Old Memories.

Written for the CATHOLIC RECORD. Written for the CATHOLIC RECOT
The evening stars, distant and high,
Beamed bright and glad,
And 1 of all the mortals nigh,
Alone seemed sad;
Though fair it was a toreign sky,
That spangled dome.—
Methough a zephyr passed me by
And whispered "Home."

Then, fancy brought again to mind
A long quenched hearth;
There seemed to float upon the wind
Lost sounds of mirth;
And oh! soft tones which oft had made
My soul rejoice.
When in sweet intancy I played,—
My mother's voice.

A rose-clad cottage next to view, Stanes clear and fair. Fondled by doting friends I grew To manhood there. Oh! what has after effort sent To compensate To compensate
The happy, careless hours we spent
In youth, blest state?

Next opens to my raptured gaze
A leafy aisle.
And shining through a sunny haze,
A moulding stile
Parts a bright hedge flanking with flowers
A shadowed path
Near which, shade shrouded, darkly towers
The fatry Rath.

The mountains of my native land
Now loom in view,
And where I clasped my first friend's hand
And sobbed—adieu!
The sunny hills and valleys green,
The grass fringed lake.
Rise like the angel peopled scene
That love-dreams make.

The chapel where I often prayed I now can see; A corner weeping willows shade Comes back to me: Comes back to me: There under tomb and emerald sod Rest side by side My dear, old friends whose souls with God In peace abide.

Thus, on the evening of a day,

'Neath foreign dome,
I thought of Ireland far away
And friends at home:
Asked, would no clume of them, alas!
Once more be given?

A zephyr seemed again to pass And whisper, "Heaven." MAURICE W. CASEY.

A PROTESTANT DEFENDER OF THE JESUITS.

Boston Pilot Under the title, "A Centenarian Calumny," a Protestant scholar, Professor Charles C. Starbuck, of Andover, Mass., in a Protestant journal, the Independent, gives a complete and authoritative exposure and refutation of a popular calumny against the - namely, that their rule, approved by the Pope, invests their superior with the power of command ing the members to commit sin, and obliging the members to obey such

The calumny originates in a mistranslation — a wilful one it is to be feared—of the phrase inducere obligationem ad peccatum - in reference to the binding force of the rule of the Society of Jesus. Father Bernard Duhr, S. J., whom Mr. Starbuck quotes as having given especial attention to it, finds no instance of the mistranslation in any Protestant writer earlier than

In view of Protestant credulity of evil where the Catholic Church is concerned-Mr. Starbuck cites with shame the Bishop of his own Church who lately quoted as genuine "that shockinvention, the Monita Secreta,' and the Protestant journals of a certain class who every now and then publish "that coarse and clumsy forg-ery known as the Jesuit Faith"—he marvels at the late date of this other 'absurd charge;" adding grimly of its fosterers, "They seem to have made up by zeal in propagating the falseood for their slowness in taking it

Mr. Starbuck can evidently neither understand nor sympathize with what he truly calls the "positively fero-cious" joy of certain Protestants over aught of evil which they think they may have discovered in Catholicity yet where these much-maligned men good while before Steltz himself. The are concerned, he pleads for the limits to the permissibilities even of theological slander. "Some charges," he says, 'are psychologically possible and some psychologically impossible." esuits may have murdered Cardinal Tournan or Henry of Valois, he admits. True, the evidence of such crime on their part has been shown to be very but-with another fling at certain Protestants who desire to believe the worst of Catholics-"there is

still so much (evidence) as, to a hearty good will, may perhaps admit of the 'But," he continues, "That the original company of Christian priests, whose absolute personal disinterestedness is not called in question, should, in the maiden innocence of their institute have applied to the Head of their Church for formal permission to impose on their members, for the greater glory of God, the obligation of violating God's essential will by the commission of sin, and that the Chief Pontiff, at a time when charges of pernicious teaching infinitely short of this had shaken his authhim a good third of his flock, should, in ized this in the name of God, is an ac- Catholicity, but of mankind at large said, that what it charges is psycholog-

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R,

declare that they "do not bind up unto sin, mortal or venial," unless at the command of a superior, given in the tions.
name of Our Lord Jesus Christ, or in First

virtue of obedience?

Pe answers: "Undoubtedly. The normal conclusion from this, to a normal frame of mind, would be that, as no superior can possibly, in the name of the Holy Lord Jesus, command that which the superior himself acknowledges as sin. the phrase inducere obligationem ad peccatum must have a technical sense which needs to be inquired out. Catholic theology has various technical terms, some of which, rendered crudely into English after the stiff, unidiomatic English fashion, convey a sense strangely remote from the sense intended. 'Principality of the Holy See' is a phrase on which I have een founded a grave Protestant argument against the temporal power, to which the words have not the slightest reference; in like manner, 'obligatio ad fashion into English, would give us partments of literary and encyclo-'obligation to sin,' whereas the perfectly well-ascertained meaning in monastic Latin is ' binding under the penalty of sin. '

Prof. Starbuck then shows that no Catholic enemies of the Jesuits in past times, nor even their greatest enemy in our day-Dr. Dollinger-have ever dreamed of preferring this charge against them; and that Dr. Steitz, who has given the most thorough Protestant exposition of this whole subject, "which has the more force from his intense antipathy to Jesuitism," protests against "fathering upon it" impossible effronteries of immorality.

Dr. Steitz finds the same expression - so wickedly mistranslated in the case of the Jesuits - in the rules of the Franciscans and the Domini cans. Dr. Steitz, says Prof. Starbuck, reproaches German Protestant learning, which we thus find to be not so all comprehensive as we had imagined on the side of Roman Catholicism, with quietly assuming that the phrase obligare ad peccatum or adculpam, is only found in the Franciscan, Dominican and Jesuit Rules, whereas, as he says, it runs through the whole of the mediæval theology, and in the scholas-tic discussions of the binding force of monastic vows, and especially of monastic obedience, has always one and the

same sense.

The words of St. Thomas Aquinas, the great authority with the original Jesuits, as to the binding force of the monastic rule, is even for Dr. Steitz, a sufficient explanation of the phrase

obligare ad peccatum.
Professor Starbuck has not much patience with the dishonest attempt to evade the force of the demonstration of the true meaning of this phrase, by urging that as a Jesuit is bound to "a certain blind obedience," he cannot inquire whether the command of a super-ior is sinful or not. The subject's obedience is limited to all cases "where it cannot be defined that any sort of sin is involved;" and the superior's power to command under pain of sin is

unlawful. He thus concludes his article: "The Constitutions and the great Jesuit writers, Suarez and Bellarmine, so explicitly use obligare ad peccatum, sub peccato, and sub pana peccati as equivalent that, now that Steitz has added to them Thomas, Dominic and Francis, there is no longer any excuse for persisting in this misinterpretation. Even Ranke fell into it at first but afterwards retracted. Gieseler, as Steitz points out, proved the error only American authors deserving attention whom I know to have fallen into it are Mr. Fay The Independent reviewer of Rose's "History of the Jesuits." The misstatement, buried up in other matter,

escaped the editoral eye. Let these two gentlemen read Steitz, Bishop Ketteler or Bernhard Duhr, and they will be glad to retract their unhappy nistake, which, after a run of a cen ury, is now at last fairly exploded, and may be safely abandoned to the stolid obstinacy of the Hessian Cabi-

We wish Prof. Starbuck would do honest Protestants a further service by taking up for them in similar style another calumnious mistranslation Jesuit teaching-"the end justifies the

SATOLLI AND THE POPE.

The Deligate Reviews The Seventeen Years of Leo's Seign.

To the Editor of the New York World. The Pontificate of Pope Leo must now be numbered among the longest ority to its foundation, and reft from in the history of the Church and has been marked each year by some lumin. the hearing of all the world, Catholic ous act of profound wisdom and untirand heretical, have solemnly author- ing solicitude for the good not only of cusation of which it may safely be No one in modern times has understood better than Pope Leo the needs of ically and logically, metaphysically, society in all branches of knowledge

and, I might almost say, physically and fields of action impossible. Not only are the motives

It would seem as It would seem as if, from the time assumed mutually irreconcilable, but when he succeeded Pope Pius, he had the terms employed are absolutely self- formed a grand plan, in which he took

of the Pope in three particular direc-

zeal for the development of studies.

which he has shown in social science. And, thirdly, in his untiring efforts to bring peace into the Christian countries by the spread of civilization, the teaching of religion and the promotion of concord between Church and State. With regard to studies, Pope Leo

has already reared a monument of imperishable fame by the successive acts of his Pontificate. Early in his reign he turned his attention to the encouragement of the study of classical liter ature; of philosophy and the natural sciences; of theology and the various branches of sacred sciences, such as especially of Roman law and comparahe founded new chairs and new instipeccatum,' rendered after the same tutions in Rome for these various deand learned professors.

With regard to sociology, it is another of the Holy Father's glories that at this latter end of the nineteenth century his encyclicals are regarded as so many admirable parts of a grand doctrinal system, comprehensive and universal, embracing all the social sciences, beginning with the fundamental theroems of natural law and going on to the consideration of political constitution of states and of every economic question.

The whole world knows how well the

Pope's encyclicals have carried out his plan, and how, for this reason, they have their own peculiar character by which they are distinguished from the Pontifical utterances of other Popes, even those of his immediate predeces-

sor, Pius IX.

Turning again to his policy of pacification, the ecclesiastical history of his Pontificate, the civil history of Europe, the universal history of the human race, will in the future have to give up pages of the highest praise to Leo XIII. Germany, Belgium, France and Spain profess their boundless gratitude for the peace giving interventions of Leo XIII. in many grave and critical emergencies, and for acts which have been of the greatest moment to those Asia, too, and Africa, will nations. be found joining in the chorus, and lauding Leo, who has so often and o resolutely labored to reawaken those old and fossilized portions of the earth

to a new life of Christian civilization. Now will America, throughout its length and breadth, withhold its tribute of loyal and generous veneration, esteem and gratitude to Pope Leo for those acts of his Pontificate which have at various times been promulgated, and by which he has shown his confidence and hope in the grand future

of this mighty nation. During the seventeen years of his pontifical rule nothing has been more limited to the precepts of the rule, in remarkable or plain than the incessant growth of his benignant moral influnce. To day the Holy Father's words are listened to with deference by every court, by every Government, by every people. On every question touching is sought eagerly, and welcomed grate-

Despite, then, all the adverse trend of mundane circumstances, despite the loss of the external symbols of its high authority, the Papacy has gained in power and splendor since the accession the present glorious Pontiff. As Macaulay says in one of his most noble

"The Papacy remains, not in decay. not a mere antique, but full of life and

youthful vigor."
FR. ARCHP. SATOLLI, Deleg. Apost. Washington, March 2, 1895.

THE CHARACTERISTICS OF THE CATHOLIC CHURCH.

Father Dubberley's Reply to Dr. Ryle The Pope the Centre of Christian Authority.

ered at a diocesan conference some crowded, notwithstanding the inclemency of the weather. Father Dubbertook for his text the words: "Simon, Simon, I have prayed for thee that thy faith fail not, and thou, being converted, confirm thy breth-ren." (Luke, lii., 32.) He said, after describing that it would be childish to describing that it would be childish to deny that there were hopeless divisions on vital questions in the Church of England his Lorability to Pourch of Standard Health Health Standard Health Hea England, his Lordship the Protestant of My Church, the salvation of My Bishop of Liverpool, asked whether Church." Notice that here we have the there was not a possibility of this question being satisfactorily settled by having a legal decision. His Lordship guage of our Saviour there was no says that prohibitions against ritualsays that ' prohibitions against ritualistic practices by the ecclesiastical grasped by all immediately—that courts, were as useless to-day as the Peter was the Rock, the foundationbows and arrows and ffint-locks of ancient warfare;" and then His Lord-to Peter, "upon the Rock I will build ontracdictory."

It is and determined on the provisions of the assumes, however, the question: ity and determined on the provisions of the despiring to be hoped for from the country of the country of the contraction of the country of the country

the whole course of his Pontificate.

We can best distinguish this design

We can best distinguish this design

We can best distinguish this design His centre of authority, and what he conveyed in these words of Christ. Intended to consider in that discourse The Church was to be founded on a Firstly, in the Holy Father's ardent was where that centre of authority was to be found. Secondly, in the continued interest CHRIST'S CHURCH-A VISIBLE HEAD

NECESSARY. Now, the Church of Jesus Christ is both human and divine, and in this sense it partakes of the two-fold nature of the God-man. Nothing is grander than the conception of the Church by which that conception was put into execution. For the sake of the Church the prophets lived and prophesied ; for the sake of the Church, great empires crumbled into dust, and yet when the time for action came, it was found that grandeur gave place to humilitytwelve poor fishermen were chosen for Biblical knowledge and ecclesiastical the twelve apostles, with the cross as history; and of judicial sciences the standard; that faith was the means; especially of Roman law and comparative civil law. To accomplish his aim cradle. And Christ Himself said this, for when upon one occasion the people crowded round about Him, He went into a boat and put off from the shore partments of interacy and called to his to address the multitude. It was assistance some of the most eminent Peter's boat, and Peter was the pilot; and the pilot of the boat - Peter and the Church have since been inseparable. It was impossible amongs men to conceive that there should be an army without a general, a ship without a captain, an empire without an emperor, so it was impossible to conceive that Jesus Christ would es tablish the jurisdiction which He should call Church without having a head, Peter was the head of that Church, as we have the army with its general, the ship with its captain, the flock with its shepherd, the circumference with its centre. As the Church of God was the permanent incarnation of the Son of God, so, as St. Francis de Sales had said, the Church and the head are one.

PETER THE FIRST HEAD OF THE

CHURCH. When our blessed Lord gave instruc tions for the preaching of the gospe for the conversion of the world, He took care, carefully and gradually, to prepare their minds that one amongs their number would be selected with supremacy of order and jurisdiction When Almighty God chose anyone for any great work He not unfrequently gave that person a special name. Thus, He gave a special commission to Abraham and changed his name when He promised Sarah a child He changed her name; He changed the name of Jacob, and the cradle repre sented to us the name of Moses, just a Bethlehem called to our recollection the name of Jesus Christ the Saviour, and the name of Jesus Christ was given to Him by God. When St. frew came to his brother and told him that he had found the Messiah, and brought St. Peter with him to see the Messiah, we were told that Jesus Christ looked on Peter, and then said to him—"Thou art Simon, son of John, but from henceforth thou shalt be called Peter." This was the name that Jesus Christ gave him—this was the name of the first Pope. When He had given this name to Peter, our Divine Master allowed a certain time to elapse to permit this idea of supremacy to sink deep into the mind of Peter, and throughout this time he was care fully preparing His Apostle for the power which He intended to grand Our Divine Lord made use give him. of material images in order to accus-tom the minds of His Apostles that one amongst them would be chosen for the supremacy of order and of jurisdiction. He chose His twelve Apostles, and Peter was named the first. Our Lord gave the order to the Apostles to launch forth into the deep, and He gets into Peter's boat. The order is given to Peter, and then Christ demands the Apostles to cast their nets-they are all to take part in the conversion of the world, all to have a share in the salvation of souls; but Peter is to be the first in command. Now we come to a promise: One day Christ turns to His apostles, and puts to them this "Who do men say that I question, am?" And the Apostles gave their opinions: "Some say You are Elias, others John the Baptist, others one of London Catholic News.

Father Dubberley, S. J., preached at Saviour turns to the apostles and He St. Francis Xavier's, Liverpool, on says to them again, "And who sunday evening last, the second of his do you say that I am?" And in series of replies to an address by the Protestant Bishop of Liverpool, deliv-answers and says, "Thou art Christ, Son of the living God." And no sooner short time ago. The church was again had St. Peter uttered these words than our Blessed Lord gave him a promise-"Blessed are thou, Simon Barjonah,

-our Lord signalized the apostle by name, so that there can be no hesitation and no doubt as to which of the Apostles is meant—" Blessed art thou, Simon Barjonah, because flesh and magnificence joined with the precision

rock; any other Church that might be founded would be built on sand. Christ's Church was to be the "pillar and the ground of Truth;" it was to be able to support every doctrine, and would be able to uphold every kind of truth. Christ continued: "And I will give to thee the keys of the kingdom of heaven whatsoever thou shalt bind upon earth shall be bound also in heaven, and whatsoever thou shalt loose upon earth extraordinary devotion has sprung up shall be loosed also in heaven. could baptise, and Peter could baptise along with them; others could preach the Gospel and Peter could preach the of God, in bringing about this happy gospel; but what others would bind condition of things. Peter could loose, and what others upon the virgin brow of the Mother of would loose Peter could bind. Peter Christ her most endearing title, the was to have power over all. There was no restriction given in this promse that Jesus Christ made to St. Peter. The preacher continued to quote various incidents from the life of our Saviour to show that Peter was intended to have authority over all the other apostles and disciples of Christ's sion into heaven, He gave supreme authority to Peter. Peter was commissioned by Christ to feed His lambs had got a head.

UNITY ESSENTIAL TO CHRIST'S CHURCH.

He (Father Dubberley) would now pro-

ceed to consider that in the Church of

Jesus Christ there must be union.

They had this emphasised in various

texts of Scripture : they had it estab-

lished in texts in the New Testa ment. Thus, one of the last prayers that Christ made before His Passion was, "Holy Father, keep them in Thy Name whom Thou hast given Me, that they may be one as We also are One." This was the teaching of St. Paul where he tells us that there are many members in one family under one head, but all the members go to form one body. Then St. Paul warned the Ephesians "to keep carefully the union of spirit in the bond of peace. He gave the Ephesians a kind of watchword-" There is but one Lord. one Faith, one Baptism, and one God, the Father of all of us." Surely they could not have stronger expressions to prove that the Church of Christ must be one. Again, the Nicene Council, the first general Council of the Church, in the creed which is used till then drawn up, and which is used till the words. "I believe in one Holy Catholic Apostolic Church." The scripture and tradition, therefore, told us that the Church must be one. Reason told us the same thing: reason told us that as the Church of God was a society of men of every nation gathered together to believe the one Faith which was planted on the earth by Christ, that society must have In every society there was a a head. union of right and a union of fact; a union of right which is active and commands; a union of fact which is passive and amends. Did we find this union of right and this union of fact in any heretical or schismatical Church? No; the word "heresy" implied the denial of the teaching authority of the Church, and the word "schism" denied the governing authority of the Church. Therefore, outside the Catholic Church he (the preacher) was forced to the conclusion that there was no union of right and no union of fact. The words schism and heresy meant separation, and consequently other Churches were isolated and alone. For example, in the Greek Church, if a Greek priest has any difficulty, he appeals to the Patriarch of Constantinople; and the Patriarch of Constantinople, if he cannot settle the question, appeals to the Sultan. In the Russian Church the Russian priests appeal to the Archimandrite, the Archimandrite appeals to the Holy Synod, and the Holy Synod appeals

ing of Jesus Christ? In the Angli can Church a difficulty finally come for decision before the Privy Council of the Queen. But in the Privy Council there were many Catholics. bsurdity go further than this? In a Protestant church the congregation did not know what their minister believed, nor did the minister know what his congregation believed. Two Protestants might agree in the negations, but they would disagree in the affirmations of their beliefs. In a Protestant heart aches for an only son, astray family a child might ask its father for an explanation of a passage in the Scripture; but the father, if he was true to his principles, if he believed in the right of private judgement, must leave the child to make any interpretation it liked. In the Catholic Church | ian of Christ Himself, St. Joseph, of only was true union to be found. Father Dubberley proceeded to enlarge upon the unity of the Catholic Church and pointed out that each succeeding Pope at Rome spoke with the voice of Peter. He showed the power which Peter's successor wielded in the affairs of the world at the present day, and said no religious institution possessed such influence as the Catholic Church.

Czar do not coincide with the teach

Is it not true that the Papally ratified he would make for those needs during law." In this, the preacher cordially was the work of God, and being the one longing desire: his hands were raised in prayer — the prayer of His Divine Master — that, as there is but one flock, and one Faith, so may all come to belong to this flock and this Faith.

THE GLORIOUS CITY OF GOD.

Something on Devotion to the Foster-Father of Our Lord.

By the wise and timely action of Pius IX., devotion to St. Joseph has been greatly augmented in our day. As patron of the Universal Church, for him on all sides. It was peculiarly fitting that the saintly Pius 1X. should have been instrumental, in the hands one by which she likes known and honored-"The Immaculate Conception "-as declared by her own lips, it was most appropriate that the same Pontiff should crown St. Joseph with an aureole whose splendor and beauty is second only to his virgin spouse. Among his many Church; and finally before His Ascen- glorious deeds these two great acts will ever endear to the hearts of devout Catholics the memory of Pius IX.

