmness that was really admirable. Evidently he had received the holy gift of fortitude that morning in confirmation.
"I am in mourning," said he. "I have just lost my father; but the joy of your presence is so great that I wished to forget my sorrow in order to come and touch your hand (shake hands), and to tell you that I am very happy since I began the prayer of the white men. You say that you have come in the name of the Great Chief of prayer, the Pope.

roseup immediately. Having cast aside his blanket, which was once white, he appeared in his close fitting robe of caribou skin, decorated with leather epaulets and fringes. A mocking smile was visible on his lips; his little lynx eyes sparkled like carbuncles, and his lang rescaled hair fell care. and his long uncombed hair fell carelessly about his cheeks and shoulders. He seemed to feel quite conscious of the interest which he excited, and appeared to take pleasure in the same. Pia-pot spoke in Cree, which was interpreted in French by Rev. Father Hougonard, O. M. I. After having gone hrough the ceremony of shaking hands with all the missionaries he began his discourse in the following man-

I am one of those who have sprung from the soil, and who have always been masters of this country." Here Pia pot interrupted his discourse by remarking that he saw nobody taking down what he said. He wished that his words should go a long distance in the big papers which go through the world (the newspapers). Having received an answer from the Fathers that all what he was about to say would be engraven on their memories, he con "I never gave my consent to have this land of ours sold to the white men. How could we sell the land Does it not belong to the Master of life - the great Manitou? Consequently no price can buy it. Again, the land and my body are but one. Is a man allowed to sell his own body? But the white men have deceived us. Their mouths were full of sugar; they made us fine promises, and won over to their cause some of our people who believed in their words. For my part, I never wished to place confidence in them. They promised the old chief Peguis, near Selkirk, that they would take only two miles on each side of the Red River, and they have ended by taking all the rest. Here they are doing the same thing. We are no longer masters of our reserves. They deprive us not only of our land, but of our trees also: and they forbid us to kill an animal in our woods, or to catch a fish in our rivers. They have given us some animals, but if any of us should kill one of them to eat, he is threatened with being cast into prison. pay us the treaty money so late in summer that we must give it away immediately after getting it, for we are obliged to contract debts in order ity of Jesus Christ over those regions, the Very Rev. Father Soulier blessed and erected a cross fifteen feet high and covered with white tin. Two hundred school children with the Two hundred school children with the Two hundred school children with the Sisters and all the supplements and a specific process. The Indians of the meighboring reserves, the Indians of the second our clothes in regregation of the second our clothes in regregation.

belonging to my reserve. Our religion will pray with us before long. amount of curiosity, caused a considerable number of the native Indians to traverse the prairies. Had the invitation been general we might have seen to be something to my reserve. Our rengton will pray with us before long. Assuredly, we as missionaries are not indifferent to your troubles and your three Pia-pot held up two of his fingers. You call us your tion been general we might have seen 2,500 or perhaps 3,000 Indians assembled together.

In the newly-constructed hall, which serves as a gymnasium for the school children, were to be found Crees, Ojibways, Sioux and Assiniboines, patiently awaiting the opening of the patiently awaiting the opening of the men do a so if I have said apything.

Here Pia-pot held up two of his fingers and we love you as our contraction. "Deux (two), "said Fr. Hugonard. "Well," continued Pia-lugonard. "Well," continued Pia-lu men do; so if I have said anything wrong I beg to be excused. Several years ago I promised the Great Priest, Archbishop Tache, never to wage war against the white men, and I have kept my word. Nevertheless I keep my word are proving to the Great Priest, which is an honer to the Canadian my own way of praying to the Great which is an honor to the Canadian Spirit; and I am no more willing to change my religion than to change est which they take in your welfare.

my skin. We are told that the Indians In this school your children are grawho die after having prayed according to the way of the white men are not received in the heaven for the Indians, because they carry crosses; and they are driven away from the heaven for the white men, because their skin

is black . One of the missionaries fearing that this open profession of Pagan faith might produce a bad impression on those present, ventured to interrupt Pia-pot; and at the same time the Christians began to make protestations on all sides. "I am not expressing my convictions," replied Pia pot, "I am only repeating what is said among us. I do not despise the prayer of the white men, for I send my grandson to school here in Qu'Appelle. I could use nice, pleasing language if I wished to do so. I know well enough how we should speak to white men when we wish to please them, but I promised to say what I had in my heart. Great Chief my greeting."
When Pia-pot had finished his dis-

course, a Pagan Sioux, called "La Suisse," rose up and asked permission to speak. Rev. Father Favreau, O. M. acted as interpreter. In the course of his speech La Suisse declared that ne felt happy to have an opportunity of addressing the Superior General and of informing him that, although a Pagan, he entertained feelings of great respect for the priests and placed unbounded confidence in them. bounded confidence in them.

know," said he, "that the word of
the black robe is honest, and that
he will not deceive us. We have
confidence in him. We have placed
our children in the school here
and we are glad. We promised and we are glad. We promised you to have our children baptized, and we have brought two already to our Father (Father Favreau). know that the school is a good institution, and that our children learn good things there.

At last it came to Oshoupe's turn to Just then the old chief, Pia-pot, was called on to deliver his discourse, and he Christian, dressed up as a gentleman, and owns a large herd of horses and cattle. He was converted to the Chris tian religion by Rev. Father Decorby O. M. I.; and the missionaries have found in him an intelligent, zealous and powerful auxilliary to assist them in their labors. His daughter Isabella, who is now a pupil at the Industrial School at Qu'Appelle, was sent with the Grey Sisters to Chicago to represent the Institution at the World's Fair. Oshoupe expressed his joy at behold-

ing the Superior-General in their midst, and declared that he felt proud and happy to be a Catholic. He requested the Superior General to place a resident missionary at Crooked Lake in order, as he said, that no one may "Tell the Great Chief that I also am glad to see him, that I may salute him and tell him what I have in my heart. I am one of those who have spring. everything. Then, turning towards the Pagan Indians, he addressed them in a few words. "And you, my dear brothers," said he, "listen to me for a few moments. I may not have as much wisdom as the old men of the tribe, but I have some very warm feelings for you in my heart. Ever since I began to say the prayers of the black robe I have felt very happy. This Great Chief who is here in our midst is about to cross the mountains to Brit ish Columbia, where he will see great numbers of Indians who are rich and happy since they began to pray with the black robes. I myself have been in that country also on a hunting expedi-When I met the Indians living out there I did not understand their language. But they showed me a beads, and immediately I took my own beads out of my pocket - this very beads which I have here. they came forward and treated me as a brother. It was then I understood that the only good prayer is that which is spread throughout the whole world and never changes. You com plain of being poor: send your chil dren to school; it is the only way to make them happy. You are mistaken if you imagine the Great Chief of the Oblates has come out here in the name The missionaries of the Government. have already explained that to us. Their sole occupation is to take care of our souls and those of our children. This eloquent discourse of Oshoupe was applauded several times by the half breeds and the Catholic Indians.

It was now the Superior-General's turn to address the meeting. He, first of all, expressed the great pleasure it afforded him to behold so important an assembly, and to have heard such interesting discourses. "I have not come here," said he, "in the name of the

tuitously instructed in the sciences of the white men, learning all that is necessary for them in order to gain an honest and honorable livelihood hereafter. And, what is better still, they hear something about God, and are brought up in all the Christian virtues. What can be more advantageous for your dear children? This school is therefore an honor and glory to relig-ion as well as to the Canadian Govern-

ment You have requested me to send you some more missionaries. Well, I am glad to see how highly you esteem those who have been already sent to you; and I promise to do all in my power to increase their number. In conclusion I wish you all kinds of of peace and happiness. Imitate the lives of those who pray well and you will obtain an eternal reward for your labors. This is the blessing which I wish you all with my whole heart.

Thus terminated the Indian Congress of the white men's prayer, I offer you my greeting."

All Qu'Appelle. It has produced at least two good effects — the Catholic Indians have derived many benefits from it, both spiritual and temporal, and it gave the death-blow to Paganism. The Indians themselves acknowl edge, and Pia pot among the rest, that the gods are beginning to disappear. In the meantime, let no one forget

that there are souls to be converted still in the archdiocese of St. Boniface of which Qu'Appelle, though situated in the North-West Territories, forms portion. There are 14,257 Indians in the archdiocese, and out of that number 6,536 are still pagans! The harvest to be gathered in the diocese of St. Boniface is more abundant than that of any of the Vicariates of the North-West. "Pray ye, therefore, the Lord of the harvest, that he sent forth labourers into his harvest " (Mat. ix.,

A Peer's Conversion.

The recent withdrawal of the Earl of Buckinghamshire from the Conservative party and his accession to the Liberal ranks occassioned not a little surprise, because the trend of conversions among the Lords of England has been almost wholly in the other direction. The House of Lords is so overwhelmingly Tory that it was re garded as a matter of course that once an Englishman became a peer he naturally was a Tory in politics, no matter what his convictions had been previous to his elevation. Recently, too, the Liberal party has ranged it-self emphatically against the House of Lords, so that the peers have come to look to the Tories as their safeguard against annihilation as political fac

The latest convert, however, is not shedding tears at the downfall of himself and his fellow-legislators. Indeed he rejoices at the coming disaster, and intends to do all he can to hasten it. For, as he told his tenants a few days ago, he left the Tory party because he believes that the reform of the House of Lords is the gravest question of the that it had done for the school, and clared that he was well satisfied with erything. Then, turning towards a Pagan Indians, he addressed them Buckinghamshire's self-sacrifice is in marked contrast to the selfish, grasp ing attitude of his former allies in the upper chamber.—Boston Republic.

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Arrears must be paid in full before the paper can be stopped London, Saturday, March 9, 1895. LENTEN REGULATIONS FOR 1895.

(OFFICIAL.)

The following are the Lenten regulations for the diocese of London 1st. All days of Lent, Sundays ex-

cepted, are fast days.
2nd. By a special indult from the them. Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz., Children under seven years; and from fasting, persons under twenty one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all of abstinence throughout the year by those who cannot easily procure

Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the holy Rosary of the Biessed Virgin, should be recited in every Catholic household of the diocese. M. J. TIERNAN, Sec.

THE POPE'S CRITICS.

The Encyclical recently sent by the Holy Father to the Bishops of the United States has attracted consider able notice from the non-Catholic, equally with the Catholic press, as every document emanating from the Holy See does. It is natural that a letter which in its ethics is sure to be received and accepted with the greatest reverence by ten millions of the population of the country, should attract the notice of the rest of the community; and we know by the experience of the past that every public act of the Pope is closely scanned, and if there is any flaw, even imaginary, contained in it, it becomes a fruitful source of indignant commentary by those who make it their special business to abuse the Holy Father on every possible occasion.

It is somewhat of a relief in the monotony of the thing to find that the present document has been received by non-Catholics with more favor, or rather, we should say, with less dis-

favor than is usual. It has been very generally admitted by the non-Catholic press that, in the first place, the apostolical letter is well suited to the country, or, in the words of one of our Protestant religious contemporaries, "is sagaciously adjusted to the condition of things existing in the United States." A Bishop of the Protestant Episcopal Church, Bishop Paret, of Maryland, who has told the public his views of the position, says that "the Pope has shown an exhibition of statescraft, of worldly wisdom, and of adroitness far beyond his preroga-

This gentleman points out that the Archbishop of Canterbury would trespass beyond his proper sphere if he were to address authoritatively any but his own flock, and that a letter sent by him for the guidance of the people of America would be regarded as a piece of interference beyond his right.

This is correct. The Archbishop of Canterbury has not, and, by the very theory on which the Anglican Church is based, cannot, have any right to address the people of America.

Does not the Act of Supremacy, to which every clergyman of the Church have any jurisdiction within this ship with the Catholic Church. realm," England?

or other foreigners, and no English America only, and it would not be pro- and when half of the distance was vinced that redress of their great taking. Earnest and enthusiastic, Empire on the same subject.

diction in the United States, even by taking a legislative part in a "Pan-Anglican Council." There have been but they have fully recognized the any real jurisdiction, and they made no attempt to do so. They decided, it on which the various parties of Anglicanism could agree, but further they did not presume to go; and what they did agree upon, they made no pretence of inculcating authoritatively. It was quite a different assemblage from the Council of Jerusalem, where the assembled Apostles could prefix to their decrees the saying : it hath seemed good to the Holy Ghost and to us.'

The Archbishop of Canterbury feels perfectly, and so do his colleagues, that it would be ridiculous to suppose that the commission of Christ, "Teach all nations," was meant for

With the Pope the matter stands lifferently. His authority is not contracted within the bounds of any pent-up Utica." He is the successor of St. Peter, and his authority is coextensive with the authority given by Christ to St. Peter, and to all the Apostles. There is, therefore, no analogy between the Pope and the Archbishop of Canterbury in this matter, for two reasons: 1. The Archbishop derives his authority from the State, which cannot give spiritual jurisdiction at all: 2. Whatever jurisdiction it could give cannot go beyond England and its dependencies, whereas the authority of the Pope is that which came by succession from Christ Himself, through St. Peter, and extends over the whole world.

Other's beside Bishop Paret have spoken in similar strain, and this an swer will suffice for all: yet we must say they have on the whole spoken of the Pope with unprecedented mildness and even kindness on this occasion. though they do take offence at some things said by the Holy Father.

They attribute to the Pope, for ex ample, an astuteness and worldly wisdom, which they evidently mean to say is a deceitful cunning. He professes great esteem and love for the young and vigorous American nation. in which he "discerns latent forces for the advancement alike of civilization and Christianity." They doubt the Holy Father's sincerity in this; but why should he not be sincere? In America the Church has prospered, because the laws regard and protect the people, whatever may be their creed. The Church, with its great vitality, has profited by this, and it is no wonder the Pope should be gratified at the result. But if he had not praised America, or had been disposed may be sure the critics who are now inding fault with him would be glad to find greater fault. In fact they would find fault whatever the Pope might say.

