MAY 16, 1806.



r's Experience.

INCINNATI, OHIO, Jan. 1894. ITS since I felt that some. It since I felt that some. I pale and thin; a sort of so that I couldn't speak ght was also impaired by oving in the eyes so that I ter I took Pastor Koenig's symptoms disappeared. I Rgain. May God bless Rev. E HAUN, Pastor. The A Imichter

the Almighty.

TORONTO, IOWA, Feb. 1894. lache sixteen years, and I n years and could not sleep, 'e Tonic helped at once; my e headache since; and I am ks to the Almighty God for JOHN WELCH.

d a sample bottle to any ad or patients also get the medn prepared by the Rev. Father e, Ind., since 1876, and is now

. CO., Chicago, III. at \$1 per Bottle. 6 for 85 6 Bottles for 89 E Saunders & Co.



TRACTORS.

RS addressed to the under-resed "Tenders for Works" this Department until noon for the following works : emical Laboratory and re-age Disposal Works at the e. Guelph : Porch to North address for the Medical syling for the Insane, syling for the Insane, and dege on the Krounds of no.

the above on the grounds of the cheque, payable to the e per cent. on the amount each of the above works, addresses, of two parties as e furnished. cations may be seen at this the above named Institu-

(Sd.) WM. HARTY, sioner lic Works, Ontario, 1896. 916-2

NAL ENLARGEMEN F. ons A and B.

Contractors.

tving Tenders for Grenville nent has been extended un-y, 23rd May, 1898, order, JNO. H. BALDESON, Secretary. ways and Canals, y, 1896. 917 2



FOR COAL, 1897.

will receive tenders, to be em at their office in the Par-s, Toronto, and marked ,' up to noon on Tuesday, the delivery of coal in the utions named below, on or y of July next, except as re-the London and Hamilton al Prison, as noted :-HE INSANE, TORONTO. ons large egg size, 200 tons out size. Soft coal, 425 tons d screenings, 100 tons soft

R INSANE, LONDON. ons small egg size, 325 tons coal), 160 tons stove size, 40 e. Soft coal, 30 tons for 000 tons 1,000 may not be re-r, 1897; also 59 tons Scranton

The Message. I had a message to send her, To her whom my soul loves best; But I had my task to finish, And she had gone to rest; To rest in the far bright heaven— Oh! so far away from here! It was vain to speak to my darling, For I knew she could not hear. also that, in at least one of the multi-tudinous heretical sects, the true Cath-olic idea of Our Lady is rapidly gain-ing ground; and that the adherents of that sect not only appreciate but imi-tate the strong and loving expressions with which, in the impassioned ardor

Foi a message to send her. So tender, and true, and sweet. I onged for an angel to hear it. Jack of the send to be an it. Jack of the summer's evening On a little white cloud's breast; But it faded in golden splendor. And died in the crimson west.

VOLUME XVIII.

I gave it the lark next morning. And I watched it soar and soar : Bat its phinons grew faint and weary, I cried in my passionate longing. I tas the earth no angel friend Who will carry my love the message My heart desires to send ?

Then I heard a strain of music. So mighty, so pure, so dear. That my very sorrow was silent. And my beart stood still to hear. It rose in harmonious rushing Of mingled voices and strings, And I tenderly laid my message On music's outspread wings.

And I heard it float farther and farther, In sound more perfect than speech, Farther than solid can follow, Farther than soul can reach. And I know that at last my message Has passed through the golden gate; So my heart is no longer restless, And I am content to wait. —Adelaide Anne Proctor.

THE VIRGIN-QUEEN OF MAY.

Beauty of the Devotion of this Month in Honor of the Mother of God.

In Honor of the Mother of God. Our Lady's month! Is there a Cath-olic community in Christendom that is not quickened by its devotional spirit? writes the Rev. Arthur Barry O'Neill, C. S. C., in the Ave Maria. Is there a Our being a construction of the mother of the send shall crush the ser-pent's head, to the Apocalypse, with the sum and the mother of the sum and the mother under her foot C. S. C., in the Ave Maria. Is there a Catholic home the wide world over whose spiritual atmosphere is not clarified and warmed by its beneficent sunshine? Nay, is there a Catholic stars.' heart among all the millions beating in sympathy with mother Church that does not, by unwonted thrills of religious joy, acknowledge its suave and gracious influence? Luxuriant efflor-escence of a devotion planted when the Almighty's promise of a Redeemer to come lightened the burden of our first parents' woe, taking deep and vigor. ous root when the apostolic twelve paid loving tribute of sincerest homage to Virgin Mother in the flushing dawn of the Christian era, and developing a lusty growth through all the centuries that have intervened between the "Son, behold Thy Mother" of Calvary and "I am the Immaculate onception " of Lourdes-the month of Mary is the loveliest manifestation of religious sentiment that has yet ap peared in the Church's history to beau-tify the world redeemed by Mary's Son. Little or nothing would it avail us here

to inquire when and where these May devotions to the Queen of Heaven took their special rise, or to whose inspira-God; of a woman chosen from among all women and declared "full of tion we are indebted for a practice so thoroughly congenial to the affections grace"; of a creature deliberating with the Most High concerning the saland needs of Catholic hearts and souls. Whether or not the practice was the over-flowering love-bloom of childish vation of the world, giving the consent vation of the world, giving the consent awaited by heaven and earth: "Be it done unto me according to thy word." The gospel shows us a Virgin-Mother — virgin while becoming a hearts beneath the sunny glory of Italian skies, and found its first expression in the tuneful chant of Loreto's Litany by youthful devotees gathered around the Madonna's statue in some pression in the tuneful chart of Literor Litany by youthful devotees gathered around the Madonna's statue in some tranquil by-street of the Eternal City, it was so clearly in harmony with Cath-olic faith and traditions, its desirabil-sooner was it suggested than the Cath-olic universe hastened to adopt it. And so it has come to pass that, in tion of souls? Or, with the account of tion of souls? Or or the part of the wrough And so it has come to pass that, in does not co operate in the sanctifica-whatsoever quarter of the world the tion of souls? Or, with the account of the first miracle of Our Lord, wrought sweet old story of Bethlehem and Nazat His Mother's request, before our areth has evoked the veneration and eyes, shall we be censured for holding love of human hearts. May, the fairest that Mary's prayers are most potent? Finally, the Gospel shows us Mary livand most gracious month of all the joyous springtime-the poetic season ing for thirty years in daily and in-timate intercourse with Jesus - not only nature's rejuvenescence ; of vivifying sunlight, balmy zephyrs, and fragrant receiving His caresses, profiting by odors ; of purling streamlets, blithe-some bird songs, budding leaflets, and daisypied meadows,—has been dedi-His instruction and example, drinking full draughts at the very source of grace, but also exercising her authorcated to her whose advent in this sinity over the Son of God, giving Him orders to which He was ever obedient : dark world was the veritable springtime of humanity's hopes ; whose in Et erat subditus illis St. Luke. ii. 51). comparable grace and beauty the Holy What panegyric is comparable to Spirit has suggested in the oft-repeated titles: "Flower of the Field," 'Lily of the Valley," "Rose of the Garden of this simple recital, or in what can we exalt our Blessed Mother more than she is exalted here? On the very face of it the Gospel attributes to Mary a glory Jericho. One of the most striking facts in concongruous to no other created being ; places her on a plane of inconceivable nection with the development of Catho-lic devotion to Our Lady that is congrandeur, lower only than that wherestantly going on from decade to decade on the God-head reigns supreme. So, to century-a develop too, with tradition. As far as the ment of which the special exercises of Apostles are concerned, we have in their Creed, or symbol of faith, a more the present month furnish a salient instance—is a notable diminution in the than sufficient reason for all the honor insistence with which the old time charge of Mariolatry is preferred we pay Our Lady-aye for greater honor still. In this necessarily brief summary of Christian dogmas, the Blessed Virgin and her place in Chrisagainst us by those outside the fold. Whether it be that the gross ignorance formerly displayed concerntianity is not left unnoticed. She is there, associated with the three Persons ing the Blessed Virgin is becoming dispelled in an appreciable measure, of the Adorable Trinity, taking active or that many of themselves have compart in the regeneration of mankindto entertain sounder and more rational sharing with God the Father the privilege of engendering the Word; be-cause the Word, conceived eternally views as to Mary's place in the scheme of the world's redemption and sanctification. Certain it is that Our Lady's in the bosom of the Father, was concult, as the years go by, evokes fewer tirades of abuse from those who boast ceived in time in the womb of Mary by the operation of the Holy Ghost. "Conceived by the Holy Ghost, born of the Virgin Mary," says the Apostles Creed; affirming the two privileges to which our Blessed Mother owes all others, and justifying superabundantly the veneration due and given to her of their freedom from the "superstitions of Rome. Probably the change is due in part to both these causes. No fairly educated Protestant, however inimical he may be to the Church and her tenets, will stultify himself to-day by maintaining that we consider the Blessed Virgin equal or in any way comparable to God, or that we believe her other than entirely dependent on God for her existence, her privileges,

her grace and her glory. It is evident also that, in at least one of the multi-

of Jesus is the theme of the most elo-quent eulogies, the subject of their ing ourselves for good and all beneath ton St. Epiphanius, a Bishop of the Yirgin Mother and her omnipoten have us believe Mary's cuit had scarce-ly begun: "What shall I say of the giorious and holy shall speak of the giorious and holy serves to the giorious and holy serves the name, and underlying all the Charrholim and St. Bernard: that a person the angelical army, an earthly voice in whose interior life a tender love of the Divinity, you possess the Sun which illumines heaven and earth, predestined; while the station to him who the serves. The magels act of this saving love in our the serve the stand arth of this saving love in our serves the very fail to be stand and to bild the serven that of an angel is too was deministered "with the serven the dearm of him who is wanting in that next the serve the shall eaven the grant of this saving love in our the serven that of an angel is too was dearth, level the stand arth of the sark of this saving love in or the birst. . . . The angles act of this saving love in our serves that of an engels at other of the stand of this saving love in or the birst. . . . The angles at cused Eve, but now they glorify mary who has rehabilitated fallen Eve and fading embers into a bright and vivid he scritch and eaver, Lady in and graciouses; so shall we perform and serve ow was down, in a strain of glowing panegyric unsurpassed by the externess—" And soon, in a strain of glowing panegyric unsurpassed by the extremess—" And soon, in a strain of glowing panegyric unsurpassed by the extremess—" And soon, in a strain of glowing panegyric unsurpassed by the extremess—" And soon, in a strain of glowing panegyric unsurpassed by the extremess—" And soon, in a strain of glowing panegyric unsurpassed by the extremess—" And soon, in a strain of glowing ganegyric unsurpassed by the extremess—" And soon, in a strain of glowing ganegyric unsurpassed by the extremess—" And soon, in a strain of glowing ganegyric unsurpass criticism been silenced. We are still accused of paying too lavish homage to the Virgin Mary, of dwelling too constantly on her privileges, and of enhancing them beyond just bounds; of invoking her too assiduously, and

We are told, in a word, that the plottin-nence which is enjoyed by the Blessed Virgin in the Liturgy of the Church and in the spiritual life of the Church's children is a prominence for any succeeding age. which neither Scripture not apostolical tradition furnishes a sufficient war rant. Those who advance such argu and Tradition—we Catholics have the fullest and most ample warrant for all ments can neither have studied Holy Writ to much purpose, or traced with

we teach and believe concerning God's Holy Mother, and a steadfast guarananything approaching scientific accur acy the mighty river of Marian devo tee that the special devotions by which we honor her are acceptable and tion back to its origin and source. Scripturc teems with references to the agreeable in the sight of her Incar-

nate Son. the sun, and the moon under her feet, and on her head a crown of twelve

In the Old Testament, the master intellects of all time—a St. Augustine, a St. Thomas, a St. Bernard—have discerned the Virgin of Nazareth be-neath reiterated symbols and figures; have seen her glory and her prerogatives shadowed forth in every chapter and on every page. As for the New Testament, no special superiority of intelligence is required to discover therein ample guarantee for all the honor paid to Mary by even the most enthusiastic of her devotees; and it argues a positive perversion of ordinary common sense to assert that Mary's place in the Gospel narrative is insignificant or obscure. No insistence on two or three isolated circumstances, such as the incident that occurred at the marriage of Cana-circumstances explained in a fashion discredited by the Gospel itself,-can avail to lessen the magnificent role which Our Lady

of genuine love, we sometimes address the Immaculate Queen of Heaven. Not that, even among the educated or in the ranks of the Anglicans, dis-

sent has altogether died away or criticism been silenced. We are still

of according to her, in our public serv-ices and liturgical prayers, titles be-fitting rather the Son than the Mother. We are told, in a word, that the promi-

plays in the story of the Evangelists. For, after all, what does the Gospel tell us of Mary? It tells of a Virgin greeted by an Angel in the name of God. of a work of a start of a st

Thus in both the written and the unwritten Word of God-in Holy Writ ION.

Why the Sacrament is Given in one form in the Catholic Church. It is now nearly seven hundred years since the fourth Council of Lateran, in the year 1215, decreed that all the faithful should receive Communion during the Paschal season under pain

of excommunication from the Church during life and the deprivation of Of closer and more practical interest to us, however, than points of controversy as to the justice of Our Lady's cult, is the consideration of the means writer in the Providence Visitor. Recult, is the consideration of the means by which we may best turn this beautiful month to her glory and our own good. How may we best acquit ourselves, during the incumbent on Our Lady's genuine servants? Clearly, by combining in the Church's doctrine on the Blessed Sacrament is, and what an awful Presour special religious exercises the duty of praise and the privilege of prayer. our special religious exercises the duty of praise and the privilege of prayer. Following the example of Holy Church we should blend our grateful voices in the multitudinous canticles of loving the multitudinous canticles be compelled to receive It under threat

laudation whose varied melodies, con-verging during this joyous Maytime from a hundred thousand shrines, roll upward in a mighty volume to the throne of our heavenly Queen; and in addition should, with unwavering con-tidence and an affectionate persistence fidence and an affectionate persistence ceded one of the most splendid ages in that suffers no denial, proffer such the spiritual history of the Church, petitions for our own, our family's and our country's welfare as will tend to advance our personal sanctification and God's greater glory in the imme-tite spiritual instory of the Church, legislated not for the saints who fol-lowed but for the sinners who preceded it. It would be very far from the truth to say that the twelfth century diate world round about us. The first of these objects— the addi-had listened to St. Bernard and had

tion of our humble tribute to the chorus witnessed the splendid lives of the austere Cistercians in the days of their of homage and praise offered to Our pristine fervor, cannot, even if we Lady-most of us can attain by attending the special exercises which during this whole month are daily held in and sanctity, be called unholy. There were countless saints and countless stately cathedrals, magnificent basilischolars in the twelfth century. cas, splendid city churches, and humble thirteenth century could not have been village chapels, throughout the land ; what it was had not the teachings and and by putting our spirits in unison with that which animates the Church the examples of the twelfth century in prescribing such devotions. We preceded it.

From the time of Pope Gregory VII., - 1073 1085, - indeed, the tide had turned and the furious storm which the in prescribing such devotions. We preconstruct the proceeding of the preconstruction of the

ion. Sixty years later, at the second Council of Lyons, in 1274, they could have testified to the change that had been wrought and to the little need there was then for threatening with awful penalties those who neglected to make their Easter duty at least. In no way, indeed, had the work of the friars shown more conspicuously than in the revival of devotion to the Blessed Sacrament, and something like the primitive fervor of the early ages had been brought about in the

ages had been brought about in the breasts of the devout people. There is scarcely a better way of testing the practical piety of an age than by discovering the way in which it has regarded the Blessed Sacrament. That is the pivotal devotion of the Church's worship, and however lofty one's theory of morality may be, or however exhaustive his knowledge of theology, if he is cold or negligent towards his Eucharistic Lord we may rightly set him down as an indifferent Catholic.

In the primitive ages we are not surprised to discover that the Christians of Jerusalem, one in heart and mind, persevered daily from house to house in the "breaking of bread. The breaking of bread, there can be no doubt, was the breaking of the Eucharistic Bread. Indeed, for ages after we learn that Christians always communicated at every Mass they attended. Whether in the obscure language of the Apologist Justin, writing in the ages of persection at Rome in the second century, or of Tertullian, or of St. Cyprian, or of the Apostolic Constitutions, or in the clear words of St. Jerome and St. Augustine in the tranquil days of the fourth century, we gather the same extraordinary fact that everyone who attended Mass on the Lord's day or during the week was supposed to share by receiving Holy Communion in the sacrifice that was offered.

Indeed, the custom went so far and was taken to be such a matter of

NO. 918.

come to regard wine as an essentially evil thing—bad, not because it some-times led those who drapk it into evil excesses, but bad in itself because it was one of the products of the Evil One. For this reason they refused to drink of the Eucharistic chalice, and thereby professed not only their heretical views, but also their misconcep-tion of the Catholic doctrine which maintains that in the chalice, not wine, but the Precious Blood subsists after the consecration.

It once was not an unusual thing in the Western Church, just as it has ever been the custom in the Eastern Church. to administer the three Sacraments of Baptism, Confirmation and Holy Eucharist at the same time to infants. few drops of the precious Blood were placed on their lips and thus they made their first Communion. The practice has long since fallen out of use because of the abuses it led to. Formerly, too, it was the custom to distribute the broken fragments of the consecrated particles among little children whose innocence and purity were supposed to make them not unworthy shelters for the Babe of Bethlehem. But that, too, the Babe of Bethlehem. But that, too, passed away when the practice of of reserving the Host in the tabernacle

began to prevail. The earliest method of receiving Communion was for the men to take the species of Bread in the open hand ; for the women, in a white cloth spread over their hands. The danger of desecration and sacrilege led to the abandonment of this beautiful custom and to the adoption of the present rite. It was for the same reason that Com-munion under both kinds for the laity fell out of observance. In lands where wine was obtained only at a great cost and among peoples of gross appetites, the danger and the scandal of the use of the cup led to its removal. It passed away by no decree of a General Coun-cil, or of a Pope, for it had long ceased to be used in St. Thomas's day, and the prohibition of its use at the Council of Constance in 1414 was a prohibition which referred chiefly to the Bohemians and to parts of Germany where

the Hussite doctrines prevailed The Catholic doctrine on the Pres-ence of Christ in both forms and in each part of the form is so clear and explicit that it is rank heresy to hold that one does not communicate who re-It rity of Communion whether one receives one or both forms. It is un-likely, however, that Communion under both kinds will ever again come to be the practice of the Church. The reasons for giving it up were too valid to need testing again, although in the sixteenth century Pius IV., in the hope or weekly Communion on the part of of reconciling heretics and at the all the faithful lapsed. It lapsed just prayer of the Emperor Ferdinand, restored the cup to Germany. His successor, St. Pius VI., however, saw reason to remove this indulgence, and the practice of the Church has ever since been uniform. There is an endless number of beautiful practices and customs hovering around the Sacrament of the Altar in the history of the Church. Some of them have disappeared. Some still survive in Catholic countries, and many are not unknown to us. Love lingers near the Victim of Love and draws its inspiration from being near Mary sits at the feet of Jesus and listens to His cheering words. But the old law of the Councils of Lateran is still the law of the Church. that there ever should be found Alas ! need of making such a law, and still alas ! that the need of it is none the less felt in our day than it was in the thirteenth century !

of Jesus is the theme of the most elo- ever the standard of Satan, and rang- heresies of the time did not spread they ental Europe most of the churches are

LONDON, ONTARIO, SATURDAY, MAY 23, 1896.

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

Catholic Record.

INSANE, KINGSTON. ns large egg size, 325 tons tons chestnut size, 250 tons 400 tons soft screenings, 12 ons stove size (hard). INSANE, HAMILTON. ons small egg size, 174 tons chestnut size. Soft coal, 24

bestnut size. Soft coal. 31 For pump-house, 260 tons of the above quantity 1 387 equired until January, 1867. for grates. R INSANE, MIMICO. tons large egg size, 150 tons tons soft screenings. R IDIOTS OFFICIA

R IDIOTS, ORILLIA. tons large egg size, 100 tons pal, 50 tons. INSANE, BROCKVILLE.

ons large egg size, 150 tons rate coal. PRISON, TORONTO.

to both the second seco

ons large egg size, 85 tons ons stove size, 26 tons No. 4 grates, 4 tons. OR BLIND, BRANTFORD.

ons egg size, 140 tons stove out size. REFORMATORY. ons small egg size, 100 tons

ons smart egg size, no tons o name the mine or mines propose to supply the coal, te quality of the same, and if to produce satisfactory evi-delivered is true to name. e effected satisfactory to the respective institutions. received for the whole quant-d, or for the quantities re-titution. Equa payable to the order of incial Secretary must be fur-derer as a guarantee of his o sufficient surcties will be due fulfilment of each con-

nd forms and conditions of bisined from the Bursars of titutions. by tender not necessarily ac-

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IST WANTED.

ANIST (MALE) WANTED int Catholic church in a large nees required. Address, stat-nelosing testimonials, A. B., ab, London, Ontario. 917.4

grandeur, her unequalled privileges, sanctity raged the most cruel and revolting brutality. In fact, from a human point of view, the sanctity of her immeasurable love, and her consequent unfailing mercy. Should cirthe age was but a recoil from its vice. cumstances prevent our attendance at these exercises proper to the Month of The brothers of the men who fasted Mary, we may acquit ourselves of the till they were worn to a shadow, who

Mary, we may acquit ourserves of the intrody were were sight, and who lacer-duty of praise by the devout and fre-lated their flesh till they were covered quent recitation of the prayers set apart to do her honor - the Litany of with wounds, were often fierce, law-Loretto and the Rosary.

Such recitation will, moreover, prove tal, unjust, violating the sanctity of the marriage tie, gouging out as appropriate a medium as we can eyes of their prisoners and hewing choose for the prayers, the petitions, which, it has been said, we should not

their peasantry to pieces. The saints of the twelfth century fail to formulate during this favored season. The Litany is a magnificent were nearly all monks, and their vir tues shone most frequently in the circlet of translucent pearls thrown about Our Lady's neck; and the quiet seclusion of the cloister. To the "Pray for us" with which we mark peasantry of their monastery and its

the stringing of each separate pearl is numerous granges they were known. Rarely were they known to the people a plea more potent than we ourselves oftimes realize. As for the Rosary, General statements in matters of recited as if should be with genuine Church history are always dangerous, meditation on each special mystery in but it is scarcely to be questioned that, the Joyful, Sorrowful, and Glorious with here and there a beautiful excep-decades, it is safe to say that no other tion, the common people of the twelfth formula of praise or prayer is so agree-able to our Blessed Mother, or so likely In the enthusiasm for monastic perfecto obtain for us the fullest granting of tion good men had lost sight of the the requests we venture to lay at her larger needs of souls, and running away from the world which they

It need not be said that during Our abominated they had left oftentimes feet. Lady's especially consecrated month, only the most indifferent or the most more if possible than at any other unworthy to fill the ranks of the mist period of the ecclesiastical year, our istry. If St. Bernard had had his way prayers should be marked by the most he would have shut up in a Cistercian undoubting confidence. Now, if ever, monastery every good Bishop and every we may count with the fullest certitude good priest he knew or had influence over. But even St. Bernard was not on her benignant indulgence and ready acquiescence in such of our always logical, and he not only left some, but also sent forth from wishes as are compatible with our several good Bishops for the Church in best interests. Now, if ever, we may France and for its lasting good. plead-with the assurance of winning

There were not enough of them, our Mother's infallible aid in rendering our pleading efficacious-for perseverence in grace; for strength and greater vices were very prevalent courage to shake off the pernicious among the common people. When

tion of the ages of persecution were doomed to be succeeded at a later time by the more secular views of the ages of prosperity. Faith waned or became apathetic, and to avoid sacrilege or desbrothers of the men who fasted ecration the primitive custom of daily where we would expect it to lapse, less knights and barons, lustful, bruwhen the barbarians with their crude notions and unformed manners began to predominate. In Frankish Gaul we find a Council in the year 506 legislat-

ing that all the faithful should go to Communion at least three times in the year-at Easter, Christmas and Pente-

This cannot, however, be taken as the general practice of the Church or the limit which was set to the frequency of Communion forever after, for we find in the eighth and ninth centuries some curious traces of practices Him. which were quite the reverse. Pope and I Leo III., the friend of Charlemagne, used to celebrate Mass as often as eight times in the day, and in the time of that good monk, Walafrid Strabo, we hear of some devout souls in Germany who assisted at many Masses every day and communicated at them all.