No saint is so worthy of our homage and His sheep—the laity and the clergy as St. Joseph. He occupies the most of the Church. The promise of Jesus intimate relations with God, and stands Christ was thus fulfilled; His Church in the closest proximity to Him. In the great work of the redemption, he performed a necessary part in the designs of Providence. As the Foster-Father of Jesus and the guardian of Mary, he had intrusted to his care the most precious treasure that has ever been confided to mortal keeping. His virtues corresponded to the dignity of his office, for the Scriptures declare he was a just man in all his ways. He was possessed of a plentitude of grace and every virtue in its highest and most perfect degree. Inspired in his every act by a spirit of gentleness and love, he sought only the comfort and happiness of the cherished objects of his solicitude. No unkind word ever escaped his lips, no look of reproach went forth from his eyes. Meekness was in his countenance and charity in his heart. Though obliged to toil for the support of the household, he did not grow weary of the task or become dissatisfied with his lot in life. He rather loved the more his lowly station, since God so willed it; and his faith in Providence told him that what was the behest of infinite wisdom was for the best.

Though descended from the house of David, yet he did not disdain to work as an humble artisan. St. Joseph cared nothing for either riches or worldly fame. He was contented and happy in the position which he occu-He knew that God regards per sons for what they are in His sight and no more. Judged according to that standard, St. Joseph was rich indeed ; for having co operated with the designs of heaven, grace constantly increased and multiplied in his soul. It will be seen that St. Joseph has great influence and power in heaven. Hence, pious Christians are accusinvoke his aid, confidently relying upon its assistance. The great St. Teresa de Jesus-the great mother of Carmel-has said that she never asked St. Joseph for a spiritual favor without receiving it. other saints," says she, "God seems to grant special favors, but to St. Joseph He accords all that he asks." "If any one should doubt the truth of my saying," St. Teresa continues, "I beg of him to make the trial for himself." The development and progress of the devotion to Joseph are largely due to the writings and untiring efforts of St. Teresa, who never ceased to proclaim his praises.

Many reasons then suggest them selves to pious Christians for honoring St. Joseph. The sceptre symbolizes his mission and his characteristic virtue. The fily is the type of his stainless purity. He is father of a new to the Czar. Can we be surprised if and spiritual generation, extelled in the teachings of the Sultan and the Holy Writ, "the memory whereof is immortal, because they are known both to God and to men.

Go to Joseph, then, poor hearts, broken by the forgetfulness of friends, neglected by the world, and keenly sensitive to rebuffs, and he agains whom, together with the Virgin Mother, the doors of Bethlehem were heartache and dry your tears, and make you see in what seems most hard the loving Providence of God.

Go to Joseph, poor mother, whose from Church and home; and he will bid you not weep as they who have no hope, but mingle prayers with tears, did her Augustine.

Guardian of honor of Mary, guardright claims the tribute of our affection and the homage of our love.

The St. Patrick's Concert to be given in London on the 19th will be one of the best entertainments ever held in the city. Secure your seats early!

Although we should address every one in terms dictated by politeness, we should not praise those present, except we consider it proper to engage them to persevere in a good work, or to encourage timid souls.

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Kather Damen, S.J

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ARMINE.

CHRISTIAN REID

CHAPTER XXXI. When the news of Egerton's escape, and of the injuries which he had received in the railway accident, be came known to his friends in Paris he naturally received many congratula-tions and condolences. Among these came a note from Mrs. Bertram expressing all things cordial in the way f concern, and ending with a few lines which made the young man smile:
"Sibyl hopes with me that you will soon be able to come to see us. She is anxious to hear an account of your escape and of the sad fate of the peron you were accompanying, in whom she is much interested. "Much more than in me," said

Egerton to himself, with the little sore feeling which Miss Bertram was al ways successful in exciting. It oc-curred to him to consider whether, had he been one of the victims of the ac cident, she would have been interested in his fate, and he decided that she would have said that " he died as he had lived, in the pursuit of a caprice. And it did not lesson the sting of this hypothetical judgment to feel that it would have been at least partially true. He had at this time, however, things

nore serious to think of than Miss Bertram's opinion, depreciating or otherwise. M. de Marigny came to see him and treated the matter of Duchesne's claim in a spirit which pleased Egerton. "It is my affair now," he said, "to ascertain whether "It is my affair proof of the marriage really exists; and, if it does exist, to secure to Mile. Duchesne whatever rights may be hers. That is my right and duty as the head of the family; but I do no mean to interfere with your right of friendship, M. Egerton, and if you care o go down into Brittany with me shall be happy to offer you the hospi tality of the chateau. You are exceedingly kind," said

Egerton; "but my position is a little embarrassing, and I hardly feel that I have any right to interfere in the matter farther. From M. Duchesne I had only the charge to tell his daugh ter of what he believed to be certain facts. And when I told her, so far from requesting me to verify thos facts, she requested me most positively to take no steps in the affair.

M. d'Antignac's advice coinciding with my own opinion, I felt bound to take at least the step of finding whether there was any proof of the civil marriage, and, in case there was, of informing you — the person most nearly concerned—of the fact. Since you, however, have been informed, and since you mean to take the in vestigation into your hands, I do not feel that any obligation rests upon me to go into the matter farther."
"An obligation — no," said the

"There is certainly not the vicomte. least obligation resting upon you. But nevertheless I think it would be best if we made these investigations together. As I am supposed to repre sent my own interest, there should be some one to represent Mile. Duchesne's: and since you are the person to whom her father made the disclosure-

'That was only an accident," in-

terposed Egerton.
"Granted; but still an accident which puts you in the position of being the only person sufficiently well-informed to act for his daughter.' "Who most decidedly declined to

allow me to act for her." "Granted again; but remember that she was not probably in a state of mind or feeling to decide properly on any question. Over her father's grave seemed to her, no doubt, very useess to consider whether he had ever a right to call himself by another name. she overlooked altogether her own in terest in the matter; but we must not

overlook it." "I suggested her own interest," said Egerton, "and she refused to consider it at all."

The vicomte made a little gesture signifying that this did not matter "She is a woman," he said, a "young woman, and in deep grief. We must act for her. Or rather, I shall find out, on abstract grounds, what is the true state of the case; and then it will be me enough to think of acting. Meanwhile there is no special reason or haste. I have just heard that she has gone into a convent for a retreatwhich will last for a fortnight at leastand, therefore, if by delaying my de-

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parture for a few days I can induce | ing," said Egerton. you to go with me down into Brittany, I shall willingly do so. You must feel very much shattered now, and I doubt if you find the prospect of a railroad

journey desirable. "I confess," said Egerton, "that I shrink from the thought of it: and yet I confess also that I should like to see the end of this matter, since the beginning of it has been forced upon my knowl edge. But I hesitate to let you delay your journey on my account. think that you would be in haste to know-the best, or worst.

On the contrary," said the vicomte, 'I feel no impatience and very little oncern. It is difficult to tell what is best and what is worst in any tem poral affair of life; but it can neve be other than well that truth should be known and justice done. I desire simply to know the one and to accomplish the other.

"Then, if you really do not object to delaying your journey for a few days, I should like very much to accompany you."
"With the prospect of your compan

ionship, I shall be happy to delay it, M. de Marigny replied, with true French courtesy. "We will go, then, next week. The day can be hereafter "We will go, then, appointed, for I shall do myself the pleasure of calling again to see how you improve." This improvement was rapid, since

Egerton's injuries, with the exception of his arm, were not serious. He was looking very pale, however, and quite like a man who had passed through a trying experience of one kind or another, when he finally made his appearance in Mrs. Bertram's drawingroom. It was not her reception-dayhe had taken care to avoid that-bu nevertheless he found a group en gaged in drinking tea, who all ros eagerly at sight of him. He had a swift impression of familiar faces Miss Dorrance's and Mr. Talford's among the number-even while he was shaking hands with Mrs. Bertran and receiving her cordial welcome Then there was a hubbub of congratu lations and inquiries for several min utes; and then, missing one person, he looked around

Sibyl was standing quite near, but a little behind him, leaning one arm on the back of a tall chair and observing with a smile the scene of which he wa the centre. As his eye met hers she at once held out her hand.

"I have only been waiting an opportunity to add my congratulations to the rest," she said. "But will y not sit down? I think you look " But will you little tired. Pray take this chair, and I will bring you a cup of tea."

Egerton took the chair, and, som

what to his surprise, Miss Bertram brought him a cup of tea with her own hand, wheeled quickly and deftly a little table forward for the cup to rest upon, and then sat down by him, "to be near in case you need assistance, she said, smiling.
"You are very kind," he answered

but I have already begun to be toler ably independent of assistance. It is, of course, awkward to have only one hand available; but my arm is getting on very well, and when I consider-"Yes," she said as he paused, "I

should think that when you conside you would feel yourself to be most for tunate. "I feel it so keenly," he said, "that

I am oppressed by the consciousness. Why should I have been spared, and not only spared in the preservation of my life, but comparatively uninjured when others—it is something I can hardly dwell upon! Yet the question constantly recurring to me: why should it have been I, and not theu? There was a moment's silence. Miss

Bertram seemed unable to suggest any answer to the question ; but she looked at the young man keenly, and pres ently said:

"But I do not think that you escaped glanced at his helpless arm—"you give me the idea of ered. You are greatly changed since I saw you last.

"The shock was terrible," he said, 'and the nervous suffering afterward very great. But the change may b owing to something besides physical causes. A man could scarcely pass hrough such an ordeal-could hardly feel himself face to face with the most errible form of death-and be quite the same afterward. Some men could, I think."

"A very shallow nature might, perhaps. But I"-he smiled a littlethough I make no pretensions to great depth, am not, at least, so shal-

ow as that."
"I hope you do not imagine that I thought so," she said quickly. seems to me that it would -that it must -make a lasting impression. And then to see your companion killed by your side—but forgive me! Perhaps ought not to force you to talk on such subject.

Egerton would have been glad if she had chosen another; but he remem bered Mrs. Bertram's note, and wha had been said therein of Sibyl's interest in the fate of Duchesne, so he felt n a manner bound to gratify that in

"It is a subject which I find it diffi cult to banish from my mind," he returns to me. The death of Duchesne was indeed most terrible; yet I can give you no idea of the iron nerve and fortitude of the man. He talked to me f matters concerning worldly affair almost up to the moment of dissolu ion. "And at the moment," said Siby

'It is that I have been curious about have wondered if his faith in human ty had power to sustain him then."
"He did not seem to need sustain

" And, since he died with the words Vive l'humanite on his lips, you may imagine that his faith in it, or at least his devotion to it, was as strong in death as in life.

"But, under the circumstances, did not that seem unnecessary and-and almost theatrical?" she asked. he had been about to be shot there would have been some reason for proclaiming his faith in that manner. But why should he have done so, dving as he did ?"

Egerton hesitated. All around them vas a ripple of gay talk and light laughter; tea-spoons clinked agains china cups, silk dresses delicate rustled, sunshine streamed over it allhow could be speak here of that solemn moment, charged with the issues of eternity, when he had recalled the thought of God to the dying Socialist and evoked the defiance of which he had spoken? His hesitation was only momentary, for before he decided what to say Sibyl spoke quickly.
"Do not answer, Mr. Egerton," she

cried. "I see that you are reluctant o do so, and it is inexcusable of me to question you in such a manner. My apology must be that you told me so much of M. Duchesne's devotion to his ideal that I have wondered how it stood the test of death.

"It stood the test triumphantly, se far as his sincerity was concerned," Egerton answered. "I never doubted but that it would. There was no leaven of hypocrisy or self seeking in the man. He was an honest and passionate enthusiast."

Miss Bertram was silent for moment, then she said slowly: "I wonder how much of an excuse for error such sincerity of conviction is, granting that there is a life to come and that we need excuse in it?"

Egerton shook his head. question is rather too deep for me," he replied. "Suppose you ask M. d'Antignac? He will give you a precise -I have never known him to fail in that-and a precise answer is something so rare that it is refreshing to hear it. whether one accepts it or

"One generally feels constrained to ccept M. d'Antignac's answers," said Sibvl.

Egerton was about to ask how much of D'Antignac's answers on some sub jects she had been constrained to accept, when the conversation was interrupted by the approach of Miss Dorrance, who came and sat down on his other side. "I cannot let Sibyl monopolize you,

Mr. Egerton, when we have all been so interested and so anxious about you," she began. "I wonder if you have any idea what a visitation you escaped? When we first heard of your having been injured in the accident we were so concerned that we talkedmamma and I, and Mrs. Bertram, and several more of your friends-of going to pay you a visit to condole with and entertain vou. But Cousin Duke threw cold water on our project-said you would not care at all to see as; that it would be a 'nuisance' to a man who had been cut to pieces, and battered and bruised, for a set of women to descend upon him; and so we gave it

up."
"Mr. Talford must have been filled with jealousy at the thought of seeing me so distinguished," said Egerton. "I cannot imagine any other reason for his giving such an opinion. assure you that I should bave been de lighted to see you, and flattered beyond

bad, then, of Cousin Duke to inter fere," said she. "And Sibyl agreed with him, too. "I agreed that Mr. Egerton would

probably regard such a visit in the light of a nuisance," said Sibyl; "and I still think so."

"I don't know how to prove that you are wrong," said Egerton, "except by retiring to my rooms, feigning a severe relapse, and sending to beg that you will all take pity on me."

"Ah!" said the young lady, smil ing, "but the feigned relapse would oe the point of difference. A visit of the kind might be pleasant enough under those circumstances: but to a man who really had been 'cut to pieces, and battered and bruised,' as Laura says, I am sure that receiv ing half a dozen women could not be agreeable. 'I am not so modest," said Miss

"It never occurred to me that Mr. Egerton would not be charmed o see us; and another time I mean to carry out my idea."

Pray do!" said Egerton. "If should have the misfortune to be the victim and survivor of another railroad catastrophe I shall certainly look for a visit from vou.'

"It would be a very high price to pay for such a pleasure," said Miss Bertram. "Let us hope that your Bertram. She rose as she spoke and walked away and while Egerton looked after he tall, graceful figure Miss Dorrance said in a confidential tone :

"It was really Sibyl's fault that we did not go. We should not have ninded Cousin Duke's opinion, but she endorsed it so strongly that both Mrs. Bertram and mamma gave the matter ip; and then you know what could I

" We might have passed it off as an American custom, if you had come to ee me alone," said Egerton, laughing.
At least I feel very much defrauded, and I shall certainly have the matter out with Talford at the first opportun Meanwhile I am glad to hear that your mother has recovered sufficiently even to take into coasideration a visit f the kind

"Oh! mamma is vastly improved and, since she was not allowed to go to Minard's Listment Cures Colds, etc.

will come to see her.

"I shall certainly give myself that pleasure. My first visit when I return to Paris shall be paid to her."

"When you return to Paris!" re-peated Laura, with surprise. "Are

you going away?"
"Only for a short distance and a short time," he auswered. "And if by thus tempting fate I am blown up again I shall certainly expect you to fulfil your promise of coming to see

Miss Dorrance regarded him for noment with a very curious scrutiny Then she said frankly: "I confess am interested in you, Mr. Egerton. think you must be engaged in some thing very romantie and mysterious Sudden journeys, terrible accidents, dark and desperate companions -. think Cousin Duke must be right in his idea that you have become a deeply-dyed Socialist, full of plans to blow up emperors and what not."
"It is very kind of Mr. Talford to

destroy my reputation for good sensenot to speak of good morals-in that way," said Egerton, half amused, half annoyed. "But I assure you that if no emperor is blown up until I have a hand in his assassination, they will all die peaceably in their beds. As for the journey I am about to make, it is of a most inoffensive private charac-

"But your last journey-you were going to attend a Socialist meeting then, were you not?" persisted the young lady.

"As a mere matter of curiosity and amusement-yes," answered Egerton, who began to regret the publicity which he had given to his vague, socialistic sympathies. "But I think that I have been quite sufficiently punished," he added, glancing down t his arm.

Miss Dorrance probably agreed with him, for she did not pursue the sub-ject, and he was able before long to effect his escape. But it met him again when he went up to Miss Bertram to make his adieux. "I have been thinking a good

deal," the latter said in a low tone, "of the young girl-Mlle Duchesneof whom I have heard you speak several times. How terrible the shock of her father's death must have been to "It was," answered Egerton.

can judge of that by the change it has made in her."
"You have seen her, then?" said Miss Bertram, with a quick glance at

him. "Necessarily." he replied. "I was not only with her father when he died, but I received his dying wishes to transmit to her.'

"But I judged, from something which I heard Mlle. d'Antignac say that there was some doubt or mystery

about her whereabouts."
"There was for a time a little doubt, but no mystery. Her father, in order to remove her from all religious influences, had placed her with some friends of his, and the D'Antignacs did not for some time know her address. But after the news of her father's death these people made no effort to detain her, and when I saw her she had returned to her usual place of residence.

"If matters had reached such a point between father and daughter as that," said Sibyl, after a moment's pause, "perhaps it was as well he was killed."

measure by such an attention." Egerton could not repress a smile at "Would you, indeed? It was too her tone of reflective consideration." 'I was very sorry for poor Duchesne he said, "but I fear that no friend of his daughter could resist arriving at such a conclusion."

"And now that she is free, what does she mean to do-become a Catho-

"At once, I believe. She is in a convent now, to prepare for the step."
"Ah!" said Miss Bertram. "But! am sure you will not allow her to re-

main there." "I have nothing whatever to do with it," said Egerton, with some surprise.

"Have you not?" She gave him another quick glance. "I thought perhaps you had been invested with some rights of guardianship. At all events, I shall depend upon you to obtain for me a glimpse of this interesting young lady sooner or later." After taking his departure Egerton

pondered a little on these words, which, he decided, could have only one mean ing-that Miss Bertram supposed him to be in love with Armine. It was not a new idea to him that he might be as we are aware, it had occurred to his mind before, and not only occurred to it, but been entertained and agreeably dwelt upon. Yet it had not occurred to him that any one else would suspect a sentiment of the existence of which he was by no means sure himself; and therefore Miss Bertram's penetration sur prised him, and, for some curious eason, did not please him. Certainly if he had ever been accused of being in love with Sibyl Bertram, he would have repudiated the idea; yet he had always been conscious of a strong attraction toward her, of hovering, as it were, on the brink of a fancy into which a little graciousness on her part might have precipiated him. But, instead of being gracious, she had always repelled him - in a very subtle fashion. is true, but a fashion which he clearly appreciated, and which was peculiarly trying to his self-love. had long been aware that the sore feeling which her depreciation excited was a proof of her power to move him, and he never approached her without acknowledging the charm of her strongly-marked and interesting character; yet he had not suspected himself of any sentiment which could ac- bachelor's buttons an' pumgranates an'

see you, she will be delighted if you count for the mental twinge which it ost him to realize that she had in imagination coolly handed him over to Armine "Surely one is a mystery to one's self!" he thought. And then, more sensibly. "Surely I am a fool!" TO BE CONTINUED.

A GOLDEN DEED.

How Old Mis' Lane Was Kept Out of

BY ELLA HIGGINSON

"Well, I guess I might's well string them beans fer dinner before I clean up," said Mrs. Bridges.

She took a large milkpan full of beans from the table and sat down by the window. "Isaphene," she said, presently, 'what do you say to an organ an' a

horse an' buggy-a horse with some style about him, that you could ride or drive, an' that 'u'd always be up when you wanted to go to town ? "What do I say?" Isaphene was making a cake, and beating the mixture with a long-handled tin-spoon She turned and looked at her mother

as if she feared one of them had lost her senses; then she returned to the cake beating with an air of goodnatured disdain. "Oh, you can smile and turn your head on one side, but you'll whistle another tune before long, or I'll miss my guess. Isaphene, I've been savin' up chicken and butter money ever

since we come to Puget Sound; then I've always got the money for the strawberry crop, an' for the geese an' turkeys, an' the calves, an' so on."
Mrs. Bridges stopped, and lowering her voice to a mysterious whisper, Somebody's comin'," she exclaimed. Isaphene stooped, and peered cau-

tiously through the wild cucumber vines that climbed over the kitchen window. Oh, it's Mis' Hanna!" "My goodness! An' the way this house looks! You'll have to bring her

she's come to spen' the day—she's got her bag, ain't she? There! She's knockin'! Open the door, can't you! Isaphene went to the front door, returning presently, followed by a tall,

out here in the kitchen, too. I s'p'ose

thin lady.
"Here's Mis' Hanna, maw," she said, with the air of one who had made a pleasant discovery. Mrs. Bridges got up, very much surprised to find who her visitor was, and shook hands

who her visitor was, with exaggerated delight. "Well, I'll declare! It's really you, is it? At last? Well, set right down an' take off your things. Isa-phene, take Mis' Hanna's things. My!

ain't it warm, walkin'?" "It is so." The visitor gave her bonnet to Isaphene, dropping her black mitts into it after rolling them carefully together. "But it's inice and cool in your kitchen." eyes wandered about with a look of unabashed curiosity that took in everything. "I brought my crochet with

me."
"I'm glad you did. You'll have to excuse the looks o' thing. news?