One journal tells us that in thus lauding the Americans the Holy Father gives evidence that the Church is changing, and thus negativing her vaunted immutability and identity with herself at all times.

Such a statement shows an unpar-

donable ignorance of what is meant by the Church's identity with herself in all ages. We might reply by asking where the Church has claimed that she should be always the same in her manner of dealing with nations? Her identity is in her unchanging faithin the sameness of her doctrines with those which have been handed down from Christ through His apostles and their successors, and in all things which are essentially connected with unity of faith, such as the essence of the sacraments, and the universal authority of the Pope. It is not pretended by Catholics that in matters of mere expediency the Church should be always the same, or in matters of ecclesiastical discipline or law. Nevertheless we venture to say that it cannot be shown that the Church was ever unfriendly to the United States. The contrary is shown by the Encyclical, wherein the Prelate or Potentate hath or cught to ought to be joined in peace and friend-

everything which Americans institute. He pronounces himself as strongly as ever in favor of Christian education, held a couple of Pan-Anglican Councils, especially referring to the importance of the Washington Catholic University, fact that they could not exercise and he declares that we are not to infer that because the Church and the State are dissevered and divorced in is true, to uphold a couple of dogmas America, that they should be divorced everywhere.

The Pope's critics find fault with this statement: but they look at the matter from a local point of view. They assume that whatever exists in America must necessarily be the right.

But the Holy Father thinks of other Governments and other lands than the western world. He is grateful to America for according liberty to the Church, and he does not propose to they say-of no international importinterfere with the liberty of American Protestants. But he will not pander to American prejudice by asserting that the only good or that the best possible government is that which is entirely divorced from religion. We may safely say that even those who criticise the Pope for the view he takes on this matter, are themselves off the same opinion, for as a matter of fact they wish the Government to sustain the observance of Sunday, to put down Mormon polygamy and to restrict divorce. It is with an ill grace that they condemn the Pope for laying down a theory which they themselves maintain in practice.

GETTING EXCITED.

The agitation in regard to the Manitoba school question puts the average Orangeman into his native element: and probably there is no happier man in the world than the average Orangeman when he is given an opportunity of dealing out injustice to his Catholic neighbors. The average Orangeman. both of high degree and of low degree, invariably acts as though the world were coming to an end when the Catholic people are placed on the same level as all others. The Williamite code-a divine one, he fancies-suggests ascendancy for the Orangeman, at all times and in all places. The Orangeman, in fact, to his mind, seems to have been created first, and the Catholic afterward, for his special use and benefit.

A striking instance in proof of this contention occurred recently in Gananoque, at the meeting of the Leeds County Lodge, at which Brother W. H. Clarke and Brother Wm. McKenzie moved, and it was unanimously where ased and resolved, that they would give moral and material support to the bigots of Manitoba in their efforts to impose a double school tax on the Cath. olics of that province.

It was also decided that the members would not support any candidate for the House of Commons who was not to condemn instead of praising, we opposed to any interference with the school law of Manitoba.

> This is truly a dreadful fairs. Resolutions of the County Lodge of Peel and many other sister lodges would lead one to think that Confederation would be broken into smithereens if Catholics got justice in the province of Manitoba. There is only one gleam of hope. The average Orangeman sometimes ceases to be an average Orangeman when his material interests are affected by the carrying out of his principles.

> > A BARBAROUS ACT.

The Compulsory Education law has scored another victory in England Not that we imagine that there is much cause for rejoicing and self-glorification The story has gone the world over, and reads more like some barbarous action perpetrated by imbruted savages than the effect of nineteenth century legal enactments. And they hold meetings to denounce the cruelties of Armenia, etc., when crimes of unparalleled iniquity are committed at their doors, and are unpunished!

A Mr. Grainger, living in Sunder land, kept his children from school, and upon being arraigned by the magistrate said that ill health had incapacitated him from working and had prevented him from clothing and feed ing his children so that they could appear in public. He was sent-Hely Father proves that the first enced to a fine of 10 shillings. Bishop appointed by apostolic author- He pleaded the direst poverty, ity over the American Church was on and the judicial luminary had him conterms of the greatest intimacy and signed to prison for three days. At of England is bound by a solemn oath, friendship with George Washington, the expiration of his term he was set declare that "no foreign Prince, and that, therefore, the United States at liberty, and the penniless and en- of semi-rebellion against the Govern- Jesuit labors. But, "by their fruits refused to confirm the resolution of the The Pope, however, does not state miles, and the weather was cold lect the tithes. If they have been If this be good theology or Christian- that everything in America is the best and stormy. He, however, was noth- somewhat more peaceable of late, it is of missions to non-Catholics. It is useity, the same rule holds good in the possible. He is the father of the ing daunted, but the emaciated frame not that they have changed their less to predict their success, for rarely

for shelter. He was found next morning half frozen. The law again lent him its assistance and sent him to the Poor Asylum. But this humane condescension came too late, for the poor fellow died. An inquest was held and the jury rendered the verdict : "Death from exposure." Impartial men say that it should have been : "Judicial murder."

The judge may not be censured except as the too willing exponent of a law as cruel as it is unwise; but the Government that framed it has proved but too conclusively that it has forgotten the fundamental principles of justice and equity, and merited the scorp and opprobrium of the nations. It is a thing of no moment ance: but it is a mighty event to Him through whom kings reign and law givers decree just things.

LOFTY ASSUMPTIONS.

It is stated that a number of Protest ant missionaries to China attached to the Chinese Inland Mission have resigned because the Rev. J. Hudson Taylor, who has the chief charge as General Superintendent, has imposed upon them conditions which they are unwilling to accept.

Mr. Taylor has issued a new and revised "Book of Arrangements" whereby he virtually claims to rule the missions, not as representing the people, or the clergy associated with him in the work, but as the representative of God, not responsible either to the clergy or the people for his methods. He maintains in his new Book of Arrangements that "elective rule and government by majorities find no place in the Word of God. Those who have rule are spoken of (in Scripture) as the representatives of God, not as the representatives of the people.

These assumptions have created great discontent, and the missionaries have not hesitated to dub Mr. Taylor as "a Protestant Pope, desirous of settling by virtue of his own divine authority all questions relating to the government of the missions."

The New York Independent is very outspoken in condemning Mr. Taylor's course, saying that "he condemns oracularly nearly every Christian body in the world, for they all adopt the elective principle.'

The Independent points out that if the Scriptures do not enjoin government by majorities, neither do they demand that government shall be by minorities. The Scriptures, in fact, are not a directory to tell the particular way in which everything is to be done, and thus it infers that the system which would permit each person who claims to be divinely authorized to rule, to do so unquestioned, would produce confusion and not order. It is not to be wondered at, therefore, that Mr. Taylor's assumptions have produced confusion.

Mr. Taylor is very positive about what the Bible teaches, but he is re minded that others who are just as competent as himself, and who might also claim to have the divine afflatus. may draw quite a different conclusion from that which he has reached.

The reason advanced for the very existence of the religious body to which the missionaries belong, is that the authority of St. Peter's successor is a usurpation, and after rejecting the only authority which can claim at all to have been divinely constituted to rule the Church of God, it is not likely they will submit to the dictation of a self-constituted Pope.

WELSH DISESTABLISHMENT AND THE COMING CON-FLICT.

Mr. Henry Asquith, Home Secretary of Lord Rosebery's Administration, on the 25th February, introduced into the House of Commons the bill for the disestablishment of the Welsh Church, and as he introduced it he made the statement that it is identical with the measure introduced during the session of 1894.

Concerning the justice of this bill people of Wales have long demanded of supporting a Church in which threefeebled man turned his face homewards. ment, and in actual warfare against ye shall know them." But it was at a distance of fourteen the officials who have attempted to col-United States against all Englishmen whole Church, and not of the Church of was not able to endure the fatigue, opinions, but because they are confail the sons of Loyola in any under representatives of the people of the

them.

About the wishes of the Welsh people in this matter there is not the shadow of a doubt, as all the representatives sent by the Principality to the House of Commons, except two, are pledged to their constituents to support the Disestablishment Bill, and they have persistently urged the matter on the Government. The House of Commons, too, has done its part manfully to give the redress demanded, but the opposition to the Bill has come from the Lords, of course, and it is to be expected that while the present Bill will also pass the Commons, it will be again vetoed by the Lords, even out of mere bravado, for they will probably not eat their leek by retreating from the position they took in 1894. This will precipitate the conflict

between the Commons and the Lords which Lord Rosebery promised to inaugurate, and will probably be the circumstance which will be made the basis of an appeal to the country to restrict the legislative powers of the Lords, so that the way may be prepared both for Welsh Disestablishment and Irish Home Rule.

There is little room for doubt that with the issue of reform in the constitution of the House of Lords as a shibboleth, the Liberals "will successfully appeal to the country, notwithstanding the fact that the political prophets are predicting a Tory triumph at the next election.

EDITORIAL NOTES. WE DIRECT special attention to the

Pastoral Letter of His Grace the Archpishop of Kingston, which we publish in this issue of the CATHOLIC RECORD. A careful study of the Pastoral will bring to the reader much useful instruction. Indeed it could be read with profit more than once, for the more it is studied more will it become apparent that the distinguished Archbishop's whole soul is devoted to the work of guiding and guarding the flock committed to his care. That his spiritual children should lead] profitable and Christian lives seems to be the golden goal at which he aims, for, in season and out of season, he is ever found on the watchtowers - ever ready to fulfil his duty to the utmost His reference to the treatment of the Catholic charitable institutions of Kingston by the aldermen of that city might be taken to heart by the civic officials of almost every other city and town in Ontario The words of His Grace, dignified and judicial as they are, must bring the conviction to the mind of every reasonable person that bigotry is the motive which guides the conduct of many of our civic dignitaries when questions affecting the Catholic Church and the original plunder. for deliberation. We doubt not His Grace's words will have due weight. His pronouncement is an eloquent plea for justice.

SPEAKING lately at New Haven, Archbishop Satolli paid a graceful compliment to Yale University, which he described as a great sanctuary of rational and natural sciences When he was asked his opinion of the A. P. A. he replied, "I do not care to discuss the matter. I look upon the organization as every sensible Catholic does-I overlook it.

OFFICIAL statistics show that the number of Catholic clergy in the United States is 10,366. Of these the Jesuits number 684. Yet it is supposed by the Apaists-a belief encouraged by all the anti-Catholic parsons-that these few Jesuits have the awful design to seize upon the Government of the United States, and to destroy the Protestant population. The Jesuits in Canada are about in the same proportion to the Catholic population as they are in the Republic. The number of Jesuits in the Dominion is about 72, all of whom are engaged in teaching, or in parish work, a great part of which is performed among the there can be but one opinion. The Indians of Algoma and the North-West. It is hard to imagine why the that they be relieved from the incubus Drs. Wilde, Carman, etc., have such a horror of these zealous workers in the fourths of the population do not be- Lord's vineyard, except that they are lieve, and so earnest is their demand jealous that the fruits they themselves question must now be brought before that they have been for years in a sort produce fall short of the results of the Bundesrath, which once already

THE Jesuits have commenced a series

Church prelate can ever exercise juris- per he should unreservedly praise traversed he crawled into a lime-kiln grievance is about to be granted to learned and self-sacrificing, they are and experience has proved full often that courage in the face of difficulties and indomitable perservance in any good work are not words without meaning to the Jesuit order. 'They were the first," writes Spaulding, "to put the forest brambles aside, they were the first to cross the threshold of the wigwams of every native tribe, the first to plant the cross of Christ in the wilderness and shed their blood cheerfully at its base. "They are," says Dean Harris, "the Imperial Guard of the Church that dies but never surrenders. And in our day they go forth with the same message of justice and truth that their sainted brethren preached with the primæval forest for a temple and un tutored savages for auditors. We wish them success, not indeed fearing failure, but that we may put ourselves on record as favorable to such a mission, rich with infinite possibilities.

> THE Rev. Mr. Watson, of Kingston, N. Y., pastor of the Protestant Episcopal church of that town, is on trial before Bishop Potter, of New York, for heresy, especially for having celebrated High Mass, and having offered prayers to the Blessed Virgin Mary asking her to intercede with her Divine Son on behalf of his congregation. We cannot well foretell what may be the result of the trial, but the Church of England, which is the mother Church of the American P. E. cannot restrain its clergy from the exercise of their private judgment on the very same points, and we cannot well under stand how clergymen who would be perfectly orthodox in England, and in full communion with the Church, should be heretics in America as members of what is claimed to be one and the same Church of Christ with the Church of England.