In the earliest times Communion was ordinarily administered "in both kinds," as the expression goes. The

faithful not only received the species of Bread-they drank also of the chalice of His Blood. A hundred different customs as to the manner of receiving the Eucharist prevailed in different countries and at different times. Sometimes the faithful approached even the altar, and there communicated side by side with the Bishop or priest. Sometimes the Sacred Host was brought to them in their was one of Garibaldi's red shirts; and places in the Church by the deacon or

Still Another Coincident.

We have already noted the interest ing fact, says the Ave Maria, that the arms with which King Menelek's men defeated the Italians were the identical guns with which the Papal Zouaves de fended Rome against Victor Emanuel in 1870. To this must now be added, the "curious coincidence," noted by that the German ship which, having

Mothers

Anxiously watch declining health of their daughters. So many are cut off by consumption in early years that there is real cause for anxiety. In the early stages, when not beyond the reach of medicine, Hood's Sarsaparilla will restore the quality and quantity of the blood and thus give good health. Read the following letter: "It is but just to write about my daughter Cora, aged 19. She was com pletely run down, declining, had that tired feeling, and friends said she would not live over three months. She had a bad

Cough

and nothing seemed to do her any good. I happened to read about Hood's Sarsaparilla and had her give it a trial. From the very first dose she began to get better. After taking a few bottles she was completely cured and her health has been the best ever since." MRS. ADDIE PECK, 12 Railroad Place, Amsterdam, N. Y.

"I will say that my mother has not stated my case in as strong words as I would have done. Hood's Sarsaparilla has truly cured me and I am now well." CORA PECK. Amsterdam, N. Y. Be sure to get Hood's, because



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URIEL: Or, the Chapel of the Holy Angels.

BY THE AUTHOR OF "THE AUSTRALIAN DUKE; OR, THE NEW UTOPIA," ETC.

CHAPTER XIX. THE RESTORATION.

The weeks sped by, and at length, towards the end of September, the wel-come letter arrived announcing that Uriel was now sufficiently recovered to and that in a couple of days from the receipt of that despatch he and his little son, under Julian's escort, might be expected at Falmouth. Geoffrey resolved on hastening thither to

meet them on landing, that the poor exilemight receive one hearty greeting as he set foot again on his native shore. Moreover, it was Sir Michael's wish that Uriel, on his first return home, should be accompanied by the two devoted friends to whose exertions he owed his restoration to his family and his good name.

An interest deeper than curiosity, though, doubtless, not unmingled with it, stirred the neighborhood when they learned the day that the young heir was expected. At his own earnest de-sire, supported by the plea of his state of health, no public reception was provided ; but this did not prevent a num erous assemblage of tenants and neighbors from welcoming him at the Tremadoc station with vociferous cheers ; and as the carriage which bore him to the castle drove swiftly by, the road was lined with bystanders, who renewed the same acclamations.

Mary and Gertrude took part in the general excitement. A convenient spot in their own demesne was found to command a glimpse of the public road ; where, safely establishing themselves, they had the satisfaction of wit nessing the passing of the carriage. What was it they beheld? Three Three black figures, one of whom bowed as he passed to the wayside groups ; and appearing for a moment at the carri-age window, a little face, all smiles and golden hair, a vision of childish beauty and innocence, "as it were the face of an a propel face of an angel."

This was the report which they brought back to their mother; and then there was nothing for it but to wait in patience till Geoffrey should come back from the castle, and tell hem all about it.

He came at last. "Well, it is over," he said ; "wonderful how the old man bore it all. One would have said for the last year or so he had been but half alive ; but somehow, there's no denying it, there's always a kind of go in the old blood, which nothing will extinguish."

"Did you see their meeting ?" said ary. "O, Geoffrey, I don't think I Mary could have borne it."

"No," said Geoffrey ; "Aurelia took her brother straight to Sir Michael's room, and they were alone together for a good bit. We waited in the drawingroom, Julian, and Father Segrave, and Marmaduke-yes, he's there-and one or two others; and presently Sir Michael came in, with Uriel on one side, and Aurelia on the other, holding the little boy by the hand. You would have thought the old man had had twenty years given back to him ; he looked like a grand old prophet, with his flowing white hair, as he pre-sented his son to his friends, and they all welcomed him : and Uriel himself-well, I don't know what to think of him.

be nice.

THE CATHOLIC RECORD

"No, not that either, "said Geoffrey he is like a man who does not belong to this world, who does not care for it, and has nothing more to do with it dead and buried and come to life again; that sort of thing, you see." "A curious description," said Ger-trude; "but we must judge for our

selves by and by. And the child?" "Ah, *little* Uriel, as they call him; a real picture, he is, with his glittering hair and his French toggery. Imo-gen, it seems, has taken upon her to get up his wardrobe, and had tricked him out like a fairy." "And Imogen," said Gertrude,

him out like a fairy." "And Imogen," said Gertrude, "have you heard, can you make out, if there was anything in that report?" "No, nothing," said Geoffrey, with a strange expression for a moment passing over his features. "I asked Julian point blank, and he looked gravely at me, and only said: "I don't change with the wind, Geoffrey; I thought you would have known me I thought you would have known me

better "He stays at the castle, as a matter course," said Gertrude. "I supof course, " said Gertrude. "I sup-pose the next thing we hear will be that the cartoons are finished." "Ah, I forgot, " said Geoffrey : " the finished, and the chapel

cartoons are finished, and the chapel will be opened on the 29th. It is one of Julian's secrets; he is a strange fellow. When he found that he should be detained at St. Florian, he gave orders to Gules to get them finished by some first-rate artist, provided only it was one who would execute his de So it is done, and no one knew signs. it ; and the chapel will be opened on the 29th, that is next Wednesday, you know, as a solemn thanksgiving for Uriel's return.'

It was decided by the family conclave that they would wait till Wednes-day's solemnity was over before presenting themselves at the castle to offer their congratulations. Every one felt, by a common instinct, that those who had been so sadly separated, and so wonderfully reunited, needed to be left alone for a while, and that on the first days of restored happiness none even of their best friends could intrude. Nor in the interval did they see anything of Julian, whose entire time from daybreak to sunset was spent in the chapel preparing for the opening

ceremony His plans for the restoration had been skilfully and faithfully executed by Gules, but he felt a pardonable pleasure in the thought that their conception had been his own. Equally his own were the arrangements for the coming festival; it had all been planned and thought of as he had sat by Uriel's sick bed at St. Florian, and the result of his cogitations had been communicated to Father Segrave, with directions how they might be carried out with the least possible amount of premoni tory bustle.

On St. Michael's day, then, the little chapel was filled with an expectant crowd; and the eyes of some among them, used in old time to the mould walls and crumbling stone work it had displayed in its ruinous condition, wondered to behold it all not changed or replaced by carvings and adornments of a new design, but touched and restored, as it were, by some magic finger, which had only perfected and brought back the beauty which by time had decayed. Angels looked down from the carved bosses, and the flash of their gleaming wings might be caught on the walls of the sanctuary ; while on the spot where the old defaced paintings had crumbled away appeared the Seven Spirits, executed by a master's hand from the cartoons which "Don't you like him, Geoffrey?" master's hand from the cartoons which asked Gertrude; "I hoped he would had filled so important a place in the be nice. " "Oh, I like him well enough; it's not that; but I don't know if he is exactly what you women call nice; he's, well — " and Geoffrey's descriptive powers seemed to fail him. "A inter so in potential a place in the "But can you spare me a minute or family story. They were there; and there, conspictous among them, was St. Uriel, with his golden hair and fashing sword, "the Light and Strength of God." None who had seen word, Julian, between us, I think we the heir of Merlyn could fail to recognize his likeness; only a few knew how that likeness had been obtained, and that, in very truth, it was that painting which had furnished the first clue to the discovery that he was still alive. But what hand was that which drew from the organ those sweet and solemn tones? And what voices were those which rose to the vaulted roof, and swelled in heavenly harmony, as though the angels themselves were joining in the chant? The hand was Julian's, as skilled in music as in other arts; and the voices were from a white-robed company he had brought together, who now filled the stalls of the old choir, and made its roof and walls give back the echo of the joyous words:

"And now, I suppose," said Gertrude, one morning, "we shall return to ordinary life again? One has lived such a story book existence of late, that the first thought on getting up in the morning is ' what next?

"Oh, the next thing," said Rodolph, who happened to be one of the party, "the next thing, of course, will be a batch of weddings. Whatever course the story takes, at St. George's Han-over square, it is bound to end. \cdot I know of no exception to that." "Uriel does not look much like Han

over square, to my mind," said Mary "With all the talk about 'the Fortune of Merylin,' I somehow can't get over the impression that their mistortunes

"You will see," said Rodolph. "Uriel had a hard knock or two, 1 believe ; but he'll get over it. The Fair Imogen will then give her hand to her deliverer (for I hear Julian threaten to shoot any one who couples his name with hers); and then the devoted friend will turn into the devoted brother. I see it all, written with golden capital in the Books of Fate."

Geoffrey had no taste for this style of discussion ; Rodolph's rattle wearied and secretly disgusted him : he rose, yawned a little, then leaving the room retired to his own study, where pres-ently after Mary joined him, and com-ing behind his chair found him, as it seemed, intently studying a map of North America.

"What are you looking at?" she asked, with some surprise ; " what in the world has made you take to geography ?" "Manitoba," answered Geoffrey,

shortly; "it's the place where every one goes. I'm thinking of looking it one goes. In thinking of looking it up myself some day." "You!" said Mary, who thought him only joking, "then, you know, you will have to take me with you."

"Ay," said Geoffrey, "that would be jolly. We'd clear the forest, build

ourselves a log hut, and begin life over again like the patriarchs."

"But what has put Manitoba into your head ?" said Mary ; "the strange old Geff, that you are ! Could you really ever tear yourself from dear old Laventor and the mill ?'

"I don't know," replied Geoffrey ; "here's Gertrude to be married in the spring, I suppose ; and you'll be get-ting spliced some day, Mary ; if ever I were to be left alone at Laventor, I don't think, somehow, I could stand it. Besides, I should really like to have a look at their new country farming ; I heard a lot about it when I was in London. There's a famous opening at place, only I can't find the name on the map.

"I don't think I shall ever get spliced, as you call it," said Mary; "and if you go to Manitoba, I shall go too, that is certain ; so I had better prepare for it, and shall begin by feed

She left him as she spoke, and for some time Geoffrey continued alone, pursuing his geographical researches. Presently the door opened, and some

one put in a head. "All right," said Geoffrey, without turning round to see who it was, and supposing it was Mary returning from chickens ; it's Arkansacow, that' the place ; awful crows, they say ; only you must look sharp after the bears they'd make short work with your pet lambs, I fancy.

A light laugh made him look up "Why, God bless my soul, is it vou, Julian?" he exclaimed ; "I thought it was Mary. " Not

exactly," replied Julian. "Not exactly," replied Julian. "But can you spare me a minute or two?—you look deep in something." "No, nothing pressing," said Geof-frey; "and you've not been here since

guessed it long ago," said Julian ; "that was why I cut up a little rough with you when you began chaffing me about Imogen ; I thought you knew, or ought to have known, that I was not one to change in a month or so." "My stars !" ejaculated Geoffrey, at

last, "why, I thought, Julian-I know you think me an ass-but I felt sure all this time that you had been thinking of Aurelia."

The light merry laugh broke once more f.om Julian's lips. "Aurelia !" he exclaimed. "Was that what you were thinking of? Oh, set your heart at rest on that seems for area. We are at rest on that score for ever. We are tremendous friends; and she has been in my confidence since last Christmas but for anything else, a British prin-cess is far above out of my ken. I don't aim at metal of such superlative quality, not I.

' The homely round, the common task, Will furnish all I need or ask.'

"And providedMary will put up with my erratic ways, I shall be the happiest man alive.

est man aires." Geoffrey could only wring his friend's hand till it ached, and tell him that he would find Mary "somewhere with the chickens" — a hint which Julian at once prepared to make use of by departing in the direction of those inter-

"I have been a precious simpleton, it seems," thought Geoffrey to himself. He did not know whether to be glad or sorry. Sorry to lose Mary. and glad if he must lose her, to give her to Julian. Glad, just for a passing moment, glad to think of Aurelia as really free ; yet sorry, too, for he could better have borne to have seen her Juli an's than to hear of her marriage with stranger. But it would be so in the natural course of things. Merylin was now restored to its natural position in the county ; the world would be fast flowing into it and around it; great families would be seeking its alliance ; and the old days-sad, lonely, yet full of sweetness in remembrance, when he was the only friend of the father and the daughter-those "dear old days were gone forever.

was more than he could bear to think of, and, seizing his hat, he was just setting off for his usual resource, the mill-when a note was brought in Aurelia's handwriting, begging him to call at the castle, as her father wanted to see him on business.

He would gladly just then have escaped presenting himself at Merylin, for he was conscious of a certain inter ior agitation, which threw him some-what off his balance. However, he could not disregard the summons; so to the castle he went; and being ushered into Sir Michael's presence, found the old man engaged with his son in looking over deeds and papers connected with the estate.

"We wanted your help, Geoffrey," id the old baronet. "You mus said the old baronet. understand, Uriel, that for the last twelve years Mr. Houghton has stood to me in the place of a son. Never must you or yours forget what you owe him.

"I am not likely to forget what I owe him," said Uriel, grasping Geof-frey's hand in his, with warm affection. My sister has told me all, Mr. Hough ton ; she has told me all you have been to her and to my father.

They sat down together, and went through various papers and accounts. It was Geoffrey's element, and he felt the hour of business had braced him, and made him himself again. But when the business was ended, and leaving the study he was making his way towards the hall-door, he encoun. tered on his way the very person whom, at that moment, he would most

willingly have avoided. It was Aurelia, looking joyous and Aurelia-but for your happiness I am any day ready to give my life. There now, don't be vexed ; I did not mean

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to speak like that; I shall never do it again. I wouldn't pain or annoy you for the whole world ; but that was just how it was ; and you see how it never came into my head to guess about Mary.

He hardly knew how he got back to Laventor that afternoon. He had never meant to say what he had said He had and how Aurelia might understand it he could not tell. She would probably only have thought him blundering and stupid, and, in short, like himself. Still, odd to say, his heart felt lighter for having given itself that relief; and when late in the autumn evening Mary found him sitting alone, he re ceived her with a bright gaiety unusual in his manner.

"Well, Mary, old girl," he said, gently drawing her to him," "have you got anything to tell me, since I

"Yes, one thing," said Mary. "And what is that?"

"That I have been thinking it over, and you must not go to Manitoba ; for you see, Geoffrey, I could not now go with you.

"Ah," replied Geoffrey, "I perceive, it strikes me that conclusion was come to in the chicken yard this morning. But who knows? Perhaps Julian will go with us !-we will talk it over with him this evening."

TO BE CONTINUED.

"When the Green gits Back in the Trees."

BY JAMES WHITCOMB RILEY. In the spring when the green gits back in the trees.

And the sun comes out and stays, And your boots pull on with a good tight

And your boots pull on with a good tight squeeze. And you think of your barefoot days : When you ort to work and you want to not, And you and your wife agrees It's time to spade up the garden lot— When the green gits back in the trees— Well, work is the least of my idees When the green, you know, gits back in the trees.

When the green gits back in the trees, and

bees Is a buzzin' aroun' again, In that kind of a lazy "go-as you please " Old gait they hum roun' in : When the ground's all bald where the hay-rick stood, And the crick's riz, and the breeze Coaxes the bloom in the old dogwood, And the green gits back in the trees— I like, as I say, in such scenes as these. The time when the green gits back in the trees.

When the whole tail feathers o' winter time Is all pulled out and gone. And the sap it thaws and begins to climb, And the sweat it starts out on A feller's forrerd, arittin' down At the old spring on his knees— I kind o' like, jes' a loaferin' roun' When the green gits back in the trees— Jes' a-potterin' roun' as I—do—please— When the green, you know, gits back in the trees.

THE REASON

Why a Missionary Became a Total Abstainer.

In the American Catholic Quarterly Review is an article written by Richard R. Elliott, of Detroit, entitled "Frederick Baraga Among the Ottawas." Mr Elliott tells how the late Bishop Baraga became a total abstainer :

In the progress of his missionary labors Bishop Baraga found his work agreatly impeded by the prevalent evil of debauchery. He had to overcome the propensity of the Indian for whis-key and lead him to a life of sobriety before attempting to wean him from paganism to Christianity.

To what extent drunkenness prevailed among the unconverted Ottawas, is evidenced by the terrible experience f Bishop Baraga in the Grand River Valley, where he had extended his labors after evangelizing the Ottawas of Arbre Croche and vicinity. It is stated in the papers referred to, that the whiskey dealers and others opposed to the missionary's influence and to say how happy I am about dear over the Ottawas, instigated a drunken crowd of the people of his nation one night to attack his cabin. He had been hastily warned of their coming and strongly barred the doors and windows. Fortunately they were too drunk to effect an entrance. Had they succeeded he would have been murdered. For hours this drunken mob besieged his cabin. Their yells were frightful. He expected every moment to see the bark roof ablaze and contemplated his death by fire. Word, however, was sent to the acting United States Marshal, of the riot, and he came and dispersed the rioters. All during this infernal uproar Bishop Baraga remained on his knees in prayer. vinced of the evil brought upon this people by the abuse of liquor, he came to the conclusion to offer himself as an example. There, in that cabin, but unawed by his assailants, he solemnly vowed to abstain from intoxicating drinks during the whole course of his life He kept that pledge faithfully to the end of his life. But many a time, when overcome with exhaustion, when his stomach was nauseated by unpala-table food, when shivering in his wet clothing or partly frozen during Lake Superior winters he sadly needed a glass of wine or of brandy to revive both body and mind: he may have been tempted, but the night scene in his cabin on the Grand River would recur to his mind and he offered the privation to his Redeemer whenever experienced.

MAY 23, 1898

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Father Damen, S.J

One of the most instructive and useful pamph leis extant is the lectures of Father Damen They comprise four of the most celebrated one delivered by that renowned Jesuit Father namely: "The Private Interpretation of the Bible," "The Catholic Church, the only true Church of God," Confession," and "The Rea Presence." The book will be sent to any ad dress on receipt of 15 cents in stamps. Orders may be sent to Thos. Coffey. CATHOLIC RECORD Office, London.



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powers seemed to fail him.

"Unpolished, perhaps," said Mrs Houghtou ; "you know, my dear, he has had a rough life of it.



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" Tibi, Christe, Splendor Patris Vita, virtus cordium, In conspectu Angelorum Votis, voce psallimus, Alternantes concrepando Melos damus vocibus."

But it was one kneeling group that attracted all eyes and moved all hearts. The father, with his son and daughter by his side ; the tall gigantic figure of the son with his golden hair, marking him for a true Pendragon of Merylin ; and, kneeling by hisside, in sweet unconscious beauty, the little Uriel, looking like the flash of a sunbeam. As they beheld that spectacle one thought passed through many minds, "the same day has witnessed two restorations; the Chapel of the Holy Angels is restored, and with it 'the Fortune of the Pendragons!'"

CHAPTER XX.

SOME MISTAKES AND EXPLANATIONS,

It was all over; the thanksgiving ceremony and the subsequent visits and congratulations. Merylin was alive again; as though to impress on all the fact that the dark cloud and all its associations were gone forever. Sir with his son by his side; the first time for twelve melancholy years that he had crossed his own park boundary. "Why, I thought you would have

have done it." "Yes," said Julian ; "I have done

what I promised to do in this very room, some nine months or so ago, and now I have come to ask for my reward.

"With all my heart," said Geoffrey, earnestly; "I fancy, Julian, I can guess what it is, and I can only say, may God make you both happy

"Thank you," said Julian ; "I was only waiting for that. I could not venture to try my fate without being sure you gave it your sanction."

"My sanction !" said Geoffrey, with a touch of bitterness in his tone; "you know well enough, Julian, that I have no sanction to give in such a matter. "Well, not formally, perhaps ; still

I couldn't be happy to speak to her till I had said a word to you. I know what she is to you, and I feel like a villain for asking to take her from you. But come now, Geoffrey, don't look black on it. After all, I mayn't

have a beggar of a chance, though Aurelia assures me it's all right. You know she has stood my friend all That day at Merylin, when we along all said 'Good bye,' she promised she would look after my interests."

"Well, if Aurelia consents, I suppose that is sufficient," said Geoffrey, coldly. "I thought I understood that

you had not yet spoken to her ?" "Not to Mary," said Julian ; " of course not, I could not till I had spoken to you. But to Aurelia, why, bless you, she has known all about it from

the beginning." Geoffrey looked at his friend as one fairly puzzled. "Look here," he said, "you know what a blockhead I am in taking a thing in. What is it you came to tell me?"

"My dear Geoffrey, surely I have told you, said Julian; "surely you understand that I want you to give me the hand of your sister Mary ?

and radiant, with little Uriel clinging to her side. At their first meeting she had won his heart, and the two were now rarely separated. "Oh, Mr. Houghton, how glad I am !" she ex-claimed, "I was so longing to see you,

Mary. Just then Uriel heard his father's voice, and with a cry of pleasure ran off to find him.

" Is he not charming?" said Aurelia. "To see his little cherub face and hear his laugh is like sunshine in the old house; it does not seem like the old place; toc bright, far too bright, for Merylin. But now, Mr. Houghton, if it is not indiscreet, do tell me if it is all right with Mary She led the way as she spoke, into the sitting room she had just quitted, and whether he would or no, Geoffrey had to follow.

I suppose it is all right." he said "Julian is now at Laventor, and left

I cannot say. I was amazed !" "But you had no right to be amazed, surely," said Aurelia; "you knew about it, I thought, when all that foolish grassing was going on about that foolish gossip was going on about Imogen. Don't you remember assur-ing me that, though appearances were against him, you were certain Julian would prove faithful?" "I believe I have been very thick-

headed in the whole matter," said Geoffrey. "You see, I fancied-that thing quite different in his mind."

She looked at him in surprise ; then, by a sudden sort of flash, seemed to comprehend his meaning. "O Geofcomprehend his meaning. "O Geof-frey, how could you!" she exclaimed, then paused; and a very awkward

then paused; and a very awkward pause they both felt it. "I tell you I have been a simple-ton," said Geoffrey: "I generally am, I believe. But this time my blunder has had some good results. It was really thinking *that*, which first set me to work on Uriel's business. From what I heard I thought the clearing up of his name would be removing the ton," said Geoffrey: "I generally an, I believe. But this time my blunder has had some good results. It was really thinking that, which first set me to work on Uriel's business. From what I heard I thought the clearing up of his name would be removing the only bar to your happiness; and—you may believe it or no, as you will, "Why, I thought you would have may believe it or no, as you will,

MAY 93. 1808

r your happiness I am o give my life. There vexed ; I did not mean at ; I shall never do it in't pain or annoy you orld ; but that was just you see how it never head to guess about

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E REASON

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Baraga found his work d by the prevalent evil He had to overcome of the Indian for whisnim to a life of sobriety ing to wean him from

ristianity. ent drunkenness pree unconverted Ottawas. the terrible experience rain the Grand River he had extended his angelizing the Octawas and vicinity. n the papers referred skey dealers and others missionary's influence s, instigated a drunken cople of his nation one k his cabin. He had arned of their coming barred the doors and tunately they were too Had they an entrance. would have been mururs this drunken mob cabin. Their yells He expected every He expected every he bark roof ablaze and s death by fire. Word, ent to the acting United of the riot, and he came he rioters. All during roar Bishop Baraga re ences in prayer. evil brought upon this buse of liquor, he came n to offer himself as an re, in that cabin, but assailants, he solemnly ain from intoxicating the whole course of his

MAY 23, 1896.