"None perticular." Mrs. Hanna began to crochet, holding the work close to her face. "Ain't it too bad about poor old Mis' Lane?"
"What about her?" Mrs. Bridges

snapped a bean into three pieces, and looked at her visitor with a kind of Egerton could not repress a smile at pleased expectancy, as if almost any per tone of reflective consideration. existence. "Is she dead?"

"No, she ain't dead ; but the poor old creature'd better be. She's got to go to the poor-farm, after all."

There was silence in the kitchen. save for the click of the crochet-needle and the snapping of the beans. A soft wind came in the window and drummed with the lightest of touches on Mrs. Bridges' temple. It brought all the sweets of the old-fashioned flower-garden with it - the mingled oreaths of mignonette, stock, sweet lavender, sweet peas and clove pinks. The whole kitchen was filled with the fragrance. And what a big, cheerful kitchen it was! Mrs. Bridges contrasted it unconsciously with the poorfarm kitchen, and almost shivered,

warm though the day was. "Ain't my flowers doin' well though, Mis' Hanna?"

"They are that. When I come up the walk I couldn't help thinkin' of poor old Mis' Lane."
"What's that got to do with her?"

There was resentment bristling in Mrs. Bridges' tone and glance. Mrs. Hanna stopped crocheting, but held her hands stationary in the air, and looked over them in surprise at

her questioner.
"Why, she ust to live here, you

"She did! In this house?" "Why, yes. Didn't you know that? Oh, they ust to be right well off'n her husband's time. I visited here con-sid'rable. My! the good things she always had to eat! It makes my

mouth water to think of them." "Hunh! I'm sorry I can't give you as good as she did," said Mrs. Bridges, stiffly

"Well, as if you dinn't! You set a beautiful table, Mis' Bridges, an' what's more, that's your reputation all over. Everybody says that about

Mrs. Bridges smiled deprecatingly,

with a faint blush of pleasure.
"They do, Mis' Bridges. I just told you about Mis' Lane because you'd never think it now of the poor old creature. An' such flowers 's she ust to have on both sides that walk! Larkspurs an' sweet-williams an

without cryin'.

lap, and stared.

rolled:

that row of young alders between here

an' the barn -she set them all out with

her own hands, dug the holes herself.

It's funny she never told you she lived

here." Yes, it is," said Mrs. Bridges

slowly and thoughtfully.
"It's a wonder she never broke

down an' cried when she was visitin'

here. She can't mention the place

A dull red came into Mrs. Bridges

"Never visited here!" Mrs. Hanna laid her crochet and her hands in her lap, and stared. "Why, she visited

every where. That's the way she man-

aged to keep out o' the poor-house so

thought so much of the place. I guess she'll have to see the old place after all

these years ; they'll take her right past

here to the poor-farm. If I didn't have

six children an' my own mother to

Mrs. Bridges shut her lips tightly

"Well, I'm sorry for her," she said,

together ; all the softness and irresolu-

with an air of dismissing a disagree-able subject; "but the world's full o'

troubles, an'if you cried over all o' them you'd be cryin' all the time.

Isaphene, you go out and blow that dinner-horn. I see the men folks ev got the morses about foddered."

It was 5 o'clock when Mrs. Hanna,

with a sigh, began rolling the lace she

had crocheted around the spool, pre-

paratory to taking her departure.
"Well," she said, "I must go. I

settin' under it herself to-day - she

took such pleasure in it."
Mrs. Bridges arose and followed her

guest into the spare bedroom.
"When they goin' to take her to the

'No thanks ; I guess I won't put it

plenty o' room, I declare my con

science wouldn't let me rest, no way.

Mrs. Bridges' face.
"Well, I guess you needn't keep

hintin' for me to take her," she said,

sharply. "You!" Mrs. Hanna uttered the

word in a tone that was an uninten-tional insult; in fact, Mrs. Bridges

affirmed afterward that her look of

astonishment, and, for that matter, her

whole air of dazed incredulity, were insulting. "I never once thought of you," she said, with an earnestness

"I never thought o' such a thing," repeated her visitor still looking rather

because it was on my mind, heavy,

too; an', I guess, because I wanted to

Mrs. Bridges cooled off a little, and

Well, if you wasn't hintin'," she

began to drum on the bedpost with her

said, in a conciliatory tone, "it's all

right. You kep' harpin' on the same

string till I thought you was; an'it riles me awful to be hinted at. I'll

take anything right out to my face,

so's I can answer it, but I won't be

hinted at. But why didn't you think

Mrs. Hanna cleared her throat and

I was 's innocent o' hintin' as a baby

Where's Is'phene?"

"I guess she's making a fire 'n the

"Well, tell her to come over an' stay

Mrs. Bridges went into the kitchen

'Why, you never thought o' takin'

all night with Julia some night.'

that could not be doubted.

hintin' for me to take her in?"

talk my conscience down.'

rough fingers.

to come now.

cook stove to get supper.

A dull red glow spread slowly over

Bridges. "
your veil?"

keep, I'd take her myself.'

tion went out of her face.

Everybody was real consid'rate

face. "She never visited here."

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es that walk! et williams an'

you didn't know she set out that pink cabbage rose at the north end o' the with a clatter. "I don't see how any-body else 'u'd think of it when you front porch, did you? An' that hopvine that you've got trained over your didn't yourself." parlor window-set that out, too. An'

"Well, don't you think it was awful impudent in her to say that, anyhow?"

"No, I don't. She told the truth." "Why ought they to think o' everybody takin' her exceptin' me, I'd like to know?"

"Because everybody else, I s'pose, have thought of it theirselves. The neighbors have all been chippin' in to help her for years. You never done nothin for her, did you? You never invited her to visit here, did you?"

"No, I never. But that ain't no sayin' I wouldn't take her's quick's the

rest of 'em. They have none o' 'em takin' her very fast, be they?"
"No, they ain't" said Isaphene, facing her mother and looking at her steadily; "they ain't one of 'em but's got their hands full-no spare room. long. Everybody was real considerate about invitin' her. But I expect she didn't like to come here, because she an' lots o' children or their own folks

to take care of."
"Hunh!" said Mrs. Bridges. She began chopping some cold boiled beef for hash

"I don't believe I'll sleep to-night for thinkin' about it," she said, after a while. "I won't neither, maw. "I wish

she wasn't goin' right by here."
"So do I." After a long silence Mrs. Bridges said, "I don't s'pose your paw'd hear to our takin' her in."

"I guess he'd hear to 't if we would,"

reply. She was slicing potatoes to fry, and she seemed to agree silently with her mother's decision. Presently, however, Mrs. Bridges said, in a less determined tone, "There's no place to put her exceptin' the spare room, and we had no idy it was so late. How the can't get along without that, no ways. had no idy it was so late. How the time does go, talkin'. Just see how well I've done — crocheted full a yard since dinner-time? My! how pretty that hopvine looks. 'T makes awful nice shade, too. I guess when Mis' Lane planted 't she thought she'd be "No," said Isaphene, in a non-committal tone.

Mrs. Bridges stopped chopping and looked thoughtfully out the door. "There's this room openin' out o' the kitchen," she said, slowly. "It's nice an' big an' sunny. It 'u'd be handy 'n winter, too, bein' right off the kitchen.

But it ain't furnished." "No," said Isaphene, "it ain't."
"And I know your paw wouldn't furnish it.

poor-farm?" she asked abruptly.
"Day after to-morrow. Ain't it
awful? It just makes me sick to think Isaphene laughed. "No, I guess not," she said.
"Well, there's no use a thinkin about it. I couldn't 'a' eat a bite o' dinner 'f I'd stayed at home, just for thinkin' about it. They say the poor

about it, Isaphene; we just can't take her. Better get them potatoes on; I see the men folks comin' up to the old creature ain't done nothin' but cry an' moan sence she know'd she'd got barn." to go."
"Here's your bag," said Mrs.
Bridges. "Do you want I should tie The next morning after breakfast Isaphene said suddenly, as she stood washing dishes, "Maw, I guess you better take the organ money and fur

on. If I didn't have such a big fam'ly, an' my own mother to keep, I'd take nish up that room."
Mrs. Bridges turned so sharply that she dropped the turkey wing with which she was polishing off the stove. her myself b'fore I'd see her go to the poor house. If I had a small fam'ly an' "You don't never mean it," she

gasped. Yes, I do. I know we'd both feel better to take her in than to take in an organ "—they both laughed rather foolishly at the poor joke. "You can furnish the room real comf'ter'ble with what it 'u'd take to buy an organ; an' we can get the horse an' buggy, too."
"Oh, Isaphene, I've never meant

but what you should have an organ! No, I won't never spen' that money for nothin' but an organ-so you can just shet up about it." "I want a horse and buggy worse,

maw. We can get a horse that I can "Why not o' me?" demanded Mrs. ride, too. An' we'll get a phaeton, so's Bridges, showing something of her resentment. "What you been talkin' about her all day for, 'f you wasn't 'We'll show the neighbors that when we do take people in, we take 'em in helplessly dazed. "I talked about it

"Oh, Isaphene," said her mother, weakly, "wouldn't it just astonish 'em!'

It was 10 o'clock of the following morning when Isaphene ran in and announced that she heard wheels coming up the lane. Mrs. Bridges paled a little and breathed quickly as she got her bonnet and went out to the gate. A red spring wagon was coming slowly towards her, drawn by a single horse The driver was half asleep on the front seat. Behind, in a low chair, sat old

Mrs. Lane, she was stooping over, her lbows on her knees, her head bowed. Mrs. Bridges held up her hand, and the driver pulled up the not reluctant

began to unroll her mits.
"Well, I don't know just why," she horse well, I don't know just why, she said helplessly. She drew the mitts on, smoothing them well up over her thin wrists. "I don't know why. I'd thought o' most everybody 'n town— "How d'you do Mis' Lane? I want but you never come into my head onct.

filled with bitter tears.
"We ain't got time to stop, ma'am,

Mrs. Bridges drew a long breath said the driver politely. "I'm a takin' her to the County," he added, in a lower tone, but not so low that the old "Well," she said absent mindedly, "come again, Mis' Hanna. An' be sure you always fetch your work an' woman did not hear. stay the afternoon."
"Well, I will. But it's your turn

have to wait. my self.

Not understanding in the least, but realizing, as he said afterwards, that she "meant business," and "wasn't the kind to be fooled with," the man obeyed the severest ordeal of persecution at the and sat down, rather heavily, in a

Mrs. Bridges, while Isaphene went to the door and stood looking toward the hill with drowned eyes. This is our little joke, Isaphene's an'mine. This il be your home 's long 's it's our'n. An' you're goin' to have this nice big room right off the kitchen, 's soon 's we can furnish it up. We'll have to put you in the spare room for a week or two, though. An' we're goin' to get a horse an' buggy — a low buggy, so 's you can get in an' out easy like - an' take you to church an' all 'round."

That night after Mrs. Bridges had put Mrs. Lane to bed and told her good night, she went out on the front porch and sat down; but presently, emembering that she had not put a candle in the room, she went back, noiselessly, nottodisturb her. Then she stood perfectly still. The old creature had got out of the bed and was kneeling beside it, her face buried in her hands.

"Oh, Lord God," she was saying aloud, "bless these kind people—bless 'em, oh, Lord God! Hear a poor old mis'rable soul's prayer, an' bless 'em! said Isaphene, dryly.

"Well, we can't do "it, that's all there is about it," announced Mrs. Bridges, with a great air of having made up her mind. Isaphene did not made up her mind. Isaphene did not poor-house—"

"Mrs. Bridges, shut the door, and Mrs. Bridges, shut the door, and Mrs. Bridges, shut the door, and

Mrs. Bridges shut the door, and stood sobbing as if her heart would it is germinating, yet it is ever con-

break. "What's the matter, maw?" said Isaphene coming up suddenly.

"Never you mind what's the mat ter," said her mother, sharply, to con-ceal her emotion. "You go to bed, ceal her emotion. "You go to bed, missy, and don't bother your head about what's the matter with me."

Then she went down the hall and entered her own room, and Isaphene heard the key turned in the lock.— Prize Story in McClures Magazine.

THE VITALITY OF THE CHURCH.

Cardinal Moran on the Papacy.

His Eminence Cardinal Moran, Archbishop of Sydney, has recently had a controversy with Right Rev. Dr. Camidge, Protestant Bishop of Ballarat, as to the effects of the so-called "Reformation." In the course of a long letter, Cardinal Moran writes:

All contemporary writers attest that never was the (English) Church in more complete servitude to the Crown than during Elizabeth's reign; and never were more disastrous results witnessed throughout the length and breadth of England. Story, Protestant Bishop of Hereford, writes to Cecil in 1561 (as set forth in the State papers), that his Cathedral had become a very nursery of blasphemy, immorality, pride, superstition, and ignorance Bristowe, in 1575, attests that " never was there less humility and charity, never more immorality and perjury, so that nothing is to be looked for but universal destruction and utter desolation!" A little later, Vernon writes

regarding the Anglican clergy:
"Immorality, drukenness and
gluttony unto them is but sport and
pastime. They backbite, they slander, they chide and strive. Among them there is no modesty, no sober we can take Mis' Lane to church an round." Then she added, with a regular masterpiece of diplomacy, eth among them. Whereas, if ye Scriptures and the Word of God, ye will think that they be very angels that be come down from Heaven."

As regards civil liberty, it was quite crushed and banished out of England in those days. Macaulay refers to this fact in his essay on Hamp

den, and adds: "If the system on which the found-ers of the Church of England acted could have been permanent, the Reformation would have been in a political sense the greatest curse that ever fell upon our country.' Dr. Camidge seems to take offence

at being styled a Protestant Bishop, and yet it is not I alone, but the whole world, that gives him this designation. The name Protestant, though bearing with it the tell tale impress of heresy, was officially assumed by the Anglican Bishops in Elizabeth's reign, and con-The old creature lifted her trembling head and looked at Mrs. Bridges; then she saw the old house, half hidden by vines and flowers, and her discovery transfer of the English Reformation. Dean Hook in his "Lives of the Archibishops of Canterbury" those who promoted the Reformation in England wished to be known "by the name of Protestants;" and he further attests that, till the period of the Revolution, the term Protestant continued to be used in England "to woman did not hear.

"You'll have to make time," said designate a Church of England "to designate a Church of England and helf her out.

You get to be used in England "to designate a Church of England "to desig down and helf her out. Tot dark
have to wait. When I'm ready for
her to go to the County, I'll take her
her to go to the County, I'll take her
ny self."

Anglican Church; and so long as the
present Acts of Parliament remain, it
is to her, as a Protestant, that allegiance is due. During the past three centuries, the

Catholic Church has been subjected to pression.

"Isaphene, did you hear what we was a-sayin'in the bedroom?"

"Yes—most of it, I guess."

"Well, what do you s'pose was the reason she never thought o' me takin' Mis' Lane in?"

"Why, you never thought o' takin' "Isaphene you will that it is the man obeyed with alacrity.

"Now you lean all your heft on me," Europe. Nevertheless, it has never ceased to spread out the tents of Israel, and to gather new peoples into the fold her up the hollyhock path, and through the house into the pleasant kitchen.

"Isaphene you will that it is the man obeyed with," the man obeyed with alacrity.

"Now you lean all your heft on me," cased to spread out the tents of Israel, and to gather new peoples into the fold her up the hollyhock path, and through the house into the pleasant kitchen.

"Isaphene work a puzzieu ex
"Now you lean all your heft on me," cased to spread out the tents of Israel, and to gather new peoples into the fold worldly power; but her divine vitality worldly power; but her divine vitality

mournin' widows, an' all kinds. Guess her in yourself, did you?" said over here where it's cool. Now, Mis' At the period of the so-called "Reformtion" the number of Catholics throughher in yourself, did you? said lisaphene, turning down the damper with a clatter. "I don't see how anybody else 'u'd think of it when you face with an old cotton handkerchief. She tried to speak, but the sobs had to be swallowed down too fast. At last she said, in a choked voice: "It's awful good in you — to let me see the old place—once more. The Lord bless you — for it! But I'm most sorry I stowned converged in the speak of the speak o stopped—seems now's it I - just couldn't State influence, but solely through the blessing of heaven, the blood of "Well, you ain't goin' on," said martyrs, and the heroism of devoted missionaries. The attitude of the Church thus combated by the world, yet ever triumphant and ever diffusing more and more, through every nation the blessings of Divine Faith, won the admiration of Cardinal Newman, who, in the last work he composed as an Anglican, thus wrote of the Catholic Church, in whose communion he was to be, a few weeks later, en-

> "When we consider the succession of ages during which the Catholic system has endured - the severity of the trials it has undergone, the sudden and wonderful changes which have befallen it, the incessant mental activity and the intellectual gifts of the maintainers, the enthusiasm which it has kindled, the fury of the controversies which have been carried on among its profes sors, the impetuosity of the assaults made upon it, the ever increasing responsibilities to which it has been committed by the continuous development of its dogmas-it is quite inconceivable that it should not have been broken up and lost were it a corruption of Christianity. Yet it is still living-if there be a living religion or philosophy in the world-vigorous, energetic, per-suasive, progressive. 'Vires acquarit suasive, progressive. Vires acquirit eundo; it grows and is not overgrown, it spreads out, yet it is not enfeebled; sistent with itself.

There is one point referred to by in 150 years, were apostates rather to give you the virtue of patience, than apostolic." Throughout this controversy I have refrained from offering this beloved Son in whom He is well advice to Dr. Camidge, nor is it my intention in the present instance to offer any. But I would wish to say to the calumnious writer from whom he has innocently copied such trash, "If you bear false witness, endeavor, at least, while doing so, not to make a complete fool of yourself." An unbroken line of 250 Popes leads back to the Catholic Church of the first Feast of Pentecost. The list of the Pontiffs is as easily accessible as is the list of English monarchs from William the Conqueror to Victoria. Now, in the nineteen centuries of the Church's life you will not find a single period of 150 years into which fifty Pontificates have been crowded. Thus, on the very face of it manifestly absurd is the accusation which has been made.

It must be borne in mind, however, that the present character of the Pope has little to do with the matter under discussion. Even Voltaire remarked that "We must distinguish the Pontiff from the sovereign." All through the troublous times of the Middle Ages, every lawless feudal baron, and every petty tyrant, combined with heresy and crime to fling mud at the Holy See and to assail the administration of the Roman Pontiffs. History, too, during the past three centuries has been little better than a conspiracy against truth, but, in our own day, the character of the Pontiffs has gradually been placed in its true light; and foremost in vindicating them have been learned non-Catholics-men of unimpeachable integrity and profound historical re-

proved himself a devoted leader of the army of God; while it was the privilege of eighty of their number to win the martyr's palm, and to seal with their blood the testimony of their faith. This is, indeed, something to look back to with pride; and it is no less cheering to every Catholic to reflect that no fewer than seventy five of these sucessors of St. Peter have, by the herosm of their piety, merited the aureola of the saints and the honor of the altar. It is, however, their authoritative teaching of the Faith that has peen guaranteed by Heaven; and it is for this-no matter how subject they may otherwise have been to the frail ties of human nature-that we con-Even in the worst of times, and amid widespread corruption, the general conduct of the successors of St Peter has been worthy of their exalted station; and they have not failed to xercise their sublime authority for the interests of religion and piety

The sooner you begin to fight the fire, the more easily it may be extin-guished. The sooner you begin tak ng Ayer's Sarsaparilla for your bloodlisease, the easier will be the cure. In both cases, delay is dangerous, if not fatal. Be sure you get Ayer's and no other.

Why will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the tinely use of Bickle's Anti-Consumptive Syrup the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste and unsurpassed for relieving, healing and carring all affections of the throat and lungs, coughs, colds, bronchitis, etc., etc.

coughs, colds, bronchitis, etc., etc.

The Medicine for Liver and Kidney Complaint.—Mr. Victor Auger, Ottawa, writes:

I take great pleasure in recommending to the general public Parmelee's Pills, as a cure for Liver and Kidney Complaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Parmelee's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

Meditation.