A MOTION in the French Chamber to separate the Church from the State was lost by a vote of 305 to 205, and another motion to suppress the budget for the ministry of Public Worship was lost by 379 to 111. We can appreciate the good intentions of those who constituted the majority in both these divisions. They feel that the country needs religious direction; but when we consider the kind of religion to which the rulers of France have given adhesion for the last quarter of a century, we may well doubt of any advantage accruing to the people by continuing the connection between Church and State. The Church might have much greater influence if she were freed from such State interference and dominance as is claimed in virtue of the miserable pittance doled out to the clergy in France as a recompense for the revenues of the Church which were stolen by the State. It is now considered a great compliment to restore a tenth or a twentieth part of

A curious report has been circulated that M. Faure, the recently elected President of the French Republic, is a Protestant; but it is without truth. The report was originated to injure the prospect of his election and secure the election of M. Brisson, whom the Socialists favored. An incident in connection with the origin of the report has been published as authentic, which throws some light upon the matter. While the scrutiny was going on, a member of the Chamber who acted as Whip seated himself between two Republican deputies, and carelessly remarked, "What a pity it is that M. Faure is a Protestant. Except for that several of my friends would have voted for him." One of the Republican members immediately replied: "A Protestant! You surprise me. M. Faure never fails to bring his daughter to Mass on Sunday, and to assist at it himself." The Whip im-

mediately retired crestfallen. THE resolution which has been for some time under consideration in the German Reichstag for the repeal of the anti-Jesuit law, has passed triumphantly its third reading, notwithstanding the opposition of the Conservative, Imperialist, and National Liberal parties. The Centre or Catholic party in the Chamber received the announcement of the vote with prolonged applause. It does not follow that the law will be repealed, as the Reichstag to the same effect, but there is this in favor of the expectation that the Reichstag's vote this time will be approved, that the Bundesrath will find it difficult to resist a second vote of the

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CONTINUED FROM FIRST PAGE emphatically contradict, and declare it to be wholly and absolutely untrue, that any public money is granted, or has been granted, to our religious Sisters of any Order by the Government of this Province, or any other. True it is, that a small grant-miserably small-is annually made to the indigent poor, whether Protestant or Catholic, in this Province, who have no friends to take charge of them in the days of their helplessness, and who. therefore, have to be maintained some-

how at the public expense, out of the Provincial or Municipal Funds. Now, the magnanimous allowance of the Provincial Government is two cents Hotel Dieu, for the nursing and clothing and education and board and lodging of each orphan. The Provincial grant for the board and lodging and clothing and general maintenance of every old and infirm man or woman in the House of Providence is five cents per day; and if the Sisters can show that the revenue of their Institution, derived from voluntary alms and exclusive of Government grant, is suffic ient to supply more than two thirds of the cost of maintenance of their aged and infirm wards, they are allowed a supplementary grant of two cents The Sisters of the Hotel Dieu receive an allowance of 7 cents per day for chronic patients, and 20 cents per day for patients requiring only temporary treatment. A supplementary grant of 10 cents per day may be given them, if the revenue of the hospital, derived from voluntary offerings or otherwise, and exclusive of Government grant, is shown to be sufficient to supply 40 cents per day for maintenance of each patient. This is the lavish expenditure of the Provincial Government for the nursing of each sick person in the Hospital, and the requisite supply of food and prescribed delicacies and medicines and bed-covering and wash-Who does not see that this annual grant is manifestly inadequate to meet the expenses incurred by the Religious Sisters in our Hospitals and Homes, and that, after all, they de-pend for the efficiency of their Godlike charity on the alms of their fellow-citizens? Just think of the beggarly pittance, over which the bigots have been making such noise, and ask yourselves how much of this grant of 2 cents, or 7 cents, or 20 cents per day, is paid to the Sisters who watch over and tenderly care the sick and the maimed, the orphans, the cripples, the deaf and the blind? Not one cent. They have never asked, and never have re

ceived, any recompense whatever from the Government. There is no account

taken of the Sisters' services by the In-

spectors or Auditors of the Govern-

ment. Their needs are few, merely the food and clothing of their bodies;

purpose with our Catholic Hospital and our House of Providence. They are private institutions, maintained, as ours are, by the charitable offerings of individuals, supplemented by grants from the Provincial Government. They have on their side most of the wealth of the city, and have, from time to time, been recipients of immensely large be-quests and donations. We have on quests and donations. The population, who are, as a whole, the less affinent section of citizens. And yet affluent section of citizens. the Municipal Corporation of Kingston annually take from the fund derived from Protestant and Catholic taxes alike, a sum of \$1,500 and hand it over to the two Protestant institutions, whilst they give not \$1.00 or cent to either of the Catholic institutions that exist solely for the relief of the poor, who have a natural and divine right to support from the public. Nay, they even impose a tax of so much per gallon on the water taken through the public pipes from Lake Ontario by the Hotel Dieu and the House of Providence for the drink and the washing of their linen. The amount of tax for water charged last year against the sick citizins receiving care in the Hotel Dieu, and compulsorily paid out of the alms contributed in their favor 184.24; the water tax charged against the alms supplied for the food and clothing and general maintenence of the 129 aged and infirm poor creatures and the 55 orphans in the House of Providence last year is 127.55. We have been told that the pretext for thus discriminating against the poor and the sick in charge of the religious Sisters is because the Protestant institutions are non-sectarian and ours are sectarian; and last summer We listened with interest to an address publicly delivered by one of the Governors of the General Hospital, in the

course of which he endeavored to prove

that institution to be non sectarian,

because its doors were open to Pro-

testant and Catholic patients alike.

If this argument avails anything, it

favors the claim of the Hotel Dieu and

House of Providence, since the portals

ACCIDICATE CATHOLIC RECORD.

A ACCIDICATE OF TOO NOTO.

The Scale Review per a company of the street per day in the House of Providence, and one and a half cents per day in the since it has nine Protestant inmates at

the food and clothing of their bodies; with this they are content in the service of Jesus Christ; and this is provided for them sufficiently, not by salary, or pension, or grant from Government, but by God's own fund, the neverifailing, inexhausdible fund of Christian charity.

INJUSTICE DONE TO THE CATHOLICS OF MINOSTON BY THE MUNICIPAL COUNTY.

The trend of Our subject naturally leads Us to the consideration of a grievous injustice perpetrated from year to year upon the Catholics of the doctrine of the grievous injustice perpetrated from year to year upon the Catholics of the doctrine of the fourth Sunday of Lent, March 31.

The trend of Our subject naturally leads Us to the consideration of a grievous injustice perpetrated from year to year upon the Catholics of the doctrine of the daily of the fields in the institutions in the city—the Protestant institutions in the city—the Protestant House of Industry—corresponding in their main purpose with our Catholic Hospital and our House of Protestant House of Industry—corresponding in their main purpose with our Catholic Hospital and our House of Protyndaya. They are intended in the protynday of the see exercises of the Mass cach morning of the desired to have a large attendance of non-Catholics, who manitested the very deepest interest in the every deepest i and villages, to assist at the Holy Sac-rifice of the Mass each morning of the Lent. The Mass is the most sublime and efficacious of all forms of prayer. It is adoration, praise, thanksgiving, supplication for pardon of sin and impetration of the graces and blessings we have need of for our spiritual and tem-poral welfare. It is Jesus Christ Himelf, the High Priest and Victim of the New and Eternal Testament, who offers worship in all those forms to His Father, for us and with us, in the oblation of the Holy Mass. It is He who lays the offering of our hearts, cur faith and hope and love and compunction, our praise and petitions, our thanksgiving and supplication before our the throne of God in sight of the whole heavenly court.

FAMILY PRAYER. We trust that the practice of united family prayer, at all times commendable, and especially appropriate to the forty days of Lent, shall be observed most punctually in all homes of the Diocese of Kingston from Ash Wednesday to Easter Sunday; most particularly those that are too distant from the Church to admit of the family's attendance at the public devotions. If we cannot go into the desert with our Divine Master and Saviour, let us invite Him to come in spirit each even-ing and be the centre of the household at the time of prayer. He has promised to come, if He be asked: "Where to come, if He be asked: there are two or three gathered together in my name, there am I in the midst of them " (Matt. 18ch.) Where parents and children, masters and servants, assemble together in their peaceful homes to close the day with adoration and thanksgiving to God, and supplication for pardon of their offences, and petition for continuance of heaven's favors, through the Saviour's merits and the Virgin Mother's intercession, with the blessed beads in every hand and the cross pendent from every beads, they are Name, and most assuredly He will be in the midst of them. PASHAL PRECEPT.

Although the Paschal Precept does the mission to a close.

thousand people were present, five hundred of whom at least were non-Catholics. It was indeed a magnifi ent termination to ten days of fruitfal grace, during which faith was kindled anew, the channels of God's mercies utilized and the wavering and wayward made sure in their footing along that narrow road which leads to heaven.

But the fruit of the mission was something more than this. It was the means of presenting to the eyes of our separated brethren the beauty and virtues of our holy faith and its great healing powers when applied to the leprosy of sin. The Redemptorist Fathers are assur edly doing a great and noble work; and the hearty response and co-operation which the people of Arthur gave the good and zealous Fathers was proof that their pious labors were not in vain, but that souls athirst throbbed and panted for the special graces which it was theirs to unfold. day, the 24th ult., was specially dedicated to the service of the Blessed Virgin; and a touching sight it was to see the whole congregation kneel down, and, in presence of the altar of the Blessed Virgin, aglow with a thousand burning tapers, heralded in the act of consecration by the pure hearts and voices of two hundred children, solemnly dedicate themselves to the service and care of her who is the refuge of sinners, the comforter of the afflicted the queen of angels and of saints. At the close of the mission Father Ward, after having thanked the good people of Arthur for their generous co operation in the work of the mission; our esteemed pastor, Father Doherty, for his great kindness; the Sisters of St. Joseph the Papal Benediction intoned by Father Leutsch, the zealous and ener then and there assembled in Christ's getic superior of the mission. A word of thanks from Father Doherty Catholics and non Catholics who day after day crowded the church brought

were carried there by the wind, and had not extreme watchfulness been exercised it would assuredly have been destroyed.

PRESENTATION TO REV. FATHER BERGIN.
A pleasing event occurred a few days ago, the occasion being the presentation of a purse containing \$90 to Rev. Father Bergin on the eve of his departure from St. Joseph's parish, Toronto, where he has labored assiduously for the past two years. The rev. gentleman was visibly moved at this maniestation on the part of his people, and deeply regretted his departure. The address which accompanied the purse contained the best wishes of his parishioners who deplored his falling health and sincerely hoped for his recovery. The gentlemen taking part in the presentation were Thomas Finucan Joseph Kirby, James Nolan, Richard Howorth, Joseph Cadaret, Alfred Walsh, Michael Cooney, John Howorth and James Long.

FATHER M'ENTEE HONORED.

FATHER MENTEE HONORED.

The in relligence that Rev. Father McEntee, who for five years has been in charge of Port Colborne, is to be transferred to St. Joseph's parish, Toronto, has caused surprise and regret, not only among his parishioners, but among non-Catholics as well, the rev. gentleman having during his residence there won warm friends among all classes, by his kind and courteous manner. However, mingled with these feelings of regret is the incentive to offer congratulation, as the

taily, you have won the anection and admira-lon of all.

To see how thoroughly God has blessed your bors we need only cast a glance at the ex-ensive improvements made by you on our arish church and school — lasting memorials f your zeal, energy and administrative abil

You have been unceasing in instilling into ur youthful minds all the principles of our oly religion, as the necessary basis of our ctions in society and the means of obtaining he indescribable bliss for which we were reached.

ereated.

In fact, to land your good works sufficiently, it would require the oratory of a Demosthenes or a Cicero, and we are all well aware no earthly recognition is desired for those services, but kindly accept the accompanying cift as a slight token of our everlasting love and respect.

as a signit token of our overlassing love and
Assuring you of our prayers and best wishes
wherever duty may call you, and requesting a
continuance of your intercession in our behalf,
particularly while offering up the Holy Sarrifice of the Mass, we now, dearly beloved Father,
most refuctantly say, "Farewell,"

E. REDDIN, teacher, FRANK TWOHEY,
MAUD HEFFRON,
ALICE EARLY,
ALICE SULLIVAN,
K. COLGROYE,
W. HAYDEN,

To the Rev. J. J. McEntee, P. P., Port Colborne: Rev. and Dear Father.—We, the members of st. Patrick's choir, having learned with pro-ound grief of your intended departure, desire give expression to our deep sentiments of re-

tound grief of your intended departure, desire to give expression to our deep sentiments of regret.

During the past five years we have had many opportunities of learning your real worth as a fervent, taithful pastor and true friend.

In our welfare as members of the choir you have ever evinced the deepest interest and most landable zeal. The harmony and goodwill that has always existed amongst us is due, in a great measure, to your kind and affable disposition, not a single ripple of misunderstanding having ever occurred in that time, and we shall ever cherish in loving remem brance the pleasant and happy years you have spent in our midst.

Before partine, dearly beloved Father, kindly accept this berry dish and spoon, not for its real value, but as a slight token of the esteem, love and respect in which you are held by the members of the choir.

Hoping to be remembered in your prayers and good works, we earnestly pray that the future labors of your sacred uninistry may be croweed with every blessing and success.

M. T. Twoney, E. Shickluna, J. Murray, F. Steinwartz, N. Heffron, N. Reuter J. Reuter, M. Deacon, L. Roach, J. Twohey, jr.

wom warm friends among all classes, by his kind and courteous manner. However, mingled with these feelings of regret is the incentive to ofter congratulation, as the transfer means promotion, and is an exhibition of the confidence held in him by the dignitaries of the Church. During his icumbency of St. Patrick's he has been an indefatigable worker and has succeeded in alwaying off nearly \$5,000 of debt and expense mourred on church and presbytery, and leaves with the knowledge that only \$150, expended on window and vestments, of the church remains to be paid, and about \$170 for improvements to the residence. Among the expressions of regret and esteem being made came one from the sanctuary boys in the substantial way of the presentation of a beautiful and costly silver desert set, accompanied by the following address:

Rev. and very dear Father — It is with a unanimous will and grateful hearts that we, the sanctuary boys of St. Patrick's church have assembled here titls evening to perform a mongratus. We would have are seen panied by the following address:

Rev. and very dear Father — It is with a unanimous will and grateful hearts that we, the sanctuary boys of St. Patrick's church. In we assembled here titls evening to perform a manuel of the proposition of the continuous will and grateful hearts that we, the sanctuary boys of St. Patrick's church. In we assembled here titls evening to perform a manuel of the proposition of the continuous will and grateful hearts that we, the sanctuary boys of st. Patrick's church. In we assembled here titls evening to perform a manuel of the proposition of the continuous will and grateful hearts that we, the sanctuary boys of the presentation of the proposition of the continuous will and grateful hearts that we, the sanctuary boys of the presentation of the proposition of the proposition

Why Do They Worry When It Is Needless?