Longings.), give me the flush of the rosy morn, And the flash of the sun on the sea; and the blush of the haws on the black of the thorn, And a run in the sun o'er the the countryside dun, With a horse speeding on like a ball from a

And a fence to leap over that others would And I'll laugh at the rich in my glee !

O, give me the sweep of a light canoe On the deep of an opal lagoon. And the light aloft in the welkin blue ; And the whirl and the swirl of the waters of mark pearl, And the silvery laugh of a light hearted girl, And the lilt of the lark, or the music mad

And for fame I'll not give a doubloon !

O, give me a day 'mong the firs and pines, With the play of the sun and the shade, And a shot at the moose with his towering tines, As he bounds from the hounds through the

glimmering grounds, And the wood with the bark and the bellow resounds, As he battles for life with the foe that sur-

rounds, And enrages him out on the glade ! O, give me the breeze of the Berkshire Hills, And the lees with their stubble of fogge, And the rush and the roar of the thunderous

let me be assisted.

cession moved on.

When the queen met Kent and

Shrewsberry on the landing below the great staircase she asked that her serv-

ants be admitted to the execution that

they might testify that she had died

in the Catholic faith. There was a

wrangle over this request, but it was

at last agreed that Jane Kennedy and

Curle should be present.

notice it.

ghylls, And the fume and the boom like the tumult of Of the furious flood through the foaming

flume, And the sweep and the leap through the shine and gloom, And the rave of the waves on the bog !

O, give me to ramble a summer's day Through brake and bramble, o'er tield and fell, My heart beating time to the music of May And my steps as free as the wird on the last And my steps as free as the wind on the lea As the bee in the bush, and the bird in the tree, For this is the life, without trouble or dree, That a gipsy like me loves so well ! —J E. Johastone, in Boston College Stylus.

A BLOODY PAGE OF HISTORY.

Story of the Execution of Mary, Queen of Scots.

The story of the execution of Mary, Queen of Scots, or, as it is told again just now by the Hon. Mrs. Maxwell carrying her train. The great hall of Scott in a volume entitled "The Tragthe castle was hung entirely with black. At the upper end of the Apartedy of Fotheringay" (London ; A. and G. Black), loses none of its intensity by ment near the large Gothic fireplace, G. Black, loses hole of its intensity of reason of its further removal, day by day, from the present. T. P. O'Con-nor reviews the book at length in the current number of his *Weekly Sun*. In the story as related by Mrs. Scott 'in which was a great fire,' stood the scaffold, which was raised about two feet from the ground, and measured about twelve feet square. It was cov-ered with black serge, as were the the reader is reminded that in the day stool and cushion prepared for the queen, and surrounded on three sides by a balustrade, made low enough to of that tragedy there was no such thing as merciful swiftness. Then, as allow the spectators to see all that now, in some of the old countries, there passed. At the fourth side, toward the end of the hall, the scaffold was apwas the slow drag of red tapeism in every detail. Here, for instance, is the proached by two steps. The block, matter of notification of her sentence made of oak and covered also with of death. The messengers called, and black, was placed near the chimney Her Majesty informed them that she piece. By it stood the executioner and was in bed, but if the matter were nis assistants, both wearing black pressing she asked for a little time to masks. The executioner bore a large make herself presentable. The reply was that the occasion was of no conaxe mounted with a short handle, i' like those with which they cut wood. Finally she received them front of the block chairs were placed sequence. in her chair at the foot of her bed, and for my Lords Kent and Shrewsbury.

in the most formal way she was then and there informed of the result of her trial, and the sentence of death was read. Of this she had been previously informed by the queen, but it was necessary to subject her to a certain conventionality which hedges royalty even when it issues its mandate of

death. Mary's first request was for a priest of her own religion. The Dean of Peterborough was offered, but Mary refused his ministrations. The Commissioners, carrying out the wishes of Elizabeth, insisted, but Mary refused, and asked that no one should take any more trouble to persuade her. Then with a complacency which has no par-with a complacency which has no par-undismayed by the terrible scene be-fore har advanced with great dignity.

THE CATHOLIC RECORD

Latin, repeating some of the penitenand the door opened. The sheriff en-tered. Mary, arrounded by her household, was at prayer. For a moment the sheriff respected her devo-tion, and then said: "Madam, the tial Psalms, the "Miserere," In te Domine-speravi," "Qui habitat in adiutorio," etc.

The contrast makes a strange picture, and must forever remain one of the most melancholy in history. When Lords have sent me to you." To which Mary replied: "Yes, let us go." Bour-going, who supported her, asked if she wished him to give her the ivory crucithe dean had finished Mary continued to pray aloud. She prayed for the triumph of her faith, for the Pope and fix from the altar. A sad smile faltered pastors of the Church, hoping that God from her lips as she answered : "You have given me great pleasure by re-"You would pardon all, as she had done. She even prayed that it would please God to give Elizabeth His blessing, so minding me. It was my intention." And she took the cross in her hands, that she might worship Him in the kissed it, and then gave it to Annibal Stuart, her valet de chambre, to carry truth.

She rose and reseated herself. To before her. Then, preceded by the a request to say more she replied that sheriff, the procession went forward. there was nothing more to say. Then, Bourgoing, with a delicacy of feeling which must ever command respect, told without notification, she rose and pre-

pared herself for death. "The executioner, his face hidden her that neither he nor any of her other attendants should dare offer her by a black mask, advanced to remove their arm to deliver her to the execuher dress, but the queen gently moved him aside with her hand, saying smilingly: 'Let me do this; I under-stand this business better than you do; tioner, but that they would follow her to assist her last breath. "You are right," said Mary to the sheriff. "My servants do not wish to lead me to I never had such a groom of the cham-ber.' She took out the pins of her death. I cannot walk without help ; Then two soldier came and supported her, and the prohead dress and, calling Jane Kennedy and Elizabeth Curle, who were pray-ing at the foot of the scaffold, she be-The servants of Mary asked to acgan, with their assistance, to disrobe, company her to the execution, and this bserving that she was not accustomed request caused a tumult, angry resistto doing so before so many. The poor ance and tears, but the doomed woman said never a word, nor did she seem to women, unable to restrain their emotion, wept bitterly and uttered heartrending cries, "and crossed

heartrending cries, "and cre themselves, praying in Latin," but their mistress placed her finger on their mouths and chid them tenderly. 'Do not weep any more,' said she, 'I am very happy to go from this world. You should rejoice to see me die for such a good quarrel; are you not ashamed to cry? If you weep any more I shall send you away.

"The queen then took from her neck "The procession now moved on and entered the hall, the sheriff and his esthe gold cross, wishing to give it to Jane Kennedy. 'My friend,' she said cort leading the way, followed by Pau-let, Drury, Beale, and the two Earls. The queen followed, attended by Bourto the executioner, 'you cannot make use of this ; leave it to this lady ; she going and her other servants, Melville carrying her train. The great hall of money.' But Bull seized it roughly, saying : 'It is my right,' and put it in his shoe.

Mary laid aside her mantle and veil, her collar and pourpoint, and remained in her brown velvet skirt and black satin bodice, with long sleeves. Then she kissed her servants and bade them farewell. Mary raised her head and stretched her neck, thinking she was to be beheaded with a sword, according to the privilege granted in France to royal persons. The executioners, seeing her mistake, assisted her to rise and conducted her to the block. They made her lie flat, with her head on the low block, only a few inches high. The executioner raised his exe, but stopped on a sign. The queen had placed her hand under her chin. It was removed. The queen continued to pray. "In manus tuas Domine com-mendo," were her last words. The executioner struck. The aim was In ill-assured, and only wounded the queen, Two other chairs, placed higher up the room, outside the balustrade, await-ed Paulet and Drury. Round the scaffold was stationed a guard of halbut she neither moved nor made a sound. At the third blow the spirit of Mary passed away to its eternal reward

berdiers, the men of Huntington. Among the three hundred spectators who The final horrors are thus given by Mrs. Maxwell Scott :

"As soon as the queen was dead the alone were permitted to enter the hall might be observed Lord Montague, his executioner forthwith took the head, eldest son and Robert Tyrell. A large crowd surrounded the castle, kept in and, raising it and showing it to the people, he said, according to the cusorder by a troop of horsemen which had arrived the preceding night. The tom : 'God save the queen.' To these words the people answered : 'Amen.' 'Yes,' said the Earl of Kent, queen had now reached the threshold of the hall. When she perceived the with a loud voice and with great forscaffold she elevated the crucifix, which she carried above her head, and, undismayed by the terrible scene be fore her advanced with great dignity. The Dean of Peterborough spoke to the Arrived at the scaffold, Mary, unable same effect. The gates of the castle were kept closed so that no one could pass out until a messenger had been to ascend the steps without assistance, accepted Paulet's arm, saying gently "Thanks for your courtesy, Sir Amyas; this will be the last trouble I dispatched first to the court - and this was about 1 o'clock of the same daywith a letter and the certificate of the execution. When Kent and Shrewsbury had left the scaffold, 'every man being commanded out of the hall except the sheriff and his men, she was carried by them up into a great cham ber, lying ready for the surgeon to embalm her." But before this was done the executioner placed the head on a dish and showed it from the window to the crowd assembled in the court yard. This he did three times. About 4 o'clock in the afternoon the mit of the steeple ; but no one rebody was stripped, embalmed and placed in a coffin, after having been sponded. wrapped in a waxed winding sheet.' A touching incident, one of those trival things that make a story complete at times, is thus given : "The Queen of Scotland * * had a little dog with her upon the scaffold, who was sitting there during the whole time, keeping very quiet and never stirring from her side, but as soon as the head was stricken off and placed upon the seat he began to bestir himself and cry out ; afterwards he took up a position between the body and the head, which he kept until someone came and removed him, and this had to be done by violence.

THE HEROISM OF A SLAVE. How He Saved the Burning St. Michael's in Charleston.

St. Michael's Church, in Charleston, S. C., is one of the venerable landmarks in American history. Many glorious memories cluster around this ancient edifice, which have been made the theme of story and of song. Stanton, the foremost poet in the South to day, in one of his lyrics, "St. Michael's Bells," sings of

"The solemn star crowned tower, with the clittering cross of gold : The tower that overlooks the sea, whose shin-ing boson swells. To the ringing and the singing of sweet St. Michael's bells.

The sunshine of many peaceful years have fallen upon and tipped its cross with golden flame. Storms and fire, and shot and shell, have made it the object of their fury, and have sought to destroy the ancient pile ; but it still stands a venerable monument of the past, in serene old age, unharmed by the passing years which touch but to adorn it. Still the sweet music of its chimes floats over the city, calling the people to worship ; still its slender spire serves as a welcome beacon to sailors far out at sea, homeward bound; still it is the last object which their eyes behold as, outward bound, the lights fade in the distance, and the good ship glides deeper into the swelling bosom of the Atlantic.

There is an incident in the history of "old St. Michael's " which, doubtless, the oldest inhabitant of the city may remember to have heard in childhood. The story, as here related, writes Charles W. Hubner in the *Providence* ably the entire city, from destruction. Visitor, came from the lips of a venerable lady who said that she was a wit ness of the scene described.

A great fire broke out, raging with such fury that at one time it seemed as if the entire city were doomed to destruction, and people stood helples in the streets watching with weeping eyes the utter ruin of their homes The mayor and council and other city officials were in session, devising means for checking the course of the conflagration, and to adopt measures for the shelter and care of the helpless Presently the news came to them that St. Michael's was in danger, as the flames were approaching it. Already great showers of sparks were falling upon its roof, and burning brands were dashed against the steeple. Men upon the roof, with difficulty, managed to remove the fiery missiles from the places upon which they fell, and they could also reach and dislodge thos that dropped upon the lower part of the steeple. But the great danger to be apprehended was that some fragment of burning shingle, soaring high into the air out of the surrounding sea of fire and whirled by the fierce gale, would strike the spire and lodging there, far above the reach of the men below, set it on fire, threatening not only the destruction of the church, but endangering other portions of the city which had still been spared. Nor did the anxious spectators have long to

wait for the dreaded catastrophe. A flaming brand, whirling high through the air, struck the spire and lodged near the top of it. Thousands watched the smoking, sparking spot with anxious eyes, hoping that the burning fragment would drop or be blown away before the blase could catch the surrounding woodwork. But this hope was in vain. The burning shingle clung to the place as if the hand of some invisible demon were

burst forth in a roar of applause, but, as if by one impulse, the crowd re-strained itself, for the man who had performed the heroic deed was still in peril, as he clung to the slim spire within a few feet of the golden ball that surmounts it. Slowly, carefully, steadily, the man -who at that altitude seemed to be but a moving speck-began his even

more dangerous descent. Breathlessly the spectators watched him. Finally his feet touched the railing. For moment he stood upon it, and then dis appeared within the belfry. Then the pent-up feelings of the people burst forth in a mighty shout. Ten thou-sand throats repeated the jubilant clamor again and again, and the crowd swaved to and fro, anxious to learn the name of the daring man, and to see the hero who had saved St. Michael's. No one had the slightest idea of who it

was. They could not tell whether he was white or black in the lurid light of the conflagration, as, through showers of cinders and clouds o smoke, he climbed the spire. A the church door the surging crowd headed by the Mayor, waited for the man's appearance. In a few minutes he stepped out. He proved to be a young negro, the valued slave of one of the most prominent families of Charleston. Smiling, yet humbly, he received the plaudits of the citizens, and the warm praise and congratula-tions of the Mayor and other city officials. Shortly after he was given his freedom, and, until the time of his death, was treated with the distinction due to him for his heroic conduct in saving St. Michael's Church, and prob-

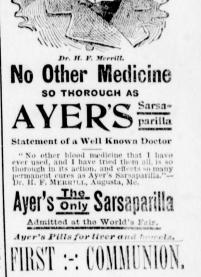
HOW THE REUNION MOVEMENT WORKS AT OXFORD.

The Abbe and the Students Say the Apostles' Creed Together.

La Crise Religieuse en Angleterr has just been published. It is edited by Father Ragey, a Marist, who has been honored by a letter from His Eminence Cardinal Vaughan. The book contains many interesting episodes, and is published by Lecoffre of Paris. Among the curious incidents which bear on the current history of the times is one showing the influence of the reunion movement at Oxford, and the respect and veneration shown to the letter of the Holy Father on the same subject.

The incident referred to relates that on May 26 last some forty students members of the Association for the Re union of Christendom, met at Chris Church College to discuss the letter of His Holiness Leo XIII. This date was purposely chosen because it was the feast of St. Augustine of Canterbury, the apostle sent to convert England by Pope Gregory the Great. The "order of the day " was that a report on the Pope's letter was to be presented by the student whose guest the member were, and this gentleman was Mr. D N. Campbell, grandson of the Duke o The Abbe Klein, the distin-Argyll. guished professor of the Catholic Uni versity of Paris, happened to be in Ox ford at the time, and he was present by Mr. Campbell's invitation at the gath-ering. In his report Mr. Campbell spoke in laudatory terms of the sentiments of Leo XIII., and did not dis-guise his desire that "the sad work of Henry VIII." should be undone. Lord Fitzharris said he was afraid, if that was the case, that some of the family

hand of some invisible demon were holding it there until its fatal work had been done. The tiny spot increased in size, slowly but surely, kindling and grow-daughters. The Abba Klein spoke at ing brighter every moment. It was considerable length, and suggested T that they should say the Apostles' Creed together. The suggestion was evident that unless some human hand could pluck it down the spire and the The suggestion was church would be doomed. Helplessly adopted, among its supporters being an Anglican clergyman, who de-clared : "There is not one here who, the vast throng stood below, looking the impending ruin. No man in that multitude had the bravery, the heroic would not have opposed it with might up and watching the slow progress of clared : would not have opposed it with might and main." Such a reunion is, at daring, the utter fearlessness of death necessary for an attempt to scale the least, a hopeful sign of the times. dizzy height and save the venerable



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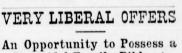
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pledge faithfully to the But many a time, with exhaustion, when s nauseated by unpalan shivering in his wet ly frozen during Lake rs he sadly needed a or of brandy to revive nind: he may have been he night scene in his rand River would recur d he offered the privaemer whenever experi-

ppe. — Mr. A. Nickerson, writes : ''Last winter I had left me with a severe pain back and hip that used to er I tried to climb a fence. boat two months, jwhen I DR. THOMAS' ECLECTRIC oth internally and extern-evening, for three days, at which time I was completely

allel, she asked when she was to die. Shrewsbury replied in faltering tones, To morrow morning at 8 o'clock. The scene following this announcement is dramatically put by Mrs. Scott : "The servants of Her Majesty, with

shall give you, and the most agreeable tears and cries, declared that the time service you have ever rendered me.' was too short for her to put her affairs Mary seated herself on the stool with in order. It was impossible that the her usual grace. She made the sign night could be long enough ; she was of the cross, then she asked for her leaving her servants destitute of all They begged the Lords to chaplain in order that she might remeans. ceive from him his last blessing. This was denied. The commission for the have pity on them, saying it appeared by the terms of their commission they execution was read. The musicians had power to have the execution when in the yard without played an air comthey wished, and praying them to demonly played at the execution of witches. If this cruelty was known by

Mary wrote her will, which kept her until 2 o'clock, and then lay down Mary nothing in her face indicated it. without undressing. Then, a little Her thoughts could not have been on worldly affairs. At the conclusion of later,

the reading of the sentence those pre-sent cried out: "God save the Queen." This was not noticed by 'It presently occurred to the Queen that a handkerchief would be required to bandage her eyes. She told one of Queen." This was not not not a cross Mary. She made the sign of the cross Mary. She said to her: "Madame her women to bring her a very fine and Shrewsbury said to her : "Madame, you hear what we are commanded to beautiful one edged with gold embroidery, and carefully put it aside for the occasion.

with closed eyes and hands crossed on the cross; "and," says this latest his-ber breast. Without was heard the torian, "with a pyons connected by ominous sounds of hammering. But they did not disturb the doemed a bright color in her face," she made a speech. It was a reassertion of her adhesion to the Catholic faith. At 6 o'clock she called her woman. servants and reminded them that she

The Dean of Peterborough, Dr Then, rising, she dressed herself Fletcher, advanced and offered her conhad only two hours to live.

with unusual care and magnificence, as solation. Mary refused to hear him, in preparation for some great and He insisted, and she turned her back upon him. The dean again insisted, solemn occasion. Her robes-the only and Shrewsbury bade him be silent. ones she had reserved of former splend-A strange scene of discussion between ors-were such as were then worn by Mary and Kent took place : queens-dowager. The skirt and bodice

Shrewsbury now proposed that as the of black satin were worn over a pettiueen would not listen to the Dean's coat of russet brown velvet, while the exhortation they should all pray for her in common. "I thank you, my long regal mantle, also of black satin, embroidered with gold and trimm(d with fur, had long hanging sleeves and a train. The queen's head-dress lorda," said Mary, "but I cannot pray with you because we are not of the same religion. Pray if you wish. I will pray also." Fletcher now com-menced to pray in English that God would grant repentance to Mary ; that he would bless Queen Elizabeth in granting her a long life, victory over her enemies, and the triumph of the Protestant religion. This prayer was repeated in chorus by the assembly. Meanwhile the Queen prayed aloud in lords," said Mary, "but I cannot pray with you because we are not of the was of white crape, from which fell a long veil of the same delicate material edged with lace. Round her neck she wore a chain of scented beads with a cross, and at her waist a golden

When the hour of 8 o'clock struck, Mary was in her avatory saying her prayers. There was a knock at the door, but no response. It was repeated

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building. The mayor, in the name of the city, offered a reward to any one who would undertake the desperate feat, and attempt to dislodge the ominspeck of flame flickering in the eddying currents of wind at the sum-

Suddenly a man appeared in the belfry, leaning over the railing and look-ing up, apparently measuring with his eyes the distance of the almost perpendicular ascent between himself and the spot of flame far above him. Presently he was seen to mount the railing, and stretch out his arms to grasp some slight projections on the steeple. A shout that seemed to shake the air like the roar of a storm arose from the mul titude in the streets. Then followed a silence as solemn and as deep as the silence of the grave, as the vast crowd,

with bated breath and straining eyes, watched the man's progress. Slowly carefully, steadily, the brave fellow crept up the slender spire, catching hold of slight projections, invisible to the people below, but which he was able to grasp, and which offered around the conflagration raged, walls tot-swept away, yet, for the time, these calamit-ies were unheeded, as the people stood transfixed watching the solitary figure creeping through swirls of sparks and clouds of blinding smoke toward the cross of St. Michael's, a hundred feet

above them. At last the man reached his goal the flaming brand was in reach. Hold-ing himself by one hand, with the other he seized the burning mass. Hurling it far from him, it fell, hiss-ing into the street. St. Michael's spire was saved !

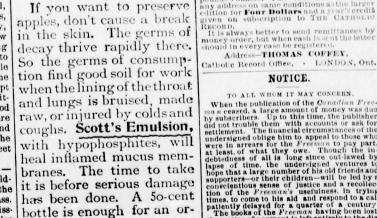
A thrill of exultant joy swept through the hearts of the multitude, ready to

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

London, Saturday, May 23, 1896

THE CAMPAIGN.

The contest for the approaching Dominion elections is being carried on with unabated vigor, and now candidates have been selected by both parties for nearly all the seats.

The Manitoba school question is being made a prominent issue, especially in Ontario, and it has brought considerable confusion into the contest. We have had before in Canadian politics a few candidates who declared themselves independent, but never have there been so many discordant notes heard in an election campaign, for we have now, beside the regular party candidates, several independent parties claiming the suffrages of the people ; thus, there are Patrons, McCarthyites and P. P. A's. in addition to some who claim to unite in themselves two or three of these designations, so that we have Patron P. P. A's., Patron McCarthyites and P. P. A. McCarthyites in great profusion. We notice, however, that the McCartevite candidates are not so numerous as it was claimed a few weeks ago they would be. It is probable the supporters of Mr McCarthy have discovered that it is not so easy as they thought to secure a large representation on a no-Popery cry in any province of Canada. This has been tried before, but it failed of any practical result and we trust that the people of Ontario have now too much good sense to be led away from the principles of liberal ity and justice by an agitation of this sort.

We have noticed with regret disposition in the Globe, and some other Liberal papers, to traffic on the same cry, but while saying | this we must also say that some Conservative papers and candidates are dealing in the same way.