When a long time is to be employed in prayer, as half an hour, or even more, it is advisable to form a meditation on some part of our Saviour's life or passion, and apply the reflections naturally arising from thence, to that particular virtue we are endeavoring

If you stand in need of patience contemplate the mystery of your Saviour scourged at the pillar. Think 1st. How the soldiers being ordered to bring Him to the place appointed dragged Him thither with loud cries and bitter scoffs. 2nd. How being stripped of His garments; He was exposed to the piercing cold. Brd. How His innocent hands were bound tight to the pillar. 4th. How His body was torn with whips, till the blood flowed in streams to the ground. 5th. How the strokes being often repeated on the same part, increased and renewed His wounds.

While you dwell on these, or the like particulars, proper to inspire you with the love of patience, endeavor to feel interiorly, in the most lively manner, the inexpressible anguish your Divine Master endured all over His body. From thence pass to the cruel pangs His blessed soul endured, and endeavor to conceive the patience and mildness with which He suffered, even ready to undergo even more for His

Father's glory, and your good.
After this behold Him covered with blood, and, be assured, that He desires nothing more earnestly than that you bear your affliction with patience; and that He implores His Heavenly Father's assistance for enabling you to bear with resignation, not only this cross, but all others for the future. Strengthen with repeated acts, the resolution you have taken of suffering with joy; then, raising your mind to heaven, give thanks to the Father of mercies, who vouchsafed to send His Doctor Camidge, which is not to be passed over in silence. He has made the singular discovery that "fifty Popes" you. Conclude with beseeching Him you. Conclude with beseeching Him

Follow the Safe Course.

pleased.

The tendency to join social organizations is not confined to any class or condition of men, but is more or less universal and in many cases, productive of excellent results.

The Catholic Church, far from discountenancing this tendency, has always encouraged, it as is plain from the history of past and present times. Her one great anxiety has been to guard her children against any and all societies membership in which was calculated to prove detrimental to their faith or morality; and for that reason secret societies have always been forbidden by her.

The edict lately issued by Rome for the guidance of American Catholics warns the faithful against joining or remaining members of certain socie' es that are expressly named. The satu-tary warning of this edict will be, however, inadequately interpreted if it be taken to mean that none but the societies named are forbidden to Catholics. The Holy See always adapts its answers to the inquiries that are addressed to it. In this matter it was questioned regarding three organizations, and it

replied accordingly.

It does not follow as Bishop Watterson pertinently said in the official letter which appeared in the Columbian week before last, that all other than these three societies are permitted to Catholics. Far from it. With so many excellent societies approved by the Church to choose from there is no Looking back on the long list of reason why any Catholic should, by craft, all subtlety and falsehood reigneth among them. Whereas, if ye hear them dispute and reason of the conturies of persecution, there was not one of them but the conturing the cont bian.

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Rheumatism Cured.

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pills, assist digestion, cure headache.

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power Peculiar to Itself, not possessed by other medicines. Hood's

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plaints. It is Not What we Say, but what Hood's Sarsaparilla Does, that Tells the Story - Hood's URES



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London, Saturday, March 16, 1895. LENTEN REGULATIONS FOR 1895.

(OFFICIAL.) The following are the Lenten regu-

lations for the diocese of London:

1st. All days of Lent, Sundays excepted, are fast days.

2nd. By a special indult from the
Holy See, A. D. 1884, meat is allowed

on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday 3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz., Children under seven years; and from fasting, persons under twenty one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, canno observe the law. In case of doubt the pastor should be consulted.

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

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

MUNICIPAL INTOLERANCE.

The admirable pastoral letter of His Grace the Archbishop of Kingston, published in the last issue of the CATH-OLIC RECORD, calls attention to a gross injustice perpetrated by the Municipal Council of Kingston upon the Catholics of that city by refusing to grant any aid toward the Hotel Dieu, the St. Vincent de Paul Hospital, and the House of Providence, three Catholic institutions of charity which are doing noble work in supporting the orphans, the poor and infirm. The flimsy pretext on which this aid is denied is the old and well worn one, that they are sectarian institutions, while to the General Hospital and the House of Industry, which are under exclusively Protestant management, the large sum of \$1,500 is given annually, the pretence being that they are non sectarian, and therefore entitled to public assistance.

But this is not the only invidious distinction made between the institu tions referred to. While to the Protest ant institutions water is supplied by the city free of cost, the Catholic institations of the Hotel Dieu and the House of Providence were charged last year \$311.79 for water used by the 129 aged and infirm, and the 55 orphans supported therein. This money is of course withdrawn from the amount which would otherwise supply food and raiment to the poor inmates

It is needless to say that this dis crimination is most unjust. The taxes are furnished equally by Catholics and Protestants, and by making an apportionment at all, the city acknowledges its obligation to support the poor, and this support should be given freely, independently of their religious convictions and preferences, and of the creed of the managers.

In what sense are the Catholic institutions sectarian? They feed and clothe the necessitous, just as the Protestant or public institutions do, and furnish the same medical attendance and nursing to the infirm, and it should be no obstacle to their obtaining kind nurses who devote their lives to that they are thereby serving God, or if they are members of a religious tion. Thus, also, even if it be granted because the Bishops have pronounced that these institutions afford special upon them. facilities to the infirm to have the con-

the contrary, such a fact should rather be in their favor, for this is itself an other work of charity, which does not in the least degree lessen the value of the material assistance given to the more meritorious. We have therefore said properly, that the pretext put forth by the Kingston Council is a flimsy one.

But the fact is the Catholic institutions are not a whit more sectarian than are those which the Kingston Council have so largely aided.

His Grace the Archbishop mentions that one of the Governors of the General Hospital not long since laid stress upon the fact that in that institution the doors are open to Catholics and Protestants alike, as there are ten Catholics in it at present, and eighty eight Catholics were cared for during some part of the last year. On the other hand, the Hotel Dieu has now eight Protestants, and no fewer than one hundred and fifteen sick Protestants were cared for therein during the past year, and there is no charge that their religious belief was interfered with in any way. The pretence, therefore, that the latter is a sectarian institution cannot amount to any more than the charge that Catholic patients had the liberty of access to such spiritual consolation as they themselves desired. Surely there was no crime in this, either on the part of the institution itself, or of the patients; and we venture even to say that in the General Hospital there was the same facility given to Protestant patients if they desired to take advantage of it. A curious institution it would be if this were not the case.

The inference to be drawn from all this is that the Municipal Council were influenced by hatred against the Catholic religion to inflict this crying in justice on the Catholics of that city.

The Sisters of Providence alone bur dened themselves with a debt of \$10. 000 recently to enlarge their Home for the aged and infirm poor, and the building which they thus improved was already a handsome and commodious one. Large sums have also been spent in the erection of the Hotel Dieu and the St. Vincent's Hospital. these institutions being valued at \$100,000, which is saved to the city, besides \$10,000 per annum for their maintenance. It is both a niggardly and a fanatical policy to deny them a share in the municipal grant which the city makes annually to other institutions of a similar char acter. But Kingston Council is not alone in following this policy. We have had occasion before now to point out that Toronto and London have treated Catholic institutions in precisely the same way, the reasons for granting them aid being exactly the same as in the case of Kingston. It is to be hoped that the fair-minded people of these cities will insist upon it that their Councils shall act more justly in the future in their administration of public funds.

WHENCE THE AUTHORITY.

The Bishops of the Protestant Episcopal Church of the United States have brought a hornet's nest about their ears by a recent letter to their flocks. declaring that all good Episcopalians must believe that Christ is God and man, born of a virgin, and that the Bible is really inspired.

It was supposed that the Episcopalians, at least, are fairly unanimous about these most fundamental doctrines of the Christian faith, but their positive promulgation in this form has shown that Rationalism and unbelief are far more widely spread among members of that denomination than has hitherto been generally believed-and this not merely among the laity, but among the clergy as well, and it appears that even the chief propagators of the lax views of Christian doctrine are to be

found among the clergy. Of course it might have been expected that Unitarians would be displeased at the pronouncement, but the displeasure to which it has given birth is not confined to Unitarians, for we find that outside of the Ritualists it has given very little satisfaction at all, it being denounced as an onslaught upon from the history of the Inquisition. this work do so from the high motive So general has been the condemnation outside of the ranks of the Ritualists that some Church papers have found it order, living in community for the necessary to explain that the prosake of better devoting themselves to pounded doctrines are true, but that God and working out their own salva- no one is bound to accept them simply

The fact is the Ritualists alone have solations of religion, that is no reason the idea that the Church of Christ is a ridicules the whole proceeding, saying for discriminating against them. On continuously existing divinely con- that the document is "in the shape of Wildes and the Fultons, and their ilk - because, as he said, he wished every lectures or disquisitions, or sensational

body in union with its American and to the new light of to-day, and in re ical machine. We must not suspect Colonial offshoots.

needy, but rather renders the work the the effect of the Episcopal pronouncement appears to be to avert the calamity of the establishment of a pronounced Broad Church paper to advocate the principles of this section of the Church. The Broad men feel that the pastoral of the Bishops is aimed at them, and as the fight is now proclaimed, they wish to have some medium through which they can maintain their ground, and so they freely talk of establishing a Broad Church organ.

That the Broad Church counts many adherents is admitted by the Churchman, and by those who usually write for that High Church organ, a recent letter which appeared in that journal jously put forward. stating that,

"The gravity of the situation must ndeed be great to call forth such an atterance from the House of Bishops distinctly pronounced declaration that this American Church does teach the virgin birth of our Blessed Lord, and the inspiration of the holy Scrip Is it not marvellous that mer tures! should have been admitted to holy orders whose faith is defective on these two fundamentals of the faith? not equally marvellous that men will take the priest's vow on the holy sacrament, deny the truth of what they have sworn to teach, and yet hold them selves as honest men?'

Thus the great ravages made by Broad Churchism are admitted; but will the stand taken by the Bishops better the condition? It is certainly an indication that these doctrines are held by the ruling forces which are in the Church, but it is admitted that the Bishops have no authority to define articles of faith. They have not such authority in England, or in Canada, and the Bishops in the United States have certainly no more authority than was transmitted to them from the Mother Church in England.

This is perfectly well recognized by members of the Church of all shades o opinion, and not one member whose opinions incline to Rationalism will be induced by this pronouncement to become a whit more orthodox. In fact, the Ritualists seem to be the only parties in the Church who are at all pleased with the pronouncement, and one of the organs of this party has de clared in its enthusiasm : " Ecclesia locuta est, causa finita est" ("the Church hath spoken, the cause is fin ished).

This would be a pretty aphorism i it were a correct quotation of the illustrious Father of the Church from whom it is burlesquely derived. St. Augustine's maxim was "Rome hath spoken : the cause is finished." But why should not the new-fangled version be as good as the old one? To understand this let us weigh the words well.

The great divine of the fourth cen ury declared that the decision of Rome ended the controversy, because Rome is the central authority of the univeral Church, and that decision must therefore be respected every where: it must be received by the

hole Church. If the reading "the Church hath spoken" referred to a really supreme authority in the Church of God through out the world, it would be a very re spectable motto. It would not be any emendation of the great doctor's say ing, because it would really mean the same thing, and the saint's aphorism tells us more distinctly than does the modern where the seat of universal authority is-in Rome.

But what is meant by the author o the new version when he speaks of the Church? Certainly not the Church universal: for even all the branches of Anglicanism together make up only the "Church of England," of which Lord Macaulay correctly said in his celebrated essay on Ranke's History of the Popes: "It is an institution as purely local as the Court of Common Pleas." It is the offspring of a single local government, and no growth can ever make it become anything more than what it is, a local organizationand the American institution which is called by one of its own papers "the Church" which hath spoken, is only a local section of a purely local society; and even in that local section the bench of Bishops has no authority to the same municipal assistance, if the freedom of thought, and a passage define controversies of faith. It is not. therefore, from any malice that we bear to the house of Bishops, but from the evidence of truth that we call attention to the matter.

It is clear, therefore, that the Episcopal pastoral will have no more effect trinal truth, but we submit that in both

The Christian Register, the leading Unitarian organ of the United States,

ference to the claim of the Episcopal- the Baptists, as a body, there-The purpose of this minimizing of ian organs that the Episcopal Church fore, "the American Church," it says:

> "It is very much as if the eighth son in a family of a dozen children, and visibly much smaller than any of the seven brothers, should maintain that he alone has the right to repre sent the family name. His older and larger brothers might smile at this manifestation of childish weakness, and the claim would develop amusement rather than acknowledgment and re spect.

It remarks also that this "childish arrogance" was rebuked by Bishop Brooks in a powerful address delivered in reply to the nonsensical claim, on a certain occasion when it was ser-

RELIGIOUS PRINCIPLES DE PENDING ON CLIMATE.

A couple of years ago the Ontario public were earnestly called upon to the unprecedented consistency and spirit of self-sacrifice to principle man ifested by the Jarvis street Baptists of Toronto, who resolved to give a noble example to all the rest of the people, by insisting on paying taxes on their church property, notwithstanding that it is exempt by law from taxation. It appeared to be a religious principle which influenced them in this course, but last week the Baptist ministers of Michigan sent a formal request to the Legislature of that State to refrain from enacting a law abolishing exemption of church property, and recommending instead that church exempt, but that taxes be levied upon church property of every other description. The object of this is evidently to tax all works of benevolence and charity of a kind which the Baptists have no hand in maintaining, so that an extra burden may be thrown upon all outside of the Baptist denomination who maintain works of charity of any description - schools, hospitals, houses of refuge for the poor and orphans, and all similar institutions.

These are all works of a character oward which the State should give every possible encouragement, ye which, it is well known, all the efforts of the State, or at least all that the State is willing to perform, are not adequate to fulfil satisfactorily, and certainly under such circumstances, if the State leaves something undone, i should not, after the manner of the dog in the manger, throw an obstacle in the way of private benevolence and charity.

This is notably the case with Catholic parochial schools. The State does not furnish religious education, and the Catholics in Michigan, as elsewhere, supply the lack by establishing school which meet their conscientious con victions in regard to how their children should be educated, and they pay for these schools from their own ockets, without the aid of a cent from State funds.

The proposal of the Baptists includes the purpose of putting a new tax upon the Catholics for supporting these schools, and taxing them likewise for the numerous works of charity which they sustain also, to the great relief of the State, on which an extra burden would be thrown except for these Catholic institutions.

But what is chiefly remarkable about all these matters is the difference of religious dogma implied in the course taken by the Ontario and the Michigan Baptists. In Ontario it is a dogma that there should be no exemption of churches, while in Michigan the dogma is that the State should encourage religion by the exemption of churches from all taxation : and religious prin ciple is supposed to be at the bottom of both conclusions. How are we to know which is the correct dogma?

The heathen poet said of old 'Calum, non aninum mutant qui trans mare current." ("They who cross the sea change their sky but not their minds.") But it appears that religious doctrines depend a good dea now-a-days on climate, and even the crossing of the Detroit river makes a remarkable difference in regard to what we are to accept as true or false principles

Of course it may be said in opposition to our conclusions, that the matter is one of expediency, and not of docthan a toy boomerang thrown by a instances we have been positively assured that a great principle of morality is at stake. Besides, the Baptists ary compact, must be read. have been especially prominent on both sides of the boundary line-the this compact in delivering his address,

stituted body with authority to teach, a dose of morphine to put the Church in proclaiming that the Catholic Church | Protestant to be aware of what is and that the Church of England is that to sleep, instead of a reveille to wake must be crushed because it is a polit being done in his name in the Provof meddling in merely which makes the solemn deliverance is political matters. There must be some great religious principle at stake, or we would not find them so earnest in pushing their views to extremity. So the puzzle remains, which set of religious principles is the correct and scriptural one?

We leave the conundrum for others to solve.

THE MANITOBA SCHOOL CASE.

The Canadian Privy Council is at present engaged in hearing the appeal of the Catholics of Manitoba against the injustice inflicted on them by the recent school acts of that Province. Mr. John S. Ewart appeared on behalf of the Catholic minority, and delivered an able and elaborate argument showing cause why the rights of Catholics should be respected, and remedial legislation be granted by the Dominion Parliament, if the Manitoba Legislahold up their hands in admiration at ture persist in its refusal to grant the redress sought for.

He briefly reviewed the history of the annexation of Rupert's Land and the North-West Territory to Canada, showing that the opposition of the people to this annexation arose out of the unceremonious manner in which it was effected without their being consulted, so that they were actually led to suppose that they were being bought and sold like so many cattle and the imperious conduct of the sur-Government to plot out the country and lay out farms for the Canadians who were expected to rush in imme property in actual use for worship be diately on the arrival of a Governor from Canada, made them believe tha the Canadian Government had no intention to respect the rights of the settlers who were already there, and was the immediate cause of the opposition to union which resulted in the establishment of a provisional Govern ment, which insisted upon knowing the policy which the Canadian Governpeople before they would listen to the voice of the Canadian Siren.

> The Canadian Government soon dis covered that it had acted precipitately; yet it must be said to its credit that it showed a disposition to meet the reasonable demands of the people, as it agreed to the bill of rights which they presented, one of the clauses in which regarding education was:

"That the schools be separate, and the public money for schools be distributed among the different religious de nominations in proportion to their respective populations, according to

the system of the Province of Quebec. This solemn agreement was made as nuch on behalf of the Protestants as of the Catholics of the Territory, as at that time it could not be foreseen whether Catholics or Protestants would predominate : and it was in consequence of this that the Manitoba Act was passed by the Dominion Parliament guaranteeing to Catholics and Protestants alike all the privileges of separate education which they had enjoyed by law or custom under the old regime, and it was on this explicit understand ing that the Territory became part of the Dominion.

It appears that the original bill of rights has been lost, perhaps purposely, but Mr. Ewart produced a certified copy of it, which belongs to the archives of the Canadian Department of Justice; and it is partly in conse quence of this charter that the Imperial Privy Council formed its recent judg ment that the Catholics of Manitoba have a case which calls for redress, and we do not entertain a doubt that if that redress be refused by the Governments of Manitoba and the Dominion, it will be granted by the Imperial Govern ment and Parliament itself, which cannot in reason refuse to compel the Canadian authorities to carry out the solemn compact, without which there would not be now a Province of Manitoba in the Canadian Confederation.

The recent judgment of the Imperial

Privy Council says: "The terms upon which Manitoba was to become a Province of the Diminion were a matter of negotiation between representatives of the Mani-toba and of the Dominion Government.

. It was notorious that there were acute differences of opinion between the Catholics and the Protestants on the education question, prior to This is recognized and em-1870. phasized in almost every line of those what the points of difference were, and it is in the light of these that the 22nd section of the Manitoba Act of 1870, which was in truth a Parliament-

Mr. Ewart laid special stress upon

ince of Manitoba.

The measure of relief asked by the Catholics of Manitoba is not that the present school system should be destroyed. If the Protestants desire to have purely secular schools, let them be free to enjoy them to their hearts content; but no majority has the right to insist that Catholic parents shall educate their children without religion. This would be a gross injustice, even if there were no compact to the contrary : but in view of the compact under which Manitoba entered the union, it is worse than an injustice: it is a breach of faith, and an hypocrisy as well as a piece of intolerance, and it is the undoubted duty of the Dominion Government to grant redress, by allow ing Catholic at least to control their own schools, and exempting them from taxation for schools of which they make

That cry raised by Mr. D'Alton Mc. Carthy, and echoed by the anti-Catholic element of this Province, that provincial autonomy should be respected, has no force under the circumstances. The Imperial Privy Council declares that it is not an extravagant notion that "it should have been thought expedient in case either Catholics or Protestants became preponderant, and rights which had come into existence under different circumstances were interfered with, to give the Dominion Parliament power to legislate upon matters of education, as far as is necessary to protect the Protestant or vevors who were sent by the Canadian Catholic minority, as the case may be "

It is a pitiful sight that a professing Catholic should be found to accede to the request of Mr. D'Alton McCarthy to come all the way from Winnipeg to assist the enemy in perpetuating the injustice which has been perpetrated on the Catholic minority in his own Province; yet such a man has been found in Mr. John O'Donohoe, a Public school trustee of that city. Mr. O'Donohoe professes to represent the views of 90 per cent. of the Catholics of Winnipeg. This is certainly not ment intended to pursue towards the the case. The Catholics of Winnipeg are anxious to have justice done, and their grievances redressed.

> Mr. O'Donohoe represents the French schools as being in a deplorable condition. This would not be so if they were fairly treated.

We have, however, good reason to believe that Mr. O'Donohoe's representations are not founded on fact.