HOW TO AVOID IT.

There is a Secret Cause of Nearly All Westment Which is to be Found in the Women Themselves.

If women only had perfect health nine tenths of all the worrying which they now do would be avoided. When a woman is sick she cannot help worry

Now, the cause of nearly all weman's ickness arises from the san Men get sick from various causes, but a woman's troubles are peculiar to herself. It is unfortunate, but it is true, and yet nearly all this trouble might be avoided. There is a sover-eign remedy for women. Do you ask what it is? Read what some ladies have said :

eign remedy for women. Do you ask what it is? Read what some ladies have said:

Mdme, I. F. Dionne, Ottawa, Ont., "When I was quite young. I had some trouble with my kidneys, but did not pay much attention to it. I let it run on for years until I saw that I was getting worse. I went to a doctor and was examined and began treatment. Well, I kept on in this way, doctoring and doctoring, for a long time, but the disease kept gaining and getting worse. From mere kidney trouble at first, it seemed to have spread all over my system. My stomach became very weak and rebelled at food; my head at times ached badly; then across my back and side were sharp, darting pains, or a dull heavy ache. My whole system seemed poisoned with uris acid, and I was terribly bloated. I tried doctor after doctor without getting any relief. I read in the paper of a man who had been cured of much the same trouble as mine, by taking Warner's Safe Cure. As doctors had proved such a hopeless failure, I concluded that nothing would make me much worse anyway. So I begran my first bottle of that grand medicine, Warner's Safe Cure. Before I had finished it, I felt it was doing me good. I gladly kept on, for every bottle was worth its weight in gold to me. The bloating began to leave me, and continued to do so until it was all gone, and everything I had tried before failed to do me any good in this way. My stomach became stronger, my headaches and pains across me all disappeared. In fact, I felt better every way. I gladly recommend Warner's Safe cure to ladies, for it was during change of life that all this occurred, and I can never tell how wonderfully it helped me. No medicine equals Warner's Safe Cure for kidney complaints, and weaknesses peculiar to women."

Mrs. R. F. Carter, Niagara Falls, Ont., "Some years ago I suffered very much from backache and general debility; my nerves seemed all unstrung. I had no appetite and felt perfectly exhausted. I did not just know what was the matter. I began taking Warner's Safe Cure and Safe Pills, and began

ILLITERACY OF CATHOLIC COUNTRIES.

Ottawa Owl.

The following paper was read by Wm. C De Brisay, E.q., at an entertainment given under the austices of the Catholic Truth Society in the University Hall on the 7th of February ult. Mr. De Brisay makes no claims to originality, as he has drawn his material very extensively, and transferred large passages from a most valuable book recently published by the Catholic Book Exchange, New York, initialed "Catholic and Protestant Countries Compared," by Rev. Alfred Young, one of the Paulist Fathers; Ottawa Owl

There is not, I venture to say, a person in this hall to-night, who has not heard or read, over and over again, of the vast superiority, in every respect, of Protestant over Catholic countries; so persistently, indeed, is this assertion made, that it has come to be widely accepted as truth, not only by Protestants but by numbers of Catholics who have neither the time nor the opportunity to examine for themselves, and to prove it to be one of the myriad slanders invented by the father of lies against the Church of God.

How often is it cast in our faces that the Catholic Church discourages the spread of education, and fosters ignor ance, so as to hold her children in the bonds of superstition and idolatry. Who make these assertions? Is i only persons who do not know any better? By no means! but these slanders are circulated chiefly by men of education, who occupy pulpits and profess to preach the word of God—and generally by men who hate the Cathohe Church much more than they hate the devil—they are made by the men to whom our Biessed Lord referred when He told His disciples :- "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake; rejoice and be exceeding glad for great is your reward in Heaven for so persecuted they the prophets which were before you.

The other day I picked up a copy of the American Citizen, an organ of the American Protective Association, published in Boston, Mass. Inside of it, I found folded up, a printed letter from a man calling himself the Rev. Madi son C. Peters, D. D., who, to judge from his language, is an advanced anti-Catholic. I believe he is a Protest ant minister. This letter is stated to have appeared in the New York Herald 7th of January last, just on month ago, so thatit is not a "chestnut" by any means. Dr. Peters is over come by the appalling illiteracy, crim inality, and illegitmacy of Catholics, as compared with Protestant countries He speaks of the illiteracy of Spain, per cent. of whose population, he says, cannot read or write, as compared with less than 16 per cent. of Protestant America similarly be nighted, but he leaves us totally in the dark as to what portion of this contin ent he means by Protestant America. If Dr. Peters' figures can be relied on Spain's record is not very creditable, yet it is remarkable that on the second page of his letter he should quote the statistics collected by the United States Bureau of Education in 1890, which gives Spain's percentage of illiteracy as only 63 per cent. Now here is a considerable difference of 17 per cent. between Dr. Peters and the authority he quotes. The discrepancy is instruct ive, and I ask you to bear it in mind.

Dr. Peters after issuing a defiant challenge for the "mention of one nation whose children the Catholics have taught to read and write," goes on to adduce eight Catholic countries, viz., Venezuela, Austria Hungary, gium and Italy, of whose aggregate do not suffer in comparison, but take population he says 31 per cent. are very respectable rank, some Catholic Catholic, and 60 per cent. are illiter-

If Dr. Peters' figures with regard to these countries are no more trustworthy than they were regarding Spain, fear they are valueless. It is enquiring how these estimates of illit-eracy are obtained. One system is by noting how many couples who sign the marriage register, write their names or use a mark, and another mode is by observing, in those countries where enforced conscription for the army exists, how many of the conscripts sign their names. Such is the test of illiteracy as applied by statisticians, and upon figures thus procured, false wit nesses like Peters base their slanders against the Church. I know of men who were able to write their names and nothing more-one such man was president of a bank-another was a member of parliament, and both of them in their day amassed large for-The mere fact of being able to tion. write their names saved them from being classed as illiterate, and consequently ignorant, according to Dr. Peters; yet they had actually no edu-I have always been of the opinion that one of the most trying moments in a man's life is when he is getting married, and yet that period is selected for testing the educational acquirements of the simple folk of Catholic countries. If the nervous, awkward swain, and the blushing, timid maiden cannot muster enough courage to sign their names in the register, they are enrolled immediately among the illiterate, but let them make any kind of a scrawl, it may be as un decipherable as Edward Blake's auto-

graph, they are educated. But illiteracy is not ignorance although the two terms are often syn-onymously applied. An ignorant man may be illiterate, but an illiterate man is not necessarily intellectually deficient or morally debased. must draw the distinction broadly between illiteracy and ignorance. Edu-

convicts compared with the educated ones that it is not to the lack of the ability to read and write that their criminal acts are to be attributed, but rather to the lack of having learned a trade or some honest means of earning a living, possessed of which one naturally associates himself with law-abiding citizens, seeking mutual protection for their property and handicraft.
In these days of intellectual pride,

illiteracy has come to be commonly regarded as a fitting term of reproach as though it were an ignominious and criminal defect, much as our purse proud age regards poverty, though never so honest, with scorn, and avoids contact with it, as though its very touch were pollution. To be "lettered," or "literate," is a term which may, perhaps, be also rightly used as being "learned," but the opposite of ignorance is not learning but wisdom, and even the illiterate may be wise.

The true ideal of human happiness, as taught by the Catholic Church, lies in the cultivation and perfecting of nan's spiritual nature, which is the only true and worthy end of human life and effort, "for what shall it pro-fit a man if he gain the whole world and les his own soul."

Opposed to the Catholic plan is the popular idea of the present day, which, neglecting the spiritual, exalts the material and seeks only the development of the useful as a means of satis fying our bodily necessities, comforts and luxuries. We are pointed to Proestant countries such as England, Germany and the United States, with their railways, their steamships, their telegraph lines, their innumerable inventions and discoveries, and last but not least, their millionaires, and then we are told to look at Catholic Italy, Spain, Mexico, South America, and the be sotted ignorance in which the wretched priest-ridden "Papists" of those Catholic countries are engulfed.

Another individual, prominent among the foul brood of revilers of the Catholic Church, is the Rev. Dr. Josiah Strong, the Chief Secretary in the United States of that well known Protestant Association, 'The Evangelica Alliance," and who, in a book which he wrote intitled "Our Country,"

made the following statement : "Rome has never favored the educa with them she has adhered to her own proverb, 'Ignorance is the mother o levotion. Rome's real attitude toward the education of the masses should be nferred from her course in those countries where she has, or has had, undis puted sway; and there she has kept the people in besotted ignorance. In stance her own Italy, where 73 per cent. of the population are illiterate or Spain, where we find 80 per cent. or Mexico, where 93 per cent. belong to this class."

Dr. Strong is as unfortunate in figures as his friend Dr. Peters. The statistics of the United States Bureau of Education, quoted by Dr. Peters charge Italy with only 48 per cent of illiteracy; Dr. Strong increases it by only 25 per cent.! Another instructive discrepancy. I propose for a few minutes to look

at these Catholic countries, and see what proofs we can find for the asser tion that their people are kept in besotted ignorance." Rejecting in toto the "faked-up" figures of Peters, Strong & Co., I refuse to accept statistics of illiteracy as evidence of ignorance. I ask you to bear in mind that I am not attempting to prove that, in matters of education, Catholic countries are ahead of Protestant countries: what I assert is that they countries being in advance of some Protestant countries, and vice versa.

Leaving the South American States till later on, let us enquire into the condition of the Catholic countries of Take Austria-Hungary first, where, out of a population, in 1890, cf 41,000,000, 32,000,000 were Catholics, and only 4,000,000 Protestants. From Chamber's Encyclopædia we quote regarding this country:

"The following figures show how amply the Government has provided for th educational wants of the people. (And then the article proceeds to give the numbers of the educational institutions, etc.) Instruction, whether high or low, is mostly gratuitous, or is given at a trifling cost. The primary schools in Austria are to a very large extent in the hands of the clergy, and there the Roman Catholic religion forms an essential part of the instruc-The law enforces compulsory attendance at the national schools of all children between the ages of six and twelve, and only where Jews or Protestants have established elementary schools of their own, can they keep their children from the national institutions.

The Statesman's Year Book for 1894 states that in 1889 in Hungary proper 81.49 per cent. of the children were at elementary schools; and in Austria, in 1891, 86 per cent. of the children were attending school. I could enumerate the various kinds of educational institutions which acknowledged as an authority. exist in this land of "Papist" ignorbut it would occupy more time than I have at my disposal. Any one desiring information is referred to the Statesman's Year Book. I may say, however, that, great and small, educational institutions number about

Coming to France, and quoting from the Statesman's Year Book, we find that in 1891 the total number of children of school age was 4,654,000. In 1890, haviour, nor is it a preventive of criminality. The prison records show by the small proportion of "illiterate" about 78,000 were taught in higher the small proportion of "illiterate" about 78,000 were taught in higher the second age were cent. In Great Britain and Ireland, Bush hurr where the Protestants are 29,500,000 very ill are to 5,500,000 of Catholics, the proline is 12.3 per cent.

of untaught children is thus very small," and it adds that there was one elementary school for every 445 inhabitants, and one pupil in every six of the population; while in 1891, there were only fifty eight school sections in the whole country without schools. I may be allowed to say in parenthesis that in Nova Scotia in 1893 there were 196 sections without So much for another country schools! of besotted ignorance. A friend of mine said to me the

other day, when taking over this ques tion: "I suppose you will class France " Most assur as a Catholic country." "Most assuredly," I replied. "Why," said he, "there are nearly 8,000,000 of the population who profess no religion at "I am aware of that," I replied, but this is a question between Catho lic and Protestant, and the Statesman's Year Book gives the population of France, at the census of 1881 as consisting of 29,201,703 Roman Catholics, being 78.50 per cent. of the total population, and 692,800 Protestants, 1.8 per cent. of the population Those who declined to make any

declaration of religious belief bered 7,684,906 persons." If France is not Catholic, what is she? She is certainly not Protestant; neither is she without religion, unless the tail wags the dog. In Spain the Statesman's Year Book

after remarking that a large proportion of the inhabitants are illiterate, gives the number of primary schools in 1885 as 30,105, or one for every 560 inhabitants, and attended by 1,843,183 pupils. Seceducation is conducted in middle class schools, which are largely attended. Chamber's Encyclopedia gives the number of these institutions as 70, with 356 affiliated colleges, but loes not mention the number of pupils. There are ten universities with 17,000 students, besides 9,000 others attending episcopal seminaries and religious The Year Book ascribes the inefficiency of the primary schools partly to political causes and partly to the wretched pay of the teachers. expenditure on education in 1885 was \$5,000,000.

In Portugal, Chamber's Encyclopædia informs us that "Education is entirely free from the supervision and control of the Church. education was enacted in 1844, but is far from being fully enforced, conse quently Portugal lags behind in edu cation and general intelligence. Still there are over 5,600 elementary schools (the population is under 5,000,000) 22 lyceums, numerous private schools polytechnic academies, clerical, medi agricultural, naval and military training schools, besides 30 school for training in the industrial arts, and a university, one of the oldest in Europe." The Statesman's Year Book for 1894 gives the total school popula tion of Portugal in 1885 as 332,281, and the students in attendance at the various educational institutions, great and small, for which they had statis tics, some of 1890-91, and 92, as 355,

And now we come to the most dense ly populated country of Europe and at the same time the most Catholic. Surely if we are on the lookout for besotted ignorance, "we should expect to find it in Belgium. Yet the statis tics of the United States Bureau of Education in 1890, as quoted by Madison C. Peters, charge Bel-gium with an illiteracy of only 12 per cent. In 1892, the pupils receiving instruction in the various institutions, reat and small, numbered over 900, 000, the whole population being a little more than 6,000,000 and only 10,000 of them Protestants.

