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C. F. FRASER, Commissioner

ICATIONS:

EARTH.

"And Jesus Wept."

IN MEMORIAM. MADAME TOBIN, APRIL 4,

A burning Eastern sua Pours on the busy street, when down the long white road Falls quick the tread of feet. A silent crowd comes on, For a broken heart is there, A woman's stricken face, Boft framed in golden hair.

Out to the country's side, Far from the noisy throng, To where the Master stood The Jews came hastening on, There by the peaceful lake, That Human Face Divines

A woman left the crowd, with noiseless step, and feet, Rushed to the Master's side, Fel at His sacred feet. In low accents walling she, pitcous, bleading cried, "O Lord if Thou wet here My brother had not died."

It was the Magdalene,
With form surpassing fair,
Golden billows round her
Floated the shining hair.
The dark eyes were weary,
After lone vigils kept.
K nowing the broken neart
Jeaus, pitying, wept!

Ob! happy sorrow. Precious tears!
Snowing that Jesus feit
The Keenest of all human griefs,
As Mary, desolate, knelt.
Through sunny hours in Bethany
She found the Master true,
And in that death—lone darwened now
He was kind and loving too.

How sweet to think in anguish keen when bewed the weary head when we would give our life to save The mourned, beloved dead. The Master leaves us not alone To bear our bitter loss; He comes with tender pitying love And there with tender pitying love.

to derive from their membership in them.
This gentleman possesses great powers as a speaker, and I have no doubt if he apply himself he will become most successful as such. In well chosen words he thanked the people for the great encouragement

they gave them by turning out in such also favored us with some very laughable songs and readings and had the people in thorough sympathy with him throughout. "Pygmalion and Galates," a grand tableau vivant, was very effective. "Ici ou Parle Francais," a comedietta, made up the remainder of the programme. It relates the difficulties of a certain Mr. Spriggins (Mr. W. Barron), who, living at a fashionable English watering, place, takes advantage of an unusually attractive season when the place is crowded with foreigners to let rooms in his house. He puts the sign,

crowded with foreigners to let rooms in his house. He puts the sign, "Ici ou Parle Francais (French spoken here)" in his window, and being unable to speak the language he has some very trying experiences. Mr. J. McKittrick made a very good French gallant (Victor Dubois) and succeeds in winning the heart of Mr. Spriggin's daughter, Angalina (Miss May Newton): winning the heart of Mr. Spriggin's daughter, Angelina (Miss May Newton); Major Rattan (Mr. L. V. McBrady), causelessly jealous of his wife (Miss Camilla Small), makes a good deal of trouble, but turns out to be not so bloody as he pretends. Anna Maria, the determined maid of all work (Miss M. Kistarood) googs on atrike (Miss M. Kirkwood), goes on strike at the increased amount of work she has to do, and Mrs. Spriggins (Mrs. Laing), although she comes from one of the oldest families of England, has to humble her pride and do housework. However, everything, as usual, ends up happily for all concerned. I think everybody went away highly pleased with the evening's entertainment.

SOCIETY OF ST. VINCENT DE PAUL A general meeting of the St. Vincent A general meeting of this city was held on Sunday afternoon in St. Michael's Cathe-dral, at which His Grace the Archbishop presided, attended by Rav. Dean McCann. After prayer by His Grace Mr. W. F Wheaton read a a chapter from the Following of Christ. The minutes of the last meeting were read by Mr. H. G. Kelly, secretary pro tem. The reports from the conferences of the city were then read by the Vice President, Mr. J.

J. Murphy. The following is a summary: Number of active members, 283; num ber of families relieved by the society during the year, 300; number of persons

The total receipts from all sources were \$3,128.34, of which \$573.81 was contributed by the members at their weekly meetings. The remainder was made up by special collections, charity sermons, excursions and donations from

who was a steady friend and constant benefactor of the society.

His Grace expressed himself as being highly pleased at the marked progress of the society, as shown by the reports. Although some of the conferences had deteriorated, or were at a standstill, yet this was more than counterbalanced by the advancement of the rest. On the whole he was much gratified. A great deal of good still remained to be done; there was a lot of poor still in the city which the society had not yet reached. He ex horted them to be earnest and active in prosecuting this noble work of charity. prosecuting this noble work of charity.
A special effort should be made to swell

Sunday, April 12.