Mr. McCarthy followed Mr. Ewart with a reply couched in his usual style of vituperation and misrepresentation of the state of Catholic education in all countries where it prevails, and especially in Quebec. We shall have something to say on this subject again: in the meantime we need only add here that this gentleman said enough to show that Mr. John O'Donohue of Winnipeg received from the doughty bullet provider of North Simcoe a course of instruction as to the kind of evidence needed in order to strength the case of the enemies of Catholic education.

PULPIT TOPICS.

A correspondent of the Montreal Witness objects strongly to the sensational methods used by some of the ministers who, with the hope of drawing a large crowd, publish on Saturday the subjects on which they intend to preach on Sunday. He complains that these subjects are "unique rather than scriptural." The following are some of the subjects thus recently announced:

"A Beautiful Woman;" "A Farmer's Fight;" " Paradox and Perdition; 'How the Meekest Man Got Mad;" 'Iron and Brass Shoes: " " The Two Knocks:" " The Portraiture of Christ in Art;"" The Bible and Democracy; ' "That Nasty Dream;" "A Prize Fight; " "A Peculiar Text; " and many others of like style, which are hardly in accord with what zealous preachers of God's word would deem suitable subjects of instruction for souls seeking salvation.

The correspondent, who signs himself "an old fogy Christian," quotes an extract from the recent issue of the New York Herald apropos of such pulpit topics. Under the title, "How to Fill a Church," the Herald remarks that there is one recipe given in the Bible whereby churches may be filleda recipe which is simple and easily remembered-and the giver of it is Christ Himself: "And I, if I be lifted enactments. There is no doubt either up from the earth, will draw all things

to Myself." The Herald is far from being a religious paper, nevertheless it speaks well to the point when it says: "There is no promise anywhere in the word that philosophical essays, scientific

Christ spiritually before the people will place within a few years, to which is listen to His words as they did in the tion by which the condition of the days of His flesh."

The words of our Lord here quoted refer to His crucifixion, inasmuch as missed this point, which would have increased the force of its remark, for it is by His ignominous death upon the cross that Christ draws to Himself all souls, as it is by His crucifixion we are saved; and it is Christ crucified who should be the theme of pulpit discourses, and not fanciful subjects, which are so frequently dealt with nowadays.

On this point the great St. Leo spoke most pathetically:

"O admirable efficacy of the cross, O ineffable glory of His passion in which is the tribunal of the Lord, the judgment of the world, and the power of the crucified. O Lord, Thou hast drawn all things to Thyself, because the veil of the temple being rent, the Holy of Holies left the unworthy High Priests, and the figure was changed to Priests, and the figure was changed to the reality, prophecy to manifestation, and the Law to the Gospel. Thou hast drawn, O Lord, all things to Thyself, so that the secret which loyal to the sacred cause of faith and was hidden in one temple of Judea, should be made known and celebrated by the devotion of all nations. Now there is a more illustrious order of Levites, a greater dignity of elders, a more sacred unction of priests: because Thy cross is the fountain of all blessings, the source of all graces, by which is given to true believers, power out of weakness, glory out of reproach and life out of death

We are pleased to be able to say that this fashion of substituting the fantasies of men for the teachings of our Redeemer, has not obtained among the Catholic clergy, and when we go to assist at Mass, we do so in the consciousness that we shall not be obliged to listen to human theories which will not avail anything toward salvation.

Of course, we by no means assert that all the sermons delivered in Catholic churches are equally instructive olic churches are equally instructive sion, it is impossible to allay feeling or effective, but it is the fact that it is and heal wounds, when such rights the general aim of our priesthood to make the people better and wiser unto salvation, and that they do not direct their efforts towards gratifying an ambition to be spoken of as man of ambition to be spoken of as men of extensive secular attainments. Their efforts are to preach Christ crucified as the model of Christian life, and as the that it was not Common schools we were Saviour who so loved the world that He gave Himself to the death of the cross for our redemption, and that we there would have been anything like must love in return Him who has so the storm that has been experienced to its columns, and amongst the writers loved mankind.

ST. PATRICK'S DAY.

The revolving wheels of time have once more brought us to the date for the celebration of St. Patrick's day, settle this question? We believe not. Neither courts nor cabinets are the will occur on Sunday, the 17th inst.

In many places, especially in the United States, there will be the usual the national feast of Ireland, which processions in honor of Ireland's patron saint, and the Catholic societies, especially those chiefly made up of Irishmen and their sons, will take part. In this city, and in most other towns and cities of Ontario, the celebration will take place in the churches, wherein High Mass will be offered up for the peace and prosperity of Ireland, and in thanksgiving to Almighty God for all the favors conferred upon the Irish people, and for the wonderful progress made everywhere by the Catholic Church, the religion of St. Patrick, planted by him on the soil of Ireland; and sermons will be preached appropriate to the solemn festivity.

The sufferings of Ireland, especially during the last three centuries and a half, need not be recounted here. Ireland has braved the storm, and it is to be hoped that a new era will soon dawn which will bring a reign of continued prosperity to the country. There is a fair prospect that such will be the case; for there is little room for doubt that her efforts to secure good government will soon be rewarded

with success. Never till the last few years could recognize that the only remedy which can bring a return of prosperity to Ireland is the granting of self-government to the country; but owing to the efforts of Hon. Wm. E. Gladstone, and other leading Liberal statesmen, the matter is now fully understood, and there is a general disposition evinced by England, Scotland and Wales to grant that justice to the Green Isle which has been so long denied to her. The time for this to be realized cannot be far off now, though every effort is to delay it. There is, therefore, much the Government's servants outside reason for Irishmen to be thankful for of the capital were along the

greatly ameliorated.

said, signifying what death He should improvement is secured, which may The Herald seems to have be regarded as an earnest of the final of the knave and the fool. accomplishment of Ireland's desires which is now near at hand.

> Let us pray fervently that the day so much desired may soon come.

But it is not to merely temporal prosperity for Ireland that the children of Ireland's soil should aspire. Our prayers should be offered to God that the present and future generations of Ireland's children may be as faithful to their religion as their forefathers have been, who have treasured the boon of faith during centuries of persecution.

Ireland's future safety lies in the devotedness with which her children will adhere to the faith which has been their mainstay and support in the past. We are confident this will continue to be the case, and that we shall find the country which has been sanctified with loyal to the sacred cause of faith and fatherland for which those martyrs suffered. This being the case, we may reasonably expect the return of future St. Patrick's days to be more joyous than they have ever been hitherto.

THE HORRIBLE SCHOOL QUES-TION.

The Northwest Baptist, the official organ of the Baptists of Manitoba and the North-West, says in a recent issue:

Baptist on the school question, all along, has been that our legislation is not on such an adamant basis of righteousness and ungainsayable principle that it can turn its teeth to the storms until they blow their cheeks empty. When rights or supposed rights of a legal sort have been peaceably enjoyed for a term of years sufficient generally in civic affairs to quiet titles and give undisturbable possesare confiscated by a pretence at re verting to fundamental principles. Had the clean, straight thing been so-called religious instruction, the unnecessary presence of which has con firmed Roman Catholics in the opinion after, but Protestant schools, no doubt our legislation would have outridden the storm, although it is to be doubted that during these last three years. But now where are we? Politics, aside, what should be done? He is no friend of Canada or Manitoba who says: Oh, it is not our funeral, let the Dominion Government settle it.' In not antagonize Great Britain or even the Dominion, when the Dominion's authority in such a matter is estab lished by the highest court in Great Britain. There ought to be a readi ness on the part of Manitoba - we mean the Provincial Government-to be a party in discovering where our legislation has wronged our Roman Catholic fellow-citizens, and, upon discovering, willingly make every en-

deavor to do them justice. Our Baptist friend would understand the matter more clearly were he to remember that the Ontario Orange men who flocked into Manitoba some years ago act on the principle that Catholics have no rights which they are bound to respect.

EDITORIAL NOTES.

A PRESS despatch says that "the decision of Sir Hibbert Tupper in the Noble fisheries case has been partly reversed by his successor, Hon. John Costigan, who has consented to release all the seized boats and nets and tugs on bonds being furnished by the firm. the people of England be brought to Sir Hibbert had tied up \$25,000 worth of plant and refused to release it.' Mr. Costigan deserves credit for his action in this case, and it is to be hoped now that a beginning has been made, that full justice will be done the Messrs Noble for the loss they have sustained. We hope a parliamentary commission will be appointed to look into the matter. The whole affair, judging from the statement which appeared in the public press, revealed a cantankerous officialism in Ottawa; and there is good reason for suspectbeing made by the enemies of Ireland ing that the actions of some of

who would hold public positions, and friends that we want but their co-operdo it, and multitudes will flock to attributable much of the recent legisla. put into their pockets the dollars of ation to put our idea into execution. Catholic people with which to buy their people of Ireland has been already bread and butter, while at the same time they take a solemn oath not to great cemetery for our young men. Much still remains to be done in this deal with Catholics, gives us perhaps Interments take place at all hours. the Evangelist adds, "Now this He direction, but every year now some the most perfect specimen of a nicely conpounded admixture of equal parts higher aim.

> WE CHERISH the hope that many will, during Lent, take the resolution of bidding farewell to their habits of detraction, of slander, etc. It will be a resolution most profitable to them. selves and most beneficial to their neighbors. There are so many things worthy of attention that it is passing strange that there are some who delight in the ignoble pleasure of belittling their neighbors, sundering thereby friendships of years, sowing dissensions and causing young and enthusiastic hearts to look upon life with hard and cynical eyes. Nay, more, the uncharitable word may ofttimes kill as surely as a sharp-edged sword. And it is done by men and women who pose as very models of proprietycompendiums, as it were, of Christianity: and so often does it occur that we are at a loss to say whether their lofty professions be but a sham and pretence, or a veil to hide some darker villainy, We shall not discuss the reason, but we will take the resolution to live henceforward as followers of Him whose speech was without guile and whose mercy has kept the stroke of justice from falling on our devoted

WE extend our most hearty congratulations to Right Rev. Monsignor Carmody, of Halifax, on the attain-"The position of the Northwest ment of his golden jubilee in the priesthood. To few is it given to enjoy such a privilege. What a consoling thought-fifty years of labor for the glory of God! Fifty years of labor in the service of God's Church-comforting the poor, giving heavenly counsel to the afflicted, lifting up the fallen ones, and directing the hearts and hopes of Christ's children to Christ's heavenly home! May the years of Monsignor Carmody be yet many amongst his loving children in the city of Halifax !

We have received the first number of La Revue Nationale, a literary magazine published in Montreal. The most prominent men in science and literature, amongst our French fellowcitizens, have promised to contribute But in the initial number we find such prominent names as Hon. Messrs. Chapleau and Laurier, ex Lieut. Gov. Royal, Arthur Dansereau, Louis Frechette, Dr. Hingston, John Hague, Benj. Saulte and Joseph Marmette. We wish the review unlimited success. The price is \$3 per annum.

Now THAT the Privy Council has decided that the Dominion Government has power to enact a law that may remedy the grievances of Manitoba remedy the grievances of Manitoba Catholics, it is our duty to see that such a law shall pass into force. It is Rome and laid her plan before Lemmi such a law shall pass into force. It is the most important constitutional event that has as yet happened in the history of Canada and one of serious import and interest to all Catholics. It is a question that will admit of no political trimming; it has to be discussed frankly and solved satisfactorily. Grievances there are, and the power to redress them rests with the Dominion Parliament. We feel certain that a just solution of the problem will redouble our confidence in the intelligence and integrity of those to whom we have confided the peace and prosperity of the nation. They have an opportunity to write an immortal page of history.

SADLIER'S Catholic Directory and Ordo for the year 1895 has just been issued. It contains full reports of all dioceses, vicariates, prefectures, etc., in Canada, the United States, British Indies, Ireland, England and Scotland: the hierarchy in Germany, Austria Hungary and Australia. The Direc. tory bears every appearance of having been prepared with great care, and will be found a most invaluable work for the clergy, religious com munities and the laity. It may be had from D. and J. Sadlier and Co., Montreal and Toronto, for (paper) \$1.25, and (cloth) \$1.50.

COMPLAINTS are made against Catholic newspapers because they are not on a par with the great secular journals. But why do they not patronize them and thus afford them the necessary means to publish a paper that may sat-

sermons will do this. But lifting up the great change which has taken line of P. P. A. rascality. The men paper should be and we assure our

raged at the Encyclical condemning Freemasonry, that she de-cided to put Pope Leo XIII. out of the and other leading Palladists of that city, who however one and all tried hard to dissuade her from her devilish purpose because-said they-to kill the Pope so soon after he had promulgated the celebrated Encyclical would cer-tainly fasten the blame of the crime on Freemasons and do them more harm than good. She secured a ticket for than good. She seethed a theke told admission to a Papal audience and resolutely drove to the Vatican to accomplish her hell-born purpose. But upon reaching the Vatican she was seized with sudden and severe the was seized with sudden and severe the secretary of the control of internal pains which she ascribed to the agency of evil spirits sent by Ad onia. Scarcely able to hail a cab she irove back to her hotel and took the first train for Naples. Alighting there in a terrible bodily condition she met Dr. Bataille, by chance on the platform, who took her to a hotel and treated her during her severe sickness until she was completely restored. It was during this sickness that she confided to Bataille her vain attempt to murder the Pope with all its details and bad result to herself, and the doctor obtained strong confirmations of the facts from other trustworthy sources.

The doctor also relates that he was personally present when Miss S. Walder passed through a foot and a half wall overed on both sides with thick steel plates. Before the steel plates were out on the wall the spectators were llowed to examine the wall at their leasure without finding any sign of The wall was lighted up raud. orightly on each side by strong cal eium lights. At the beginning of the performance Miss Walder stood uniressed with her back to the wall Gradually her body became pale eadaverous - and after about one-half hour turned into a phantom. At the stroke of a bell on the top of the wall she finally disappeared altogether and appeared as a phantom on the other side growing gradually into a cadaver,

pper should be and we assure our prices of the performances. Of the firmed that we want but their cooperage of the performances. Of the grant of the performance the cave and twined herself around Sophia's neck like a bow. During the performance a lot of prayers to Luci-fer, etc., ceremonies, etc., were gone through and at the end thanks and glory were given to Lucifer,

as they may perhaps be in the feat of her passing through the wall. VERY REV. MGR. CARMODY.

performs these wonders to

strengthen Lucifer's adherents, but

Bataille does not say what her charges are for them. He does not think it

possible that the spectators are duped,

then

Miss Walder

Celebration of His Golden Jubilee. Halifax Mail, March 8.

Baelzeboub, etc., and meeting was closed. M

To-day is the fittieth anniversary of the ordination of the Very Rev. Monsignor Carmody. The addresses presented to the rev. gentleman on last evening will be found published another page of this issue. A grand High Mass of thanksgiving was celebrated this morning.

Mass was sung by the Rev. Monsignor Carmody.

Carmody.

Nev. Father Grace preached from the fol-

lowing text:
"The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me. (Psalm, xvi. The rev. gentlemen spoke as follows:

These are the words prescribed by the Church to be used by one, who, casting aside secular dress and secular occupations, takes the soutane and resolves to devote his life to the service of God in the priesthood. The soutane is black, to remind its wearer that he must die to the world; his eyes, henceforth, to take as little pleasure in its vanities as if they were closed in death; his ears shut to the idle gossip; his feet ready to trample on its pomps; his heart dead to its sentiments and false maxims. To keep the feeling alive in his heart the student is taught each time he takes the soutane to put it on, to press it reverently to his lios and repeat the words of the text: "The Lord is the portion of my inheritance and of my cup; it is Thou that will restore my inheritance to me." It was with these words upon his lips, and wearing the black soutane and with a white surplice upon his arm, that, over lifty years ago, the one who is now your pastor knelt at the feet of a prelate and bowed his head to receive "Tonsura," a preparation for orders. The Church proceeds slowly, carefully; not all at once did it bind him by that promise. When he approached as a candidate for subdeaconship, in warning tones the prelate spoke, "Beloved son, you ought to consider well the weight that you would willingly take These are the words prescribed by hurch to be used by one, who, casting fully aware of what a Catholic news- into the former Miss Walder. Dr. spoke, "Beloved son, you ought to consider delay time.



R. A. Gunn, M. D., of New York city, s known to the medical profession and to the public throughout the entire He has had an opportunity of seeing people's needs both as Professor of Surgery in the U. S. Medical College and in his extensive practice. speaking about one of his patients who was afflicted with the most terrible of all modern maladies, Bright's disease of the kidneys, he said :

"A chemical and microscopical examination of the patient's urine revealed quantities of albumen and granular tube casts, confirming Bright's disease. After trying all of the other remedies in vain, I directed him to use Warner's Safe Cure. I was greatly surprised to observe a decided improvement within a month. Within four months no tube easts could be found, and only a trace of albumen, and, as he expressed it, he felt perfectly well."

Dr. Gunn's experience only confirms what other physicians and millions of people have known for many years: that for all female troubles, all kidney difficulties, and even Bright's disease itself, there is but one standard, one well known remedy in the world, and that is Warner's Safe Cure. If you are suffering from any symptoms, such as pain in the back, occasional nausea pains in the muscles, bearing down sensations, or any of those unmistakable signs which indicate the coming on of this great trouble, you should not delay a moment, but be warned in

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"ILLITERACY OF CATHOLIC COUNTRIES."

CONTINUED FROM LAST WEEK.

France, where the Catholics number 42 to one, is 3 per cent. ahead of Norway, Sweden and Denmark, where the Protestants are in the proportion of 1853 to one Catholic, 4 per cent. ahead of that "land of the free," the United States, where the Protestants are about six to one, and nearly 5 per cent.
ahead of the mighty kingdom upon whose dominions the sun never sets, where the Protestants are nearly six to

Belgium, where the Catholics number six hundred to one Protestant, while it is a half of one per cent. behind Norway, Sweden and Denmark, is yet a half of one per cent. ahead of United States and more than 1 per cent. ahead of Great Britain and Ire-

Austria, which has fifty Catholics to every Protestant, ranks equal with the United States, and ahead of Great Bri-

tain and Ireland. How do these figures sustain the assertion that Rome has never favored the education of the masses, and that she keeps her people in besotted ignorance. It is true that neither Spain nor Italy rank as high as Great Britain and Ireland, yet Spain is ahead of Canada, and Italy only 1 per cent. behind

our fair Dominion.

Neither the United States nor Eng. land commenced on the work of popular education until long after Catholic Austria, France and Belgium. the United States census of 1850, fully one-fifth of the adults over twenty years of age, exclusive of slaves, was reported as illiterate. Free schools reported as illiterate. existed long before Protestantism arose to break up the educational establish ments founded by the Catholic Church. Free schools were in existence in Rome centuries before the Reformation, and they exist there still.

It is not surprising that Mexico and the countries of South America should be behind in educational matters They are vast in extent and thinly populated, and the people are a half and in some, four-fifths pure Indian, or of mixed races, who, under Catholic influences, have been preserved and brought to a better civilized condition. and not exterminated like wild beasts, as in the Protestant republic adjoining

Talk of the illiteracy of Catholic nations! In what Catholic country can there be found the appalling ignor ance and vice that exist in such geod Protestant countries as England and

Let us look at a description which l find of the "Mountain Whites of the South," a class of people inhabiting vast tract of territory, more than five hundred miles long and two hundred broad, twice the size of New England, stretching down through West Vir ginia, Western Old Virginia, Eastern Kentucky, Western North Carolina, Eastern Tennessee, and into Norther Alabama and Georgia. These people number between two and three mil lions, and are all Protestants. My authority is the Rev. Frank E. Jenkins, a Protestant minister of New Decatur, Alabama, and his words are reported in a volume published by the Evangel ical Alliance, of which our friend the Rev. Dr. Josiah Strong is the Chief Secretary, as a report of its General Conference in Boston, in December 1889, so recently as five years ago.

The Rev. Mr. Jenkins tells us thes

mountaineers comprise a class of whites who, in times of slavery were: 'too lazy and too proud to work, without sufficient intellect or energy to enable them to acquire property enough to buy a slave. They sank into a condition scarcely above the brutes in intel ligence, or in manner of subsistence. The very slaves looked upon them with scorn, and called them the 'poor white trash,' and this well expressed their condition and character. He describes what a stranger travel-

ling through these districts would find as he came upon the wretched log-cabin belonging to one of these families: "A sad faced woman, with her snuff

stick or tobacco pipe protruding from her mouth, or a quid of tobacco swelling out her cheek, is sitting in her door with her elbows resting on her knees and her face in her hands, and gazing stupidly at you. A dozen or more solemn-looking, ragged and dirty children are standing about and star ing at you, and all of them, from the oldest to the youngest, probably chewing tobacco, even down to the creep babes. You see no smiles on thes child faces; and however quietly you stole upon this secluded home, you heard no laughter from these solemn What did they ever have to make them laugh or smile?"