You will remember that Dr. Josiah Strong placed the illiteracy of Italy at had come the allurement of a secret 73 per cent. of the population, while the United States Bureau of Education in 1890 gave 48 as the percentage. Chamber's Encyclopædia places the percentage in 1887 as 52.58 per cent. prefer the United States Bureau igures to those of Dr. Strong. Fortyeight per cent. is a large figure, yet education is very far from being neglected. Out of a total population neglected.

31,000,000 of whom all but about 100,000 are Catholics, there are over 3,000,000 attending the various in stitutions of learning and in 1887 there were over 54,000 primary and infant schools, besides some 11,000 evening schools and technical insti-Figures are generally acknowledged

to be dry and uninteresting, and lest I should weary you, I have omitted many details corroborative of my contention : but I submit that I have ad duced sufficient evidence to prove that education is not neglected in the Catholic countries of the old world. care not for the statistics of illiteracy

which by the defamers of the Catholic Church are held up as the sole standard by which we are to be But if statistics must be judged. applied, I appeal to Mulhall, who is everywhere known as eminent among tatisticians, and who is universally us take his Dictionary of Statistics (edition of 1892) and from his article on Education compare what proportion of In Norway, Sweden and Denmark, which have 8,340,500 Protestants to 4,500 Catholics, 14 per cent. of the 4,500 Catholics, 14 per cent. of the population attend school. In the table, and scowling fiercely, "don't United States, where the population is bring that boy near this house. I don't 51,000,000 Protestants to 9,000,000 want to see him. Catholics, the proportion is 13 per

schools and nearly 10,000 at home: so us take some Catholic countries. the Statesman's Year Book very impartially concludes that "the number 000,000 of Catholics to 700,000 Propartially concludes that "the number 000,000 of Catholics to 700,000 Propagation of Catholics of Cath testants, the proportion is 17 per cent. In Belguim, where there are 6,000,000 of Catholics to 10,000 Protestants, the proportion is 18½ per cent. In Austria, where there are over 20,000,000 of Catholics to 400,000 Protestants, the Catholis to 400,000 proportion is 13 per cent. In Spain, where there are 17,500,000 of Catholics to 8,000 Protestants, the proportion is 10.6 per cent.; and in Italy, where there are over 28,000,000 of Catholics to 62,000 Protestants the proportion is pericent.

TO BE CONTINUED. THE WAGER OF GERALD

O'ROURKE. BY FRANCIS J. FINN, S. J.

III. "You are out of sorts, Henry," Mrs. Bush remarked to her husband toward

sundown of the same day.
"So I am, Margaret. I don't feel at
all well in body, and besides I'm distressed about a business matter. I'm afraid I shall be obliged to get a new business manager."
"What! discharge Mr. O'Rourke?

Why you used to say that he was the best and longest-sighted business man you ever met; and that he was worth far more than his six thousand a year "I say so yet. By rights, he should

have eight or ten thousand. But in stead of thinking of raising his salary I'm worried night and day, by word and by letter, to replace him with a John Landen. Landen has many wondreus advantages over O'Rourke," added Mr. Bush in bitter sarcasm. "In the first Bush in bitter sarcasm. "In the first place, Landen is not a Catholic, and in the second, he belongs to at least five secret societies. In one of them he is several degrees above me.

"It was a sad day for you, Henry when you joined that society." "No, it wasn't-it brought me busi

"Yes; but it took away your relig-

ion."
"Not at all, Margaret. I'm a Catholic, and, what's more, I'll die a Catho

"In the meantime, Henry, couldn't ou manage to live one? For answer, Mr. Bush gave a growl,

and took up the evening paper.
"To morrow, my dear, is Christmas. Won't you please promise to come to Mass with me? The children are all praying so earnestly; they are sure that they are to be heard this time. It's fifteen years nearly since you entered church. Come, dear, promise.

There were tears in Mrs. Bush's eyes as she spoke, and a perceptible trem-bling in her voice. Mr. Bush was

He was now growing gray, and age was telling upon his health. For a mo-ment he pondered the request, and, as he pondered, a sharp pain shot through "I'm too worried just now, Mar-

garet-some other Christmas. I'll go

"But, Henry, how can you promise your elf another Christmas?" "Margaret, Margaret!" he cried,

rising impatiently from his chair, toss ing the evening paper upon a table, and putting his hands to his head, 'for God's sake, don't worry me. am wretched." The poor, good lady had unwittingly

jarred upon her husband's feelings. All that day had the thought of death pursued him; and he had built his neaven upon this earth. Mr. Bush was a millionaire many

business and gain had gradually drawn him away from his religious practices, till he had become content with fulfilling his Easter duty. Then society. Against this temptation he held out for some time; but, unfor-tunately for him at this period of trial, there arose an unpleasantness between him and his parish priest. Mr. Bush was in the wrong; yet, in a fit of pas-sion, he joined the secret society, and his place in church knew him no more. At supper time that evening his little

daughter said: " Papa, won't you please take me to Mass to morrow?"
All the children, as Laura spoke,

looked earnestly at their father. "I can't, my little one; I'm not

And Mr. Bush, not without emotion, saw the signs of bitter disappointment upon their young faces.
"There must have been something

wrong about that novena of ours, growled Harry, a class mate of Ger-

Mary, the eldest of the three sisters,

motioned to him to be quiet.

"Oh, I guess I can talk a little,"
pursued the undaunted youth. "At
least, papa, you ought to come and hear the singing. I'm in the chorus myself, but I'm nothing extra. Gerald O'Rourke's the boy. He's got a voice like an angel, only angels don't play tricks. You just ought to hear him you'd be willing to go out and die. Gerald's one of the nicest boys in Milwaukee - a heap nicer than I am. like him immensely. Say, papa, I'm going to bring him home with me tomorrow. I'm sure you'd like to talk to

And to the consternation of all, Mr. Bush hurried from the room. He was very ill and very wretched. Poor mil-

The children, some hours later, were

sleeping peacefully, when Mr. Bush entered the large room devoted to Laura and Edith and Mary.

They had very long stockings, these little mites, which were carefully pinned to the mantel over the fireplace. Prominent among the bric a brac on the mantelpiece stood a statute of the Sacred Heart.

Mr. Bush dropped a shining yellow coin into each stocking, one of which fell to the floor. He picked it up carefully, and, not finding the pin, caught hold of the statue with the intention of using it as a weight to hold the stock ing in place. There was a letter, an open letter, under the statue. Bush adjusted his glasses and read :

Dear Babe of Bethlehem - A merry Christmas to you! It will surely merry to you, if people love you who do not love you now. It will be very merry to us, if papa comes to Mass with us. Oh, he's such a good papa; we are sure you would like him, if you knew him better. Now please get papa to come to Mass. I have made Nine First Fridays all for papa, and we're sure that papa will come to Mass, and we're going to give all the money that papa drops in our stock ings to a priest to put flowers on the altar. When we get up on Christmas, dear Babe of Bethlehem, we expect that this letter will not be here. That is to be the sign that papa will go to Mass on Christmas Day. With much Mass on Christmas Day. With much love, dear Babe of Bethlehem, we are Your dear little ones,

MARY (I'm ten and I wrot this letter by myself. EDITH (she's eight). LAURA (she's six).

After some moments of irresolution, Mr. Bush put this letter in his pocket, and with swimming eyes turned to leave the room. He stopped on the threshold, passed his hands through his hair, groaned, and with an expression of extreme misery returned to place the letter where be had found it. He departed very ill, very unhappy. Tossing restlessly, he got no wink of

leep that night. Poor millionaire! TO BE CONTINUED.

Catholics in High Places.

That fidelity to the profession and practice of the Catholic religion is not always detrimental to the highest suc cess in life, is illustrated in the advancement of the late Sir John Thomp sod to the Premiership of Canada, the elevation of Sir Charles Russell to the Chief Justiceship of England, and the election of Doctor Zemp to the Presidency of the Swiss Confederation. this list of recent triumphs, might be added the appointment of Prince von Hohenlohe to the Chancellorship of the German Empire, if his record of derotedness to his religion were not touched with the objectionable quality called Liberalism. The most recent instance of conspicuous triumph of Catholics in public affairs in the United States, are the appointment of Judge White to the Supreme Court bench and the election of Honorable Thomas H Carter as United States Senator from Montana. We are glad to see Catholies coming to the front, partly because they have been kept back in so many countries for so many years that their eminence now is a proof of progress in true liberality, and partly the influence for good with which their exalted position endows them. - Catho lic Review.

While no physician or pharmacist can conscientiously warrent a cure, the J. C. Ayer Co. guarantee the purity, strength, and medicinal virtues Ayer's Sarsaparilla. It was the only times over. When a young man, he had been a practical Catholic. But World's Fair in Chicago, 1893. World's Fair in Chicago, 1893

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FIVE-MINUTE SERMONS.

Second Sunday in Lent.

BENEFITS OF A GOOD CONFESSION. "In Thee. O God. I put my trust; let me not be ashamed." (ps. xxiv., 2.)

When our first parents fell from virtue they immediately hid them-selves. This sense of shame for sin committed is inherent in human nature, and is therefore a good thing, but like every good thing it may, by excess, become an evil. Let us see how it can become an evil.

There are some who from this very sense of shame go on from year to year sense of shame go on from year to year making bad confessions, go on from clinations. Their idea is that, so long year to year hiding some sweet darling as we do not do anything positively sin from the priest. Cowards who are unwilling to bear a momentary flush of the cheek! Sinners who are willing to commit sin but unwilling to bear its shameful effects? Then there sin from the priest. Cowards who are bear its shameful effects? Then there are others—hypocritical penitents who pose before their spiritual directors ence are the worst enemies of the soul. and smooth over certain sins, for fear they might incur the shame of losing the good favor of the priest. Foolish people! they forget that the more honest and more open the confession the more tender becomes the heart of the priest and the more effective the spiritual remedies he prescribes. There is no such thing as the loss of reputation before the priest in the confessional. The priest is but the representative, the agent, of God, and God knows all. What shall we say of those who imagine that they might have to suffer the shame of finding the priest very much shocked at the sin they have committed and unable to attend to it? Let us make no such mistakes. There is no spiritual difficulty, no form of sin to which the priest cannot offer a solution and a cure. Every confessor has made special studies to meet the requirements of every soul-from the innocent child's to that of the blackest Herein we see what a great safeguard to our morality the sacra-ment of penance is. Why, even the very shame incurred in confessing a sin is half the victory over that sin! Sometimes, also, we meet persons who refuse to bear the shame of the rebuke from their father confessor. They blush, they are confused, they are ashamed. The harshest and most cruel treatment, the deepest shame that man could suffer, would not be enough punish ment for the commission of one deliberate mortal sin. The priest knows how much penance we deserve; he has

safer waters.

And now, what shall we say of the peaceful relief and calm repose which follows the shameful confusion of telling dark sins to a priest? What can we say? Those who have experienced this season of rest, know what it is. Although the sorrow for sin still abides in the soul, nevertheless the sense of shame is lost in the sense of freedom

sounded the under-current of society; he knows its rocks and shoals, and is

therefore capable to guide the soul to

Finally, shame may incline us to omit seemingly little things, small circumstances which, if confessed, indeed would add special malice to the sin.

It may also incline us to drug our consciences so to speak, to stifle doubts as to whether a thing is a mortal sin or Oh! let us have some common sense with regard to this matter. Let us tell all, in spite of the nervousness and remorse and feverish brain, and the great weight will be lifted from off our souls. Let us for once be severe with ourselves, without being morbidly scrupulous. Let us choke the demon of pride. Let us, as it were, subject our souls to the scientific experiment of having a flood of electric light oured down into its very depths. We cannot lead two lives beforeGod. poured down into its

In His sight our souls are as transparent as the limpid stream that flows lown the mountain. Once upon a time the sacred body of Jesus Christ, stripped of its raimant, hung upon Mount Calvary-Jesus Christ, the Immaculate Victim of shame before a wild, cruel and jeering mob! Let the awful picture sink deep into our hearts. Let us endeavor to realize something of its tremendous significance. Then, and then only, shall we begin to put our trust in God. Then and then only shall we begin to crave the opportunity of suffering shame for His sake : In Thee, O God, I put my trust; let me not be ashamed.

Funeral Catholics.

This is the apt name given by a Rochester priest to those nominal members of the fold who are seen at church only when a wedding or funeral is taking place. "Then," to quote the rev. gentleman's words, "they come without a prayer book and seem not to know how to act in church." The only other occasion aside from a wedding or a funeral, on which they are heard from, is when death threatens them. They are glad at such a time to accept the consolations of the religion they have so long despised and neglected

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HOW TO KEEP LENT.

Excellent Advice Pertinent to Catho-lies During the Holy Season.

You are well aware, dear reader, that the Holy Church has set apart each year a certain time called Lent, in which she enjoins on her children to practice fasting and abstinence from certain kinds of food. Now, one may ask, why does the Church do this? will tell you.

Many people think it useless, and even superstitious, to fast from food, or to deny one's self in other things which are pleasing to our natural inenaracter. Sent-tove and seit induig-ence are the worst enemies of the soul. As they grow stronger, the love of God grows weaker. The more they are kept under control and made power-less, the more the grace of God will exert its effects upon us.

exert its effects upon us.

Hence, our Saviour has said, "He that will come after Me, let him deny himself and take up his cross daily, and follow Me." And He, as we read went out into the desert and fasted forty days and forty nights, to give us an example. He kept the first Lent and the Church has kept Lent ever since in memory of that first Lent, and to imitate the example He then gave

us.