While the Liberal papers condemn the Remedial Bill, the Conservative papers. notably the Mail and Empire and the London Free Press, give it the cold shoulder ; and the Hamilton Spectator, the most prominent Conservative organ in Ontario, except the Mail and Empire, has all along been most bitterly opposed to it. We find, too, that while the Liberal candidates are pledged to vote

of education, in which case the contest really possess. can be waged on the merits and demerits of the public policy of each party. What we may call the third. fourth, fifth, and sixth parties, consisting of deserters from the Conservative and Liberal ranks, men who antagonize the Catholic Church, mainly for the purpose of bringing themselves into prominence, can be treated with contempt. People will naturally say that Mr. Laurier has not taken a whole-hearted stand in regard to Remedial legislation, and that the sentence quoted from his speech, and

the circumstances surrounding its deli-

verance, will not entitle it to so much consideration as the outspoken pledge of the Government. There is undoubtedly much force in this contention. If it is his intention to grant Remedial legislation, in case of failure of negotiations with Mr. Greenway, we should expect him to utter that sentiment boldly and fearlessly whenever and wherever he makes a speech from now

until election day. But right here we must ask the question : If Mr. Laurier is in favor of Remedial legislation as a last resort, what, in such an event, will the course of his followers? We would like to have a pronouncement from the Toronto Globe on this point. In case Greenway refuses to yield, will it be against Remedial legislation first, last and all the time, and will it claim that Mr. Greenway has a right to defy the Privy Council, and even the whole British Empire in his escapade to ride roughshod over the rights of Catholics? During the past week much discussion has taken place in the papers in regard to a remark made by Sir Charles Tupper in his speech at Winnipeg. He is reported to have said that for the settlement of the Manitoba question it would not be wise to turn out the present Government and put in power a Roman Catholic and Frenchman as premier. This version of Sir Charles' words appeared in the papers of both sides in politics, but Sir Charles himself denies their accuracy. He explained himself at Montreal thus :

"I took the ground that every Conservative is bound in honor to stand by the party in its endeavor to restore the privileges of which a feeble Roman Catholic minority had been robbed, and to stand by the party instead of striking down the party for the purpose of bringing into power a French and Roman Catholic Premier who himself declared he had opposed the bill because it was too weak to accomplish its object.

THE A. P. A. FIASCO.

The Supreme Council of the A. P. A than about 500 Democratic votes. of the United States have been in ses Apaism has nearly run its course in sion in Washington during the past week, but their proceedings have been in Canada, like previous societies of kept as profoundly secret as it was similar principles in both countriespossible under their stringent rules aiming to keep the public at large in ignorance of their dark doings. In spite of all precautions, however, some of these doings have come to light, and they throw little credit on the proscriptive organization. To such an extent did these secret plotters carry out their plans to work in the dark that the same game was attempted which brought so much ridicule on their Canadian P. P. A. brethren in Hamilton two years ago, that of registering false names at the hotels in order to conceal their identity, though as far as we have learned this scheme was not carried out to quite the same ludic rous extent as was the case in our Canadian city on the occasion referred

THE CATHOLIC RECORD

Catholics their full rights in the matter influence far beyond that which they

It is their wish to make the public believe that they really control the Republican party, though in reality they do not, and they now see the folly of having committed themselves to a fifth rate politician like Linton of Saginaw as their presidential candidate, whereas it is now certain that Mr. Linton has not the ghost of a chance for the party nomination which is to be made on June 16, at St. Louis. Still many of the delegates wear Linton buttons which have Mr. Linton's likeness on them ; but others wear the McKinley button, in open defiance of the recent pronouncement

of the campaign committee and the executive council of the association. Many States have chosen a full slate of McKinley delegates to the St. Louis convention, among the number being Illinois, Indiana and Ohio, and now it is stated that Maryland has unexpectedly appointed at least twelve out of sixteen delegates who will also support the Ohio governor. In fact the

Apaists have discovered that their opposition to McKinley has turned out to be a complete fizzle, and as they wish to make it appear that however matters may go, the victory was due to them, they are already exhibiting signs that they regret the course into which their rashness betraved them. and in the session of the Supreme Council they are endeavoring to make a show of having no spite against Mr. McKinley, and, in the meantime, as they have been made to feel that their nominee, Mr. Linton, is now out of the race, they are backing down by asking that their favorite shall be the Republi can nominee for the vice presidency They are willing now to play second fiddle, where only a few weeks, or even a few days ago, they pretended that they were leading the orchestra.

It is not at all likely the Republicans will commit the folly of nominating so poor a specimen of the statesman as Mr. Linton, even for second place on their National ticket, though in a few States, such as Kansas and Michigan, the local Republicans have undoubtedly had alliances with the organization for the purpose of securing

the A. P. A. votes of those States. But the National Republican party has by no means committed itself to Apa ism, nor will it probably take so fatal a step. We predict confidently that the St. Louis Convention will complete ly ignore Mr. Linton, who has recently proved himself to be so weak that in the decidedly Republican city of Saginaw, which is his home, his municipal nominees were routed by majorities ranging from 1,000 to 1,600,

though the city never cast before more

the United States, just as it has done the Know- Nothings of olden time, the Equal Righters, etc. The present Su preme Council session appears to be able to do nothing but deal in the empty braggadocio we are so well accustomed to hear from the society. The secretary reports that during the past year nine hundred and sixty three new councils were instituted, and that the membership of the order was doubled. We scarcely need say we do not credit the statement. The officials of the order have boasted before that they had 7,000,000 votes under control, and if they have doubled their membership they must now have 14,000,000, which is about as many as the whole voting

MR. A. McGILLIS ON THE SCHOOL QUESTION.

ously Christian doctrine and mor-We publish in another column three ality ; for there has always been a letters from Mr. A. McGillis, of Winnsupreme authority in the Church to ex. ipeg, on the Catholic school question of plain and define the meaning of Holy Manitoba, which appeared in the Scripture so far as its principal pur-Winnipeg Nor'Wester, the Conservative pose is concerned, the salvation of organ of that city; and as they treat mankind through the knowledge and the subject in a masterly manner we practice of Christian truth ; yet we ad are sure they will be read with interest mit that the fanciful notions of such and pleasure. preachers as Rev. Dr. McLaurin, in Mr. McGillis shows with clearness the regard to a kind of Christianity which

reasons on account of which Catholics desire to give a religious education to their children in the schools, one of which is because parents have not always the time, nor the ability or fitness otherwise, even when they have the time, to educate their children themselves; and, on the other hand. the half hour or whole hour devoted to the teaching of the Catechism in Sunday schools is not enough to train them in the way they should go. Surely, then, it should not be the aim of the State to throw obstacles in the way of such teaching. It is no wonder

that Catholics should regard as tyranny of the worst kind such interference, and it is all the more a tyranny in Manitoba because the schools to which the Government of that Province wish to force Catholic children to be sent are Protestant schools in the strictest sense of the term. This tyranny was acknowledged even by Mr. Joseph Martin, the author of the objectionable Manitoba ; school laws, in a moment of candor soon after the discussion of the matter was begun in Parliament.

Mr. McGillis also shows the absurd anything else than such absurdities ity of the pretence which our adversaries as these from a system which makes are constantly making, that the object each individual the supreme judge of of the Catholic Archbishops and Bishops Scripture and its meaning. The in urging the just claims of Catholics, Baptists, if we may judge by the is to gain a control over education opinions of Dr. McLaurin, are as which will enable them to keep the much on the down grade toward Infipeople in ignorance. delity in this country, as the Rev. Mr.

Equally fallacious is the pretence Spurgeon a few years ago declared that the Catholic hierarchy are demand. them to be in England. ing Separate schools against the wish of the Catholic laity. There is no disagreement between priests and people regarding the importance of religious teaching, and it will be found that on city on last Saturday, Mr. Henry this question the whole Catholic body Macklin told the people that he had of Canada are a unit, and their debeen a Conservative all his life, and mand for religious liberty cannot be had always voted Conservative, but he ignored by the Government and Parliament of the Dominion. had no confidence in Sir Charles

The assertion that Catholics wish to Tupper, who had promised to coerce oerce Manitoba is a gross misrepre-Manitoba. We might say to Mr. entation. We do not desire anything Macklin that every person is expected of the kind. It would be coercion of to observe the law, and that if they do Manitoba if we desired to force the Pronot do so they must be coerced. In testant majority to send their children all our prisons there are many persons to Catholic schools, but as the case stands it is against the Catholic minority that coercion has been attempted. party will do in case Mr. Henry Macklin contrary to the constitution of the carries out his intention of deserting country ; and it is against this coercion we protest, and we shall continue to his ministry will, no doubt, be very protest against it until Catholic rights are completely restored, which we have confidence will soon be case.

net meeting with a view to putting on a We recommend to our rea

but they are such pass-

as do not affect

Christ never intended to establish when

He established His thoroughly organ-

ized Church in which all should be

lieve, have not been discovered in the

The vagaries of such teachers as Dr

McLauren constitute one of the strong

est arguments which can be advanced

to show that the system which produces

such vagaries is radically wrong

There can be no true Christianity

without union with and submission to

to the new school of so-called theology

which would abolish any actual belie

EDITORIAL NOTES.

AT a political meeting held in this

was not going to do it this time. He

who are bitterly opposed to coercion.

We do not know what the Conservative

its ranks. Sir Charles Tupper and

sorry to hear of Mr. Henry Macklin's

defection. Possibly they will call a cabi-

Bible during ages past.

the Church.

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United States Senate in a manner which puts the A. P. A. agitators who raised it into the ridiculous position they have justly earned for themselves, The Senate by a unanimous vote decided upon the acceptance of the gift, and the objections of the Apaists were treated with contemptuous indifference. The only consolation which the bigots are applying as a balm to their wounded vanity is the fact that there was no solemn ceremony observed in the unveiling of the statue, and they are welcome to whatever consolation they can derive from this, but there was simply the usual ceremony, observed on such occasions. with speeches, delivered by several senators in eulogy of the great Jesuit, but it appears that it has not been customary to have an elaborate ceremonial, and anything extraordinary was not attempted, nor does it appear to have been contemplated by the authorities, though there was some talk at first of something of the kind. the divinely appointed successor of

MAY 23, 1896.

St. Peter, the first Supreme Head of AN A. P. A. school superintendent in Wisconsin, who attempted to per-The truth of the matter appears to be that the Rev. Dr. McLaurin belongs petrate a piece of official bigotry and tyranny, has been foiled by the resolute stand of the Sisters of Notre Dame who are teaching the schools at Freedom in the real meaning of Holy Scripture as it has been believed during past and Little Chute, in that State. The people want the Sisters, and the schools ages, but he is laboring funder a sad mistake if he believes that all the wisare well taught, as is evident by the dom the world ever had is concentrated satisfactory progress of the pupils, but in his brain and in the brains of the no religious instruction is given during neo-theologists, who, instead of enthe legal school hours, nevertheless deavoring to understand Christianity, the superintendent, being desirous to aim only at explaining away its real drive the Sisters away, cancelled their significance. We could not expect certificates on a pretext of incompetency. The Sisters entered a suit-atlaw in order to prove their competency. and the superintendent, finding that they were determined to maintain their case, was glad to come to terms by restoring the certificates, and the teachers are continuing to conduct the schools as before.

HIS EMINENCE CARDINAL SATOLLI has sharply rebuked some French-Canadians of St. James' church, in Danielson, Conn., because they are determined to have no priest but a French-Canadian, not being satisfied even with a French priest or a French speaking priest of any other nationality. The malcontents appealed to Rome last year to obtain their demand. His Eminence tells them they had a perfect right to do this, but adds that they should have informed the Sacred Congregation that the case had been decided by the Apostolic Delegate. This they neglected to do, but the Sacred Congregation, after investigating the matter fully, decided that the spiritual welfare of the congregation has been sufficiently provided for by the Bishop, and the appeal was dismissed, as the course of the appellants had no foundation to rest upon. The Cardinal says in his letter to the discontented ones :

"I know what has since been done ou with a priest who, be ing French, can supply all needs of your language. Your obstinate opposition to this provision causes the uspicion that you are not in good faith, but have in view some other end than that expressed in the original complaint. I can only say that it is your duty now to show yourselves good Catholics, submit to the government of your Bishop, attend strictly to your own affairs, return to your church as Catholics, and you will find peace and success will follow. In the Catholic Church, all nationalities are to be regarded as brethren, and though it endeavors to supply a native clergy as far as possible, there are not always a sufficient number of priests of any given race to provide every congregation with a priest of its own nationality, and when the wants of the congregation are properly supplied there should be, no dissension nor complaint. The nationality of the priests ought not to be regarded in the question of their fitness to fulfil their duties.

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against Sir Chas. Tupper's Remedia Bill, the Toronto World (Conservative) says that in the following thirty four constituencies the nominees of the Conservative party will be pledged to oppose the alleged party programme with regard to Manitoba : Ottawa City Carleton, North Leeds and Grenville, Addington, Algoma, North Bruce, Cardwell, East Durham, West Durham, Frontenac, East Grey, North Grey, Halton, North Hastings, East Lambton, North Lanark, Lennox, Muskoka, South Perth, West Peterboro, Prince Edward, North Renfrew, South Renfrew, East Simcoe, South Simcoe, Toronto (4), South Victoria, Center Wellington, York (3).

The Manitoba question is not one which should excite hostility against Catholics, for it is simply a demand for what is just and reasonable-a demand that the constitutional guarantees should be held as inviolate in the case of the Catholic minority of Manitoba as in that of the Protestant minority of Quebec.

The members of the Government have spoken with one accord to the effect that it is still their intention to dency.

grant justice in Manitoba. On the other hand, we notice that Mr. Laurier has spoken along the same line. In the Toronto Mail and Empire of Saturday appeared a sentence from a speech delivered by him, at Quebec, on May 7, translated from L'Electeur, which reads as follows: " If conciliation results in nothing, I

shall have recourse to the power furnished in the constitution-a recourse which I shall exercise completely and in its entirety. '

This is a notable deliverance. It fully counted on being sustained by comes late, but "better late than Mr. Traynor as President ; but time never." We should be glad to see has developed a strength for the Mcboth of the great parties pledged to Kinley boom which was quite unex-Remedial legislation, in the event of pected, and it is the policy of the A. Mr. Greenway still refusing to give P. A. leaders to boast of exercising an Father Sunday, April 19.

yet it can scarcely be said they have President Traynor, who has occuthe whole electorate at their back,

pied his position as chief of the society whereas even in Michigan alone, for several years, read his annual adwhich state is acknowledged to be dress, and it was resolved it should be kept secret : but the newspaper re lost at the local elections within the porters ascertained that the document past month nearly a dozen cities which attacks bitterly the campaign commitlast year were completely under their control. We believe that Apaism in tee of the association for the stand it took recently against Governor Mcthe United States is now on its last legs, like its Canadian branch, the P. Kinley as a candidate for the Presi P. A.

It is highly significative of what the Only a few weeks ago Mr. Traynor society has to expect, whereas its own was quite in unity with the committee. Washington organ, The United Ameriand while he was on a visit to Savancan, said a few days ago that Linton nah, he stated in an interview given would have been the Vice-Presidential to a representative of a New York nominee were it not for the "Big paper, that the A. P. A. is determined Seven," by which name the A. P. A. ly opposed to McKinley. The reason campaign committee is designated. for this opposition is the fact that Mr. McKinley has steadfastly refused to This paper accuses them of taking bribes, and endeavoring for filthy commit himself in any way to the A. lucre's sake to bring the whole A. P. P. A. policy and principles, and the A. vote with them, but they have committee in issuing their instructions accomplished only a great fiasco.

of Canterbury was given the unusual permission of being present at the private Mass celebrated by the Holy

careful perusal of Mr. McGillis's letters.

THE NEO.THEOLOGY.

The Rev. Dr. McLaurin, the minister of the Woodward Avenue Baptist Church of Detroit, treating of the new methods adopted for the interpretation of Scripture, stated last Sunday that the Scriptures have never yet been intelligently interpreted."

In this age of religious fads and fantasies, no new statement of religious doctrine can surprise us much, and Mr. McLaurin's doctrine is simply to be put down as among the idiosyncracies of modern preachers who have setpopulation of the United States; and tled themselves in the conviction that their brains contain all the wisdom that the human race possesses

More than one hundred generations of human beings have lived and passed their greatest stronghold, they have away since Moses wrote the first five

books of Holy Scripture, known as the Pentateuch, and about fifty-four of these generations have passed since the last book of the New Testament was written, completing the sacred volume, and closing Almighty God's revelation to mankind. Are we to believe Mr. McLaurin's statement, which is equivalent to a declaration that there has been no revelation at all, and that it requires the fanciful commentaries of such preachers as bimself to make the Scripture intelligible even its clearest passages?

We do not at all deny that there are difficulties in the Sacred Volume, some of which may possibly be cleared up by modern research and discovery ; but it is certain that the general scope of the Bible has been understood, and

its precepts of morality acted upon in every age since the first institution of

Christianity. The parts of Holy Scrip-

large force of men to have the breach repaired. Meantime, what in the world will become of Mr. Henry Macklin? Where will he go? The miscellaneous parties are hardly extreme enough for Mr. Macklin, and it is quite possible he may form a party of his own. In this event how would it do to call it "The Henry Macklin-Mar garet-Sheppard Party "(Limited.)

ARRANGEMENTS have been completed for the establishment of a Catholic college at Cambridge, England, in affili ation with the famous university there, and though a similiar arrangement has not been completed with regard to Oxford it is expected that this will soon be the case. In any event, the Jesuits will immediately open a house there for novices to pass through the university course in higher studies be fore their ordination to the priesthood.

MR. F. J. GILLESPIE, of Uptergrove is one of the applicants for the Regis trarship of North Ontario. He is a most enterprising and public-spirited gentleman, and has from time to time, for many years been elected to very prominent municipal positions. No man in the Riding named holds a higher place it the estimation of his neighbors. Besides this he has rendered the Government many a valuable service in his day, and is still one of its foremost bulwarks in the section in

which he carries on his business. It might therefore be reasonably expected that he would obtain this position. He ought to have it, for well has he earned recognition at the hands of the Ontario Government.

THE question of the removal of the statue of Father Marquette from the ture which were obscure eighteen Capitol Statuary hall at' Washington than Mr. Gosse, remarks : centuries ago are obscure still, as a has been finally dealt with by the part, we should have gone further than

Converts.

A great many distinguished men of our time who never actually embraced the Catholic faith - dying, it would seem, as they lived-were, nevertheless advancing nearer and nearer to the centre of truth. No doubt, in many cases, the journey was happily completed at the hour of death. Grace works in mysterious ways. Mr. Edmund Gosse says of Mr. Walter Pater : 'When I had known him first he was a pagan, without any guide but that of the personal conscience ; years brought gradually with them a greater and greater longing for the supporting so-lace of a creed. His talk, his habits, became more and more theological and it is my private conviction that had he lived a few years longer he would have endeavored to take Orders and a small college living in the country." A writer in the Weekly Regis-ter, who probably knew Pater better "For our

A niece of the Protestant Archbishop

United States Senate in a manner which puts the A. P. A. agitators who raised it into the ridiculous position they have justly earned for themselves. The Senate by a unanimous vote decided upon the acceptance of the gift, and the objections of the Apaists were treated with contemptuous indifference. The only consolation which the bigots are applying as a balm to their wounded vanity is the IC fact that there was no solemn ceremony observed in the unveiling of the statue, and they are welcome to whatever consolation they can derive from this, but there was simply the usual ceremony, observed on such occasions, with speeches, delivered by several

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" I know what has since been done on a each ou with a priest who, be ing French, can supply all needs of your language. Your obstinate opthe Mac position to this provision causes the suspicion that you are not in good misfaith, but have in view some other end reme than that expressed in the original quite complaint. I can only say that it is f his your duty now to show yourselves good it do Catholics, submit to the government of your Bishop, attend strictly to your Marn affairs, return to your church as Catholics, and you will find peace and success will follow. leted In the Catholic Church, all nationaliholic ties are to be regarded as brethren, affili and though it endeavors to supply a here native clergy as far as possible, there ment are not always a sufficient number of rd to priests of any given race to provide will every congregation with a priest of its , the own nationality, and when the wants ouse of the congregation are properly suph the plied there should be, no dissension s be nor complaint. The nationality of the hood. priests ought not to be regarded in the question of their fitness to fulfil their rove. duties. egis-Converts. is a rited A great many distinguished men of time, our time who never actually embraced very the Catholic faith - dying, it would seem, as they lived - were, nevertheless No advancing nearer and nearer to the lds a centre of truth. No doubt, in many of his cases, the journey was happily comnderpleted at the hour of death. uable works in mysterious ways. Mr. Edmund Gosse says of Mr. Walter Pater : one of 'When I had known him first he was on in a pagan, without any guide but that of . It s. It the personal conscience ; years brought pect- gradually with them a greater and greater longing for the supporting so-lace of a creed. His talk, his habits, tion. as he became more and more theological of the and it is my private conviction that had he lived a few years longer he would have endeavored to take Orders of the and a small college living in the counthe try." A writer in the Weekly Regis-ter, who probably knew Pater better ngton than Mr. Gosse, remarks : "For our y the | part, we should have gone further than

MAY 23, 1896.

Mr. Gosse and the 'country living'; THE FAILURE OF PROTESTAN. for we often observed the extraordinary piety with which Mr. Pater assisted at High Mass in the Carmelite Church. when he was absent from Oxford at his Kensington house."-Ave Maria.

CATHOLIC PRESS.

Archbishop Plunkett, of Dublin, as our readers are aware, has established for an Anglican mission in Spain for the conversion of the Spaniards to Protestantism. The mission has been a fail ure in one respect. No conversions have been reported. But it has been a good thing in another sense. It has stimulated religious inquiry and inves-As a result of this, several tigation. English Protestants in Madrid have joined the Catholic Church.-Bosto Republic. other

"We speak no unseemly matter over the baptism of Holmes, the many-murderer, by a Roman Catholic priest. If any man ever needed to repent and be baptized it is he; and the Church exists for the purpose of call-ing, not the righteous, but sinners to repent-ance."—Independent.

The approach of death makes one think seriously. This unfortunate man, who is being pressed down into his grave by the weight of his evil deeds, must have done some good some of membership. Twenty years ago time to receive the grace of baptism the enrollment was kept differently within the shadow of the scaffold. God and meant a pretty accurate summary is infinitely good and merciful, and He alone knows how to judge according to one's lights and capacity of resistance to evil. The angels of heaven rejoice at the conversion of the sinner, and we can do no better than imitate their example.- New York Freeman's Journal.

Walter Lecky calls for a national union among Catholic young men. than there were twenty years ago there are fewer Methodists than there We now have two such, the Catholic Young Men's National Union, and the were twenty years ago." Of the average attendance in Pro Young Men's Institute, to say nothing of those representing elements of the population speaking other languages than English. A federation, for each state and for the nation at large, of all the young men's societies of this character, including both the isolated societies and those already aggregated to the unions named or some other, would doubtless be an advantageous Everything which brings Cath olics into nearer personal contact stimat his first sermon in a church with a ulates their zeal. The closer the fagseating capacity of 1,500. gots are heaped the hotter they will eventful morning of my life came. Shall I ever forget it? I sat down burn !- Church Progress.

my veins fairly frozen at the sight before me—a desert of empty benches with just eighty human beings scat The prelate or priest who braves the terrors of the "question box," which has become a recognized and essential feature of all missions to non-Catholics. tered through the service somehow. I tried must be thoroughly equipped, else he to preach, but could not. The sight of will come to grief. His discomfiture that silent and solemn mausoleum and may come about in several ways. If he has a keen sense of humor it is highly probable that the ludicrous asthose prim, elderly women and a few fidgety old men looking up at me from their lonely perches took all the soul pect of some of the questions will cause out of me. an involuntary departure from eccles-iastical dignity. Bishop Haid, of Bishop Haid, of case. As to the more prosperous Churches he says : "The plain truth is, fashion North Carolina, went through a severe test in this respect the other day when the following query was unfolded to his gaze : "Somebody told me that and pride of wealth and social cast, for their own sake, dominate our strongest churches. The best attended of these you washed some of the monks' feet great churches are crowded simply by once a year. Why don't they wash them themselves ?" The Bishop made the social attraction of the them themselves ? " families who rule them. To keep out a flank movement upon the enemy a the herd of vulgar social aspirants, few minutes later, however, when to who wish to scrape acquaintance by jostling the children of the rich, some the query "What caused the deluge?" he replied, "Lots of rain." - Catholic

Standard and Times.