Although timber is not wanting all around them, they are apparently too lazy to build a log cabin for each family, and make one consisting of only one room, serve for the living and sleeping purposes of more than one generation. Few things which we reckon as among the necessities of life are to be found in these cabins. . Says

"You see a gun, a rough home made table, a few old chairs helped out logical observatories, and last but not with blocks and boxes, four or five rough beds in the living room, a few plates and other dishes, an iron kettle or two, no stove, but a rude fire-place with a chimney of sticks and stones and mud, and you have made an inventory of the furniture for a family of twelve, fifteen, twenty or more. This and over 5,000,000 are half-breeds, and is not an exceptional, but a character- the same proportions of population are istic home. Anything better is distinguished by the state of the state Here they are sick and here they die, with the neighbors from far and near packed in the room and countries. staring at them. From this room they

are carried, within as few hours after death as are necessary for the construc-tion of a rough coffin, to be buried without even a prayer, amid the terrific screaming of the remaining members of the family. The funeral will be preached five, ten or twenty years after the death, and will include in its scope all the members of the family who have died since the last

funeral was celebrated."

Rev. Mr. Jenkins describes the schools, which he tells us were almost universal among them ten years ago, and which still prevail to a large ex-

"You are riding along a mountain road and you hear a humming noise in the distance, coming through the You go a little farther and distinguish human voices mingling together in loud discord. What is the matter? Nothing but a school at study, and all studying at the top of their voices. Such a din! This is a 'blab school, though the modern advocates of this kind of a school-and there are plenty of them - sometimes dignify them with the more elegant term, vocal

"Until within a short time, the only text-book to be found in nine-tenths of these Public schools was a spelling book, and many school to-day is but little in advance A word was regarded as correctly spelled when all the letters were named no matter in what order. It could be spelled forward, backward, or both ways from the middle, and still be cor-

"You can find thousands of people who never saw a dozen books in their lives, and even those who never saw one, and do not know what the word book' means, and more than a million who can neither write their own names nor recognize them in print. It is an intellectual condition which can be realized only when one is in the midst of it. When one is away from it he begins to almost doubt his own mem

Of the moral and spiritual condition of the great mass of these people, Mr. Jenkins says that, although there are good people among them, let what may be said that is favorable, "there still remains a condition of things whose picture can scarcely be overdrawn. There are bloody family feuds and neighborhood wars raging continually, of which state of barbarism we hav heard not a little; "but the worst has not been told-it cannot be."

What is their moral condition on another important score, depending almost wholly, as we know, upon what religious influences have been brought to bear upon the people? Mr. Jenkins states that the most horrible and revolting forms of immorality are prevalent among them and he describes conditions which I dare not speak of

And yet all these people, almost to a man, if asked, would reply that they were Protestants. Our informant tells us that there are no infidels among them, that "they believe in God and the Bible, though they know little about either." He goes on to say : "The churches are churches only in

name. They are not expected to be institutions for the moral reformation of society (!). Their meeting places are generally the rough, dirty, log Ten years ago school houses. . . . Ten years ago Sunday - schools were unknown. A little over a year ago a missionary organized the first Sunday school ever pened in a region of more than two

sands of square miles full of people-tens of thousands of children - where instruction in the Bible has never been given, where the voice of family wor-ship has never been heard, and where attracted from the same nation and also no child has ever lisped a prayer at a mother's knee, or heard that it is pos-sible for a child to pray."

To return now to Mexico, where Dr. Josiah Strong says 93 per cent. of the people are illiterate. The report of the United States Commissioner of Education for 1890 gives the school enrollment of Mexico as 47 out of every thousand of the population. This is certainly low as compared with other ountries, but it does not follow that because only 47 out of every thousand of the population are enrolled in the Mexican primary schools, the remaining 953 are all illiterate.

To quote the Statesman's Year Book ve learn that in 1888 there were 10,726 primary schools, with 543,977 pupils. In 1889 there were 1,331 Government and municipal schools with 412,789 pupils. Higher education is carried on in secondary schools and seminaries, and in colleges for professional instruction, including schools of law, medicine engineering, mining, fine arts, agri culture, commerce, arts and trades and music. There are also one mili tary and two naval colleges. number attending these higher schools is stated at 21,000. The entire sum spent on education in 1889 was \$3,512. 000. Besides a number of large libraries, containing all the way from 10. 000 to 159,000 volumes, there were in 1892, 19 museums for scientific and educational purposes and three meteoro

least 328 newspapers. The people who talk about the ignor ance and illiteracy of the Mexicans carefully conceal the fact that out of a population of nearly 12,000,000 there are only about 2,250,000 of whites, while 4,500,000 are pure blooded Indians, Anything better is the applicable to nearly all of Central and South America. You require to bear this in mind if you wish to form a just judgment of the social status of these

give the names of scores of distinguished authors, could I but pronounce hem-quite sufficient, at any rate, to disabuse any reasonable mind of the idea that Mexico lacks the expression of literary taste, or suffers in compariother lands from want of scholarly interpretation. I could also enumerate a goodly list of distin-guished artists, both men and women: and here the question seems not inap-plicable, If Mexico be the land of illiteracy and barbarism which it is re-ported to be, how have the fine arts attained such an extraordinary height of cultivation, producing works worthy to be classed with the great masterpieces of Catholic European genius Artists do not grow on bushes, neither can they be served to order, even though that order be a Government one with millions to pay the bill.

In his circular letter, Dr. Madison C. Peters says: "Ecuador is the only one of South American republics hold ing on to the old system of the paro chial school. In all Ecuador, there is not a single railroad or stage-coach, only one newspaper, and only forty seven post offices. About 4 per cen of the people can read and write, and no person can vote unless he is a Roman Catholic." All this, of course, in disparagement of Ecuador, because it is a Catholic country.

Chamber's Encyclopædia in its article on Ecuador says, "In no country in the world have the Jesuits had such a paramount influence as in his readers than satisfying vulgar Ecuador, or employed it, on the whole, so well. There are numerous convents, monasteries and seminaries, and in 1887 the Pope sanctioned the organiz ation of a central theological univers ity. Education is compulsory, but still at a low ebb. Since the restoration of the church party to power, public instruction, considering the difficulties the Government have had to grapple with, has made creditable headway, hundreds of primary schools in particular, having been established throughout the country. Technical schools and literary societies have been founded. Commerce is sadly handicapped by the want of roads. In 1889 only about 125 miles of railway were open, although the lines were in progress. A few steamers are in use.

Here we see that in 1889 at least 125 miles of railway were open, while others were in progress. Dr. Peters, one month ago to day, stated that in all Eucador there is not a single rail road. So much for Dr. Peters' veracity! The Statesman's Year Book for 1894 says: "Primary education is gratuitous and obligatory. There is a university in Quito with 32 professors and 216 students, and university bodies in Cuenca and Guayaquil. There are 9 schools for higher education, 35 secondary and 1088 primary schools; the total number of teachers i 1498, and of pupils, 68,380. There are commercial and technical school in Quito and Guayaquil." And this is a country which, according to Cham ber's Encyclopædia, has only 100,000 whites, and 300,000 half breeds, the remainder being pure Indians and negroes; and of the half-breeds it says that they are the true savages of the country.

A better test of the standard of gen eral intelligence among a people than the percentage of their illiteracy as measured by their inability to read and write, is to be found in the number, character and flourishing condition of the schools of higher learning, such as colleges and universities which they have erected. An ignorant populace does not establish these seats of advanced science, nor does it fill them with thousands of students world by the fame of their teachers. So we may say that where universities abound, there general intelligence bounds in all classes of the people What is more, institutions of this sort not to speak of the various kinds of schools of a lower order, with few exceptions of a late date, owed their foundation, encouragement and prosperity to the inspiration, sanction and ostering care of religion. All past

history attests this. A very just comparative estimate may be made therefore of the beneficent influence of Catholicism and of Protestantism in promoting the general intelligence of a people under their respective control, by examining a faithful exhibit of what each has done in the way of founding and raising to a high standard of excellence these seats of superior learning. Europe offers us the best means of making the fairest comparison possible, and certainly it presents the most favorable field for Protestantism to show what fruits of this kind it has been able to produce.

Before the Reformation, nations, with the approval and encouragement of the Popes, founded 72 universities in Europe. Among these are to be found most of those which have attained the greatest renown several of which are now in the hands of Protestants, as are also many hundreds of the great architectural monuments of religion, the fruits of the wonderful genius of Catholic architects, and of the sacrifices of the Catholic people. In Catholic times, these now Protestantized universities had their thousands of students - now-a-days more than a thousand is a number to boast of. Since the Reformation Catholic Europe has founded 46 universities-bringing the total up to 118 while the total number founded by the Protestants is only 31.

Here is a singular fact. When England became Protestant she possessed Oxford and Cambridge, both famous universities founded by Catholics. One Time will not permit me to refer to would think that the English having

Mexican art and literature. I could their intellects emancipated from the the only means he has for ameliorating darkness of Romanism, there would presently be a perfect blaze of light shining from a rapidly increasing number of these halls of advanced learning. What is the truth? Under its Protestantism these two Catholic universities have more than sufficed for England's intellectual wants, for the number of their students has decreased, and has never since come up to what it was in Catholic times-a good proof of the comparatively lower standard of general intelligence and popular desire for advanced literary culture prevailing in England ever since the Reformation.

POPE LEO ON RELIGION vs. SCIENCE.

Catholic Review

On the 27th of November, 1894, M. Ferdinand Brunetiere had a private audience with the Pope at the Vatican. As a result of this audience he wrote an article, with the above caption, for the Revue des Deux Mondes, Paris, of which he is the editor. While no one expected that M. Brunetiere would show himself so ill-bred as to relate what took place at the audience, many persons, doubtless, would be glad to have one of the greatest living masters of French prose describe, in his own vivid way, the impression made on him by Pope Leo. The writer, however, has done something far better for curiosity by elaborating for them the reflections which passed through his mind as he stood before the earthly head of the Roman Catholic Church, whom millions of human beings all over the globe reverence and look to for spiritual guidance. These reflections related to a question of deep interest and importance to persons of all grades of intellect and culture, that question being how far the advance of science has crowded out religious faith. rom the acute and lucid observations of a shrewd observer, so competent to deal with the question discussed, we translate the following extracts:

"The time is not very distant from us when learned incredulity passed generally for a mark or a uperiority of intelligence and force of mind. People did not despise the importance of 'religions' in history, and especially the importance of 'religion or of the 'religious sentiment' in the evolution of humanity. This menta disposition was even something which was thought to be an advance on the Eighteenth Century, for people, while professing infidelity, still reproached the Voltaires, the Diderots, the Conlorcets, for the violence of their anti-Christian polemics, for the unfairnes of their arguments and the narrowness of their philosophy. Equal fault is found with the theological state of mind,' which is called the embryonic phase of the human intellect. 'Religions,' says a recent book, 'are the residue of superstitions. . . . The value of a civilization is in inverse ratio to its religious fervor.
All intellectual progress is followed by

a diminution of the supernatural in the world. . . The future belongs to science.' These words are found in world. a book dated 1892, but the spirit which dictated them is twenty or thirty years older than they.

"What has come to pass since then silent work has been accom-What plished in the depths of contemporane ous thought? Whatever has come to pass, describe it as you may, it warrants our pointing out the 'bankruptcy of science.' The men who are devoted to science are indignant at this phrase and laugh it to scorn in their laboratories. For, say they, what promises made by physics and chemistry have not been kept, and even more than kept? Our sciences were not born yesterday, and, in less than a century, they have tranformed the aspect of Give our sciences time to grow Moreover, who are those who about bankruptcy, or even failure What do they know about science What discovery, what progress in nechanics or natural history has made their name famous? Have they even accomplished so much as to invent the telephone or discover some vaccination against the croup? When some scientific man, of a more chimerical or ven turesome spirit than his comrades, makes in the name of science, promises he cannot fulfil, should science be accused? Good sense, which Descartes thought 'the most widely disseminated thing in the world,' is, on the contrary, the rarest thing-more rare than talent, as rare perhaps, as genius; and we admit, without hesitation, that some great men of science have lacked that quality of common sense. Thus talk those who claim that the bankruptcy of science is naught but a resounding metaphor;—and I cannot say that they are altogether

wrong. "Nevertheless, what is thus urged is not altogether sound; and whatever distinction is attempted to be drawn between the good sense of some 'true' scientific men and the sorry rashness of others, what is certain is that science has more than once promised to renew the 'face of the world.' Condorcet wrote just a hundred years ago: " think I have proved the possibility of making good judgment a quality nearly universal; of causing the habitual condition of man, in an entire people, to be governed by truth, to submit in its conduct to the laws of morality, to be nourished by sweet and pure sentiments.' And he added : Such is the point to which the labors of genius and the progress of intelli-gence must inevitably lead.' Almost the same promise was made by Renan, who died only the other day. He said: 'Science will always furnish man with

his lot.' Were Condorcet and Renan not 'true' men of science? Are not these promises of theirs to be considered the promises of science? may one pretend that these promises have been fulfilled, or that in this respect science has not shown itself a

"Let us regard the question as a trifle nearer. No one can deny that the physical or natural sciences have promised to suppress 'mystery. only have they not suppressed it, but we see clearly to day that they never will throw light on it. They are powerless—I will not say to resolve, but even to give a hint of a solution of questions of the utmost importance to us; these are the questions relating to the origin of man, the law of his con duct, and his future destiny. unknowable surrounds us, us, constrains us; and we cannot get

from the laws of physics or the results of physiology any means of knowing anything about this unknowable. admire as much as anybody the immortal labors of Darwin; and when the influence of his doctrine is compared to that of the discoveries of Newton, I willingly admit the truth of the comparison. Yet, whether we are des-cended from the monkey, or the monkey Yet, whether we are desand ourselves have a common ancestor. we have not advanced a step toward knowing anything about the origin of man. Neither anthropology, or ethnology, nor linguistics, has ever been able to tell us what we are. What is the origin of language? What is the origin of society? What is the origin of morality? Whoever, in this century, has tried to answer these questions has failed miserably. every one who hereafter shall try to answer these questions will fail as mi-erably, because you cannot conceive of man without morality, without language, or outside of society and thus the very elements of the solutions are beyond the reach of science "Yet those who put their whole faith

in science keep saying ; 'Give us more time. The day will come when science will throw more light on the questions you suggest.' Supposing that to be so, in the meanwhile we have got to live, to live a life which is not purely animal; and no science to day furnishes us with any means of living such life. Life is not contemplation, or speculation, but action. The sick man laughs at rules, provided you cure While the house is burning, the sole question for those who dwell in it is to extinguish the fire. Or, to use a comparison at once nobler, perhaps it is neither the time nor place to oppose the rights of a community with caprice of an individual when we are on the field of battle.

"It is clear that the fact that science, after long trying, has been unable to aid us in any way in living properly, has been recognized by a great multitude of persons. This is proved unmistakably by the literature of the last few years. There has been an undeniable change in the sentiments of both writers and readers. The present situation may be summed up in a very few words: Science has lost its prestige, and Religion has reconquered a part of its own."-The Literary Digest.

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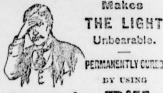
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Third Sunday in Lent. THE SPIRITUAL COMBAT.

FIVE-MINUTE SERMONS.

Walk as children of light." [Eph. v. 9.] It often happens, my dear brethren, that the devil chooses for his worst attacks upon us the very time when we attacks upon us the very time when we are trying to draw nearer to God, when we have performed some good work for His honor and glory, or immediately after our conversion. And so, for our encouragement under such circumstances, our Lord permitted the devil to tempt Him immediately after His forty days' fasting in the desert. The methods employed by the tempter are the same that he has used from the beginning, and that he still uses against the children of men; and so from our Lord's example we can meet

and overcome the enemy of our souls. As the devil began by appealing to our Lord's sense of hunger, so with us he appeals to our bodily appetites; for he knows that his strongest ally is our perverted passions, the flesh, that ever lusteth against the spirit. But mark the answer of our Lord: "Man doth not live by bread alone, but by every word that proceedeth from the mouth of God." And so when the devil assails us with evil thoughts or desires, we can give a like answer: "It is not for such things as these that God created me; man was not created simply to eat and drink and gratify his passions. I am something better than a brute. I am made for some-

thing higher and nobler-to do the will of God and thus attain to eternal union Foiled in the attack, the enemy will perhaps have recourse to a subtler emptation—an appeal to our pride. Even as he asked our Lord to cast Himself down from the pinnacle of the

temple, so he will say to us: "Be not afraid to cast yourself into the occasions of sin; you are strong in virtue, and God's holy angels will protect you from harm. That immoral book, that evil company, that intoxicating drink cannot hurt you, whatever its effects might be on those who are weak." Answer him in the words of our Lord: "Thou shalt not tempt the Lord thy God." Who am I that I should presume on God's mercy, that I should expect His protection and the assistance of His grace, if I expose myself to the danger of sinning? I will not tempt God by trifling with His grace, foolishly trusting to my own

Lastly, the devil puts before us the advantages of serving him rather than God: "What does God propose to God: "What does God propose to you?" he says: "mortification, pen-ance, humiliation, poverty, suffering, the Cross. 'If any man will come after Me,' says Christ, 'let him take up his cross and follow Me.' But I will give you pleasure, the gratification of all your desires, the fulfilment of worldly ambition, riches, honor and power. All these things I will give you, if you will but fall down and

Believe him not, O Christian soul, for he was a liar from the beginning ; his promises are but vain and illusory he will not, he cannot, keep them. The Lord thy God shalt theu adore, and Him only shalt thou serve : for His service you were put into the world, and in that service alone can you find true peace and joy, whether the right then, we would overcome the less.

tempter, let us prepare for his attacks after the example of our Divine Lord. During this season of Lent let us withdraw with Him into the desert-that is, from the vain pleasures of the world. Let us spend this time in fasting and prayer-fervent, earnest prayer-for strength against temptations. Then, when the tempter comes, we shall be able with God's grace to repel him, as our Lord did, and, the trial over, God will send His angels to fill us with heavenly consolation.

Cardinal Manning's Reflections.

In England as much money is spent for liquor as bread, butter and cheese, and three times the amount spent for tea, sugar, coffee and cocoa. Cardinal Manning in an article in the Fortnightly Review, referring to the nat ional vice of England, said : "In the year 1829 the places of sale were about fifty thousand; they are now nearly two hundred thousand-that is, four fold. But the population has hardly doubled. Eighteen years ago-that is, about the year 1868-the capital employed was estimated at eighty two millions. In 1880 it was estimated at a hundred and thirty-eight millions. Some time ago, in the time of commercial prosperity and of high wages, the amount was estimated at between a hundred and forty and a hundred and fifty millions. Among all the trades in this country there is only one that always prospers. Every trade at this moment is depressed, but the drink trade is always increasing; fresh capital is always ready, and the commercial interests of the great capitalists in this monopoly must always prompt them by all efforts to take advantages of every opening to increase their prefits. On one side are ranged the in terests of this monopoly, the capital of which exceeds the capital employed in our great staple of iron, or cotton, or cloth. On the other are ranged the welfare of the people of this kingdom the sobriety of our race, the order and well being of homes, without which no former parish priest. How venerable commonwealth can endure, for the political order rests upon the social, and ion this kindly faced old man turned to the social order rests upon the domes-

To have perfect health you must have pure blood, and the best way to have pure blood is to take Hood's Sarsaparilla.

When Gerald had concluded his thanksgiving, and, accompanied by to take Hood's Sarsaparilla.

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tic life of men.

THE WAGER OF GERALD O'ROURKE.

BY FRANCIS J. FINN, S. J.

IV.

Whir r r r r r r r r r ! Gerald leaped from his bed and into his knickerbockers before the clock had quite finished with its noisy Christmas greeting. In an incredibly short space of time he had completed his toilet, and was out in the cold biting air of the city. It was very dark and gloomy, and Gerald felt tempted to re-turn to his bed. But he shook off the feeling at once, and turned his attention to what his father had told him the

night before. "I do hope that my toes will ache, and that my hands will get chapped, and that my ears will pain me like everything; and I offer it all up for the holy souls, and if any of them get to heaven on account of a cold little boy, I hope they'll remember to pay it

back to his papa."
Saying which, the merry faced asce tic, as he skipped along with unmis-takable signs of levity, removed his gloves and his ear-muffs, and beyond devoutly wishing that it were colder, paid no attention to the biting blast.