She prescribes fasting from food in order to sanction and recommend the grand principles of self-denial in regard to worldly things and pleasures, so that we may raise up our minds to a greater earnestness in heavenly desires. In this she shows clearly the divine wisdom which directs her, and that she is truly Holy Mother Church, that is, a true mother of our souls.

Is it not plain that the most people need such a time as Lent to renew thems lives in spirit, and to correct what has become amiss? It is so with the merchant. No matter how carefully he manages his affairs, he must have his set times for posting up his books and taking account of his stock, or his business will fall into disorder. When he has done this and brought everything into good order he feels great satisfaction, and is prepared to go on with new life and energy.

And I may say that God Himself seems to renew the face of nature in the spring of the year. The grass the spring of the year. The grass grows green, the buds swell, the leaves open, and the whole country is clothed in a new dress. In like manner the Lent is the springtime of the soul, when the cold, frosty winter gives way, and the soul grows young and fresh once more in her love of God and reso lution to keep His commandments.

And when this time of Lent comes round each year God stirs up a new life in you, and makes you say to yourself, no matter how careless or how wicked you have been: "It is high time for me to attend to myself. God calls me, and I must obey His voice. It will not do to let this Lent go by without having set the accounts of my conscience in order, and made my peace with my Creator. This is the thought of the Catholic heart. And now let us see how this blessed time can be spent in the best manner pos-

In the first place, begin it with a li I would avoid right good will, and say, "I will endeavor to get all the good I can out of dominions now." this Lent. I will now endeavor to give my best attention to the affairs of my soul, and in order to do this I will withdraw it as much as possible from all vain and useless things which would take up my mind and drive God and holy things out of it. My fast shall not be merely from the meat of the body, but from vain thoughts and idle words; and I will go into Lent with a cheerful and hopeful spirit, trusting in the goodness of God, who never refuses to help those who sincerely seek Him, and ask His grace with humility.'

Begin, then, on Ash-Wednesday, s as not to lose time, and be in the church on that morning to receive the ashes. The priest will mark the sign of a cross with them on your forehead, and repeat the words, "Remember man that thou art dust, and unto dust thou shalt return." A most impressive ceremony, and one calculated to remind you forcibly of the one great fact which, sooner or later, must come to every one of us. Bear in mind this great lesson, and think on death, for this will drive out all that is evil, and sanctify your soul; for, as Scripture says, "Remem-

ber thy last end, and thou shalt never sin." (Eccl. vii. ,40.) Make up your mind to attend all the services that are held in the church during this time; assist at Mass with all possible devotion; and whenever the word of God is preached be there to hear it. If there is to be preaching or the Way of the Cross in the evening, do not mind the cold of the weather, but get your supper, and be off to the church. Keep in mind the saying of "Grandmother, how can you, old as you are, go out to church on such a binder you a moment. morning as this?" and she replied,

ister, the priest. a place of dissipation, where sin the spectacle of all the faithful clothed

tions are carried on! How much better to be there than to be idling away your time at home in jokes and laughter, if not in slandering your neigh-bor or in more sinful talk!

home because you are careless and indifferent, and you will be self con-demned, cross and miserable. People are often unhappy and they do not know the reason why. It is because words to express.

But going to the church would be of

Fasting would be of no great advantage without prayer. If you do not offer up great cheerfulness. without prayer. If you do not offer up the fast with the right intention to God, it will not be acceptable to Him; and this right intention cannot be kept up without much prayer. One ought to say to himself: "I have a good deal of business to transact with my God at this time, and I must be about it. I must send up to heaven a great number of prayers to beg for mercy and pardon."

great cheerfulness.

Say: "What a privilege it is to be able to deny myself a few things now, that my soul may be stronger and more inclined to heavenly and spiritual things." Remember the words of Our Lord: "When you fast, be not, as the hypocrites, sad; for they disfigure their faces, that they may appear unto men to fast. But, when thou fasteth prayers to beg for mercy and pardon, the street, at my work and at my meals, at home and in the church, by night at home and in the church, by hight and by day, at all times and in all places." Short prayers or ejaculations, as they are called, such as, "God be places." Short prayers or ejaculations, as they are called, such as, "God be gracious to me," "Oh, Lord be merciful on me and pardon my sins," "The will of God be done in all things,' "God preserve me from all sins, small and great," etc., repeated frequently, have a most powerful effect to draw down the grace of God in abundance upon the soul. Some who have prac-ticed them faithfully for even a few days have been so changed that they have abandoned a wicked life, and turned to God with their whole hearts, and continued to lead holy lives ever

after until the hour of their death. And try to get a good time each day when you can be alone with God, and spend it in sending up sincere and earnest prayers and good wishes to draw down the grace which He has promised to give to all who persist in their prayers are begging until their prayers are granted. He that hears the cry of the

words do not come true. to the church and praying, if you should allow yourself to go on in sin or in any sinful habits? It is of the very first and prime importance to shut the door on such things at the very beginning of Lent. Bid good-by, then, to any old habits of sin you may have, and you need not be very polite about it either. Say to them all: "Get you gone! you have deceived and cheated me long enough. You pretended to make me happy, and you have made me miserable and poor enough; for you have robbed me of my God, you have stolen all the treasure of my soul from me. Begone! and never come back. I have done with you forever!"

Avoid the haunts of dissipation, the drinking shops and bar-rooms, or any other bad resorts. Say to yourself:
"As to such a place, I will never set my foot within it from this moment. If I would avoid the kingdom of satan for all eternity, I must keep out of his

Make this firm and good resolution. Stop all sin at the outset of Lent. Cut off all the occasions of which led you into sin before, and will do so again if you go into them. Do this, and it will be the surest way of drawing down God's blessing upon you. It will most surely drive the evil one from you, and break up his power, so that he cannot get it again. God has said, and He will be true to His word: "When the wicked man turneth away from his sin, and doeth that which is right, he shall surely save his soul.'

This will sometimes cost a great deal, and require a strong resolution; but think of the reward beyond all price, and it will give you courage to make the sacrifice, and to make it gladly and cheerfully.

With these dispositions, I can safely promise that the Easter time will not go by without your having made a good and satisfactory confession, and obtained the pardon of your sins. You may have been a long time away or your conscience may be weighed down by heavy sins, any you may feel a dread of confession, but your good will will remove all the difficulties. These difficulties are always more im aginary than real, and when one is in downright earnest they disappear like the clouds before the wind. Think on your soul, and pray, and your sins will come up before you, and you will see them in their real enormity, so that it will not be difficult either to examine your conscience or to conceive a true sorrow for your sins when you discover them. Your thoughts will naturally be directed to your church. Keep in mind the saying of a good old woman, who when she came back from an early Mass on a cold winter morning, was asked by her grandson, who had just crept out of a warm bed to his breakfast, of your confession the priest of God will assist you, so that there is really the confession of your confession the priest of God will assist you, so that there is really no obstacle in your way which will

The confession and the Communion "My son, my faith keeps me warm."

Let your faith warm your heart, and go to church. There God is prestand go to church. There God is prestand go to church. There warms was the reason why the Easter Communion ent in the Blessed Sacrament, and is made an obligation on all Catholics. speaks through the mouth of His min Would that Holy Church and the holy angels and saints, and our Lord Jesus How much better to be there than at Christ could look with satisfaction on

abounds and all sorts of evil conversa- in white garments of innocence and renewed in the spirit of their minds, assisting each year at the celebration of the festival of Easter, when Our Lord arose from death to immortal life! Then, arising from the death Go to church, even if it costs you some self-denial, and you will come back happy and contented. Stay at with Him His boundless and unspeak-

able glory and happiness.
Of course, you will endeavor to keep
the fast and abstinence prescribed by the Church as well as your health and the nature of your occupation will are often unhappy and the power of know the reason why. It is because know the reason why. It is because know the reason why. It is because they place their happiness in selfish interpolate they place their happiness in selfish interpolate they prove and in some other circumstances, you and in some other circumstances, you are not required to fast. In such case, try at least to keep the spirit of the fast, and deny yourself what you can chest. But going to the church would be of little avail without adding prayer to it. Pray as much as you can during Lent.

men to fast. But, when thou fasteth, and for a thousand graces I need so anoint thy head and wash thy face; much. I will do it in the house and in that thou appear not to men to fast, but to thy Father, who is in secret and thy Father who seeth in secret

well, if they had some good books to occupy themselves with when they find leisure time. I would recommend particularly the Holy Scriptures or the Lives of the Saints. Nothing is more powerful than example to encourage us to the practice of virtue. The words and life of Our Lord, the Lives of the Saints and their happy deaths, influence our soul with ardent desire to imitate them, and to be associated with them in their re Instead of trashy novels and ward. irreligious newspapers, how much better to read moral and religious books. Books are a powerful engine

nowadays either for good or evil: we should use them to promote the life and health of the soul, and not for its destruction and death.

For the rest, remember that Lent is the time for all sorts of good works. The examples of Jesus Christ and His Blessed Mother ought to be before your granted. He that hears the cry of the young birds will not despise the cry of a poor soul, for whom our Lord Jesus Christ died on the cross. If you will have a profitable and delightful Lent, pray much. Try it, and see if my good, and you, according to your opportunity, should try to do good to a poor neighbor, or at least to speak a poor neighbor, or at least to speak a good word to encourage him. Jesus But what would be the use of going Christ was mild and gentle in all His Christ was mild and gentle in all His actions. The thought of this ought to actions. The thought of this origin to keep down many a rising of angry passion, many a harsh word, many a rash judgment, and make you give up all enmity. Jesus Christ was humble, and looked up to His Heavenly Father as the Author of all good. This should as the Author of all good. This should make us put away all pride and con-tempt of others, and make us acknowledge that there is no good in us which has not been given us by our Creator, who can take it away when He pleases. Jesus was patient, and suffered all kinds of pains and hardships. If we are sick, or poor, or afflicted, let us remember this, and we shall be able to say, as Job did, "The Lord gave and the Lord hath taken away; blessed be

the Lord hath taken away; blessed be the name of the Lord."

Draw near to God in this way during Lent, and He will draw near to you. Spend even one Lent in this way, and you will be quite sure to spend the next in the same way, and all that come after it. By and by there will be no need of Lent, for you will enjoy a perpetual, never-ending will enjoy a perpetual, never-ending Easter in heaven.

Don't Put it Off.

Don't Put it Off.

The necessity of a spring medicine is universally admitted. This is the best time of year in which to purify the blood, to restore the lost appetite, and to build up the entire system, as the body is now peculiarly susceptible to benefit from medicine. The great popularity attained by Hood's Sarsaparilla, owing to its real merit and its remarkable success, has established it as the very best medicine to take in the spring. It cures scrofula, salt rheum, and all humors, bilious ness, dyspepsia, headache, kidney and liver complaints, catarrh, and all affections caused or promoted by low state of the system or impure blood. Don't put it off, but take Hood's Sarsaparilla now. It will do you good.

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son & Co. treet, London. . 185 QUEEN'S AVE. impaired hearing, lesome throats. Eyes Hours, 12 to 4.

We are pleased to see in the Montreal Gazette an editorial announcement that Brother M. F. Hacket, member of the local Legislature for Stanstead, is to be given a place in the Cabinet. Mr. Hacket is one of the most clever and upright of our Canadian statesman, and it is a pleasure to note that his abilities are thus recognized in his native province. The following opinion expressed concerning him by the editor of the Gazette will be echoed by all who have the pleasure of his acquaintance:

the Gazette will be echoed by all who have the pleasure of his acquaintance:

"Mr. Hackett is a worthy successor in a long line of eminent Ministers. His experience in public affairs is large. Many years before he sought the sulfrages of the electors of Stanstead, his name was as a householt word throughout the Eastern Townships, made so by his active participation in the electoral struggles of more than a decade. His personal popularity is attested in a measure by the large majority—500—he obtained in 1892 in a constituency previously represented at Quebec and presently represented in the House of Commons by gentlemen of different political views. But his topularity is by no means confined to the county of Stanstead. A man in the prime of life, possessed of marked intellectual and physical vigor, of strict integrity of character, and imbued with an earnest desire to promote the prosperity of the province, we anticipate with confidence a career of distinction and honor for him in the highest sphere of usefulness upon which he is about to enter. Mr. Hackett is gifted with great oratorical power, being excelled by few public men in this respect; but, better far than the gifts and graces of rhetoric, he has to commend him to the respect and confidence of the public the qualities of honest purpose to serve their interests faithfully, of broad tolerance—manifested on many occasions—and a keen appreciation of the wholesome doctrine that public office is a public trust. In his profession—that of the law—he has long occupied a leading position in the St. Francis district, and for several years has been a member of the Board of Examiners of the Provincial Bar. He was elected president of the Eastern Townships Conservative Association at its recent annual meeting, and the eulogistic comments in the press of the Eastern Townships Conservative Association at its recent annual meeting, and the eulogistic comments in the press of the Eastern Townships Conservative Association at its recent annual meeting, and the eulogistic

New Branch.

New Branch.

Branch 244 was organized in St. Joseph's parish, Halifax, Friday evening, the 22nd ult., by District Deputy Rev. Dr. Murphy. A large number of Brothers from Branches 132, 160 and 208 were present. Speeches were delivered by District Deputy O'Mullin, Chancellors Cragg and Power and Vice-President Butler of Branch 132, President McManus of Branch 160, President Delaney of Branch 244, and Rev. Father Daly Officers for the year were installed as follows:

Officers for the year were installed as follows:
Spiritual Adviser, Rev. Thos. J Daly
President, Edward J Delanev
1st Vice. President, Edward J Bolman
2nd Vice President, Richard F Shea
Recording Secretary, Vincent J Sullivan
Asst. Recording Secretary, P J McCarthy
Financial Secretary, Engene Sullivan
Treasurer, Andrew Doyle
Marshal, William F Higgins
Guard, James P Murray
Trustees, for one year, Alfred Young,
Richard F Shea, Andrew Doyle. For two
years, James P Murray, G Frank Griffin.
Patrick J Griffin was appointed Chancellor
protem. P J Sullivan, Rec. Sec.