The bishop, who is now quite well (after a severe attack of bronchitis, which prevented him from officiating at Easter at the cathedral), to-day visited St. Patrick's church, where he assisted at High Mass and procedure. hey gave them by turning out in such large numbers.

Mr. A. Curran, in a rich, baritone voice, delighted us with the song "Best of Ail." Mrs. Belle Rose Emslie gave a couple of humorous readings. "Jimmy Lester's Wedding" and "The Usual Way." This lady captivated the audience by her inimitable rendering of those two pieces. The "Cradle Song," with violin obligate by Mr. Napolitano, was exquisitely sung by Miss Pringle. Mr. W. E. Ramsay sang very pathetically in character, the song, "Comrades." He also favored us with some very laughable songs and readings and had the people songs and readings and had the gentlement of the Holy Family. Last Sunday evening His Lordship preached on the subject of the Holy Family. Last Sunday evening His Lordship preached on the subject of the Holy Family. Last Sunday evening His Lordship preached on the subject of the Holy Family. Last Sunday evening His Lordship preached on the subject of the Holy Family. Last Sunday evening His Lordship preached on the subject of the Holy Family. Last Sunday evening His Lordship preached on the subject of the Holy Family. Last Sunday evening His Lordship preached on the subject of the Holy Family. Last Sunday evening His Lordship preached on the subject of the Holy Family. Last Sunday evening His Lordship preached on the subject of the Holy Family. Last Sunday evening His Lordship preached on the subject of the Holy Family. Last Sunday evening His Lordship preached on the subject of the Holy Family. Last Sunday evening His Lordship preached on the subject of the Holy Family. Last Sunday evening His Lordship preached on the subject of the Holy Family. Last Sunday evening His had been for years negligent of their religious duties, but who availed them

At St. Mary's Cathedral in the morning every available seat was occupied long before the service opened, at 10.30 High Mass was conducted by Rev. Father McEvay, assisted by Rev. Father McEvay, assisted by Rev. Father Hinchey and Brady. Rev. Father Devlin preached from the text (John ii., 19:) "Jesus answered and said unto them. Destroy this temple and in three days." Destroy this temple and in three days I will raise it up." The musical portion of the service consisted of Haydn's First Mass, rendered by the choir and an orchestra composed of ten pieces. Mr. D. J. O'Brien was organist and musical director. The solo parts were taken by Miss Kelly, soprano; Miss Delorme, contratto; Mr. A. Thomas, tenor; Mr. J. F. Egan and Mr. M. Ranahan, basses. Mr. N. J. Poweis, of

Montreal, formerly a member of the choir, was present and assisted in the tenor. The choruses were splendidly rendered. The many congratulations snowered on Mr. O'Brien, the talented musical director, at the close of the service, testified to the enjoyment derived from the splendid work of the choir and orchestra by the large con-gregation. Rev Father McEvay thanked the choir, orchestra and those who had furnished flowers for decorative purposes, on behalf of Bishop Dowling.

ST. PATRICK'S CHURCH ST. PATRICK S CHURCH
was crowded both morning and evening.
High Mass was held at 10,30, conducted by
Rev. Father Haley. Rev. Father Craven
was also present. Haydn's second Mass
was rendered by a large choir, under the
leadership of Mr. Fred. Filgiano, assisted
by an orchestra of filteen pieces. Mr. by an orchestra of fifteen pieces. Mr.
James Morrisey presided at the organ.

St. JOSEPH'S CHURCH.

The services at this church were bright

and interesting. The church was filled at the 10:30 service, and Lambillotte's Paschal Mass was sung, those taking part being Mrs. L. Bauer, Miss Hattie Wallace, Miss Bolla Marks and Miss Hanley and Messrs. Z singsheim, Dwyer and V. Wnipple. Tae sermon, by Rev. Father Halm, was in the German lannade up by special collections, charity ermons, excursions and donations from enefactors.

The largest items of relief consisted of

pounds of bread, besides which there were provisions, clothing, house rent, furniture, funeral expenses and cash—the aggregate expenses amounting to \$2,661,19, which is the largest sum ever expended by the society in Toronto in one year.