After walking several squares he stopped at a street corner and peered through the darkness at the shadowy outlines of a large house.
"Does Maurice live on 18th or 17th

street? I can't remember. Yes; that's the house, I'm sure."

And recklessly trampling over the "lawn," so beloved of Milwaukee people, Gerald tripped up the stone steps, put his finger to the electric button and held it there quite tranquilly, while the bell tinkled away as hough it would never stop.

It had been tinkling for something

over sixty seconds when Gerald heard heavy footsteps upon the staircase within, and in some inexplicable way Gerald caught that in their fall which gave him reason to believe that they were the footsteps of a very angry man, and he took his finger off the

electric button.

When the door was thrown open with a bang, Gerald gasped in horror, for there, glaring at him fiercely, full dressed, spectacles on nose, fire in his eye, stood Mr. Bush. "You little rascal," roared the vic-

tim of insomnia and dyspepsia and an uneasy conscience, as he saw the dim shape of a small boy standing in the doorway, "you little rascal, what do you mean by your infernal noise at this time of the night? Answer me at once-what do you want?"

Gerald gasped, shivered, and was within a little of sinking down upon the threshold in his agony. Finally, in desperation and with a determined effort, he blurted forth :

"Mister! wh wh what did you get in your stocking?"*
And then he dashed down the steps

in a manner that would have brought instant death to any one who was not a small boy, realizing as he fled into the darkness, that Mr. Bush had recognized him by his voice, and feeling certain that his father's hopes, frail as they had been, were now completely

For some moments Mr. Bush stood stock still. Then clapping his hands together, and taking his overcoat from the rack, he too went out into the dark-

The Offertory of the early Christmas
Mass had come. The organ played a
few soft strains of the "Adeste
Fideles," and Gerald standing in the Fideles," and Gerald standing in the choir by his friend Maurice, whom he actually had awakened before 3:30, thrilled forth that sweetest and grandest of hymns. His voice, clear and firm, filled the church with its liquid sweetness; but as he came to the words

· Venite Adoremus" it trembled, quivered, faltered and softened so rarely, that gentleness, love and pathos seemed to have found perfect expression in his wondrous notes, and on the concluding word "Dominum" it dissolved in a musical sigh or sob of reverential awe

Thus it seemed to the listeners; and many an eye filled, and many a heart was exalted in unwonted tenderness. But no one in the church had the least conception of what had brought out this prodigal wealth of pathos and love

This is the fact of the matter. As Gerald came to the verse beginning with "Venite Adoremus" his eye chanced to wander among the worshippers, and there, almost im-mediately before him, sat Mr. Bush, his spectacled eyes bent full upon the soloist. Gerald was at once seized with nervous dread; he could scarcely go on. But he struggled bravely, and thus it came about that his nervousness produced an effect at once so beautiful

and so rare that Mr. Bush took out his

handkerchief and rubbed his eyes for full five minutes.

Mr. Bush's presence surprised Gerald very much. He knew that the millionaire was not a church goer. On the other hand Mr. Bush was surprised himself. Acting upon impulse, he had left his house; acting upon impulsean impulse of grace, you may be sure

— he had entered the church. And now, how beautiful it all seemed-the singing, the lights, the solemn cere monial. There at the altar as celebrant stood Father H., Mr. Bush's he looked; and, as after the Communsay a few words to his congregation, words of peace, of love, of goodwill, Mr. Bush took out his handkerchief

astonished.
"He's all ri-, oh, I beg your pardon, sir," answered Maurice, "he's not all right; I really believe he's going crasy, sir. He never acted that way

in church before. Merry Christmas, "Thank you, thank you - same to you. Look here, my boy, would you do me a favor?"

"Certainly sir." "Go to Father H. in the sacristy, and tell him there's a man in his con-fessional waiting to see him. Tell him it's an old friend that he hasn't seen for over fourteen years, who wants to go to Holy Communion right away." "All right, sir," and Maurice was

"Hold on; another thing. My name is Bush. Do you know where I

live? " Of course I do. You live on 18th and I live on 17th and State streets, and our houses look almost like twins, and that's why Gerald O'Rourke missed my house this morning and went to yours. He told me about it, sir, and he's nearly scared to death. I used to think that Gerald didn't know what fear meant."

fear meant."

"Very good; now I begin to understand. Well, go to my house, please, and give my wife this message. Tell her I've been to Mass and am now going to Holy Communion. Tell her also to go up to our little girl's room. also to go up to our little girl's room and to take away the letter that she will find under the statue of the Sacred Heart on the mantelpiece, to read it, and then lock it up in my desk without letting the little darlings — girls, I mean — know anything about it. Do you understand?"

"Yes, sir." "Repeat!" said Mr. Bush sentent-

iously. A minute later, Maurice, having summoned Father H. from the sacristy, was racing along the street as though bound on a message of life and death.

ing bare-foot upon the carpet.

"What? What?" cried Mary.

"It's gone—the letter. The Infant
Jesus has read it."

Then Mrs. Bush, her face beaming,
and tears of happiness in her eyes,
entered and kissed her little ones; and
when they told her of how the letter
had been taken away by the little Babe
of Bethlehem, she kissed them again,
and left the room to conceal her emotion.

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inter

Mr. Bush presently entered, and it was hard to believe that this cheerful, happy, radiant man had passed the night without a moment's sleep. He was still romping with the little

ones and listening for the hundredth ime to the story of the letter, when there came a ring at the door-bell.

"Say, papa," cried Harry Bush,
Gerald O'Rourke's here and says he wants to see you."
"Bring him here at once."

Gerald entered pale and nervous. He had come to apologize, to brave poor little hero-the lion in his den. But before he could open his mouth, Mr. Bush sprang forward and caught

him in his arms.
"It's all right, Gerald. You needn't

heavy sleeper," began Gerald, very much astonished and delighted, " and still I made a bet that I'd wake Maurice Desmond up for the 4 o'clock Mass. Then I got the souls in purgatory interested in waking me up-and maybe

they didn't get me out. "And then, sir, when I came to your house by mistake, and found myself facing you I felt just dead certain that it was all up with my father. Of course, you can't expect the holy souls to do everything. It's easy enough to rout a small boy out of bed, but it's harder to keep a man in a good position when every one's against him, sir, and -oh, my! I've let it out!"

"What were you good enough to let

out, sir?"
"Why, I promised papa to say noth ing about it to any one; and here I've gone and blabbed it the first chance I

"Gerald O'Rourke," said Mr. Bush. "you're a smart boy, but you don't know it all. Now, sir, it was the holy souls sent you ringing at my bell. "And the Babe of Bethlehem," added

Edith. "If you hadn't rung that bell, should not have gone to church, and if I hadn't gone to church your father would have lost his place. But now tell him this; he shall stay in his posi-tion as long as I live, and," he added in a whisper to his wife, "from the 1st of January next he shall get the salary he deserves And, Gerald, I owe the holy souls something too. father that, if he can make it con venient, I should like to go round with him this afternoon and help him dis-

tribute that \$10, plus my share. When Gerald reached the foot of the steps he broke into a run which prom sed to outdistance his record of the

early morning.

And so Gerald was happy, and his father was happy, and his family was happy, and Mr. Bush and his family were happy, and many a poor man was happy; and, best of all, I doubt not many a poor, suffering soul winged its flight that day to heaven, all on account of a harmless little

Maurice, was tripping down the front steps of the church, he saw Mr. Bush advancing towards him.

To Maurice's astonishment, Gerald took one, two flying leaps, and dashed down the street at full speed.

"What's the matter with Gerald O'Rourke," asked Mr. Bush, not a little astonished.

"He's all ri—, oh. I beg your par-

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n every design and at all Prices.

C. M. B. A.

"The Canadian."

We are pleased to be able to state that the new C. M. B. A. journal, entitled The Canadian, has made its appearance. He is in eight-page form and printed at the CATHO-LIC RECORD office. We need scarcely say that it will be a most welcome monthly visitor to the home of every member of the association. The first number contains a letter addressed by the Archbishop of Toronto to the Grand Secretary, Mr. S. R. Brown, in whose hands has been placed the editorial management. The words of His Grace are of a most kindly character and bear evidence of the warm interest which he takes in the organization, not now, indeed, shown for the first time, as evidence of his approbation and active interest in its welfare has been shown on many occasions, and dates from the inception of the organization in the Dominion. It had its birth in his diocese when he was Bishop of London, and he it was who nurtured it in its infancy. It must, therefore, be no small gratification to him to now witness the association imparting its beneficent influence in nearly every parish in this broad expanse of country.

The articles which appear in the initial "The Canadian.

beneficent influence in nearly every parish in this broad expanse of country.

The articles which appear in the initial number of the paper are cleverly written and are calculated to create a more lively interest in C. M. B. A. work. Much valuable information has been given, too, in both French and English. And from what we know of the future, our members may feel assured that each number will contain a large amount of reading matter which will be scanned with the greatest interest.

In placing the charge of the paper in the hands of Mr. Brown the Executive has made no mistake. He is a ready writer and carries in his head everything which it is possible to know concerning every branch of the association's work. In his hands the paper cannot help but be a pronounced success.

Many members of the association who

the association's work. In his hands the paper cannot help but be a pronounced success.

Many members of the association who are known to be excellent writers have promised contributions from time to time.

There is one very gratifying feature connected with the C. M. B. A. work in Canada to which we might here revert, and that is the entire absence of anything savoring of bickering amongst the membership.

The Canadian is moored and starts upon its course with a united and harmonious crew, and we feel assured that every C. M. B. A. man worthy the name will make it his business to promote harmony in the ranks of the association and cultivate a spirit of fraternity and good-fellowship. From time to time questions may arise upon which the members may differ. Faults may be found with this thing or that thing. There may at times be matters wherein legitimate criticism would be in order, but there is no reason why such criticisms should not be made in a brotherly, honest and straightforward manner. If there is a weak spot in the association—and few associations there are indeed, in which a weak spot cannot be found—our efforts should be directed toward strengthening it. It too often happens that discussion is carried on for the ostensible purpose of strengthening the organization, but the course adopted, instead of strengthening to the organization, but the course adopted, instead of strengthening, but increases the weakness. We hope such will not happen with the C. M. B. A.: and, indeed, if we may judge by the character of the men in whose hands the management has been placed, there is no the least likelihood that such will be the cass.

Every success, say we with all our heart to the new paper and to the society which its reverse.

At a meeting of the Irish Branch of the C. M. B. A., held on March 6, the following resolution was unanimously adopted:
Moved by J. Hanlon, seconded by F. Proc-

Moved by J. Hanlon, seconded by F. Proctor,
That the members of St. Patrick's Branch,
No. 108, of the Catholic Mutual Benefit Association, Quebec city, have heard with infinite pleasure of the distinction conferred upon the worthy Grand Vice - President of the Association for the Dominion of Canada, Hon. Michael Felix Hackett, member for Stanstead, in his elevation to the exalted and honorable position of president of the Council m
Her Majesty's Government for the Province of Quebec;

Her Majesty's Government for the Province of Quebec;
That, irrespective of political party, they rejoice at this well-earned recognition of his eminent abilities and public services, and that they desire to take the opportunity of their first meeting after the gratifying event to cordially congratulate upon it a Brother who reflects so much credit upon the association, as well as upon his race and faith, and to wish him long life to enjoy his honors and to continue the career of public usefulness which he has so well merited.

That the secretary be instructed to transmit copies of this resolution to Mr. Hackett and also to the press.

Quebec, March 7, 1895.

Quebec March 7

February Doings of Branch No. 215

February Doings of Branch No. 215,

Summerside, P. E. I.

On the 18th ult. Rev. A. J. McIntyre lectured on "Venice." We clip the following account from the Summerside Journal:

"The C. M. B. A. Hall was, notwithstanding very short notice, well filled on Monday evening last, with a most intelligent and appreciative audience, the occasion being a lecture on "Venice, Queen of the Sea," by Rev. A. J. McIntyre, of East Point. The rev. gentleman handled his romantic subject in a most interesting and instructive manner, his language being choice and in a semi-poetic style. He gave a very clear outline of the history of Venice and of the Doges, and described the effect of the city itself."

On Friday evening, the 15th ult., the Branch gave an entertainment to a number of friends of the organization, invitatiors being issued to as many as the hall would accommodate. The entertainment consisted of an address by Rev. D. J. G. McDonald, a reading by F. W. Clark. The musical part of the affair was furnished by Miss Sarah Strong, organ, and J. E. Delaney and master Delayney, violins. The Burlesque afforded the audience much amusement and was well received. The costumes of the performers were specially good. The programme consisted of the initiation of a candidate into the noble, gentle and beneficent order of Grand Humanitarians. The following were the characters: Cham Tycoon, Senior Grand Humanitarian, Junior Grand Humanitarian, Reflected Ancient Rythm, Physical and Mental Examiner, Sublime Secretive Secretary, Right-Minded Bull Dog of the Treasury, Chief Watch Dog of the Oater Port, Sentinel, Practorian Gaards, etc.

On Thursday evening last, at St. Philips

etc. On Thursday evening last, at St. Philip's Hall, Egmont Bay, the Rev. A. E. Burke, District Deputy for the Province, organized a large and enthusiastic branch of the Catholic Mutual Benefit Association, and installed the following officers for the year ending 31st Dec. 1988.

ec., prox.: Spiritual Director, Rev. Stanislaus Bou-Chancellor, Fileas L. LeClerc. Grancellor, Fleas L. Leclerc.
President, Lawrence A. Arsenault.
Vice President, Stephen M. Arsenault.
2nd Vice-President, Dr. Andrew Gallant.
Recording Secretary, Joseph Blanchard.
Assistant Recording Secretary, Antonin

Arsenault. Financial Secretary, Joseph Felix Arsen-

ault.
Treasurer, Joseph J. Gaudet.
Marshal, Damien Arsenault.
Guard, Alexander Clements.
Trustees, Fidele T. Arsenalt, John J. Gallant, Fidele Poirier, Joseph N. A. Gallant,

Bruno Poirier.
Medical Examiner, Dr. A. Gallant.
We are much pleased to see this grand
association extending in that Province, and
wish the new branch every success.

Resolution of Condolence. At a regular meeting of Branch No. 44, Arnprior, held on the 8th Feb., 1895, the fol-

lowing resolution was unanimously adopted:
Whereas Almighty God in His infinite
wisdom has removed from this life Carrie,
the second oldest daughter of our esteemed
brother, John McDonough,
Resolved that the members of this branch
deeply sympathize with Brother McDonough
and family in this their bereavement. And
be it further
Resolved that this resolution be spread on
the minutes of this branch and published in
the CATHOLIC RECORD and local papers.
E. C. ARMAND Rec. Sec.

Brechin, March 4, 1895,
At a regular meeting of Branch No. 151,
Brechin, held March 1, it was moved by
Brother Jos. Fox, seconded by Brother Jas.
Sherridan, and carried:
That whereas, through the inscrutable designs of an all-wise Providence, there has come to the household of Brother John McGowan, a great affliction, in the death of his bright and promising boy, be it therefore
Resolved that we, the members of Branch 151, extend to Bro. McGowan our heartielt sympathy and condolence in his sad bereavement, and pray that Almighty God will sustain and comfort him, his wife and family, in this the home of their sorrow. Be it further

ther
Resolved that this resolution be entered on
the minutes of the Branch and a copy be
sent to Brother McGowan and to the CATH-OLIC RECORD for publication. W. J. BARKER, Rec, Sec.

C. O. F.

Toronto, Ont., March 9, 1895.
Ed. CATHOLIC RECORD.
The regular meeting of Sacred Heart
Court, No. 201, was held on Thursday last,
John J. Neander, C. R., presiding, a large
attendance being present.
Owing to the fact that the Vice-C. R., Bro.
Neander, was called to the position of Presiding Officer, it was necessary to elect a new
Vice-C. R. for the balance of the year, and to
this office Bro. James Malloy was elected by
acclamation.

Vice-C. R. for the balance of the year, and to this office Bro. James Malloy was elected by acclamation.

The following resolution of condolence was moved by Bro. Detiruchy, seconded by Bro. Lee, and unanimously adopted:

Whereas it has pleased an all-wise and merciful Providence to call to his eternal rest the brother of our esteemed Brother Forrester, Martin Joseph Healey, while paying this simple debt of gratitude to his worthy and many sterling qualities, we, the members of Sacred Heart Court, No. 201, hereby extend our sympathies to his sorrowing relatives in their sad hour of mourning and to the afflicted members of his family, and we request for this expression of our deep respect for his memory an insertion in the columns of the CATHOLIC RECORD and Catholic Register. This resolution to be spread upon the minutes of this Court and a copy sent to his mother, Mrs. Healy.

Andrew Kerr, Secretary.

The smoking concert of St. Patrick's Commandery, R. C. U., Knights of St. John, held in their hall, 147 McCaul street, Toronto, was a great success. The programme consisted of songs by Messrs. Bellange, Fletcher, W. Burns and Malloy, comic songs by Messrs. Frank Spooner and R. Newton mouth-organ selections by Messrs. Harris and Judge; bone duet by the Burns Brothers, accompanied on the mouth organ by Messrs. Harris and Judge; a presentation of gold Maltese crosses to Captain Lonergan and Sir Knight Lalone, and lecture on "The Commandery," by Rev. Father Hayden. Mr. John J. O'Reilly was chairman of the evening. The parts taken by Messrs. Frank Spooner, R. Newton, Harris and Judge and the Burns Brothers were highly praised. The following committee who managed the concert deserve the greatest praise: Brother Wm. Byron, chairman: Juo. J. O'Reilly, secretary-treasurer; Martin Healy, Louis Lalone, Patrick Lonergan, Henry Fletcher and Robert Newton.

At a regular meeting of St. Patrick's Com-

Davitt Branch, No. 11, Toronto, held a very enthusiastic meeting on Tuesday last. One member was initiated and one application received. The arrangements are completed for the concert on the 18th, and if you would enjoy "all the comforts of home " come and hear Mr. Perrin sing " Her Mother's at the Bottom of It All."

St. Patrick's Circle, No. 1,

The meetings of this Circle are well attended. There will be three initiations at their next meeting. They have elected a second delegate for the convention, J. J. O'Connor. J. J. Nightingale represents them on the Advisory Board. At the last meeting Bro. Nightingale andressed them on the question of centralization, pointing out the manner in which it would benefit the association. The Circle did not think favorably of the question, and it was defeated by a large majority. The committee having charge of the concert for Easter Monday have a fine array of Toronto's leading artists engaged for the occasion, so that a pleasing and successful concert may be expected.

St. Peter's Branch, 21, Peterborough, St. Patrick's Circle, No. 1,

st. Peter's Branch, 21, Petertebrough,
received twenty applications for membership
at their last meeting. A very efficient branch
has been at work for some time and arrange
ments are now completed for a grand concert
and lecture on the 17th.

Sarsfield Branch, No. 28, Ottawa,
held a good business meeting on Thesday lost

Sarsield Branch, No. 28, Ottawa, held a good business meeting on Tuesday last. Thirteen applications for membership were nanded in, showing to some extent what the Brothers of No. 28 are doing in the way of adding to the strength of the association. They are endeavorine to place the advantages and benefits of the E. B. A. fairly before the public; and the results, so far, have been very satisfactory. The prospects for the future (D. V.) are exceedingly bright. Resolutions of condolence were passed to Treasurer Carroll on the death of his brother and to Insurance Secretary Kelleen on the death of his father. Both these very popular officers have the heartfelt sympathy of the brothers of Sarsfield branch, in their respective bereavements. Other business of considerable importance was also disposed of. The "Committee for the Good of the Association" have given many practical suggestions as to the best means of still further Increasing the membership of the branch.

VOTES OF CONDOLENCE. Divitt Branch, No. 11, adopted the following

Vote of condolence:
To J. Cassidy, Esq.:
Whereas it having pleased Almighty God in His infinite wisdom to call unto Hinself our respected Chaplain, the Very Rev. Dean Cassidy, Resolved that we, the members of Davitt Branch, No. 11, tender to Mr. James Cassidy, this father) and family our most sincere sympathy, and pray that God may enable them to bear their sad loss with Christian fortitude.

D. SHEA, President,
D. MURRAY, Rec. Sec.
Whereas we, the members of Davitt Branch.

afflicted relations in this their hour of sorrow.

And be it further
Resolved that these resolutions be recorded
on the minutes of this meeting and a copy sent
to Bro. Dowdall. C. E. LEANRY, Rec. Sec. W. LANE, S. T.

ARCHDIOCESE OF TORONTO.