Resolution of Condolence.

At a recent meeting of Branch No. 16 Prescott, Ontario, the following resolution

Prescott, Ontario, the following resolutions were unanimously adopted:
Whereas it has pleased Almighty God to call to her eternal reward the beloved mother of our good pastor and Spiritual Adviser, after a prolonged illness, borne with Christian fortitade and resignation, therefore be it Resolved that we, the members of Branch 16, tender our respected pastor, Very Rev. Dean Masterson, our heartfelt sympathy in the loss of a mother who was in every sense of the word the type of a truly Christian no her. And be it further
Resolved that a zopy of these resolutions be forw ried to our esteemed pastor and Spiritual Adviser; that the Secretary enter the same upon the records of our branch, and forward a copy to the CATHOLIC RECORD for publication.

W. J. BRUDER, Rec. Sec.

W. J. BRUDER, Rec. Sec. Prescott, Feb. 18, 1895.

At a regular meeting of Branch 16, Prescott, the following resolutions of condolence were unanimously adopted:

Whe eas it has pleased Almighty God in His all-wise providence to call from our midst to his eternal reward a most upright and faithful Brother, in the person of Francis Piccon and

cis Pigeon, and
Whereas in his death his wife has lost a
faithful, exemplary and loving husband; his
children a devoted and attentive father, and
the community an honest and upright citizen,
therefore be it

therefore be it Resolved by the members of this branch, that we tender our most heartfelt sympathy to the wife and family of our deceased Brother, and trust Almighty God will com-form them in their sad bereavement. Be it

also
Resolved, that these resolutions become part of our record; that the Secretary be instructed to send a copy to the family of our deceased Brother, and transmit a copy for publication in the CATHOLIC RECORD, London Ont.

Committee, J. G. BOLTON,
Committee, A. B. MACDONALD,
Prescott, Feb. 20, 1895.

Branch 49, Toronto, Feb. 28, 1805.
This branch has learned with regret of the loss sustained by our worthy brother, A. J. Hobert, by the death of his wife, be it there-

Hebert, by the death of his wife, be it therefore,
Resolved that as this branch sympathizes most deeply with Brother Hebert they testify the same by passing this resolution. To those who have experienced deep affliction, commisseration from our fellow-man ameliorates sorrow, but no tellow-feeling, however deep and sincere, possesses the consolation or has the soothing effect which sarely follows the casting of our grief and sadness at the feet of our crucified Saviour, for comfort and truth rest in the promise, "They that wait upon the Lord shall renew their strength." It is further
Resolved that copies of this resolution be

further
Resolved that copies of this resolution be
forwarded to Brother Hebert and to the Catholic press for publication, likewise entered
upon the minutes of the branch.
W. J. SMITH, Rec. Sec.

education and charity will not soon be forgotten, "for their good works live after them," and must now afford solace and comfort to those near and dear to her in their bereavement. Further
Resolved that this resolution be spread upon the minutes of this branch and that's copy be sent to Brother Harrington the Sisters of Halifax and to the local papers and official organ of the C. M. B. A. for publication.

REV. J. S. KNIGHT,
W. T. CONNORS,
DR. JOHN MCDONALD,
Committee
on
Resolutions.

DR. JOHN MCDONALD.) Resolutions.

Toronto, March 2, 1895.
At the regular meeting of Branch 111,
Toronto, held on Thursday, Feb. 23, the following resolution was unanimously passed:
Moved by Brother M. Boland, seconded by Brother Jas. O Donnell, that whereas it has pleased lamighty God, in His infinite wisdom, to call to her eternal reward Mrs. Mary McCormack, mother of our worthy Brother, Edward McCormack, be it
Resolved that the members of Branch 111 tender to Brother McCormack their sincere sympathy in this the time of his great distress, and, while deeply regretting the great loss which he has sustained, in the death of a fond mother, we desire to place on record our admiration of the Christian resignation and fortitude with which Brother McCormack bears this great affliction.

bears this great affliction.

Resolved that copies be sent Brother McCormack and the CATHOLIC RECORD for publication.

J. J. BOLAND, Rec. Sec.

publication. J. J. BOLAND, Rec. Sec.

Guelph, March 4, 1895

At the regular meeting of Jur Lady's Branch, No. 31, Guelph, held on January 28, 1895, the following resolution of condolence was moved by Bro. M. J. Doran, seconded by Bro. M. J. Duignan:
Whereas it has pleased an all-wise and all-mercifal Providence to call to her eternal rest the wife of our beloved Brother, Christian Kleopfer.
Resolved that we, the members of Branch 31, tender to Brother Kleopfer and his family our sincere and hearffelt sympathy and pray that God may enable them to bear their great loss with Christian fortitude.

Resolved that a copy of these resolutions be spread on the minutes and a copy be forwarded to Brother Kloepfer and published in the Catholic Record.

Jas. Kennedy, Sec.

C. O. F.

C. O. F.

The regular fortnightly meeting of St. Joseph Court, No. 370, was held on Thursday last, the Chief Ranger, Bro. Cadaret, in the chair. The business brought before the Court being disposed of in the usual expeditious manner, six candidates were initiated, while four more were proposed and balloted for. A pleasing feature was the welcome tendered the Kev. Chaplain, Father McEntee, this being his first appearance in the Court. The rev. gentleman, in accepting the welcome, expressed himself as delighted with the reception accorded him, and promised to do all in his power to further the ends of the society. One thing in particular which gave him much pleasure was the large number of young men present. D. H. C. R. Brother De Gruchy followed with a few romarks, after which a programme was carried out, consisting of a recitation by Brother John Mogon and songs by Brothers Brooks, P. Kirby, John and Richard Howorth, to the great satisfaction of all present.

Arrangements are being made by which the members will approach Holy Communion in a body at St. Joseph's church on the fourth Sunday in March (24th inst.). This is the date of the Forty Hours Devotion in St. Joseph's, and the Brothers of Sacred Heart Court will be asked to unite with rs.

We were very much pleased to see Chief Ranger, Bro. Neander, Rec. Sec. Bro. Kerr and Bro. Lonergan of Sacred Heart Court, who kindly availed themselves of the opportunity to pay the Court a visit.

The reports of officers, etc., being presented in due for n, the meeting was closed with prayer by the rev. chaplain. The Court stands adjourned till the 2nd Thursday in March.

S. J. S. L. C.

Toronto, March 3, 1895.

To the Elitor of CATHOLIC RECORD:
St. Joseph Sodality League of the Cross held at their nail, Monday evening, Feb. 25, the most successful concert in its history. Long before the boar of commencing the concert the hall was crowded with a large and appreciative audience, and many were unable to gain admittance. The programme presented was good, and the various numbers rendered reflected great credit on the performers. Miss Maggle Farnnen and Miss Baxter, sopranos, were liberally applauded. Master Horn's treble solos were pleasing to hear, and he responded to encores. Miss Jennie Murray possesses a rich contralto voice, and her singing was very pleasing. The comic singing by Mr. J. W. Wright and Mr. C. H. McReath, was a feature of the evening's entertainment. During the intermission our new pastor, Rev. Father McEntee, delivered a brief and excellent address on the workings of the society.

he society.

The following is the programme presented: Opening chorus—"All among the Barley."...
Song, selected—

Miss Farnnen.
Song, selected—...

Soprano solo.... Miss Baxter.

Baritone solo—"The Sleeping Camp,"
Mr. R. J. Howorth. Recitation- Miss Dennis.

Song, comic—Mr. J. W. Wright,
Contralto solo—Miss Murray. PART II.

Song-.... Miss Holland. Song, selected-Miss Farnnen. Song, selected-Master Horn. Soprano solo-....Miss Baxter.

Song, comic— Mr. C. H. McReath. Tenor solo-Contralto solo - Mr. Brown.

Miss Curran.

Miss Curran.

Song, comie — Mr. J. W. Wright.

Miss Murphy accompanist and musical directress.

RICHARD J. HOWORTH, Rec. Sec.

A. O. H.

RESOLUTION OF CONDOLENCE.

RESOLUTION OF CONDOLENCE.

At the last regular meeting of Div. 3, A. O. H., Toronto, the foliowing resolution was unanimously adopted:

[A copy to be sent to the relatives of the deceased and published in the CATHOLIC RECORD and Ca.holic Register.]

Whereas it has pleased Aluighty God in His divine wisdom to call to Himself the sister of our esteemed florther, James Brody, Whereas this Division submits with true Christian charity to the will of Divine Providence.

Chatham, N. B., Feb. 21, 1895.
At the regular meeting of 51 Michael's Branch, No. 202, of the Catholic Mutual Benefit Association, held this evening, Feb. 21, the following resolution was unanimously passed by a standing vote:

Whereas it has pleased Almighty God in His infinite wisdom to call to Himself the sister of our esteemed brother, Timothy M. Harrington, the Reverend Mother Benedicta of the Sisters of Charity, Halifax, be it
Resolved that this branch desires to place on record its deep sympathy and heartfelt condolence with Brother Harrington and his family, in their sorrow, and also with the Religious Community of which she was an exemplary member, and do trust and pray that she may receive from the Heavenly Bridegroom the reward of a life faithfully spent in His service—in the service of the poor, in caring for those who are so dear to the Heart of Him who said, "And he that shall receive one such little child in my name, receiveth Me." Her life thus spent in the service of the Divine Master in works of

"The Handful of Earth;" Bro Burns, "Tell Them That You're Irish;" Miss Hughes, "Pauline;" Miss Grace recited "The Lost Chord." When the musical part of the programme was finished a boundful supper was served by the ladies, after which the remainder of the evening was pleasantly spent.

E. B. A.

Davitt Branch. No. 11, and St. Helen's Circle. No. 2, Foronto, have completed their arrangements for the concert on March 18, in the Y. M. C. A. Hail, Queen St., West corner on Dover Court Road, for the benefit of St. Helen's, church fund, and, judging from the sale of tickets, it will be a great success. Among others, the following artists have been engaged: Miss Graham, planist; Mrs. Small, soprano; Miss Lily Evans, elocutionist; P. Murphy, tenor; H. Barker, bartione; T. Perrin, humorist; Harry Simpson, ventriloquist. W. Lane, Sec. Treas.

MARRIAGE. WRYN-LANE.

WRYN-LANE.

St. Edward's Church, Dorchester, N. B., was the scene, on Wednesday afternoon, Feb. 20, of a beautiful and interesting wedding, when Bessie, daughter of Mr. James A. Lane, the genial and popular First Vice President of the local Branch of the C. M. B. A., was united in marriage to Mr. Michael Wryn, of the Intercolonial Railway, Moncton, N. B. Rev. A. D. Cormier, of Memramcook, was the officiating clergyman. The bride looked charming in a suit of blue silk, trimmed with satin ribbon, and carried a magnificent bouquet of bridal roses. The bridesmaid was Miss Maud Lane, sister of the bride. She looked beautiful in a suit of pale blue silk, trimmed with satin. The groom was supported by Mr. John Power, of Dorchester. As the bridal party entered the church the choir, under the leadership of Mrs. J. D. La Blanc, and Miss Kate O'Brien as organist, rendered a beautiful and appropriate hynni, and, after the ceremony, as the happy couple walked down the aisle, Miss Kate O'Brien played Mendelsshon's Wedding March in an excellent manner. After the ceremony, the guests, to the number of about fifty, repaired to the residence of the bride's parents, where a magnificent repast was partaken of, during which Rev. A. D. Cormier, in an able and eloquent manner, made a lengthy address to the newly-wedded couple. The happy couple left by the C. P. R. Express for Halifax, N. S., amidst showers of rice, and bearing with them the best wishes of a host of friends. The presents to the bride were numerous and costly, showing the high esteem in which she is held.

OBITUARY.

MISS CLARA MURPHY, SEAFORTH. MISS CLARA MURPHY, SEAFORTH.

It is with sincere sorrow we chronicle the end of a bright young life, which occurred on Monday, February 18, when Clara J. Murphy ited at the residence of hor mother, Mrs. Bella Murphy, Seaforth. Clara was the only child a young girl of sixteen; and, after an illness of a few weeks, accepted with caim resignation God's holy will, she passed away peacefully to the enjoyment of that happiness which was prepared for her. The funeral took place on Wednesday morning, and proceeded to St. James' church. After the ceremonies in the church were ended, the remains were taken to rishtown cemetery, and laid beside her father. The greatest sympathy is felt by all for her mother. May God sanctify her grief, until the day comes when her sorrow will be turned to Joy eternal. he day comes when her sorrow will be turned to joy eternal. Deceased was the much beloved niece of Mrs. Patrick Doherty, Logan.

Bishop Watterson's Address.

Right Rev. John A. Watterson, th great temperance Bishop, was invited to speak before the Young Men's Christian Association of Columbus on Sunday last. He spoke on "Christian Citizenship," and the climax of his address was reached in this eloquent passage "While I am uncompromising in the

matters of my faith and inflexible in hose lines of conduct which depend on the principles of faith, and while would deserve the scorn of every right minded man if I were recreant to conscience in those things which I hold as truths, yet I know of no doctrine of the Catholic Church which prohibits or prevents me from working for the good of my fellow men, no doctrine that in-terferes with my allegiance to the Gov ernment and laws of my country. On the contrary, I know that the whole teaching and the whole spirit of my religion require me to be true to my country and its Government, and to promote its honor by the faithful disharge of all the duties of American citizenship, and all of you would know it, too, if you knew my religion as well as I do."