He then read a report of the special works conducted by the hospital board of the society, after which Mr. Patri k Hynes, the president of that body, gave an account of the origin of the board, and their efforts to provide for the wants and assist their people who were sflicted or unfortunate, in the Toronto General hospital and the Toronto General hospital and the Toronto is discounted by the Archbishop and Cathalia, people of the archdiogeag on the syndiogeag on the sy

A resolution of sympathy and condolence was passed to the Archbishop and Catholic people of the archdiocese on account of the Joss sustained by them in the death of Vicar General Laurent, who was a steady friend and constant benefactor of the society.

His Grace expressed himself as being the services, handling that instrument in an artistic manner. At this appowerful and eloquent sermon on "Tae Infallibility of the Roman Catholic Church." Rev. Father Hinchey, of St. Mry's Cathedral, officiated at this service. vice. There was a large congregation in the evening, the church being crowded

to the doors.

IN HONOR OF THE BISHOF.

The clever pupils of the Loretto academy gave an entertainment in celebration of the Bishop's feast last evening. To the few who were invited—the relatives and friends of the pupils and the ciergy—the affair was a great treat. There was much variety in the programme, and the bright little girls acquitted themselves creditably. Their singing was excellent, the choruses being When we would give our life to save
The mourned, beloved dead.
The Master leaves us not alone
To bear our bitter loss; its leave the comes with tender to save its leave under the auspices of the Catholic Young Ladies' Literary
Association and the St. Alphonsus
Young Men's Catholic Association was beld in the Auditorium on Wednesday evening, and was a decided success, not only financially, for the hall was comortably filled, only standing room being available, but also in point of the quality of the entertainment. If one may judge from the hearty applause which greeted the rendering of each number on the programme, the large audience was thoroughly pleased. Two choruses, "Gipsy Lite" and "The Hunter's Call," by the Glee Club, were well given, especially the wooldeltes, their struggles, trials, and triumphs, their hopes for the future, and the benefit they have derived and expect to derive from their membership in them. This gentleman possesses great and will be made to swell their membership. This was altogether too small for a city like Tronto. These was altogether too small for a city like Tronto. The shiebon who were animated by the true spirit of the entertainment. We would be more vigorous and push in the Auditorium on Wednesday evening, and was a decided success, not only financially, for the hall was comfortably filled, only standing room being available, but also in point of the quality of the entertainment. If one may judge from the hearty applause which greeted the rendering of each number on the programme, the large audience was thoroughly pleased. Two choruses, "Gipsy little" and "The Hunter's Call," by the Glee Club, were well given, especially the work of the audience, giving as abort history of the work of the sundance, giving as abort history of the two societies, their struggles, trials, and triumphs, their hopes for the future, and the benefit they have derived and expectations. The proceed to compelled to be a case of the continuous of the continuous and the continuous and the continuous and t singing was excellent, the choruses being well sung, the relations were well ren-dered, the tableau was besutiful, and (Miss Hortense Davis) receives the congratulations of her friends on her birth day, and is presented with a basket of flowers. In the second scene Antonette represents the sun, surrounded by the five continents. A little beggar girl, Margaretta (Miss Whelan, of Brooklyn, niece of Dr. McGlynn,), appears and is adopted by Antoinette. The minuet dance was pretty and the costumes were very attractive. In the operatta solos were sung by Misses Davis, Hunter and Whelan. Between the scenes a selection of Irish airs

Misses Davis, Hunter and Whelan. Be tween the scenes a selection of Irish airs was played by Misses Nelligan, Coleman and Ronan. Miss Littlehales played a cello solo, Es ist nicht wahr, Miss O'Brien cello solo, Es ist nicht wahr, Miss O'Brien playing the piano accompaniments, the other numbers were a recitation, "The Young American," Miss Cook; Irish melody, "Has Sorrow Thy Young Days Shaded," Misses Davis, Ranan and Kelly; recitation, "The Child's Dream of a Star," Misses Ethel Greening, Jessie O'Reilly, Louisa O'Reilly, H. Duffy and O. D. Martin, and a sacred chorue. The entertainment concluded with a beautiful tableau, "Rock of Ages," in which there was excellent singing. Miss Monaghan took the principal character.