Really, we cannot blame them in view A writer might be busily employed of the evident motive of this mob. in simply noting the signs of the times in the religious world — the changes Mr. Dixon then draws a comparison tween the practical work of the that are everywhere coming over sect Catholic priesthood and that of the and sectarians. For instance, regard-Protestant ministry. He says : ing the Holy Sacrifice of the Mass We remember the terms in which Pro-testant writers used to refer to this supreme act of worship. Now it is called the Mass, the Catholic Sacrifice, hours if it were not for the power of "the miracle of the altar." ody nowadays," says Mr. even the Catholic priesthood. You would Nobody have to turn your guns into these Augustine Birrell, "save a handful of streets and sweep them with grape vulgar fanatics, speaks irreverently of and canister without them. Mass." Thomas Carlyle was s have we done to reach these people? deeply impressed by the celebration of the Holy Sacrifice that he declared the Nothing. What are we going to do? Nothing. Who are doing that work? Macs was "the only genuine thing in The Jewish rabbis and the Catholic the world." Catholics ought to invite priests. If they do not do it, it is not their Protestant friends to accompany lone. If you take those forces away, them to Mass and Benediction. Thi you have left the people absolutely in has been the beginning of many a con darkness. If that is a fact, we must version.-Ave Maria. recognize it, and that these forces are eing utilized for good. The principal of education absolutely "I admire the wisdom and skill of the Catholic priesthood. They have divorced from religion has been carried out logically in France, where the more common sense than Protestant ministers. They are more skillful. Government has constantly engaged in active hostilities against clerical They have longer heads. They know instruction, and has even permitted better how to grasp and hold a city. the teaching of something like atheisn Go and look at their big churches here in the Government schools. One re to-day. In my Western trips the big-gest churches I see are the Catholic sult of this is seen in the alarming increase of juvenile crime-so alarming churches. They were the first in the town, before the other denominations that there is a tendency in France now to admit that education cannot be dithought of building, and the priests got the lots for nothing, too-longvorced from religion without danger And in this country, while the opposi headed men that look far into the tion to parochial schools, which are no burden on the State, is still strong, it future and seize their opportunities and hold on to them forever. is nevertheless true that a growing "While other churches lost their number of parents favor schools rights to title in this city, they had the there is religious instruction, and that sense to go to the Legislature and have their titles perfected, while we in the Anglican, no less than in the Roman communion, it is felt that the were asleep. They do not preach on Sunday and say to the people, 'You' can go to the devil during the week.' Public schools are not only unreligious, but irreligions, and that the danger to morals is as great as the danger to They teach their people that what they faith. The question thus raised is not one to be settled off-hand; and we only refer to it here preach on Sunday is to be put into life on Monday, and the priest can say things that have great power and in-fluence in the political world. If Senin order to show how in England, where nearly nine tenths of the people ator David B. Hill said, 'Give me are adherents of the Anglican Church, the opposition to the board schools and their purely secular the saloons, and you can have the churches,' he was talking about the Protestant churches, not the Cathteaching is naturally vigorous, and why a government should favor the olic. Why? Because our Protestant churches are a disorganized mob." Notwithstanding this acknowledgvoluntary schools founded by Church and maintained hitherto by Church money. - Providence Journal. ment of the evidences of vitality and and laughing, from among ruins.

THE CATHOLIC RECORD

power for good in the Catholic Church, Mr.Dixon thinks her decline is as marked as that of Protestantism. We think, however, that he errs in his Such is the title of a book recently put out by Mr. Thomas Dixon, Jr. calculations when he comes to treat of pastor of the People's Church, New York city. The author refers more the Church. The error arises from the defective method of taking the cen-The practice of taking the particularly to the failure of Protestsus. Church statistics from the number of antism in New York and its causes. members enrolled and from pew sit-tings is not trustworthy. Mr. Dixon The book reveals a state of affairs by no means flattering to Protestant hopes the future in history. The himself has given a case where the author's method of proving his thesis roll of membership gave 4,000 when may be seen by the manner he treats of the actual number of members was only 200. It is not a custom with

a single denomination — the Baptist, for instance. He says : Catholics to keep such rolls. To cal-"The Baptists increased 975 during the seven years 1885 to 1892. The culate from pew sittings is equally erroneous, as Mr. Dixon's experience normal birth rate of their membership, His church could accommoshows. date 1,500, yet he had but 80 hearers, 13,669, should have given an increase composed of "prim, elderly women and fidgety old men." The census by birth of more than 3,500 during that period : their accessions from taker would credit that church with Baptist churches more than bal-1,500 members-which would clearly

ancing their death rate. The Baptists. therefore, managed to hold about onebe too many. To a Catholic church of the same size he would give only 1,500 fourth of the children born into their members, which would be clearly too nomes. Is this holding our own? He subjects the Methodist. Presbyfew, because the Catholic churches of the city are crowded five, six or more terian and Lutheran Churches to a like process of examination, with results times each Sunday with as many dif ferent audiences. A Catholic Church but little more encouraging. But with a capacity of 1,500 indicates a these figures, he informs us, do not tell

This is no exceptional

of these churches have separate Sun-day schools, for the rich and the poor.

ISM.

congregation of five or six thousand all the pitiable story. The system of enrollment gives no correct indication It is evident, then, that the system of census taking gives the Protestant denominations too many members, and the Catholic Church to But, taking the census reports of membership. But now some of the few. as we find them, they show a Catholic churches keep even the dead on their gain of 1,757,040 in five years, from 1890 to 1895. H. K. Carroll, in an rolls, on the ground that their establishment extends over this world and the next! "One of these mushroom article on this subject in the Forum for records," says Mr. Dixon, "collapsed May, says : "It will be noticed that among the the other day by a fire, and out of a

roll of over 4,000 there could not be denominational families or groups, the Catholic leads in point of members. found 200 members ! There are actu-The growth of that denomination has ally fewer Baptists in New York to-day been enormous. This has been due chiefly to immigration, which has been largest from countries where Catholics are numerous or predominant. The eight millions ascribed to that group estant churches in New York Mr. are all Roman Catholics, except a few thousand Greek, Armenian, Old and Dixon says: "The plain fact is, Pro-testantism has little hold on the man-hood of New York. The men have Reformed Catholics. The last named are really Protestants. The increase deserted the churches and built clubs of Catholic communicants in five years and secret societies in their stead. The attendance on the average at the has been about 1,757,000, which is twice as large as that reported for any smaller churches that cannot command other group, although less in per centpreachers of great personal powers is age than that of the Disciples of Christ simply beneath contempt." He gives in this connection his own experience t should be stated that statistics of Cath-

olic communicants are not usually re The official denominational ported. The returns are for population-that is, for all baptized persons, or communicants shivering in the pulpit, the blood in and adherents. These returns are not made by actual count, as in the case of most other denominations, but as esti mates, based upon the number of bap among them. I stumbled tisms and deaths. As the vital statis tics are by no means perfect, the estimates for some of the dioceses are simply more or less shrewd guesses.

The following table shows the numerical strength of the twelve leading denominations, according to the census returns for 1895.

1.	Roman Catholics 7,999,172	Fa
2.	Methodist Episcopal2.629,985	ra G
3.	Regular Baptist, South1,448,570	
4.	Methodist Episcopal, South1,379.928	An
5.	Regular Baptist, Colored	A.
6.	Regular Baptist, North 985,752	· ·
7.	Disciples of Christ 923,663	An
8.	Presbyterian, North 902,757	
9.	Protestant Episcopal 616,843	W
10.	Congregational 600,000	W
11.	Africa Methodist Episcopal 594,000	1 3
12.	Lutheran Synodical Conference 479,221	
	-N. Y. Freeman's Journal.	
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A Novel Enterprise.

Henry Austin Adams, a recent convert to the Church, has been engaged as lecturer with the Damrosch combination at a salary of \$12,000 a year. The entertainment which will be given

ARCHDIOCESE OF TORONTO. As announced shortly after Easter by o spected pastor, Rev Father Duffy, respected pastor, Rev Father Duffy, of Wednesday, the 6th inst., there opened the Church of the Angels Guardian, Orilli one of the most beautiful and instructive d one of the most beautiful and instructive de-rotional exercises of religion, instituted and authorized by the Holy Catholic Church, riz., the Forty Hours' Exposition of the Blessed Sacrament. The ladies of the Altar Society had exerted their utmost energies in decorating and beautifying the altar and sanctuary of the sacred edifice, for the occa sion, and their earnestness was amply demon ce, for the occasion, and their earnestness was amply demon-strated in the successful effect of their labors. At 9 o'clock a. m. of that day, Rev. Father Gibney, of Alliston, commenced the celebra-tion of a Solemn High Mass of Exposition, assisted by Rev. James Kilcullen, of Adjala, as deacon, Rev. J. H. Conlin, of Midland, as sub-deacon, with Rev. Father Duffy as master of ceremonies and George Moore as censor-hearer.

master of ceremonies and George Moore as censor-bearer. This Mass was attended by a congregation that filled the church to the doors, and from that hour until the closing prayer was re-cited and parting blessing pronounced, priests and people zealously entered into and continued the sacred office in their re-spective spheres. On the morning of the second day, Very Rev. Dean Egan, of Barrie, celebrated the Mass Pro Pace, and Rev. Father Duffy cele-brated the Holy Mass of Reposition at the close of the exercises on Friday morning. Rev. M. Moyna delivered two highly im-pressive and eloquent sermons—the first on Wednesday evening, and the second on Thursday evening — elaborating fully, the importance of the occasion to the spiritual welfare of the people.

Thursday evening — elaborating fully, the importance of the occasion to the spiritual welfare of the people. It will be extremely gratifying to know that during the Forty Hours' Exposition between six and seven hundred approached Holy Communion. The members of Branch 57 of the C. M. B. A. attended in a body. The visiting priests of the deanery who materially assisted by their presence and pious work, and to whom much thanks is due, and heartily given, were Rev. Fathers Gearin, Flos; Kiernan, Collingwood; Mc-Philips, Uptergrove, and McRae, Brechin. The choir of the Church of the Angels Guardian, under able leadership, well main-tained their important part in the sanctified work.

. Father Duffy, always active, watch Kev. Father Duffy, always active, watch-ful and careful in the interests of those in his charge, has good cause to be highly gratified with the grand results of this most successful undertaking, and the good work, entered into so carnestly, and carried out so thoroughly, has sunk deeply into the hearts of the people, who will long remember the happy event; and it is but simple justice to remark that a deep and lasting impression was made upon the large numbers that took advantage of the opportunity to hear these very instructive ceremonies.

The forest-bird his feathered mate is wooing

The modest violets in the woodland blooming, Deep in the shade where 'tis their wont t

Down in the pasture lands the kine are graz Amid the waving grass where streamlets

And lambs in meadows by their dams are stray. Just as in the spring-time long ago.

Blue are the skies, the earth is full of sunsh On hill and dale the bright-hued wild flow

grow. And Nature in her buds and leaves rejoices— Just as in the spring time long ago.

ir are the orchard trees with many blossoms Green are the mountains, green the vales be low, d on the air the voice of children playing— ust as in the spring-time long ago.

mid these vernal scenes there comes a long-

For joys and hopes in youth we used to know, hile looking on fair Nature freshly blooming ust as in the spring time long ago. Montreal, May 12, 1896. J. A. S.

THE SEVEN SECEDERS.

THE SEVEN SECEDERS. Ed. CATHOLIC RECORD: Dear Sir-Certain partizan journals are now being sent to almost every Catholic home in Ontario. As these papers are political first and Catholic althour attractory with the CATHOLIC RECORD, however, the case is different. Your paper is Catholic first, last and all the time : political topics are, for the most part, eschewed, and when on the occasion of a great national crisis you express an opinion for or against either of the two great political parties of the Dominion, then the people of Canada usually weigh well the reasons you give for the opinions you express. With nearly all the editorial remarks on the Remedial Bill, set forth on last week's RECORD, the writer is in perfect accord. The following sentence, however, calls for a few comments: "We cannot doubt that the resignation of seven members of the Cabinet was made with full knowledge that the Bill would thereby be endangered, and there is poly the burking of the Bill, was the chief object of the seceders, or at least a majority of them." When their resignation was announced from Ottawa my first impulse was to brand the seven not only as a "nest of fraitors" When their resignation was announced from Ottawa my first impulse was to brand the seven not only as a "nest of traitors" but as a nest of bigots. My second impulse was to find out the reason why the seven resigned. I acted on the second impulse, and now I am fully persuaded that bigotry had nothing at all to do with their resigna-tion. The proof of this is found in the fact that the seven Cabinet ministers who re signed, all spoke in favor of the Remedial Bill; they all canvassed for the Bill, and they all voted for the Bill. Therefore the "bark-ing" of the Remedial Bill was not the object of the seceders. But why did the seven resign?

lead the party in the commons. Now, a general who always tries to keep far away from the smoke of battle, soon loses the confidence of

ened and the serried ranks of anked on the left by the cross-Parliament opened and the serried ranks of the Reformers lanked on the left by the cross-bench, wild-eyed coherts lined up, all ready for battle. The Conservatives left themselves handicapped ; their leader was not there to chain in the quiet Senate. Then and not till then did the seven send Premier Bowell their ultimatum : "Either come into the Commons and lead us on to victory or else resizen the Pre-miership and let some one else lead us." But Premier Bowell preferred to remain where he was, and then the seven resigned their porto-folios. In response to Premier Bowell's cablegram sent for another purpose. Sir time to save the Liberal-Conservative party from being discomited. The indubitable that the seven who resigned, as well as Premier Bowell, have always been in favor of the Remedial Bill, which undertakes to catholics of Manitoba. The two great political parties of Ontario are like two ferty boats going from one side to the other. When one party and the other party boats going from one side to the other. When one party and the other party boats going from one side to the other. When one party and the other party sets up a howi. For my part 1 intend to vote against any party which refuses to give justice to the Catholics of Manitoba. The two great political parts of Ontario vote against any party my bart 1 intend to vote against any party of Manitoba. The and the Catholics of Manitoba. The ary sets up a howi. For my part 1 intend to vote against any party which refuses to give justice to the Catholics of Manitoba. Thanking you for your valuable space. Yours sinceroly, M.

PRIEST OR LAYMAN, WHICH ?

PRIEST OR LAYMAN, WHICH ? To the Editor of the Nor-Wester : Sir — Another chapter of the Manitoba school question has been concluded, and while the smoke of the last parliamentary battle is rolling away, and during the short breathing-spell vouchsafed to us before it is again launched upon the arena of political strife, I beg to be permitted to jot down a few reflections suggested by the views so profuse-ly expressed upon it from one end of our Dominion to the other, not to speak of the in-terest displayed in other places. This is an age of dogmatism, an age in which little or no respect is paid to opinions differing from our own : so much so that it has become an axiom that unless my neigh-bor's views coincide with mine they are necessarily wrong, and I am not going to

bor's views coincide with mine they are necessarily wrong, and I am not going to inquire what foundation he may have to build his opinion upon; it is sufficient for me to know that he does not think as I do, there-fore he is wrong and I am right, and that settles it. Ever since the abolition of the Catholic schools in this province a portion of the community have taken upon themselves to pronounce with unqualified dogmatism that the old system was bad, and that the new one is good enough in all respects for every-body; that the Catholics have no grounds for complaint; that their alleged grievances are purely sentimental; that the restoration of their schools would be against their best interests, and so on. Now, I am not posing as the apologist of Catholic schools, nor have I taken any part whatsoever in the discuss-ion of this question from the time that it was taken down from the domain of moral ethics to the plane of practical politics where it now is, a mere shuttlecock for the politicians to knock about for party purposes, and it would not be seemly for me, in my position, to take any part in the game. But there is a side to it that does not enter into the field of polities-a side in which every Catholic has an abiding interest, and against which he should protest with all the vehemence of which he is capable; the side that the dog matists thought the most vulnerable, and tried with all their efforts to penetrate with their shafts-namely, the charge so persist-ently made that the hierarchy have not the support of their people in their struggle for Christian schools. It has, evidently, never occurred to those who so express themselves that the people composing the minority are endowed with ordinary intelligence, and their status in the community, they have a right to be consulted. But, no, their views and wishes are not of the slightest conso-quence, and their feelings are of even less importance. Although they form more than two fiths of the opollation of Canada, hey are to be treated as nonenities i ecessarily wrong, and I am not goin quire what foundation he may have

Him who sent them ; to change their method an

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swered on every side : " f the schools so as to keep arkness of slovesto keep

luge of revamped paganism. And what, may I ask, do those troublescene lishops want? We hear it answered on very side: "They want control of the schools so ato keep the people in the diric key is as ato keep the people in the diric key is a so ato keep the people in the diric key is a so ato keep the people in the diric key is a so ato keep the people in the diric key is a so ato keep the people in the diric key is a so ato keep the people in the diric key is a so ato keep the people in the diric key is a so ato keep the people in the diric key is a so ato keep the people in the diric key is a solution of the second at the period is and being record, and according to it they must be a bad lot. But he diric keys at the diric key is a solution of the second according to it they must be a bad lot. But he diric keys at the key ato preach the gospet to every creature, and to observe all things whatsoever He had commanded them, and pledged His word that He would remain with them always and would send the Spirit of Truth to guide them. As the Apostles were but human beings they could not remain on earth till the end of time—they had to die : nor could they visit the whole world a that Church, and to the consumation of the world. Cur Lord having thus established His Church, and that Church heing direct hey sa during due by down an unbroken line of Eishops from the Apostles down to the one last consecrated, ever Catholic believes that the Son of God has kept His word and preser the did not lie to His Apostles, as He is accused of having dowed y limbo deen kept. Believing that His promise had been kept. Believing that His grows and proces the true faith, to neutralize Christian morality, to break and place there als and differer duly appointed it defined he outworks in their wisdom and integrity, and in their faithfulness and zeolic word were as a during lindeer of His dowed were the makes and bace

skill in this warfare and in their sourcesses purpose? Hence the most casual, if imprejudiced, ob-server cannot fail to see that the hishops and priests have no personal interest whatsoever-apart from the duties of their sacred office-in highting battles against the enemies of their Charen i, he must see that they are thoroughly altruistic in every sentiment that actuates them, and that their devotion to duty is solely for the preservation of their flocks' from the dangers and that their devotion to duty is solely for the preservation of their flocks from the dangers of their environments. They have no wives to dress for society, no soms to provide places of emolument for, no daughters to give in mar-riage. Now, can any same man tell us what ob-ject those Bishops could have in keeping the people in the darkness of ignorance and super-stition ; to keep back the light and intelli-gence of the age, and what they would gain with place and nower if they had them? I think that what I have said ought to explain away the charges so constantly made that the hier-archy have not the sapport of their people and that if it were not for the persistency of the clergy the laity would be satisfied with things as they are. That illusion is not creditable to the boasted enlightenment of the nineteenth century. I have one more communication to make on this subject and then I shall have con-cluded. A. McGillis. Winnipeg, May 4. To the Editor of the Nor'- Wester :

To the Editor of the Nor' Wester :

Gone is the wintry blast, the driving snow, And Nature clad in verdure is awaking, J ast as in the spring-time long ago. blow, The meadow-lark his matin song is singing, Just as in the spring-time long ago. Deep in the snace where the blow, blow, With subtle fragrance the soft air perfuming Just as in the spring-time long ago.

ceremonies. Springtime. For the CATHOLIC RECORT 'Tis genial spring, the time of hope and prom

will be one that has never been equaled in its special class in the world's history

It will be an illustrated lecture on the are not doing. This town could not be held from the devil for twenty-four secured, and Director Walter Damrosch will endeavor to bring into play an orchestra even better than that which has made his fame. An entertainment more superb, more masterful or more What impressive than this could hardly be imagined. The great drama of the Sav-iour's life with eloquent words and tender, mighty music suited to every detail of its wonderous story, will act as a mora rectifier such as has never before been known and will serve as a most health

ul entertainment as well. Adams has had a remarkable career A powerful dignitary of Trinity church in New York at twenty-four years, he resigned to take charge of small church in straitened circumstances. This he made famous as the Mecca of lovers of eloquence and placed on a sound financial basis. Again at the pinnacle of success, he resigned his post and left the ministry, having become a convert to the Cath olic Church. Since that time he has been lecturing in the metropolis and elsewhere, until now his talents have been recognized, and success in his new field of work is assured. The unprecedented entertainment in which he is to play so important a part will be presented at Carnegie hall, New York, for three months, and afterwards be produced in Chicago.

He who proposes to have a decided nfluence upon a fellow-creature's des tiny should remember our complicated relations, for he cannot lay his strong grasp upon one life without becoming entangled in the interests of others. It is wrong to believe that frank entiments and the candor of the mind are the exclusive share of the young they ornament oftentimes old age, upor which they seem to spread a chaste reflection of the modest graces of their younger days, where they shine with the same brightness as those flowers which are often seen peeping, fresh

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To the Editor of the Nor-Wester: Sir-To resume where I left off in my last ti letter. Ah, those terrible Bishops! Like Ban-ti quos Ghost, they will not down at the bidding la of their adversaries! For nincteen centuries as they have been advised, casoled and bullied to t sadopt some other plan than that prescribed by

the field of Canadian politics. Winnipeg, May 5, A. McGillis.

CHATS WITH YOUNG MEN. therefore, because moderate drinking

Catholic Columbian.

The chief topic for to-day's talk is supplied by one of the leading physicians of London, Dr. Norman Kerr, who answers the question -

Should We Drink in Moderation ? At the present time there are few more important questions for a young man to answer aright, on entering or active life, than the question — Ought we to drink in moderation? On his answer may largely depend his future happiness and usefulness. I have no hesitation in replying-No.

We ought not to drink in 1. moderation, because no human being can be absolutely certain that he will be able to long remain a "moderate" drinker. Of the many young men whom I have known, those who have "done well " as well as those who have "done badly" as the world goes, I have never yet known one who set out "moderate" drinker with any intention to become, or fear of be coming, a drunkard. Every man of them began to drink with a strong determination to continue a "moderate" drinker as long as he lived. Many of "the world's grey fathers," like Noah and Lot, did their best to be "moderate," but sadly failed in their endeavor. Yet in our day it is immeasurably more difficult to preserve strict moder ation than it was in our race's early history. There were no brilliant saloons, no gilded restaurants, no gorgeous hotels and music halls, to tempt our remote ancestors to empty cup after cup, nor indeed the "strong waters "of the distillation of later ages, to infuse into their veins, immediately on drinking, liquid fire producing speedy and deep intoxication, and so penetrate the whole being of parents as to bring forth children practically drunken before they were born. our day and generation, products as we are of the accumulated alcholic heredity of centuries, and living in an age of nervous overstrain, how tremendously more arduous the fight to remain "moderate" in our drinking We ought not to drink in moder

ation, therefore, because we thereby incur a risk of becoming intemperate.

2. We ought not to drink in moderation because, even if we were absolutely certain that we would never overstep the bounds of moderation ourselves, there are all around us in life young men and maidens, joyously or timidly engaging in the struggle for existence, who, whether from inebriate inheritance or from some other nervous defect of constitution, are totally unable (from no misdoing of theirs) to drink in moderation. They can abstain and they can drink to excess, but to drink derately" is beyond their power. Such handicapped ones are just the very persons generally whose mental balance is so delicate and whose resist ing power is so defective that they are often the least able to abstain alto gether. If they try to follow your ap-parently safe practice of "moderation," they cannot continue "moderate to the end.

We ought not to drink in moderation therefore, because this example is unsafe for a very large number of persons who either are diseased drunkards, on are, by inheritance or otherwise, in danger of falling.