The passage should serve as the key note of the Catholic attitude toward Protestant criticism. It is good to hear a Catholic orator asserting before Protestant auditors that the strength of his allegiance to Catholic doctrine is the fount and measure of his alle giance to law and government. It is truth that Protestants cannot be told too often.

If they are honestly religious they will feel its force. It was the first time the Young Men's Christian Association was ever addressed officially by a Catholic clergyman. Both the Church and the Association were fortunate in the orator selected .- Church Progress, St.

A Prayer of the Primitive Church.

The Abbe Fouard in his recent work, "St. Paul and His Missions," writing of worship in the primitive churches, quotes a prayer which it was custom ary to recite after partaking of holy Communion. It was found in a Greek manuscript recently discovered in hibrary at Constantinople, and entitled "The Teaching of the Apostles." This precious MSS. is the earliest Christian work we possess outside of the inspired opinion, it was composed toward the close of the first century. It affords us a picture of some church in Syria or in Palestine, depicting its inner life, public teaching, religious services and practices. The prayer is translated as follows: The Abbe Fouard in his recent work, practices. The prayer is translated as

cause of Thy holy name, which Thou hasts made to dwell in our hearts; and soul's interior disposition. for the knowledge, the faith, and the immortality which Thou has revealed unto us through Thy Servant Jesus. Unto Thee be glory for ever and ever.

Almighty Mastar Thou Halls and ever. Almighty Master, Thou didst create all things for the glory of Thy name. men, that they might enjoy them in thankfulness to Thee; but unto us Thou hast given a spiritual meat and the son of God, who, not satisfied with being poor, chose to be called the Master, Doctor, Father of the poor. Thou hast given meat and drink to

drink, and life everlasting, through Thy Servant. Above all we give Thee thanks for that Thou art Almighty. Unto Thee be the glory for ever and ever. Be Thou mindful, O Lord, of Thy Church, delivering it from all evil, endowing it with all perfectness in Thy love! From the four winds of heaven gather together this Church made holy unto the kingdom which Thou has prepared for us; for unto Thee is the power and the glory for ever and for evermore! Oh, let grace descend, and let this world pass away Hosanua to the Son of David! Who soever is holy, let him draw nigh

It gives one a fresh realization of the perpetuity of the Church to know that a prayer recited as early as A. D. 80 is still exactly appropriate to the most solemn act of our holy religion. -Ave Maria.

whosoever is not holy, let him repent Maranatha (the Lord cometh)

MISSIONS TO PROTESTANTS.

The experiment of the Paulist Fathers in giving a mission to non-Catholics in New York has been pro nounced a success. It is clear specially trained men are needed for such work. A half hour before the regular sermon was given to the oral answering of questions. The results show that ignorance of Catholic doc trine is denser than we suppose. A Catholic, to the manner born, cannot comprehend the mental state of Pro testants. Converts are the best guides in this matter, as they have gone through the obscurity and perplexity

Chaos is a feeble term to describe the condition of the mind of the average Protestant. He has to begin with an utterly false conception of the virtue o faith, which he confounds with a per suasion that his sins are forgiven. Faith with him is only confidence (fiducia) or belief that God has pardoned and accepted him. He has the most confused notion of the Church. The boasted acquaintance with the Scriptures dwindles down into a gabble of texts, which are torn out of their context and literally or figuratively applied, according to the whim of some

avorite preacher. Were the subject not so momentous we could amuse the reader by ex amples of the grossest ignorance. the question of the salvation of souls is too serious to admit of badinage, even were it in good taste. Suffice it to say, we must deal with our Protestant orother as we do with children. Do not assume that he knows even the at tributes of God, much less the true faith on the Blessed Trinity. Begin at the beginning of the child's catechism.

If our Catholic young men would inerest themselves in this matter, wha a world of good they could accomplish! If instead of talking sporting news or politics with their Protestant acquaintances, they would lead their minds to the investigation of Catholic truth, they could work miracles of conversion. But charity, gentleness, infinite kind ness must go hand in hand with in truction. Express no surprise, much less contempt, when you discover that your Protestant brother knows absoutely nothing about the way of salva Be patient with his prejudices. ion. Keep your temper when he rehearses suade him to say the "Our Father, and teach him its meaning. Remem ber the glorious promise: "He who ber the glorious promise: causeth a sinner to be con-verted from the error of his way shall save his soul from death, and shall cover a multitude of sin.' (S. James v., 20.)-Philadelphia Catholic Times.

MARKET REPORTS.

London, Mar. 7.— Wheat. 57 to 60 per bushel; oats, 33 3-10 to 34 5-10 per bush; peas. 57 to 62 per bushel; barley, 36 to 43c per bushel; res. 60 2-5 to 53 per bushel. Beef was easy, at 84.50 to 85 per ewt. Lamb was firm at 8 to 9c a 1b. wholesale. Pook kept steady, 85.50 to 86 per ewt. A rew veal sold at 5 to 6c a lb. by the carcass. Turkeys sold at 9 to 10c a pound fowls, 50 to 75c a pair. Butter 17 to 18c by the basket, for best roll, and 15 to 16c for large roll; fresh eggs 25c a dozen by the basket, Apples 82.25 per barrel. Potatoes 60 to 70c a bag. Hay. 80 to 850 per ton.

Toronto, Mar. 7.— Wheat white, per bush. 64 to 64; wheat, red, per bush. 64c; wheat, goose, per bush. 69c; cars, per bush. 63c; barley, per bush. 48c; barley, feed, per bush. 45c. Turkeys, per lb. 10to 11c; geese, per lb. 7 to 8; chickens, per pair. 50 to 55c; ducks, per pair, 60 to 86c. Butter, in pound rolls, 18to 20c; eggs, fresh. 24 to 25c. Unions, per bag, 75 to 85c; turnips, per bag, 25 to 30c; potatoes, per bag, 36 to 66c; carrots, per bag, 35 to 40c; bests, per pair, 55 to 65c; turnips, per bag, 30 to 80. Hay, Timothy, 811 to 13; hay, clover, 85 to 85c; butter, large, 85 to 40c; butter, and 15c 16c; carrots, per bag, 35 to 85; beef, hinds, 36 to 88 5c; mutton, carcass, 85 to 85; lamb carcass, 87 to 88.50; veal, carcass, 85 to 85.50.

Latest Live Stock Markets.

Those who are animated with true charity,

How beautiful it is to behold the poor when

we consider them in God, and in the esteem which Jesus Christ had for them!

COMPLETELY PARALYZED.

Physicians are Astounded by a Peculiar Case.—A Young Canadian Stricken With Paralysis While in New York—Returned to His Home at London, Ont., as He Be-lieved, to die.—The Means of Renewed Health Pointed Out by a Clergyman who Visited Him.

Stricken with Landry's Paralysis and yet

Stricken with Landry's Paralysis and yet cured. That means but little to the average layman, but it means a miracle to a physician. Such is the experience of O. E. Dallimore, at present a resident of Madison, N. J., and a rare experience it is.

"Yes, it's true that I had Landry's paralysis," said Mr. Dallimore to the reporter, "or else the most celebrated physicians of London were mistaken. That I have been cured is clearly apparent." With this he straightened up as sturdy and promising a son of Britian as ever trod American soil.

"It was on the 15th of March last," he continued, "when I was in New York city, that I first felt symptoms of my trouble. I experienced difficulty in going up stairs, my legs failing to support me. I consulted a physician, who informed me that I had every sympton of locomotor ataxia, but as the case developed he pronounced it a case of Landry's paralysis, and, knowing the nature of the disease, advised me to start for my home and friends. I gave up my work and on April 1st, started for London, Ont. A well-known physician was consulted but I grew rapidly worse, and, on Saturday, April 7, several physicians held a consultation on my case and informed me that I was at death's door, having but three to six days to live. Still I lingered on, by this time completely paralyzed, my hands and feet being dead, I could hardly whisper my wants and could only swallow liquids. Oh, the misery of those moments are beyond all description, and death would really have been a welcome visitor.

"Now comes the part that has astounded

those moments are beyond all description, and death would really have been a welcome visitor.

"Now comes the part that has astounded the physicians. Rev. Mr. Gundy, a clergy-mau who visited me in my last hours, as he supposed, told me of the marvellous cures of paralysis that had been performed by Dr. Williams' Pink Pills for Pale People. I started to take the pills about April 28 and a week after that felt an improvement in my condition. There was a warm, tingling sensation in the limbs that had been entirely dead and I soon began to move my feet and hands. The improvement continued until May 28, when I was taken out of bed for a drive, and drove the horse myself. By the beginning of July I was able to walk upstairs alone and paid a visit to Niagara.

Slowly but surely I gained my old health and strength, leaving London for New York on October 11 and beginning my work again on October 26, 1894. Cured of Landry's Paralysis in eight months."

To confirm his story beyond all doubt, Mr. Dallimore made the following all the supplements of the confirm his story beyond all doubt, Mr. Dallimore made the following all the supplements.

Paralysis in eight months."
To confirm his story beyond all doubt, Mr.
Dallimore made the following affidavit.
State of New Jersey,
Morris County.
Olave Dallimore being duly sworn on his

oath said that the foregoing statement is jus OLAVE E. DALLIMORE.

Sworn and subscribed before me Deecember 3, 1894. AMOS C. RATHBUN, [Seal]
Dr. Williams' Pink Pills for Pale People pitation of the heart, that tired f pitation of the heart, that tired feeling resulting from nervous prostration: all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They build up the blood, and restore the glow of heaith to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. There are no ill effects following the use of this wonderful medicine, and it can be given to children with perfect safety.

with perfect safety.
These Pills are manufactured by the Dr.
Williams' Medicine Company, Brockville,
Ont., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box or six boxes for \$2.50. They may be had of all druggists or direct by mail from Dr. Williams' Medicine Company.



ST. PATRICK'S DAY.

A Grand Concert will be held in the Opera House, London, on Tuesday, March 19, in honor of Ireland's Patron Saint. Besides a full band of music, which will perform some of the choicest Irish melodies, vocalists from a distance have been engaged, together with the very best local talent. The proceeds will be devoted to school purposes. The Trustees, who have the management of the Concert, are determined to make this one of the most successful ever held in London. Secure seats early. Tickets for sale at the CATHOLIC RECORD office, and can also be CATHOLIC RECORD office, and can also be had from Mr. W. McPhillips, at Heintzman's Piano Warerooms, Dundas street. The prices are 75c., 50c., and 25c.



INDIAN SUPPLIES.

SEALED TENDERS, addressed to the undersigned and endorsed. Tender for Indian Supplies," will be received at this office up to noon of TUE SDAY, 9th April, 1895, for the delivery of Indian Supplies, during the fiscal year ending 80th June, 1895, at various points in Manitoba and the North-West Perritories. Forms of tender, containing full particulars, may be had by applying to the undersigned, or to the Assistant Indian Commissioner at Regina, or to the Indian Office, Winnipeg. The lowest or any tender not necessarily accepted.

The lowest or any tender cented.

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

HAYTER REED. HAYTER REED,
Deputy Superintendent-Gof Indian Affairs,
Department of Indian Affairs,
Ottawa, February, 1885. 85 t-Genera



SEALED TENDERS marked "For Mounted Deposite Clothiux Supplies," and addressed to the Honorable the President of the Privy Council, will be received up to noon on Tuesday, 19th March, 195.

Printed forms of tender containing full information as to the articles and quantities required, may be had on application to the undersigned.

No tender will be received unless made on such printed forms. Patterns of articles may be seen at the office of the undersigned.

Each tender must be accompanied by an accepted Oanadian bank cheque for an amount equal to ten per cent. of the total value of the articles tendered for, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fail to supply the articles centracted for. If the stender be not accepted the cheque will be returned.

No payment will be made to newspapers in serting this advertisement without authority having been first obtained

RED WHITE.

Comp*roller N. W. M. Police
Ottawa, February 15th 1855.

An authentic copy of the Ritual of the P. P. A. will be sent to any address on receipt of 6c. in stamps. By dosen, to. By hundred, 3c. Address Thos. Coffer, The Catholic Beary London Ont.

I WAS CURED of Acute Bronchitis by MINARD'S LINIMENT.
Bay of Islands.
J. M. CAMPBELL Bay of Islands. J. M. CAMPBELL, I WAS CURED of Facial Neuralgia by MINARD'S LINIMENT.
Springhill, N. S. WM. DANIELS.
I WAS CURED of Chronic Rheumatism by MINARD'S LINIMENT.
Albert Co., N. B. GEORGE TINGLEY.

C. M. B. A. C. M. B. A.

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CEALED TENDERS addressed to the underSigned, and endorsed "Tender for Trent
Canal," will be received at this Office untinoon on Saurday, 23rd March, 1895, for the construction, of about six and a half miles of Canal
on the Peterboro' and Lakefield Division.
Plans and specifications of the work can be
seen at the office of the Chief Engineer of the
Department of Railways and Canals, at Ottawa,
or at the Superintending Engineer's Office,
Peterboro', where forms of tender can be obtaived on and after Monday, 18th February,
1895.

Issued on and after Monday, 18th February, 1805.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and, further, an accepted bank cheque for the sum \$7,500 must accompany the tender; this accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The lowest or any tender not necessarily accepted.

By order, J. H. BALDERSON, Necretar Department of Railways and Canals. Ottawa, 15th February, 1895.

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VOLUM

Written for th Written for to the evening star Beamed brig And I, of all the Alone seamer Though fair it we That spangle Methough a zepl And whisper

Then, fancy bro
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Thus, on the er 'Neath fore I thought of Ir And friend Asked, would Once more A zephyr seem And whisp Ottawa, Ont.

Under the Calumny," a sor Charles C Mass., in a P dependent, authoritative of a popula

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Jesuits

A PROTEST

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