happy manner. BURIAL OF FIFTY SEVEN BODIES AT ROCK

BAY CEMETERY. Taursday, Sep. 9 There was a very sad and unusual scene this morning at the pretty Oatholic burial ground across the bay. Fifty-seven open graves were waiting to receive the dead. Beside them on the heap of yellow earth lay the plain wooden shells with which the coffins are enclosed. From the quaint little stone chapel on the hillside overlooking the sunlit waters of the bay echoed the sunlit waters of the bay ecaled the solemn voice of the priest chanting a Mass for the souls of the dead whose remains lay in the mortuary vault be low the building. Around the chapel were standing sorrowful groups and here and there some pale young widow or sorrowing mother, dressed in deep mourning, knelt upon the cold ground

eside a grave in silent prayer. The occasion of the scene was the burial of the bodies of those who died during the winter and were laid at rest within the mortuary vault until the

At 9 o'clock this morning Father Mc-Evay and Father Brady celebrated Mass in the chapel. The building was crowded to the doors. Most of those present were in mourning, and the scene was impressive and touching. Never did the solemn notes of the Miserers come home more fully to the hearts of an assembled congregation than as the musical voice of the priest rose above the pathetic groups of kneeling mourners in the little chapel at Rock Bay. All shout could be heard the sounds of sob bing during the intervals in the service, and occasionally some poor woman, overcome with grief, was assisted out into
the bright sunlight, which seemed to
shine forth more radiantly to cheer with

McEvay stood at the door of the vault and around were grouped the relatives. As each body was brought up the name of the deceased was announced by the priest and as it was borne away to the open grave a pathetic little cortege of friends separated themselves from the crowd and followed the bearers. Father Brady meanwhile went from grave to grave performing the burial service.

Brady meanwhile went from grave to grave performing the burial service.

TO RENEW ST MARY'S CATHEDRAL.

Now that the Catholic citizens have got their schools into the best of shape, having built a couple of commodious new ones end have provided for the pricets of St. Mary's parish a residence that is a credit to the city and one of the most comfortable presbyterians in Canada, have provided a fine residence for the Bishop, founded a hospital and built a beautiful new church, attention has been drawn to the condition of St. Mary's Cathedrel. It is years since anything like a general overhauling was given the building internally and many more years since the outside had any money worth speaking of spent upon it. more years since the outside had any money worth speaking of spent upon it. Other things were needed more than the church repairs, but now that they have been attained thoughts are turned to the been attained thoughts are turned to the church. It is proposed to start a fund at once for the purpose of making necessary improvements to the building. This will include tuck pointing of the whole building, including the old St. Mary's school building, now used for the meetings of societies connected with the church, for practices of the choir and the like. The building is a fine, substantial one, with building is a fine, substantial one, with plenty of architectural beauty, and when painted would be one the finest looking

painted would be one the finest looking churches in the city.

It is proposed to remove the high and unsightly hoard fence which partiy encloses the old school building, and to grade up and sod the whole of the lands around the new presbytery, leaving only enough fencing to secure privacy to the verandas on the west side of the building.

The work of beautifying the land around the new St. Mary's school and the academy will also be done this syring. It is proposed to lay twelve or fourteen feet of asphalt walk all around St. Mary's

INTERESTING SKETCH OF A SUCCESS. FUL CAREER.

From the Canadian Grocer. The name of the Hon. Frank Smith is one that is graven d eply upon the fore-front of Canadian commerce and Canadian finance. It is also prominent in Canadian politics. It is connected with much that is solid and with nothing that is filmsy in is solid and with nothing that is filmsy in the codal economy of our day. The owner of it is the sole member of the large wholesale grocery firm, Frank Smith & Co., Totonto; he is the president of two loan companies, one of them the richest private bank in Outario; he is vice president of the Dominion Bank; he is president and half owner in the Toronto Street. Railway Company; he is a director of the Northern Railway; he is sole owner in the Niagara Steam Navigation Company; and he is, as trustee or director, on the board of several other financial institutions in this province. For many years he has been a senator and a member of the Cana. dian Government. There are few men in whose brain are converged so many wires, pulsing with interests so momentous and

grocery trade, Mr. Smith puts an end to a commercial career that was, throughat the commercial career that was, throughtrade was light, and the best bills were a commercial career that was, through-out, an exceptionally honorable and successful one. He started at the most lowly and climbed to the most lofty position in the grocery trade, and a few of the facts of his life are worth volumes

of abstract preaching as stimuli to the energies of young men.