3. We ought not to drink in moder ation because intoxicating drinks are unnecessary and useless in health. We need, to live at all, well or ill, fresh supplies of certain things to repair the waste of substance, heat, fluid, and energy, which is constantly going on in body and brain. Does alcohol meet any or all of these wants? It does not, neither does it give healthy tissue, nor internal vital heat (though it makes our skin hot), nor an innocent liquid, nor even force. Alcohol cannot build up a sound frame. Though it makes us feel warm it robs us of our very life's heat, and if too much is withdrawn from us, it leaves us too cold to live We are all practically two thirds water which conveys the nourishing matter over the system, cleanses our bodies, and preserves our personal identity like a liquid paste or glue. Every addition of alcohol impairs this three fold beneficent capacity of nature's be verage, " honest water that never left sinner i' the mire." Therefore "mod erate" drinking is extravagance alike for body and purse. What we pay for our liquor, if that is intoxicating, is simply wasted, wasted as if we threw the money into the sea. We ought not, therefore, to drink in moderation because moderation is wasteful, extravagant and uneconomical, physically and financially. We ought not to drink in mod 4 eration because this is a practice injurious to health. Alcohol is an irritant narcotic poison. It irritates and inflames the stomach, liver, and kidneys and other vital organs, overworks the heart and disturbs the brain ; not much perhaps, at first, but certainly in the long run. Of drunkenness I do not No one defends that nowadays. speak. I limit what I have to say to so called "moderate," steady drinking. Medi-cally and pathologically, the man who gets abominably drunk once a month for a couple of days and is a strict teetotaler in the intervals, humanly speaking and leaving aside the ethics of the question, will, other things being equal, undermine his health less than the man who practices day by day such "moderation" as a drink of whis key, three glasses of wine, or four of beer. It is your re-'schooners' gular drinking, whether limited or un-limited, that induces disease. The The proportion of disease among abstainers has been shown, in large groups of soldiers and others under similar conaditions, to be about one to two. We should not drink in moderation, Guests under the same roof must be

is injurious to health. We should not drink in moderation because thereby we diminish our chances of long life. Superficial or un-skilled observers do not see beneath the surface. The "moderate" drinker often looks ruddy and robust, the teetotaler pale and shrinking. But the battle is not always to the flushed in the face. I have known "moderate" people die unexpectedly and quickly fifteen and agreeable.

twenty years before their average term of life. The seeming mystery was revealed when their bodies were opened after death. As one, so many. He died in twenty minutes after a little extra exertion. Though there never had been a suspicion of his temper-Though there never ance, his liver and heart were found pierced with fatty degeneration. The irrefragable proof of the longevity of abstainers lies in the records of various insurance societies. The abstainers have a higher bonus, because they live from some fifteen to twenty, or more, per cent. longer than non-abstainers, drunken lives being, of course, excluded.

We should not drink in moderation, therefore, because we would thereby tend to shorten our lives.

There are many other good rea 6. sons why we should avoid drinking entirely. I will add only one more. Alcohol, in any appreciable quantity reduces muscular force and lessen mental sharpness. Carefully con-ducted experiments have shown this. Other conditions being equal, alcohol takes the keen edge off our perceptive faculties, so that we take some seconds longer to see an object, while it mocks us by causing us to think that we have seen it sooner. So with thought. Thus it is that an abstainer can often do business more to his own advantage when the person with whom he is deal has imbibed in intoxicants. Alcohol is a reducer, a blinder, and a para

We should not drink in moderation, finally, because by so doing we are hindering oureslves from enjoying and exerting to the full the various capacities with which Heaven has endowed

us. No One Dies from Overwork.

A number of successful business men were engaged in animated conversa tion on the announcement made by a newspaper of the approaching death from overwork, of a well-known writer and humorist. A man of sixty-five, who had been silently listening to the talk, suddenly declared :

"I do not believe any man died from legitimate hard work, and I am willing to back my statement against

any reasonable proof furnished. "Men do not die from legitimate work nor from what they do during business hours," he continued, when the agitation his first words had caused had subsided. "If a man would leave his office and go home to rest or indulge in reasonable recreation, he would not suffer in health. But he does not do this. Instead, he goes to the club, the billiard room, saloon, gaming-house, or to other amusements even less reputable. Indeed, many a

man rushes away from business that he may plunge into dissipation of ome sort

"It is true there may be instances in which a complicated business, handicapped by lack of means to carry it on in a comfortably smooth fashion, may wear on a man's mind during sleeping and waking hours. But this is not legitimate business. No man should work against such desperate odds. It s much better to begin on a smaller scale, to adapt one's hopes to the means at hand, and to remember that vital force is too valuable to be squan dered in striving for the almost impos Straightforward commercial sible. transactions, unattended with the en ormous risks that many men take, are healthful and rarely bring bad results Indeed, all things being equal, it is not business worry that kills except as a man lifts the burden of business worry on shoulders weakened by ex cesses and dissipation."

THE CATHOLIC RECORD

polite to one another, no matter how much bitterness is in the heart. Cicero said of Catiline, "He lived with the sad severely, with the cheerful agree-ably, with the old gravely, with the young pleasantly, with the wicked boldly." Whether he had these feelings himself, or simply assumed them, we are not told, but it is not probable that he really felt them; he was making a high art of being

Addison says in the Spectator "The true art of being agreeable in company (but there can be no such thing as art in it) is to appear well pleased with those you are engaged with, and rather to seem well entertained than to bring entertainment to others." Of course, one must have an unusually happy temperament to associate intimately with a variety of dispositions ; and that he can do so agree. ably, shows that he is content to do what is most pleasing to others, instead of asserting his own preferences.

A man who imagines himself a wit can render a whole company miserable without seeing his mistake ; for he is usually a person of less delicate sensibilities than one of a more reserved nature. Real wit is spontaneous and is always pleasing, but the man who assumes it is certain to be a bore. On this topic, also, Addison advises most sensibly, "Witty men," he says, "are such, and by that means grow the worst companions imaginable; they deride the absent, or rally the present in a wrong manner, not knowing that if you pinch or tickle a man until he is uneasy, or ungracefully distinguished from the rest of the company, you equally hurt him.'

CONCLUSION. AN HOUR WITH A SINCERE PRO-TESTANT.

By Rev. J. P. M. S. STUDY OF HISTORY. LXI.

There have always been and will lways continue to be miracles in the Roman Catholic Church, miracles se well proved that only want of good will can refuse to admit them. Bu outside the Roman Catholic Church no one miracle has ever been proved.

LXII.

Nor will you find one single non Catholic who has given his life in de fence of the doctrines of Protestantism Those who are called Protestan nartyrs are proved to have suffered death for their own (private) individ ual religious opinions, to uphold proudly ideas and convictions purely human, or in punishment for crime committed against the laws of the Catholic martyrs, on the con State. trary, do not die in order to proudly uphold private opinions, but for truths taught by the true Church ; and thus they perform an act of most humble submission to authority and of total self-abnegation.

LXIII.

It is admitted by non Catholics that the Roman Catholic Church was for some centuries the faithful guardian of revealed truth. Now, you will find that just during these centuries those very doctrines have been separ-ately condemned which Protestantism teaches. Consequently, Protestantism concedes that its own doctrines were ant to leave it." condemned at a time when the Roman Catholic Church was undoubtedly the faithful guardian of revealed truth.

swells her ranks with the very cream of what can be found among the most learned, most houest, best instructed, most intelligent, and, for their morals highly estimable persons, Protestantism can gather recruits only among in-dividuals who are either ignorant or, at least, justly suspected regarding their morals.

LXX. Oliver Wendell Holmes was once asked by a clergyman, what effect re-ligious beliefs had on the minds of the dying. His reply was: "So far as I have observed persons nearing the end of life, the Roman Catholics understand the business of dying better than Protestants. I have seen a good many Roman Catholics on their death bed and it always appeared to me that they accepted the inevitable with a com posure which showed that their belief whether or not the best to live by, was a better one to die by." Innumerable non Catholics have had the same experience, and many of them have expressed it in words similar to those of Dr. Wendell Holmes. The logical conclusion to be drawn from it must neces-sarily be this: "If the Roman Catho-lic Church is the best one to die in, it must be also the best one to live in.

> LXXL CHANGING ONE'S RELIGION.

Do not listen to those foolish persons

who proclaim that it is beneath a wise and honest man to change his religion First of all, becoming a Catholic, strictly speaking, is not "changing one's religion," since the Catholic religion is the only one which merits the name "religion," as it alone is capable of doing what is expressed by the word "religion," which means "reunite," viz., to " unite man again with God" secondly, if to become a Catholic were after all a "change of religion," this change would be a most rational and prudent act, worthy of a man, since it would be abandoning error in order to embrace truth.

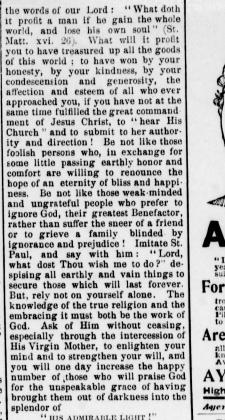
LXXII. Reflect on what St. Augustine told the Donatist schismatics : "Whosoever is separated from the Catholic Church, however innocently he may hink he lives, for this crime alone, that he is separated from the unity of Christ, will he not have life, but the anger of God remains upon him.

Council., Labbe, tom. ii. p. 1520).

LXXIII. UNWORTHY OF A MAN.

There can be no action more un worthy of a man than to live as a Pro testant, troubled in mind with serious doubts, without taking pains to have them cleared up ; and still more to con tinue to be a Protestant after having arrived at the knowledge that the Catholic Church is the Church founded This is like the conduct of by Christ. a man who, wishing to arrive in a certain city, enters a railroad car. Soon doubts arise in his mind whether the car is the right one or not. H then is told that the car does not go to the city he wishes to reach ; yet, instead of leaving it at once to go to the right one, he begins to consider how comfortably he is seated, and how inviting everything is that meets his eye. Ad monished to leave, he answers, without bestirring himself: "All right; I don't care whether the car goes to the city or not. I wish to remain in it I find it too comfortable and too pleas-

LXXIV,





The stories that are told of Arch bishop Ryan's wit are public property and would fill a small volume. Like all other wits he has suffered from the habit of crediting some people with witticisms which other people in-vented. He did refer to Archbishop Ireland as the consecrated blizzard, but he did not call the suffragan Bishops of St. Paul the Young Ire-landers. The apocryphal stories are numerous. A well-known and es-teemed priest called upon him one day to ask for a vacation, on the ground that his health required it. As he was noted for his frequent absences from his parish, the prelate could not let slip the opportunity. He granted the leave of absence promptly, with a recom-mendation. "The physicians say that you need a change of air, Father? "They do, your Grace." "How would it do, then, to try the air of

your parish for a month or two, as a change?" He remonstrated once with a priest whose silk hat had seen its best days before the war. I would not give up that hat for twenty new ones," said the priest. "It belonged to my father, who fell in the rising of '48. " And evidently fell on the hat," said the Archbishop. His wit had no sting in it, for it sprang from a genial and kindly nature.

The newspapers told at one time his reply to the reporter who wished to where he stood in a supposed difference between Cardinal Gibbons and Archbishop Corrigan. "As Arch bishop of Philadelphia, naturally stand midway between New York and Baltimore," was his reply.

ican bar."

vitality.

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Lord Russell Coming.

The lord chief justice of England has accepted an invitation from the American Bar Association to attend its annual meeting, to be held at Saratoga Springs, New York, on Aug. 19, 20 the present vear.



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Act ! A member of the United States Sen-

ate has expressed this opinion : "We have all heard the axiom that 'Knowledge is power.' But mere knowledge is not power, it is simply possibility Action is power, and its highest mani festation is action with knowledge.

A desire for power is said to be the secret of the hoarding done by rich men, but while they have made their "pile" they have merely accumulated "possibility," and not power. They are too old or too unskilled to exert power.

There must be action as we go along the pathway of life, if there is to be any power, or force or mark in the career we are having. If one has convictions, let there be no time-serving now is the appointed time for their expression. If there are good deeds to be done let there be no procrastination. With some men life is wasted in a vain forecast of

To-morrow and to morrow and to morrow They put off achievements by which posterity might know them; they dream that some day they will act out life passes, and the end of it finds the action still undone.

Be Agreeable.

One very important branch of worldly wisdom must not be neglected in the young man's education, and that is the art of being agreeable. is hard to find the dividing line between affability and hypocrisy, cause one must often be amiable to persons whom he may thoroughly disgoodness of God. like. But no one has a right to take his ill-feelings into the homes of others.

LXIV.

Experience proves that the more Protestants study the doctrines of Prot estantism the more they become immersed in doubts and perplexities. On the contrary, the more Catholic study the doctrines of the Catholic religion the more confirmed they become in their religion and the more attached to their Church.

LXV.

If the Roman Catholic Church were a human institution she would doubt-lessly have disappeared long ago from the face of the earth ; for there can scarcely be imagined any force that has not been employed against her but instead of bringing on her ruin every trial and persecution has proved a sure forerunner of one more glorious triumph over her enemies

LXVI. PIETY OF CATHOLICS.

Whilst Protestants always tend to

extremes Catholics are led by their holy religion in the sure middle-way Hence the piety of Catholics is sweet quiet, attractive, whilst Protestants of good faith, in their endeavor to practise piety, are often sad, or extravagant in sentimental demonstrations

LXVII.

You will never hear of a Catholic who at the approach of death, in order to secure his eternal salvation, has become a Protestant. .Innumerable, on the contrary, are the instances of Protestants who, when about to leave this world, have asked to be received into the Roman Catholic Church.

LXVIII. Neither will you ever hear that con-verts to the Catholic Church, who have faithfully lived up to her teaching, have ever regretted their submission to her authority ; but, on the contrary, GOD NOT INDIFFERENT.

Do not repeat after others that foelish God will not ask of men to saying: 'God will not ask of men to what Church they have belonged, but whether they have led a good, honest, and moral life "; for God would cease to be God if, after having made known a religion, and after having founded Church. He should be indifferent as to whether men should profess His religion and belong to His Church or not In the second place, a good, honest life ir cludes the perfect fulfilment of God's hely will; it includes, consequently the observance of all the command ments of God and the firm belief in whatever Jesus Christ has sent the Apostles to teach : it includes submis sion to the prelates of the true Church as successors of the Apostles, to whom Jesus has said : "He that heareth you, heareth Me ; and he that despiseth vou, despiseth Me" (St. Luke x. 16 If a man fulfils all the other command ments of God, but fails in this, he toils and lives in vain. There are many who have, like you, led good and edify ing lives; but having come to the nowledge of truth they were fully convinced that all would avail them nothing unless they submitted to the authority of the Roman Catholic Church and lived according to her doctrine and precepts. This was the reason why they gave up, and continue daily to give up, all that this world can offer, in order to cling to the mother of all the saints, the holy Roman Catholic Church. The approval of their conscience and the consolation of the Holy Ghost make their sacrifices light and even delightful.

LXXV. A PROMISE NO LONGER BINDING.

Be not troubled on account of the promise which you have made to live and die as a Protestant. When you made this promise you thought that Protestantism was the true religion ; but having become convinced of its falsity, your promise is no longer bind-ing. It would even be sinful to think they for the most part abound in feel ings and expressions of gratitude for ing. one's self obliged to keep a promise to what they are convinced was the great-est favor bestowed upon them by the do what is displeasing to God.

LXXVI.

LXIX. Whilst the Roman Catholic Church laave of you by recalling to your mind

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HOW TO PURIFY OUR SOULS.

OUR BOYS AND GIRLS.

" Nearer to Thee."

May.

The month of May is here. Nature is

Thou art all fair and there

Going to Leave the Farm.

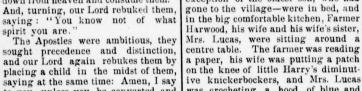
The work of the farmhouse was over

* Nearer to Thee.
They were singing, sweetly singing, And the song melodiously
On the evening air was ringing:
* Nearer, O my God, to Thee !''
In my eyes the teardrops glistened
As it stirred the twilight dim, !
And I wondered as I listened
If it brought them nearer Him. There appeared to them parted tongues as were of fire, and it sat upon every one of gm." (Acts ii.[5.) Ten days ago, my dear brethren, we celebrated the feast of the glorious Ascension of our Lord into heaven Were they like the wander r, weary, Song and life in sweet accord, Resting in the darkness dreary In that nearness to the Lord ? Had His spirit ever sought them, To be slighted or denied ? Had that dear song ever brought them Closer to the Saviour's side ? at that time He departed from the midst of the Apostles, leaving them, to all appearances, in rather a sad and perplexed condition as to their future mission; but not so, for though He, their guide and chief Pastor and Teacher, had gone from amongst them, yet before doing so He had promised in His place another Comforter in the I have heard the music often, Felt its meaning deep and sweet, And my weary heart would soften Singing at my Master's feet "Nearer to Thee "-O precious feeling ! Nearer Thee when I am kneeling In the shadow of the Cross ! Ghost, the third person of the ed Trinity : "The Paraclete, the Blessed Trinity :

Holy Ghost, whom the Father will send

my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said Nearer Thee when, love descending, Falls in blessing on my head : Nearer Thee when I am bending O'er the graves that hide my dead ! Nearer Thee in joy in sorrow, 'Tis the same where'er I roam ; Nearer Thee to day, to-morrow O my King, my Christ, my home ! —Frank L. Stanton, in '' Songs of a Day. to you. This sending down of the Holy Ghost, His descent upon the Apostles and the other believers, we are cele-breting to-day, the Feast of Pentecost. when the days of Pentecos were accomplished they were altogether in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted birds twitter gaily in the blossoming trees as a greeting to the rising morn. New life and warmth pervade the earth and sky. Beautiful May, Greetings to thee! The child of Mary welcomes tongues, as it were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost, and they began to thee with a renewed joy, for thy fraspeak with divers tongues according grant flowers will make charming gar lands with which to deck the shrine of as the Holy Ghost gave them to our heavenly Mother. Fair are thy speak You have noticed, in these words of blossoms O May, but still fairer is our

to-day's Epistle, that the Holy Ghost Mother. came in the form of tongues of fire ; is no spot in thee! Mary, our Mother, accept the homage we make to thee of now, as one of the principal properties of fire is to purify, we may naturally conclude that the Apostles were from this month of flowers, and, in return plead with thy Son, that through thee that time purified from their former imperfections and defects. Concern-He may shower His choicest graces upon thy trusting children in this val ing these faults of the Apostles we read ley of tears. that they were easily excited and gave way to feelings of revenge ; speaking of the Samaritans they say : "Lord, wilt thou that we command fire to come for the day; the children-with the down from heaven and consume them? exception of the oldest son, who had



a paper, his wife was putting a patch on the knee of little Harry's diminutive knickerbockers, and Mrs. Lucas was crocheting a hood of blue and to you, unless you be converted and become as little children, you shall not white zephyr for a small niece. There was silence in the kitchen, enter into the kingdom of heaven."

save for the snapping of the fire in the stove, the ticking of the big eight-day Lastly, we all know of the threefold denial by Peter of his Divine Lord and Such, my dear brethren, was clock in the corner, and the rustle of Master. the condition of the Apostles before the descent of the Holy Ghost ; they were the farmer's newspaper, and when Mrs. Harwood sighed deeply, both her filled with the faults and imperfections sister and her husband looked up in of human nature, and remained so after the Ascension of our Lord, and surprise. "What's the matter, Sarah ?" asked the latter. "That sigh was the loudhence we see the reason of their fear

est I ever heard you give. Has any-thing gone wrong? You look as though you have a big load on your and sad condition. But the time has now come for their purification, and the fire, the grace of the Holy Ghost, performed a wonderful mind. change in the followers of our Lord, "It "I have," answered the wife. "And it is a load you must share, John. I have borne it alone as long as I can for just as in nature fire purifies the iron, consumes the rust, and renders bear it. There is great trouble in all things bright, and by fire only can these results be obtained, so also the grace of the Holy Ghost, the fire of store for us, husband-George is going o leave the farm." The newspaper fell to the floor, and Divine love, penetrates the hearts of the Apostles, changes them from proud, ambitious men, to men full of humility, for a moment the farmer looked at his wife, too much surprised to utter a of meekness, and of love; so that word. "Going to leave the farm !" he rehenceforth all worldly desires were plied at last. "Sarah, you must be banished for ever from their souls, and their aspirations were directed with ceaseless zeal to things heavenly; dreaming.

such are the workings of Divine love in man's soul. From all this we clearly see the con- his mind to leave it. I have noticed for months past that he seemed dissatisdition of the Apostles before and after the Descent of the Holy Ghost, and fied and restless, and since you sold Vixen he has grumbled a great deal what a marvellous effect the grace and about work and the dullness of his life. And to day I heard fire of the Divine love of God had on their souls. Now, if such was the case him say to Jasper Flint that he would not be here a month from now ; of the Apostles, may we not hope for and obtain the same favor from our Heavenly Father? Surely we can if that he had enough of farm life ; and if we refused our consent to it he would we but pray for it, and pray earnestly run away and take his chances." and patiently with entire trust in the "We'll see about that," said the goodness of God, that the Paraclete farmer, angrily. "Consent to it ! rather think not ! I won't consider i may descend into our souls and abide with us for ever. for a moment. What would he be a year from now, if I let him go ! He'd The Chinese Welcomed the Priest. fall in with all sorts of rascals in the The Rev. Thomas McLaughlin, of city, get us all into trouble. Besides, the Church of the Transfiguration, New York, who has been spending a need him hare. It'll be ten years at least before Harry can take his place, few months in Europe, was accorded and he's got to stay if I've got to tie an unusual welcome home last week. him down. "Why don't you make him want to His church is in the heart of the Chinese quarter and he has so endeared himstay, John ?" asked the gentle voice of self to the Celestials by his kindness to his sister in law. them when they are overtaken by trouble and sickness, that when they "If he's got the city fever on him all the talk in the world wouldn't do any learned that his parishioners intended good," rejoined the farmer. " He giving him a reception they begged to wouldn't listen to a word." allowed to take part. " Don't talk. Don't let him even Permission was given them, and suspect that you are aware of his desire to leave you. Try a new plan, John, had the Emperor himself been expected their enthusiasm could not have been plan I have been thinking of all more sincere. Never did Mott Street witness such decorations. Myriads of "The best plan I know is to tell him Chinese lanterns illumined the way; my mind freely, without any beating about the bush, and the sooner it's done the houses and stores were in festive attire, and Caucasians and Mongolians, the better." "Now, John, don't be above taking Christians and Pagans joined hands in welcoming the good priest home. a woman's advice. Let me tell you how to deal with George. I have been It is a fortunate day for a man when here three months now, and have taken he first discovers the value of Ayer's Sarsaparilla as a blood-purifier. With a deep interest in the boy. I have seen his dissatisfaction, and recognized the this medicine, he knows he has found cause. I have heard him talking to a remedy upon which he may rely, and conquered. Has cured others, will yesterday i heard him say that if he went to the city what he earned would be his own, but that here he worked to consumption dated the had a stalwart arm to lean on the date stalwart arm to lean on the stalward area escellent medicine. My sister has been troubled with severe head ache, but these pills have cured her." Jasper Flint more than once, and only yesterday I heard him say that if he

THE CATHOLIC RECORD

John. He is eighteen years old, and has worked faithfully for you ever since he could talk plain. He has his food and lodging, and two suits of clothes a year, to be sure, but all he actually owns is the collie dog which is always at his heels. You even sold the only horse you had that was fit for the saddle, and George was extremely fond of Vixen.

"It seems a pity to keep a horse that no one but George ever rode," said the farmer, "and she was too light for I'm a poor man, Hester, and can't afford playthings for my children.