Very Rev. Dean Cassidy, parish priest of St. Helen's church, Brockton, expired at 5 a. m. Sunday morning, March 3, at the parochial residence. His health had been always excellent until Nov., 1888, when he contracted typhoid pneumonia, at the parochial residence, Adjala, of which parish he was in charge. He never fully recovered his health, but was able to attend to his duties. His health had been failing notably for the past fitteen months, although he continued to exercise the duties of his office until last December. His Grace the Archbishop and the clergy of the Archdiocese were assiduous in their attentions to Dean Cassidy during his last illness. He was also visited by the Archbishop of Kimpston, the Bishops of London and Peterborough, and received all that care and attention could do from many warm friends in the city. He was attended professionally by his brother, Dr. Cassidy, and Dr. Spence.

Very Rev. Dean Cassidy was born in Toronto Oct. 4, 1845. He was the second son of Mr. and Mrs. James Cassidy, Toronto, who survive him. He received his early education at the Christian Brothers, and made his classical studies at St. Michael's College, Toronto, and his Theological course at the Grand Seminary, Montreal, Que. He was ordained priest at St. Michael's Cathedral by the late Archbishop Lynch, Oct. 4, 1868. The late Dean had charge of the parishes of Thornhill, Pickering, Dixie, Tottenham, Barrie, and, finally, St. Helen's, Brockton, Toronto, He was made Archdeacon by the late Archbishop, and, on the accession of Archbishop Walsh, was made Dean. On Oct. 4, 1893, he celebrated his silver jubilee at St. Helen's, Toronto, and was made the recipient of many valuable gifts from both clergy and laity. On Sunday evening the remains of the late Dean were placed in the sactuary of St. Helen's church and lay in state there until Tuesday, robed in the vestments of the priesthood. Rev. Father Carberry, on Monday evening, assisted by the Rev. J J McCann, V G., assisted by the Very Rev. Father Under Jones of New Carber

DUNCAN F. MCRAE, THORAH.

John J. O'Reilly was chairman of the evening. The parts taken by Messrs. Frank Spooner, R. Newton, Harris and Judge and the Burus Brothers were highly praised. The following committee who managed the concert deserve the greatest prase: Brother Wm. Byron, chairman; Jno. J. O'Reilly, secretary-treasurer; Martin Healy, Louis Lalone, Patrick Lonergan, Henry Fletcher and Robert Newton.

At a regular meeting of St. Patrick's Commandery, No. 212, R. C. U., Knights of St. John, Toronto, Ont., held on Feb. 17, 1895, it was moved by the Secretary, seconded, and unanimously adopted:

That whereas Almighty God has removed from this life Patrick J Healey, Esq., of Toronto, Ont., held on Feb. 17, 1895, it we humbly bow to the will do nour Creator, we sympathize with Brother M. Healey and family in their bereavement.

Resolved that a copy of this resolution be sent to Brother M Healey, spread on the minutes of this meeting and published in the Official Messenger, Cathlolic Record and Catholic Register.

Davitt Branch, No. 11, Toronto, held a very enthusiastic meeting on Tuesday last. One

Davitt Branch, No. 11, Toronto, held a very enthusiastic meeting on Tuesday last. One heaven. After pausing a moment he replied:

"We know what is written. God alone knows whether we are worthy of love or hatred." The Church as well as the family have suffered a loss. because we know that those outside the Church judge our religion by the lives of our people. The writer mourns the loss of a dear friend whom it was always a pleasure to meet and converse with, and whose conversation was always edifying. No bad word ever escaped his lips. But then what is the use to laud the dead: it can do them no good. What they need is our prayers. Let us pray that if he has not already heard, he may soon hear those consoling words addressed to him, hear those consoling words addressed to him. hear those consoling words addressed to him "Well done thou good and faithful servant, enter the kingdom prepared for you."

MRS. CHAS. COLOVIN, PORT HURON, MICH.

We regret the following notice came too late for last week's issue:

Once more we are called upon to chronicle the death of another of London's former citizens, in the person of Mrs. Charles Colovin, who departed this life on the 24th of Feb. at Port Huron, Mich., aged seventy-seven years. Mrs. Colovin, with her husband, were among the early Catholic settlers of London, where they made many friends as well as in Parkhill, to which place they afterwards weat. Since the death of her husband, seven years ago, she had resided with her only surviving daughter, Mrs. Capt. Fitzgerald, whose loving care and the kind attention of her husband did so much to cheer her in her last moments. Mrs. Colovin, whose memory is green in the hearts of his old parishoners in this diocese. The funeral took place on Tuesday, the 27th, to St. Stephen's church, Port Huron, where a solemn High Mass was sung by the Very Rev. Dean McManus, with Father Aylward of Port Lambton as deacon and Father Kelly of Lapeer as subdeacon. Just before the Libera Father Aylward addressed the congregation on the great subject of death, referring in a few words to the many noble qualities of deceased, stating that by always living an upright, honest life, our end would be as calm and peaceful as was that of Mrs. Colovin. The remains were taken by special boat to Holy Cross Cemetery, Marine City, where the prayers at the grave were said by Father Aylward and Father Schenkleburg, pastor of Marine. Many triends of deceased were at the funeral from Port Lambton and other places. R. I. P. We regret the following notice came too late for last week's issue:

FROM OTTAWA.

A FINE ALTERPIECE FOR THE NEW CHURCH OF THE SACRED HEART.

D. Shea, President, D. Muhary, Rec. Sec.
Whereas we, the members of Davitt Branch, No. 11, having heard with sincere regret of the death of the sister of our esteemed Brother, C. Brady,
Resolved that we, the members of Branch II, extend to Brother Brady and family our heartielt sympathy in their affliction, and we supplicate an all-wise Providence to give them strength to bear with Christian fortitude their sad loss.

D. Shea, President, D. Muraray, Rec. Sec.
Whereas it has pleased Almighty God in His infinite wisdom to call to her eigenal reward Mrs. Lawrence Dowdall, beloved mother of our esteemed Financial Secretary, P. L. Dowdall, be it therefore
Resolved that St. Mary's Branch. No. 24, extend to Brother St. Mary's Brother St. Ma

the face is most beautiful and expressive, and the whole figure is at once both charming and graceful. The kneeling figure of Blessed Margaret Mary as she beholds her Divine Spouse thus favoring her above others, is a fine study. She seems to be wrapt in existay at the lovely Vision before her, her countenance beaming with joy and happiness. The painting is to be placed in position on the teast of the Sacred Heart, 7th June next.

Ottawa, March 4, 1895.

L. K.

St. Patrick's Day. BY FATHER FABER.

All praise to Saint Patrick who brought to

our mountains
The gift of God's faith, the sweet light of
His love!
All praise to the Shepherd who showed us the
fountains
That rise in the Heart of the Saviour

above!
For hundreds of years,
In smiles and in tears,
Our saint hath been with us, our shield and our stay; All else may have gone,

Saint Patrick alone,
He hath been to us light when earth's lights
were all set,
For the glories of faith they can never de-

cay; And the best of our glories is bright with us yet, In the faith and the feast of Saint Patrick's Day. There is not a saint in the bright courts of

heaven
More faithful than he to the land of his choice;
Oh, well may the nation to whom he was given, In the feast of their sire and apostle re

joice!
In glory above,
True to his love,
keeps the false faith from his children

away:
The dark false faith,
That is worse than death,
e drives it far from the green sunny

shore, Like the reptiles which fled from his curse in dismay; And Erin, when error's proud triumph is o'er, Will still be found keeping Saint Patrick's

Then what shall we do for thee, heaven-sent Father?
What shall the proof of our loyalty be?
By all that is dear to our hearts, we won

By all that is dear to our hearts, we would rather

Be martyred, sweet Saint! than bring shame upon thee!

But oh! he will take
The promise we make,
So to live that our lives by God's help may

display
The light that be bore
To Erin's shore:
Yes! Father of Ireland! no child wilt thou

own, Whose life is not lighted by grace on its way; For they are true Irish, Oh yes! they alone, Whose hearts are all true on Saint Patrick's

BY FATHER FABER.

Hail! holy Joseph, hail! Husband of Mary, hail! Chaste as the lily flower In Eden's peaceful vale.

Hail! holy Joseph hail!
Father of Christ esteemed,
Father be thou to those
Thy Foster-Son redeemed.

Hail! holy Joseph, hail! Prince of the House of God, May His best graces be By thy sweet hands bestowed. Hail! holy Joseph, hail! Comrade of angels, hail! Cheer thou the hearts that faint, And guide the steps that fail.

Hail! holy Joseph, hail! God's choice wert thou alone; To thee the word made flesh

Hail! holy Joseph hail! Teach us our flesh to tame, And, Mary, keep the hearts That love thy husband's name

Mother of Jesus! bless, And bless, ye saints on high, All meek and simple souls That to Saint Joseph cry.

Mutaal Principle, Assessment System. Good Life Insurance.

Lions Head, Ont., 16th Feb., 1895. E. S. Miller, Esq., Sec. The P. P. I.

Dear Sir:—

I have to acknowledge with thanks the receipt of your cheque for \$2,000 in full payment of the insurance carried in your Company by my late brother, Herbert B. Ganton, who was recently drowned. The proofs of Claim have only recently been completed, and the settlement of Claim is therefore commendably prompt. The cost of the insurance was always very much less than my brother could have obtained it for in any other reliable Company.

Wishing the P. P. I. the large measure of prosperity it so well merits.

prosperity it so well merits.
Yours truly,
JOHN A. GANTON,
Administrator.
Agents wanted. Send to the Secretary
for full information.

MARKET REPORTS.

London, Mar. 14.-Wheat, 57 to 60 per bushel Loudon, Mar. 14.—Wheat, 57 to 60 per bushel; oats, 34 to 355 per bush, peas 83 to 656 per bush, barley, 36 to 43c per bushel; rye, 50 2-5 to 5 per bushel. Beef was firm, at \$4.75 to 85 per ewt. Lamb 9c a lb. wholesale. Mutton, 7c a lb. Pork, 85 and \$5.60 per cwt. Veal, 5c a lb. Butter 16 to 17c a pound by the basket for tresh roll. Newly laid eggs eased off to 1s and 19 a dozen. Potatoes 69 to 70c a bag. Apples, \$2.25 to \$2.50. Hay was plentiful, at \$8.50 to 89 per ton.

82.25 to 82.50. Hay was plentiful, at 85.50 to 89 per ton.

Toronto, Mar. 14.—Wheat, white, per bush. 63c.; wheat goose, per bush. 61c.; oats, per bush. 87 to 85; wheat goose, per bush. 61c.; oats, per bush. 87 to 88; barley, feed, per bush. 45c. Turkeys, per lb 10 to 10; geese, per lb. 7 to 8; chickens, per pair, 50 to 55c.; ducks, per pair, 60 to 80c. Butter, in pound rolls, 18 to 25c. Onions, per bag, 75 to 85c; turnips per bag, 25 to 30c; potatoes, per bag, 60 to 55c. Apples, per bbl, 81.5 to 85.00. Hay, Timothy, 812 to 15; hay, clover, 89 to 80c straw, sheaf, 88 to 80. Dressed hogs, 85.5 to 85.25. Beef, hinds, 85 to 87; mutton, carcass, 85 to 87; lamb carcass, 85 to 80.

Latest Live Stock Markets. Toronto, Mar. 14.—The following is the rang of prices at the Western cattle yards to day Butchers' picked, per cwt. 83 to 83.30; butchers choice per cwt. 82.75 to 83; bulls and mixed, dc

choice per cwt. 82.75 to 83; bulls and mixed. do, 82.75 to 83.25 milk cows, per head, 823 to 840; calves, per head, good to choice, 84 to 87; do, common, 82 to 84. Sheep and Lambs—Butchers' sheep, per lb., nominal; lambs, choice, per lb. 4 to 5c. Hogs—Long lean, per cwt. (off cars) 84.35 to 84.35; thick fat, 84.15 to 84.75; stores, per cwt. 84.08 4.10; stags, 82.25 to 82.50. East Buffalo, March 14.—Cuttle—Receipts, 45 head; duil; l0 to 15c lower.
Hogs—Receipt, 3.50 head; easier to 5c lower; Yorkers, 84.40 to 84.45; mixed packers, 84.45 to 84.55; roughs, 83.75 to 84.10
Sheep and Lambs—Receipts, 62.00 head; slow and easier; sheep, 81.75 to 83.90; wethers, 84 to 84.85; lambs, 83.25 to 88.85.

PROTECTION from the grip, pneumonia, diphtheria, fever and epidemics is given by Hood's Sarsaparilla. It makes pure blood,

Those who intend to be present at the concert to be given in the Opera House on the 19th instant would do well to secure seats on next Saturday at the box office. The concert will be one of the best ever given in London, and already a great rush for tickets has commenced. See advertisement.

LOCOMOTOR ATAXIA.

I WAS CURED of Acute Bronchitis by MINARD'S LINIMENT.
Bay of Islands. J. M. CAMPBELL,
I WAS CURED of Facial Neuralgia by MINARD'S LINIMENT.
Springhill, N. S. WM. DANIELS.
I WAS CURED of Chronic Rheumatism by MINARD'S LINIMENT,
Albert Co., N. B. GEORGE TINGLEY. A Disease Long Held by Physicians to be Incurable—Its Horrors are Those of a Living Death—The Victim Helpless.— His Torture Intense—Loses Control of Bowels and Bladder and is a Source of Constant Worry to Family and Friends— A Remedy for the Disease Discovered.

Resolutions of Condolence, etc., engrossed fit for presentation at a very small cost. All kinds of penwork executed promptly and mailed with care. Address, C. C. Collins, Box 356, Guelph, Ont. Mr. James McLean, a resident of Lefroy

A Remedy for the Disease Discovered.

Mr. James McLean, a resident of Lefroy, Simcoe County, Ont., is known to every man, woman and child for miles around the vicinity of his home, and all know of the long years during which his condition has been that of a living death. Mr. McLean tells of his injury, his years of torture, and his subsequent release from the agonies of locomotor ataxia, in the following vivid language:

"In the year 1880 I was thrown from a scaffold, falling on my back on a stone pile. I was badly hurt and narrowly escaped death. Plasters and liniments were applied, and I seemed to get somewhat better. But the apparent improvement was short lived. My feet began to get unusually cold, and nothing that could be done would warm them. The trouble then spread to my legs, and from the waist down I was attacked with shooting pains flying along the nerves in thousands, and causing the most terrible torture for days and nights at a time. I could get no relief save from the injection of morphene. Six physicians treated me at different times, but appeared only to taintly understand my trouble, and could do nothing for my reliet. Some of the doctors declared my trouble was rheumatism, but two of them said it was a disease of the spinal cord, that the trouble would get worse and that sooner or later my arms would become affected. This prediction proved true. My left hand and odd, and I had no more control of it than if the hand were not on me. Fly blisters and electricity were resorted to without avail. My stomach was next attacked with a burning, aching nauseating pain, causing the most distressing vomiting, and I often thought I would not see morning. I have vomited almost continually for thirty-six hours, and nothing but morphine or chloraform could deaden the anguish I suffered. But worse trouble was in store for me. I lost control of my bowels and water, and my condition became most horrible, necessitating constantly the greatest care and wateh fulness. I was now suffering from the top of my head to t

THIS IS TO CERTIFY that James Mc Lean has a disease of the spinal cord (incur-able) that renders him unfit to obtain a liv-

Patent Secret Ballot Box A. T. LITTLE, M. D.

About this time I was strongly urged to try Dr. Williams' Pink Pills, and oh how I wish I had known of this great remedy years ago! What anguish and torture I would have been spared! Soon after the use of Pink Pills I found myself improving. The pains left me and I was able to discontinue the use of the morphine. I regained control of both bowels and bladder and gradually a feeling of life returned to my legs and arms. I can now walk without the aid of either crutches or sticks and can take long strides. My stomach trouble has all left me, and I can eat as heartily as ever in my life. My friends, who never expected to see me about again, are astonished at the wonder Dr. Williams' Pink Pills have wrought in me. When I began the use of the pills my weight was reduced to 136 pounds, and it has now increased to 165. I am a new man, and it is not possible for me to say enough in praise of your marvellous medicine. My wife also joins me in thanks, and says it was a happy day for her when I began the use of Dr. Williams' Pink Pills, as since then she has been able to got rest at night which she had not done for many long years before. I hope Heaven may direct this into the hands of some other poor sufferer, who may find as I did, release from a living death through your great life saving remedy. A. T. LITTLE, M. D. EMBLEMS, MANUALS, GAVELS, HALL FURNITURE, SEALS, SCHOOL TRUS-TEES' SUPPLIES, RUBBER STAMPS, WAX SEALS, LETTER HEADS, MINUTE BOOKS, PASS BOOKS, ETC. ver 180 Branches of the C. M. B. A.; also many Branches of the E. B. A., L. C. B. U., A. O. H., St. Joseph's Society, Temper-ance Societies, and Ladles' Sodalities in Canada, have been supplied by us with EMBOSSED REVERSIBLE BADGES In all cases we agree to exchange badges with members, removing from one dis-trict to another. We carry the largest stock in Canada of Catholic Association Supplies C. M. B. A. PINS AT ALL PRICES. CHANCELLORS' SILVER PLATED BADGES FOR PRE-SENTATION PURPOSES.

m a living death through your

great life saving remedy.
Yours very gratefully,
JAMES MCLEAN.

ST. PATRICK'S DAY.

INCUBATOR
Hatches Chickens by Steam
Absolutely softer-centaling.
The simplest, most reliable
and cheapest first-class Hatches
legue
GEO, ERTEL & CO., London, Ont.

GOOD BUSINESS CHANCE.

A successful general store business of twenty five years standing, is now offered for sale, the broprietor wishing to retire. Stunated on Gravel road, seventeen miles from Belleville, having a commodious store. Post office with daily mail, a fine Catholic church and school in the place. It is a most desirable opening for an active Catholic gentleman with some means. For particulars address Postmaster, Read P.O., Ont.

POST & HOLMES,

Offices — Rooms 28 and 29, Manning House King st. west, Toronto. Also in the Gerrie Block, Whitby. A. A. Post, R. A. W. HOLMES

any kind should write us for designs and prices. We guarantee all our work, and orders entrusted to us receive prompt at-tention.

Societies requiring Banners or Regalia of

T. P. TANSEY James McLean.

Dr. Williams' Pink Pills are a certain cure for all diseases such as St. Vitus dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of la grippe, loss of appetite, headache, dizziness, errysipelas, scrofula, etc. They also build anew the blood, and restore the glow of health to pale and sallow cheeks, and they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. Sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink), and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 ceuts a box, or six boxes for \$2.50. 14 Drummond Street, Established 1882.] MONTREAL, QUE.



TRENT CANAL.

Peterboro & Lakefield Division. NOTICE TO CONTRACTORS.

CEALED TENDERS addressed to the undersigned, and endorsed "Tender for Trent Canal," will be received at this Office until moon on Saturday, 237d March, 1895, for the construction, of about six and a half miles of Canal on the Peterboro' and Lakefield Division,
Plans and specifications of the work can be seen at the office of the Chief Engineer of the Department of Railways and Canals, at Ottawa, or at the Superintending Engineer's Office, Peterboro', where forms of tender can be obtained on and after Monday, 18th February, 1895.

tained on and after Monday, 18th February, 1895.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and, further, an accepted bank cheque for the sum 87,500 must accompany the tender; this accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The lowest or any tender not necessarily accepted. A Grand Concert will be held in the Opera House, London, on Tuesday, March 19, in honor of Ireland's Patron Saint. Besides a full band of music, which will perform some of the choicest Irish melodies, vocalists from a distance have been engaged, together with the very best local talent. The proceeds will be devoted to school purposes. The Trustees, who have the management of the Concert, are determined to make this one of the most successful ever held in London. Secure seats early. Tickets for sale at the CATHOLIC RECORD office, and can also be had from Mr. W. McPhillips, at Heintzmen's Piano Warerooms, Dundas street. The prices are 75c., 50c., and 25c.

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



INDIAN SUPPLIES.

CRALED TENDERS, addressed to the undersigned and endorsed. Tender for Indian Supplies, will be received at this office up to noon of TUESDAY, 9th April, 1895, for the delivery of Indian Supplies, during the tiscal year ending 30th June, 1896, at various points in Manitoba and the North-West Territories. Forms of tender, containing full particulars, may be had by applying to the undersigned, or to the Assistant Indian Commissioner at Regina, or to the Indian Office, Winnipeg. The lowest or any tender not necessarily accepted.

The lowest or any tender not necessarily accepted.

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

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will be admitted.

HAYTER REED,

Deputy Superintendent-General of Indian Affairs,

Department of Indian Affairs,

Ottawa, February, 1895.

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