Mr. Smith came to Toronto from Ireland in the year 1832, a lad ten years of age. His first employment was as a farmer's boy on the lake shore. In 1835 he went to work at \$5 a month, and remained in the service of the same employer for thirteen years. In that time ne went through all the grades from the bottom to the top of the staff, becoming manager of the eleven stores run by his employer, and having the entire direction of forty employes entrusted to him.

Two of the stores of this business were in Toronto. The stores in those days opened at 7 in the morning and closed at 11 at night, and between these hours the store hand had to be constantly Tais left little at his post. Tais left time for that improvement

the mind that ought to be going on hand in hand with the development of habits of business or industry. With most men business or industry. With most men the other eight hours of the twenty four would be necessary and would be appro-priated to rest exclusively. Not so with the young Irishman. He was as ambitlous as he was indefatigable. Every night for three or four hours after 11, he would work at his arithmetic, spelling-book and writing exercises. In this way he echooled himself while others rested. Thus toil the workmen who repair He lowed his education to no one and to nothing but his own powerful will, at a time of life when will is with most men both weak and wayward. He might ask with Owen Glendower: "Where is he living who calls me pupil?'
On Sundays when his fellow-laborer hope once more the sinking spirits of the sorrowing.

It was a trying acene when the interment of the bodies commenced. Father

But he had an assurance of better things than that, to be come at by way of thor-ough buriness study, and the canal store was not the place where the object lessons were to be had. Its trade was too limited, was too much of the machine type, to present the problems that would sufficient. ly engage an expanding mind. He quit the canal store and returned to the service of the man whose eleven stores he had

His next step was into a business of his own. He opened a wholesale and retail grocery store in London, Oat, in 1849 It is important to observe that he was then It is important to observe that he was then only twenty-seven years old. To make the start he borrowed money and paid cash for his goods. His first autumn was a blue one. His bookkeeper—a most cautious, worthy fellow—to whom Mr. Smith had cold all about his borrowing the initial capital, grew uneasy, and on a wet, foggy day, three weeks before Caristmas, bade Mr. Smith prepare for the worst, as there was nothing but absolute and swift bade Mr. Smith prepare for the worst, as there was nothing but absolute and swift rulu before him. His employer asked, "Is there enough cash in hand to pay your salary?" The answer was, "Yes." "Is there enough to pay the rent?" There was, "Then," said Mr. Smith, "I'll not fall. I did not ask your opinion about the outlook. I naves had as the continue of the contin about the outlook. I never had a sy mis giving that i should ful, and I never shall." He did not fail. That cardinal be lief in the certainty of his own prosperity lief in the certainty of his own prosperity was characteristic, and was the theory to which every act corresponded. Determination and hard work form the keystone which holds the whole fabric of Mr. Smith's individuality together. A determined worker, he was also a shrewd business engineer, alwave saw the end at the beginning, and had his plans for honorable retreat well laid.

When he started in London there were no sidewalks, there were not even macad-

academy will also be done this specific academy will also be done this specific academy will also be done the specific academy will also be done the specific academy will also be done under difficulties, and the conscious, and to sod and lay out in flower beds the part in front of the building. When these improvements are made that section of the city will be greatly improved in appearance.

Smith concluded to make more money out of his butter than he had made the year before. He concluded to pack the butter himself, and after the late hours of butter himself. 660,110 lb. tubs packed. On that butter he got 3c. a pound more than anybody else got for similar lots, and made more than \$2000 above what he would have got if he had left the work to be done by his men. This was a pretty good thing to earn after hours during the winter nights. earn after nours during the winter nights. For three years afterwards urgent orders were forwarded from Liverpool for more

Lutter of that brand.

When the financial hurricane of 1861 When the financial hurricane of 1861 atruck the country he had £24 000 scattered through the townships about London. Day after day the reports of retailers failing came in thick and fast, and the average loss to Mr. Smith was \$2 000 per day for a considerable period. Still he did not get into a panic. He limited credit more closely, sailed close, and in the following year he owed no man. Before he left London he worked up a business of \$600 000 per year.

up a business of \$600,000 per year.
In 1867 he moved to Toronto, and opened a wholesale grocery store on Front street, east of Church street, leaving a branch behind him in London. Soon the Toronto premises became too small, and he bought the land for the site of his present stand (that sold to Eby, Blain & Co) from pulsing with interests so momentous and diverse. To ease somewhat the mental strain that his plurality of public and business cares has been tightening rather than relaxing for some years, Mr. Smith lately concluded to retire from the grocery trade, and sold out the other day to Eby, Blain & Co.