"You can better afford to keep an extra horse than to have your son leave you, John. Whom could you get that would take the interest in the work that George has? You have thought it only right that George should do a big share toward ruuning the farm, and have considered your duty done in giving him a home. You are disposed to think him ungrateful because he wants to leave you. Every year his services are more valuable. The boy is ambitious, and is not satisfied to travel in a circle. He wants to make some headway, and it's only natural." The farmer leaned his head on his hand, a look of deep thought on his

grave, weather-beaten face. His gentle sister in-law's plain speaking oright with sunlight and flowers. The had given rise to thoughts which had never before entered his head.

"I believe you are more than half right, Hester," he said at last. "I'll my mind what to do. I'd be lost here without George, and he shan't leave the their green shutters, the people with farm if I can help it." 'Force won't keep him, John ; re-

member that," and Mrs. Lucas, feeling that she had said enough, folded up her work, and taking up a lamp from the shelf by the stove, went upstairs to France and learned to love it. her own room.

from a sound sleep by the sound of difficulty is an "embarrassment horses' hoofs in the yard, and looking riches," as our French neighbors wo out of the window saw John trotting away on Roan."

Where can he be going at this hour ?" at 6 o'clock, George was standing by the kitchen table, having just come in with two pails of milk. His face wore discontented, unhappy look, and he a discontenter, during to the sunt's cheery "Good morning." A few minutes later his father en-

tered, but George, who had gone to one of the windows and was looking out dejectedly, did not even glance up. "You were out early, John," said Mrs. Lucas. "I heard you ride away at day break."

"Yes, I went to Pine Edge on a matter of business."

"That's were you sold Vixen, papa isn't it?" asked little Harry, and Mrs Lucas saw a quiver pass over George' face as the child spoke.

"Yes, my boy, I sold Vixen to a lawyer Stanley. George," turning to his son, "I've made up my mind to part with that fifty-acre lot by the river. What do you think of that?" many.

"Of course you are to get a good price for it, sir," said the young man indifferently, "It's the best piece of land you have. "But I haven't. I am going to

give it away." "Give it away !" repeated George, roused out of his indifference and staring at his father as if he had not heard

aright. "Yes, deeded it, every inch of it, to some one I think a great deal of, and who deserves it," laying his hand on his son's shoulder, and his voice weakened a little. "I'm going to dreaming." Mrs. Harwood shook her head sadly. "I wish I were," she said. "No, John, it is true, George has made up bis mind to leave it. I have noticed "To me! You intend to give that



ST. BONIFACE HOSPITAL. F. B. in Winnipeg Kindergarten Magaz

"The voyageur smiles as he listens To the sound that grows apace ; Well he knows the vesper ringing Of the bells of St. Boniface. " The bells of the Roman Mission, That call from their turrets twain, To the boatman on the river, To the hunter on the plain !"

To one who possesses imagination or heart, and even so small a modicum of history as the present scribe, the first sight of St. Boniface is full of interesting suggestions. The fact that by crossing a bridge, one passes from Protestant, English-speaking Winnipeg, into a bit of Roman Catholic, provin-cial France, is in itself fascinating. Such signs as "Bureau de Poste "on the first building at the right beyond right, Hester," he said at last. "I'll Broadway bridge, and "Au Bon think it all over to night, and make up Marche" being out on the main street, mark the transition ; the houses with their dark, expressive faces and their patois—even the very horses and carts themselves have a Gallic look that warms the heart and stirs the memory of one who has travelled through

In writing of St. Boniface within Just at daybreak she was aroused the limits of a short article, one's prime riches," as our French neighbors would say. Visions of all sorts of fascinating subjects rise as one enters the Jesuit college, a large, white stone When she came down stairs building east of Broadway bridge, and is met by the most beloved of its guardians, with his charming grace of man ner, his wide culture and calm self control, common to the order of Jesuits, but most marked in Father Drummond. Listening to his history of the founding of the College, the names of Fathers Provencher and Dumoulin remind the Anglican that to the Roman Catholics is due the honor of first establishing the Church in Manitoba. Anecdotes of the simplicity and saintly self sacrifice of their lives, of their patient and unceasing toil, invite the visitor to linger here, having learned, amongst other things, how happy was the choice of the name "St. Boniface" for a settlement peopled by mixed This patron saint, St. nationalities. Boniface, an Englishman by birth, and first to use the ritual of consecration for a Frankish king, Pepin le Bref, is the chosen apostle of Catholic Ger-

> Leaving the college and turning southward along the banks of the Red River, dancing under a summer sun and light west wind, yet scarcely clear enough to reflect the delicate white clouds that sail across a sky of almost Italian depth and color, for truth to tell its waters are somewhat muddy, one leaves on the right the Archbishop's Palace ; the twice built cathedral, with Riel's grave in its church yard ; the schools, and prettiest of all, the convent, a long, white frame house with a deep roof of weather colored shingles, green shutters, and pleasant avenue of trees and garden ways. to the Lord. Beyond is the hospital, standing on the river bank. It is a large building of with stables, outhouses stone Recent and authentic news from and gardens, and from its three stories Rome states that the subject which inof windows and balconies it commands terests Pope Leo above and beyond all one of the finest views in the country. others is the reunion of Christendom. To the north and east lie Winnipeg and St. Boniface, with the winding Red River between them. The church spires and towers and the imposing None knows better than he the magnitude and the complexity of the difficulties which stand in the way of its achieve m nt. He has reckoned with the buildings of the city are clearly marked against the brilliant sky ; to powers of pride and prejudice, of misthe south are meadow-lands framed in conception and ignorance, of hatred and distrust, of intolerance and apathy y a belt of green woods ; to the west, Winnipeg's Government Houses, the of political interests and private ambi tion, and in the face of them all has pretty suburbs of Fort Rouge and Armstrong's Point, and the meeting of givin himself, heart and soul, to the the Red and Assiniboine rivers. The cause of Christian unity. Surely it is cause of Christian unity. Surely it is windows of the house are built so low one of the most sublime spectacles in history to see the tireless Pontiff, with that the patients can see the surrounding country from their beds, and this the weight of eighty-seven years on is one of the reasons why the hospital loses so few lives. Too sick to read, his frail shoulders-years of toil and responsibility and teeming fruitiongird himself, like a new Judas Maccatoo weak to see many visitors, the poor beus for a last and most glorious conufferers find a source of pleasure and quest. He must not be single-handed alleviation in the ever-moving river, in the fight. Catholics of all ages, with its boats and canoes. The hospital is in charge of the Grev conditions and countries must help in Sisters of Mercy, an order founded in the last century by the widow of a cer-tain Sire d'Youville, Marie Marguerite will be done. Within the last twelve months it has become little short of a Dufrost de Lajemmerais, who died in 1771. There are eighteen Sisters at the hospital, who are responsible for its conduct, the giving out of medicines, positive duty for every intelligent Catholic to understand and take an interest in this subject of Christian re-union, which Leo XIII. has made the aking of temperatures and such nursng as the rules of their order allow. great religious question of the hour. The more serious nursing is done by - N. Y. Freeman's Journal. wo day and night nurses in each vard, the ward being under the supervision of two Sisters. These are all Roman Catholics, but the visiting doc-Pulmonary consumption, in it early stages, may be checked by the use of Ayer's Cherry Pectoral. It stops toman Cathonics, but the visiting doc-tors and patients may be of any or no jenomination. As a matter of fact, the invalids are mainly Protestants, and very happy and contented they the distressing cough, soothes irritation of the throat and lungs, and induces much-needed repose. Hundreds have eem. An air of peace and home like testified to the remarkable virtues of mfort pervades the pretty place with this preparation.

merry, too, in their quiet way. ing "struck" on my first visit the small but perfect operating room at an unhappy moment, anxious to test my strength of nerve, I had seen an opera-While talking with a Sister in the pri-vate ward, I was reduced to sitting down suddenly and begging for water. Sister Leo laughed a little, and brought some water with a strong dash

of brandy in it. When I demurred, she said, with a twinkle of her large, dark eyes, that one must take what "the Pope" sent without question, "the Pope" being her soubriquet among the Sisters. She also told an amusing story of a small patient who on recovery objected strongly to leav ing the Hospitil. " But what would you do, my little man, if you stayed here?" "I'd be a Sister !" was the stout reply. '' Bat little boys can't be Sisters, you know." '' Can't they?'' sadly—then brightening—'' But with the good God everything is possible !'' Till quite lately the Hospital was ruled by Sister Mary Xavier, who, after forty-two years spent in devotion to it, has been sent by the Mother House, at Montreal, to establish a new hospital at Edmonton, her place being taken by Sister Letellier. It is impossible to exaggerate the loving veneration given o Sister Mary Xavier by all who were fortunate enough to know her. Cath-olics and Protestants have but one word for her-" the loveliest and most saintly of women." her so absolutely, and she never failed. A strong, noble woman," said one of the doctors, in speaking of her. The atmosphere of gentle, unpretending devotion that pervades the hospital is the first and last impression one re-Standing in one of the pretty, ceives.

private bedrooms, looking out of the window, I noticed another window on my left. "What does that look into?" Into the chapel on the first floor below us," said the nurse, raising the window. We looked down upon the little House of God, set in the heart of so much suffering. It is richly but quietly fitted up, and is of exquisite spotlessness. One favored Sister has he sole charge of it.

As we looked, fourteen of the Sisters came softly in, and, kneeling in front of the altar, recited the Miserere and the Angelus. At the moment, an operation was taking place in the operating room above, and the thought of it gave an added and pathetic dignity to the prayers offered daily by these pure, devoted women, for the mercy of Him whose beloved Son was Himself "a man of sorrows and ac-quainted with grief." Will those whose love of Him is greater than any sectarian differences, remember the hospital? It is doing good work under many difficulties. Winnipeg will not have forgotten the devotion of its Sisters during the small-pox outbreak There is a significant motto written upon the entrance door of the hospital, the context most of us can remember 'He that giveth to the poor, lendeth

The Pope and Christian Union.

TWO SERMONS.

The sermon had been announced the Sunday before ; it was to be a plea for charity for a local orphan asylum. The speaker was unknown to me ; and when he rose, I mentally commented that the cause of charity would not prosper in his hands.

He was a man past middle life, with a heavy figure and a face of stolid mild-He made some announcements ness. in a monotonous drawl, gave the intenion and scope of the particular institu tion, began dilating on asylums in general, and at that point falling involun tarily into a fit of abstraction, I listened no more. His manner was so dull and his voice so lifeless that I let my atten-tion concentrate itself unchecked upon speculating why the little woman be ide me wore such a worried frown. Suddenly something in the speaker's voice caused me to look again toward the pulpit. It was not the same man. The face had utterly changed. The eyes glowed with sweet benevolence ; the mouth had softened to almost a womanly tenderness ; pity had glorified an almost common face into beauty. He was saying : "Mothers, think of the ache of your hearts, if you knew your children would never receive a smile except by chance ; that there was no certainty of love for them in this world. It is cruelly hard for us to see a little hand thrust out to beg for a penny, but how much harder to know little hearts are begging for love."

His voice had lost its dull inflexibil ity, it vibrated with sympathy, and through its tender cadence one seemed to hear the pleading tones of little children.

I looked around upon the congregation ; that voice had found an ear in every heart. Every face was lifted toward the speaker, and was touched by some feeling that refined and softened

It was a wonderful effect wrought by genuine sympathy. The man's great humanity had become articulate, and all that was human in his hearers listened.

At the close of the sermon, when the collectors rose to get their baskets, there was a stir, then for a few minutes nothing was heard but the tinkling of silver and the rustle of bills. Four baskets were heaped with generous alms, and as we left the church I noticed that the fathers' faces wore a look of deep tenderness as their eyes fell upon their children and that mothers held very closely the little clinging hands.

The second sermon was by a man whose eloquent tongue had won for him both popularity and fame. He had everything in his favor. A head and face nobly fashioned ; grace of bearing and gesture ; a voice that nature had made sweet and art render ed capable of expressing every shade of thought. He was a pleasing figure in the pulpit, and as he rose and faced the vast congregation, his eye wore the look of a conqueror. You felt his glance would hold a multitude. He took for his text : "Woe to thee, Chorazin; woe to thee, Bethsaida ; for if in Tyre and Sidon had been wrought the mira-cles that have been wrought in you,

One could trust



For Grand Rapids Carpet Sweepers Superior Carpet Sweepers Sinceperette, the latest Wringers, Mangles Cutlery, etc. 118 DUNDAS STREIT, North Side.

LONDON, Ont.

fifty acres to me, father ?"

"Yes, my boy, and with my whole eart. You've been a good son, heart. George, and I wish I only were able to do more for you. But I am not a rich man, as you know, and I have your mother and three little ones to provide for, too. Still I want you to have a start, and this fifty acre lot will yield you a handsome profit. You can have three days a week, to call your own, and that will give you a chance to work, and if you choose to break that pair of young oxen I bought the other day from Bagley, you can have them for your trouble." "This-this seems to be too much,

sir," stammered George, "I don'

know how to thank you." "Too much! Then I don't know what you'll say to this," and the farmer took his son by the arm and led him out on the porch. "There's another present for you, my boy." "Vixen !" The word came from

George's lips with a long sigh of joy, and with one bound he was at the side of the black mare he had thought never to see again, and had both arms about "Oh, father, I'd rather her neck. have Vixen than anything else in this world

And he buried his face in the pretty creature's mane, and in spite of his eighteen years, fairly broke down and sobbed. That ended George's desire to leave

the farm. He was never again heard to mention the subject, and he grumbled

no more about hard work and the monotony of his life, but in every way tried to show his appreciation of his father's kindness. In fact, John Harwood was wont to say occasionally in confidence to his wife that he had

they had long ago done penance in sackcloth and ashes." He read beau-tifully; his voice fell upon the ear with the authoritative warning of a prophet.

After a well-calculated pause his discourse followed ; it was brilliant, over flowing with illustration and imagery One could not help but listen ; the ear was pleased with the measured music of his voice ; the mind satisfied with the fullness of his thought. But soon I found that I was giving him the same kind of attention that one would bestow upon a clever actor who was playing a difficult part. Involuntarily I found myself saying. "'I capital ! What a clever hit !" 'That was

He spoke to men and women of repentance and their eternal salvation, subjects of deep interest in most human lives, one would think, but in the faces near I could see nothing deeper than intellectual expectancy. He spoke to the soul, but it was the

holding up his hands while God's bat mind that heard, and when the hour tle is being fought, and before the sun goes down in the night when his work was ended, not one humble aspiration had lifted any man nearer heaven.

In contrasting these two sermons I could not help thinking of the Cure d'Ars, that simple, almost illiterate, priest who wrought such wonders in an obscure country parish. Although not gifted with eloquence in the common acceptance of the word, when he

preached there flowed from the rich garden of his soul such a stream of sympathy and sincerity and tender pleading that his words, vibrating through responsive chords, touched hearts the most oburate and mellowed the soul for the influx of divine grace. The despondent found cheer, the penitent hope, and all renewed strength under the magic of that humble, earnest, sympathetic presence.-M. C. in Catholic Columbian.

A Member of the Ontario Board of Health says:

"I have prescribed Scott's Emulsion m Consumption and even when the the digest-ive powers were weak it has been followed by good results." H. P. Yoemans, A. B., M. D.

THE CATHOLIC RECORD

BANNERS, COLLARS, FLAGS, EMBLEMS FOR BRANCH HALLS

GAVELS, BALLOT BOXES, CUSHING'S MANUELS.

COSHING'S MANULLS. CATHOLIC SOCIETY REGALIA OF ALL KINDS PINS AND BADGES, C. M. B. A. REVERSIBLE BADGES FOR EASTER COMMUNIONS & SPECIALTY.

T. P. Tansey, 14 Drummond-st., Montreal, Que. ESTABLISHED 1879.

C. M. B. A.

Winnipeg Branches' Reply to Grand President Fraser.

To the Editor of the CATHOLIC RECORD :

President Frazer. To the Editor of the CATHOLIC RECORD: Dear Sir. — Mr. O. K. Frazer, Grand President of the C. M. B. A., has thought it proper to publish in the columns of the Eastern Catholic papers a letter in reference to the stand taken by him at a recent conven-tion of Liberal clubs in Ottawa. Mr. Frazer, whilst declining to defend himself beyond a solemn protestation of faithful allegiance to the Church as illustrated by his past career, fails not, however, to severely criticize the action, as embodied in their circular, of Branches Nos. 52 and 163, of Winnipeg, as being in direct opposition to the laws of the C. M. B. A. Had Mr. Frazer called our attention to any misstatement with regard to his utterances as quoted by us from the Canadian Fræman, it would have been, we must say, an immense relief to our wounded feelings as his perse-cuted brother - Catholics, but not one word to take back or palliate his recent speech at Ottawa ! Therefore, however blameless his stand might have been in the past, we are left perfectly free to judge him from his last utterances : and we here repeat that his re-marks, coming as they did from our Grand President—for although he did not actually pose as the Grand President of the C. M. B. A., yet everybody knew that the clitzens who was addressing the assembly was the head officer of one of the foremost and most influen-tial Catholic associations of Canada - his re-marks, therefore, must have had much more than an ordinary weight on the minds of his hearers. This is what made us feel not only the more aggrieved, but at the same time the more humiliated : And, how could it be otherwise? when not only a brother-Catho-fic, but the Grand President himself of the moble association in which we glory to hold more humiliated : And, how could it be otherwise? when not only a brother-Catho-fic, but the Grand President himself of the moble association in which we glory to hold menoership, raised his voice in condeman-tion of a men

bring relief to a Catholic minority now for six long years under the pressure of a most colicus persecution. Mr. Fraser will have it, however, that the fore should have been left alone by the mem-bers of the C. M. B. A. We wish to say here, that, whilst we recognize to Mr. Fraser the right to belong to any political party he may chose, and to view accordingly most ques-tions offered for his consideration, we regret to be unable to accept his views with regard to the Manitoba school question. Had this question in our estimation been a mere political or even a quasi-political one, we would never have opened our lips nor taken the pen in condemnation of Mr. Fraser's action. But quite different is the self, to our minds and hearts. For to begin with an illustration: Let us suppose that one of our fellow Catholics should have brought before the civil courts a case in which he appealed to the judges on the bench for the restoration of a religious right of which he had been deeprived in a most unjust and brutal manner : let us suppose, further-more, that a sentence had been passed in his favor, but that his enemies should have found some side issue to continue their odious per-secution upon lim; could there be, we ask, a and orutal manner; let us suppose, lurther-more, that a sentence had been passed in his favor, but that his enemies should have found some side issue to continue their odious per-secution upon him; could there be, we ask, a Catholic association, or any member thereof, who would refuse to extend all possible sym-pathy and earnest assistance to the poor sufferer? We believe it not. But is not the case of the Catholic minority of Manitoba exactly the same? Has not the supreme tribunal of the realm decided that we have been unjustly deprived of rights and privi-leges guaranteed to us by the constitution of the land; and, morever, has not the Catholic mearchy, from the one end to the other of the Dominion of Canada, demanded also the restoration of these rights? How, then, comes it to pass that Mr. Fraser, who calls himself a loyal Catholic, and in whose hands reat the highest authority of a noble associa-tion, the members of which profess, above all, to taithfully follow the hierarchy of the Church in all things pertaining to religion and morals-how comes it that he, the Grand President of the C. M. B. A., is found siding with those who by all means at their com-mand have to this day opposed justice being done? We remember reading that on one solemn occasion a lawyor was heard to say, in reference to the Manitoba school question, that although the minority of the province-ment—the appointed guardian of the corn-ment—the appointed guardian of the corn-ment—the appointed guardian of the corn-ment_the profited exigencies, should nor refere the wrong inflicted on the Cath-

That whereas it has pleased Almighty God remove by death our esteemed Brother, to remove by death our esteemed Brother, Adolph Wezer, Resolved that we, the members of Branch No.14, extend our sincere and heartfelt sorrow to the widow and family of our deceased Brother in their sad affliction. Resolved, also, that this resolution be entered

Resolved, also, that this resolution be entered in the minutes of this meeting, and a copy of same be sent to the family of our late brother, and also to our official organ, *The Canadian*, and the CATHOLIC RECORD, for publication. P. RADIGAN, Rec. Sec. Acknowleds ment.

Seaforth, Ont, May 15, 1896. S. R. Brown, Esq., Grand Secy. U. M. B. A., London, Ont.:

5. R. Blown, Dat. London, Ont.: Dear Sir – Receive my most sincere thanks for the prompt payment of claim for \$1,000 under policy on the life of my hus-band, the late Richard Dixon. The fact of the claim having been settled in so satisfac-tory a manner speaks volumes, and is highly commendable. In the matter of low rates, prompt settlements, and unquestioned security, your association is certainly to the front, and in my opinion is the cheapest assessment system in existence. Yours truly. Jane Dixon, Administratrix.

C. O F.

The officers elect of St. Joseph's Court, No. 454, were formally installed by the District-Deputy High Chief Ranger on Wednesday evening last. The affairs of the Court for the current year will be controlled by the following: Chief Ranger, Thos. J. Murphy; Vice-Chief Ranger, O. Labelle; Rec. Sec., W. 26, Mullins, Fin. Sec., Jas. Self; Treas., Alex. J. McCrae; Medical Examiner, Dr. M. J. Hanavan; Trustees, A. Walsh, Ed. Best, and Jno. McGrory; Delegate to annual con-vention, Alex J. McCrae; Alternate, Jas. H. Long.

vention, Alex J. McOrae, Alexandre Long. The treasurer's report showed the finances of the Court to be in a healthy condition and a handsome balance on hand. Five applicants presented requests for membership.

A. O. H.

Toronto, May 12, 1896, The Ancient Order of Hibernians of Toronto in order to show their appreciation of the serv-ices of Brother Hugh McCaffrey. Provincial President, on Friday night, May 8, presented him with a handsome secretary and the follow-ling address :

Hugh McCaffrey, Esq., Prov. Pres., A. O. H. Ontario :

<text><text><text><text><text><text>

DIOCESE OF HAMILTON.

FORTY HOURS' DEVOTION AT ST.

FORTY HOURS' DEVOTION AT ST. LAWRENCE CHURCH. On Wednesday evening, May 6, Rev. Father Kreitz, superior of the Carmelite mon-astery at Niagara Falls, began a prepara-tory course of sermons for the Forty hours' devotion. His eloquent words were listened to by an immense congregation on that even-ing and the two following evenings. The Forty hours' devotion began on Friday morn-ing when the pastor, Father Brady, sang High Mass of the Blessed Sacrament, as-sisted by Fathers Kreitz and Holden as dea-con and sub-deacon. On Saturday morning Father Kreitz Sang High Mass de pace assisted by Fathers Hinchey and Holden as deacon and sub-deacon. On Sunday, High Father Kreitz sang High Mass de pace assisted by Fathers Hinchey and Holden as deacon and sub-deacon. On Sunday, High Mass de spiritu sancto was sung by Father Holden, assisted by Fathers Brady and O'Reilly as deacon and sub deacon. Father Brady sang Vespers Sunday evening, and afterwards the devotion was brought to a close with a procession of the Blessed Sacra-ment, chanting of litanies and "Te Deum." The Bishop was present, accompanied by Right Rev. Mgr.McEvay, and his secretary. After preaching a short sermon he an-nounced that when in Rome a few years ago he received from His Holiness Pope Leo the power to grant a Plenary Indugence three times a year to those who complied with the usual conditions in churches where the Forty Hours Adoration of the Blessed Sacrament was held. He had already given that Indugence at the cathedral this year at the Forty Hours Adoration there and also at the same adoration at St. Patrick's church ; he reserved the favor of granting the third In-dugence for St. Lawrance church subtered the same adoration at St. Patrick's church ; he reserved the favor of granting the third in-dulgence for St. Lawrence church, and then, with the usual formula, the indulgence was bestowed on those present who complied with the requisite conditions.

Society of St. Mary's Church gave a very enjoyable entertainment in aid of the poor. It was well attended, and the ladies had the satisfaction of seeing their efforts crowned with success. The parish hall was nicely decorated with flowers, and tables were, laid out in the downsairs hall, in which supper was served from 6:30 until 8 o'clock. dDr. Balie presided at the entertainment given afterwards. The programme consisted of a piano solo by Miss Phelan: song by Mr. John Morley; recitation by Miss Mary Hunt, with piano accompaniment by Miss Flora Jessop: song by Miss E. Demp-sey: pantomine, "The Raven," by Misses Mary Hunt, Ella O'Brien, S. Hanley, Misnes McMahon, Teresa Zingsheim, and Flora Jessop : song, Miss S. Hanley, Song, Mr. Morley; recitation, Miss Hunt; piano solo, Miss Josie Egan. Miss Julia Zingsheim played the accompaniments for the panto-mine and Miss Allie O'Brien for the vocalists. During the evening Mr. Arthur O'Heir gave an address on "English Cathedrals," illus-trated by line light views. "The officers of the society are: Miss Reche, President; Mrs. Jessop, Vice - President; Miss Bucke, Treasure; Miss Agnes Walsh, Secretary, and Mgr. McEvay, Chaplain, Those, with the able assistance of many ladies, contributed to the success of the event." UATHOLIC TRUTH SOCIETY, TOR-

CATHOLIC TRUTH SOCIETY, TOR-ONTO.

MUSICAL VESPERS AND SERMON IN AID OF ST. MARY'S BRANCH.

ST. MARY'S BRANCH. Mercadante'sVespers in D were beautifully rendered by the choir of this church Sunday evening, 10th inst., in aid of the above society. The sermon, which was preached by the Rev. Francis Walsh, C. S. B., of St. Michael's college, was a really splendid effort, and dealt most eloquently with the good work this society is endeavoring to perform. The Rev. Father specially referred to an import-ant work lately commenced by this branch, viz., the distribution at the church door of instructive and devotional leaflets, which, after reaang, the recipienis were asked to send to some non-Catholic, and thus give the laity an opportunity of spreading a knowledge of our holy religion where it is most needed—viz., amongst those who understand us not. The sermon, taken altogether, was a very clear and vigorous explanation of Catholic Truth. The collection was kindly donated by the Very Rev. Rector, Vicar-General McCann, to the funds of this branch.

PRIESTS, BEWARE !

PRIESTS. BEWARE ! A swindler, posing as a Frenchiman from Alsace, speaking English fairly well (but some French accent), has been doing up the North-ern portion of the diocese of Toronto, singling out priest as their special vizitims. He is a good sized man, standing about 5 feet 10 inches, adark moustache, with a pretty clear com-plexion, and a nose whose bridge was broken and flattened somewhat; is near-sighted, but did not wear glasses. He tells a very plaus-ible story of his misfortune in busines and is burdened with the crew plaus-mut flattened somewhat; is near-sighted, but did not wear glasses. He tells a very plaus-and flattened somewhat; is near-sighted, but did not wear glasses. He tells a very plaus-unfortunate relatives in France, for church goods; and then by way of helping bin in bis present pressing straits, he produces some watches of the swindling type or sham silver wan to effect a sale. If he cannot effect a square sale, then he talks off into an appeal in behalf of the distresed family and friends, and offers to leave you a whole batch of these amount that usually proves to be an extraya pant price for his wretched goods. Beware of amount that usually proves to be gant price for his wretched goods. him !

WEDDING BELLS.

MANLEY-O'BEIRN.

MANLEY-O'BEIRN. On Monday morning, April 27, Rev. Father O'Malley, of Uxbridge, united in marriage Mr. Thos. J. Manley and Miss Maggie T. O'Beirn, both of Uxbridge, The bride is one of the most popular young ladies in that district. Miss McDonald, of Vroo-manton acted as bridesmaid; while Mr. Thos. J. O'Beirn supported the groom. The happy couple take to their new home the best wishes of their hosts of friends.

OBITUARY.

MR. AND MRS. JOHN CLANCY, SHAKESPEARE.

MR. AND MRS. JOIN CLANCY, SHAKESPEARE. A startling coincidence occurred in the vil-lage of Shakespeare yesterday evening, when the death took place within the space of half an hour of two of the best known residents of the section, John Clancy and bis wife. Catherine Clancy. Mrs. Clancy who was the first to suc-cumb, had been sick for several weeks, but was not considered dancerously ill. Her husband was troubled with heart disease and had been alling for several days. Rev. Father Downey, of this city, visited the old couple in the atter-noon and had just left Mrs. Clancy's room and was engaged in administering the rites of the Church to Mr. Clancy when they were in-formed that his life partner had suddenly passed away. Father Downey remained for some little time and had only left the house a short time when a messenger informed him that Mr. Clancy had also died. The startling intelligence of a double death caused quite a commotion in the community, and much aym-path is expressed for the family in the sudden removal of father and mother. The husband was in bis sixieth year and the wife about five years older. In death they were not parted. The decased were both born in the 'ounty Otare, Ireland, and came to this country when the Grand Trunk Railway was under construc-tion. They took up their residence in Shakes-peare some two y its years and the were continuous and highly esteemed residents. They were both born in the 'ounty of an drong the startofor branch of the G. M. B. A. Theirfchildren, comprising four boys and two girls, are grown to manbood and womanhood. They are James in Peters-ont, Mrs. Hugh Hassen, Gueloh, and Bridget and Thomas at home. The funeral takes place Sunday morning, leaving the late residence of the decased and Thomas at home. The funeral takes place Sunday morning, leaving the late residence of the deceased couple at 7:45 a.m. and proceeding to SL Joseph's church, where services will be held. Interment at Avondale cemetery.—Stratford Heraid, May 15.

tion of the hour, and should engage the atten tion of Sir Oliver and his Cabinet. Yours truly. W. O'N. Toronto, May 16, 1896.

MONTH'S MIND FOR FATHER MALONEY,

MONTH'S MIND FOR FATHER MALONEY. A most impressive Month's Mind was held in Glenelg, and also in Acton, for the late in Glenelg, which was built by Father Maloney, and which is certainly a worthy memorial of him, was thronged to the doors. The Soleann Requiem was sung by Viear-General Keough, of Paris ; Father McPhilip, of Orangeville, as deacon, and Father O'Belly, of Hamilton, as subdeacon. The enlogy was preached by Father Coty, of Dundalk. It was an admirable oration on the self-sacrifices, the noble qualities and whole-souled generosity of the late and much lamented Father Maloney. To know the re-spect and esteem in which he was held one would only have to be present and see such a vast congregation, comprized of Protestants as well as Catholics, moved to tears during the Mass. The same service was repeated in Acton the following week, as it was the place of his birth. At the latter Mass Father O'Reilly, of Hamilton, preached a mole and on the self-sacrifices and noble and feather Feeny, of Brantford, sub-deacon, in Gleneig Chancellor Craven presided at the organ, and Fathers Lennon, Cosgrove, Brake, O'Connell and Haley assisted the organ, and Fathers Lennon, Cosgrove, Burke, O'Connell and Haley assisted the orbic in lat three were about twenty priests of the ast fiblet of the late rate mater. *P. Haley*, Acton.

A NEW LEASE OF LIFE.

How a Cumberland Co., N. S., man Obtained it-a Sufferer from Acute Dys-pepsia and a Complication of Troubles Following an Attack of La Grippe - He was Forced to Quit Business and was Hopelessly Discouraged, when Help Came.

From the Amherst, N. S., Sentinel,

Mr. Chas. Tucker, who lives about two miles from Lockport, is one of the best known men in that section. He is engaged in business as a lobster packer, and dealer in flour and salt, and in addition has a fine farm During the past three years Mr has been an almost constant Tucker invalid, being the victim of a complication of troubles, following a severe attack of la grippe. Recently he has been restored to his old-time health, and having learned that he gave the entire credit to Dr. Williams' Pink Pills, concerning which so much has been said through the press, a reporter interviewed him in the matter, and was cheerfully given his story for pub-lication. Mr. Tucker said : "About four years ago I had a severe attack



of la grippe, which left me in a fearful condition. I had for a number of years before this attack been a sufferer from dyspepsia, but following the la grippe it took a more acute form, and, to add to my distress, my liver appeared not to perform its usual functions, and my heart troubled me greatly, and there were as well other complications which baffled the skill of four doctors, whom I successively called in in the hope of regaining my health. From the knees

Received his Deserts,

There is in San Francisco a periodical known as the A. P. A. Magazine. The name of its editor was Warren E. Price. Warren E. Price has been just

sentenced to a fine of \$500 and eighteen months imprisonment in San Quentin. He was engaged in the vile business of selling salacious literature when he was neatly trapped by a postoffice inspector. It came out in the trial that he had betrayed other dealers in like literature in order to have the field to himself. It was stated that he sent circulars to school children in order to corrupt the minds of the young. In defense he set up the plea that he was persecuted because of his religion and that the Catholic Church had determined to crush him because of his services to Apaism !

To Study Catholic Doctrine.

A reading circle has been organized at Logan, W. Va., for the purpose, of making a thorough study of Catholic doctrines. For a long time past the people of that place have been listening with undisguised wonder to the in-numerable slanders against the Church, and have determined to find out for themselves whether all that is said is true. At present the circle has fifteen members, all of whom are Protestants with the exception of two. They have

library of fifty volumes of Catholic literature. The Rev. Father Werdinger, now and again pays a visit to the Reading Circle. His visits to Logan, however, are generally to lec-

ture in the meeting-houses of Protestant denominations on some Catholic doctrine. The Reading Circle will be a potent factor in dispersing the cloud of ignorance and lies and of opening the eyes of honest searchers for truth.

MARKET REPORTS.

BARKET REPORTS.
LONDON
London, May 21. - Wheat. 36c. per bushel. Organization of the second state of the seco

PORT HURON. PORT HURON. Port Huron. Mich., May 21.-Grain-Wheat per bush., 62 to 65c; oats. per bush., 18 to 20c; corn, per bush. 33 to 35c; rye, per bush. 30 to 33c; peas, 35 to 40c per bush.; buck wheat, 30 to 35c per bush.; barley, 60 to 65c per

wheat, 30 to 30c per basis, antropy 100 lbs. Produce.—Butter, 13 to 14c per lb.; eggs, 9 cents per dozen; lard, 6 to 7 cents per pound; honey, 10 to 12 per pound; cheese, 10 to 12 per pound; hay, 50,00 to 50,00 per ton; baled, 810 to 811 in car lots; straw, 85.00 to 86.00 per ton; Beans, unpicked, 30 to 75 e a bushel; picked, 75 to 51.00 a bushel; grass seeds, selling per bush. — Timothy, \$2.00; clover, \$5.00 to 55 o; alsike. $^{(5)}_{(1,0)}$..., $^{(6)}_{(2,0)}$, $^{(6)}_{(2,0)}$..., $^{(6)}_{(2,0)}$...

A Minister's Experience. CINCINNATI, OHIO, Jan. 1894.

FATHER

MAY 28. 1800

KOENIG'S

CINCINNATI, ORIO, Jan. 1834. It is about six years since I felt that some-thing was out of order, although I didn't show it except that I looked pale and thin; a sort of numbness affected mes othat I couldn't speak properly, my eyesight was also impaired by sparks apparently moving in the eyes so that I couldn't read, but after I took Pastor Koenig's Nerve Tonic all these symptoms disappeared. J Nerve Tonic all these symptoms disappeared. E. HAUN, Pastor. Thanks to the Almighty.

Tonowro, lows, Feb. 1894. My wife had headache sixteen years, and I faling sickness seven years and could not sieep. Pastor Koenig's Nerve Tonic helped at once; my wife has had no more headache since; and I am cured entirely. Thanks to the Almighty God for the Tonic. JOHN WELCH.

FREE Avaluable Book on Nervous Lis-dress and a sample bottle to any ad dress. Poor patients also get the med-tions free the same same same same same This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 15%, and is now under his direction by the

KOENIC MED. CO., Chicago, III. 49 S. Franklin Street.

Sold by Druggists at \$1 per Bottle. 6 for \$5 Large Size, \$1.75. 6 Bottles for \$9. In London by W. E Saunders & Co.



GRENVILLE CANAL ENLARGEMENT. Sections A and B.

Notice to Contractors.

THE time for receiving Tenders for Grenville Canal Enlargement has been extended un-til noon on Saturday, 23rd May, 1896.

By order, JNO. H. BALDESON. Secretary. Department of Railways and Canals, Ottawa, 5th May, 1896, 917 2



TENDERS FOR COAL, 1897.

THE undersigned will receive tenders, to be addressed to them at their office in the Par-liament Buildings, Toronto, and marked "Tenders for Coal." up to noon on Tuesday, 26th May, 1805, for the delivery of coal in the sheds of the institutions named below, on or before the 15th day of July next, except as re-gards the coal for the London and Hamilton Asylums and Central Prison, as noted :--

ASYLUM FOR THE INSANE, TORONTO. Hard coal, 1/60 tons large egg size, 200 tons stove size, 75 tons nut size. Soft coal, 425 tons lump, 100 tons hard screenings, 100 tons soft screenings.

ASYLUM FOR INSANE, LONDON. ASYLUM FOR INSANE, LOADON, Hard coal, 2,000 tons small egg size, 325 tons egg size (Scranton coal), 100 tons stove size, 40 tons chestnut size. Soft coal, 50 tons for grates. Of the 2,000 tons 1,000 may not be re-quired till January, 1897; also 50 tons Scranton acc

egg ASYLUM FOR INSANE, KINGSTON. ASYLUM FOR INSAME, KINGSTON. Hard coal, 900 tons large egg size, 325 tons-small egg size, 40 tons chestnut size, 220 tons hard screenings, 400 tons soft screenings, 12 tons soft lump, 30 tons stove size (hard). ASYLUM FOR INSAME, HAMILTON.

Hard coal, 2,930 tons small egg size, 174 tons stove size, 92 tons chestnut size. Soft coal, 94 tons for new barn. For pump-house, 200 tons small egg size. Of the above quantity 1387 tons may not be required until January, 1887 50 tons Straitsville tor grates. ASYLUM FOR INSANE, MIMICO.

Hard coal, 1.900 tons large egg size, 150 tons stove size. Soft coal, 25 tons lump, 150 tons hard screenings, 75 tons soft screenings.

ASYLUM FOR IDIOTS, ORILLIA. Hard coal, 2,200 tons large egg size, 100 tons tove size. Soft coal, 50 tons. ASYLUM FOR INSANE, BROCKVILLE. Hard coal. 1,050 tons large egg size, 150 tons stove size, 5 tons grate coal. CENTRAL PRISON, TORONTO.

CENTRAL PRISON, PORTAGE STREAM AND CENTRAL PRISON, PORTAGE STREAM AND CONSTRUCTED AND AND CONSTRUCTED AND DUMB.

INSTITUTION FOR DEAF AND DUMB, BELLEVILLE. Hard coal, 725 tons large egg size, 85 tons mall egg size, 15 tons stove size, 26 tons No. 4 ize. Soft coal for grates, 4 tons.

Hard coal, 425 tons egg size, 140 tons stove size, 20 tons chestnut size. MERCER REFORMATORY.

Hard coal, 500 tons small egg size, 100 tons

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AND PERSONALLY.

Situations Secured all Shorthand Pu-

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Write or apply to CHAS. A. COLT,

or of persecuted minorities—the Federal Government for political exigencies, should not redress the wrong inflicted on the Cath-olics of Manitoba: could it be, perchance, for similar reasons that Mr. O. K. Fraser would have opposed the Remedial Bill pro-posed at Ottawa? For, has not the appointed guardian of our religious liberties, the Most Reverend Dr. Langevin, Archbishop of St. Bonitace, declared himself satisfied with the proposed Remedy? Why, then, should Mr. O. K. Fraser, with all his boasting of loyalty to the Church, have chosen to have followed Mr. Laurier in preference to His Grace the Catholic Archbishop of Manitoba? Would he Mr. Laurier in preference to His Grace the Catholic Archbishop of Manitoba ? Would he have allowed politics to take precedence on religion, and it is for that reason that be condemns the action of the two Winnipeg Branches of the C. M. B. A.? We wish to tell Mr. O. K. Fraser that with us all political leelings are laid aside when our religions liberties are at stake; and in asking the redress of the wrong inflicted on us we look in no way to the political colors of the party upon whom we call for such redress. It so happens that it is a Conservative Government that proposed a remedy to our grievance; had the remedy come from the leader of the Opposition we would entertain tor him and his followers the same gratitude that we now owe to the Conservative governing the al-absorbing question of the restoration of our rights to give a Christian education to our children. Mr. Fraser says he is content to be judged by those who know him; we are content also to accept the judgment not, only of those who know win; but all our fellow. Catholics throughout the whole Dominion, convinced, as we are, that we are, much more, the almost of ur fresident, acting according to the alms of our noble association, the C. M. B. A. Yussfaternalty, D. behalf of St. Mary's Branch, No. 52, L. O. Behalf of St. Mary's Branch, No. 52, M. O. Behalf of ImmaculateConception Branch, No. 163, A. Picard, President, P. O'Brien, Secretary.

Resolutions of Condolence.

Resolutions of Condolence. Stratford, May 14, 1896. At a regular meeting of Branch No. 13, Stratford, held May 13, 1896, the following resolution was unanimously adopted : That whereas it has pleased Almighty God to remove by death Margarete E., the daugh-ter and sister of our respected Brothers James and Thos. J. Douglass, Resolved that we, the members of Branch No. 13, hereby express our heartfelt sorrow

Resolved that we, the members of Branch No. 13, hereby express our heartielt sorrow for the loss sustained by them and extend to them our most sincere sympathy and condol-ence in their sad affliction. Also Resolved that a copy of this resolution be inserted in the minutes of this meeting, and sent them and also published in the official organ. Lames Markey, Pres. E. J. Kneitl, Sec.

Galt, May 13, 1896. At a regular meeting of Branch No. 14, Gat, held May 4, 1896, the following resolu-tion was unanimously adopted :

bestowed on indee present who complete with the requisite conditions. CONFIRMATION AT ST. LAWRENCE. On Sunday, May 17, after 8 o'olock Mass Bishop Dowling administered the sacrament of confirmation to eighty-three candidates, in St. Lawrence church. Before administering the sacrament be examined the children in the catechism, and afterwards he expressed himself as well pleased with the correct and intelligent answers given by the candidates. He told the children that they ought to be grateful to Almighty God in giving them parents who sent them to schools where they could learn their duties to God, to themselves and to others. A mongst those who received

OVER-EDUCATION.

<text><text><text><text><text><text><text><text><text><text><text> To the Ed. CATHOLIC RECORD :

down my legs were as cold as ice ; my bowels would bloat and I suffered great pain. My case went from bad to worse, despite the medical treatment I was undergoing, and at last I got so bad that I was

I got so bad that I was forced to give up business. I could hardly eat anything, got but little sleep at night, and, as you will readily understand, my condition be-came one of despair. My father urged me several times to give Dr. Williams' Pink Pills a trial, but I was so discouraged that I had no further faith left in medicine. However, more to any please him than from any hope of beneficial results, I began the use of Pink Pills. The first beneficial effects I found was that the warmth and natural feeling began to return to my limbs, my bowels ceased to bloat, and with the continued use of the pills my appetite returned. I slept soundly at night and the action of my heart again became normal. I continued taking the Pink Pills until I had used in all fifteen boxes, and I have not felt better in years than I do now. I did some par-ticularly hard work last fall, and was able to stand it with a strength and vigor which surprised me. I consider Dr. Williams' Pink Pills, not only a wonderful medicine, but also, in the light of what my other treatment cost,

the least expensive medicine in the world, and 1 strongly recommend Pink Pills to all in need of a medicine.

Dr. Williams' Pink Pills act directly upon the blood and nerves, building them anew and thus driving diseas from the system. There is no trouble due to either of these causes which Pink Pills will not cure, and in hundreds of cases they have restored patients to health after all other remedies had failed. Ask for Dr. William's Pink Pills, and take nothing else. The genuine are always en-closed in boxes, the wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." May be had from all dealers, or sent

post paid on receipt of 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville. Ont.

size INSTITUTION FOR BLIND, BRANTFORD.

Statest Lange L

Latest Live Stock Markets.

Hard coal, 500 tons small egg size, 100 tons stove size. Tenderers are to name the mine or mines from which they propose to supply the coal, and to designate the quality of the same. and if required will have to produce satisfactory evi-dence that the coal delivered is true to name. Delivery is to be effected satisfactory to the anthorities of the respective institutions. Tenders will be received for the whole quant-ity above specified, or for the whole quant-nished by each tenderer as a guarantee of his bong fides, and two sufficient sureties will be required for the due fulfilment of each con-tract. Specifications and forms and conditions bf tenders are to be obtained from the Bursars of the respective institutions.

Latest Live Stock Markets. TORONTO. TORONTO. Attle-Prices fell off, ranging from 33 to 4c for good to choice stock. One lot, averaging 1,432 bbs, sold for 4c per lb., and that would have brought 44c last market day. A couple of loads, averaging 1,400 each, went at 34c aud 83 90. Butchers Cattle-Prices ranged from 24 to 32c for good loads, and 3c for choice. One or two fancy heads went at 34c. Sheep and Lambs-Values were rather good grain-fed, with the wool on. The range dightly improved, and they sold at 3 to 34c. Spring lambs sold abut 31 better, at from 83 to 84 each. Calves-There was a light supply and about

The lowest or any tender not necessarily ac-cepted.

Steach. Calves—There was a light supply and about all offerings were disposed of, at \$2.00 to \$4.50 each. Milk Cows—Prices were from \$20 to \$35. Hors—Choice bacon hors were \$2 of trmer. sell-ing at 4 to 44c, weighed off cars. Thick fat were quoted at 35c, and are not wanted. Sows sell at 3c; stores at \$3c; and stags at 2c.

R. F. CHRISTIE. T. F. CHAMBERLAIN, JAMES NOXON. Inspectors of Asylums, Prisons and Public Charities. Parliament Buildings, Toronto. Ont. May 11, 1806. SHORTHAND.

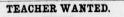
sell at 3c; stores at 3[c; and stags at 2c. EAST HUFFALO. East Buffalo. May 21.-Cattle-Receipts. 3 cars: the market ruled quiet and easy. Hors Receipts 20 cars: market fairly steady: York-ers. fair to choice, \$3.60; roughs, common to good, s5.00 to \$3.10; pigs, common to fair, \$3.45 to \$3 05. Sheep and lambs-Receipts, 15 cars; market fairly steady ; lambs, fair to good, \$4.60 to \$5.75; cuils to fair, \$3.60; to 18 fair to good, \$4.60 to \$5.65, cuils to fair, \$3.60; cuils to fair, \$2 to \$3.25. Cattle closed dull and easy. Hogs closed easy; all cold. Sheep and lambs closed dull for sheep, with a few unsold; steady for lambs, but all sold.



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WANTED, FEMALE TEACHER, HOLD, ing third class certificate, to teach junior room in Tilbury Separate school. Capable of teaching the French and English languages, and to be thoroughly conversant in French. Duties to begin after midsummer holidays. State salary expected. Address Rev. P. Lang-lois, Chairman. 918-2 SEEDS That are Specially Grown for a Critical Trade IS NOW READY And will be Mailed on ORGANIST WANTED. Application. . .



CATHOLIC ORGANIST (MALE) WANTED for an important Catholic church in a large city. Good references required. Address, stat-ing salary and enclosing testimoniais, A. B. CATHOLIC RECORD, London, Ontario. 917-4

J. GAMMAGE & SONS 213 Dundas St., LONDON, ONT. Mention this Paper.