In breaking his connection with the groceries were kept almost as generally groceries. Toronto was very

> going to Montreal. Auction sales were s teature of the trade done here at that time, but there was a lack of enterprise in the management of them. Jobbers would not sell if they could not get a bid above cost, and the sales were small. When Mr. Smith came here he made a big sale, at which \$154,000 worth of goods was disposed of, and on which he lost \$9,000. But that bold step started business, on which he soon redeemed all he had lost. Mr. Smith would never speculate out-Mr. Smith would never speciate outside his own business. He brought the strong grasp of his mind to bear, however, upon problems in the gro ery trade where a little venture seemed to him to where a little venture seemed to him to be prudent. For nine years he did a heavy speculative business in tea, im-porting from China for both the United States and Canadian trade. Although ne would lose on some shipments, he always came out shead in the sesson's Incidental and intermediate business. loss he was always prepared for, but loss on the ultimate issue of any enterprise he took in hand he never had to face. He never brought out his season's pur chase in a single cargo, but divided it among several ships, thus diminishing the chance of loss.

The life of the Hon. Frank Smith ought to be encouraging reading for young business men. Few are gifted young business men. Few are with his rare powers of mind and so that not everybody can aspire to his success, but if an exceptional degree of mental and physical ability can overcome great difficulties and rise high above them, then a moderate ment of these qualities ought to win a man moderate success. A will like his, tenanting a weak body, would quell poverty and the circumstances that tend poverty and the circumstances that tend to keep a man unknown. He had the blessing of good health, with scarcely an exception all his life, and this was an im-portant factor in the determination of But health he owed to his temperate habits, and these all men can cultivate. He was an athlete in his recent young manhood, and few he met could Hall.

eleven stores, and obtained the managership of the Welland Canal store. This
he held as long as there was anything to
learn in it, and then he gave it up. As
an inducement for him to stay, he was
offered double salary and the present of a
horse and saddle when the work was over.
But he had an excurance of hatter things.
Smith was one of them.

A GREAT CATHOLIC ARTIST.

Mr. Charles Santley must be by this time back in London, writes the Sydney Freeman. The great singer did not go direct to England from Australia. He "did" the East, and spent a considerable time in the Holy Land. Father Vincent Grogan, of the Passionists, who has just arrived in Sydury, received a letter from his old friend before he left England. Mr. Santley, at the time of writing, was in Jerusalem, and he gave Father Grogan (his old confessor) an interesting account of his travels in the Holy Land, during which he was offered the hospitality of several of the well-known monasteries. The great Catholic artist was to receive

The great Catholic artist was to receive a splendid welcome on his return to London, a demonstration in his honor in which the leading lights of the artistic and social world joined heartily having been prepared. In well-informed quar-ters it is thought that Mr. Santley, who has already been knighted by the Pope he is a commander of the Order of St. Gregory — will shortly be the recipient of some special mark of royal favor. It is well known that he is one of the Queen's favorites, and the Prince of Wales is one of his warmest admirers. Her Majesty has knighted Sir Jules Benedict, Sir Charles Halle, Sir Michael Costa, and Sir Arthur Sullivan. Why not Sir Charles Santley? The famous baritone has never been in any sense a toady, but the very reverse, and if honor comes to him in this form it will certainly not be of his own seeking. He is, however, independent of any decoration the Queen can confer, for he stands pre eminent as an artist; he is a firm favorite, and above and beyond his art and his popularity as a public per-former he enjoys the confidence and esteem of the people of England, Ireland and Scotland, besides counting by thou-sands of friends and admirers in America

and Australia.

and Australia.

An impression has got about that Mr.

Santley was not of a religious turn of mind till he entered the Catholic Courch, of which he has been since the day of his reception, some thirteen years ago, so exemplary a member. This is not correct. Mr. Santley was brought up a United to and almost up to the time of his tarlao, and almost up to the time of his conversion he devoted himself to Sunday school teaching. Long before he "turned Catholic" it used to be said of him that his little speeches in presenting prizes at musical institutions or at musical com-petitions were "simply sermons." He always showed a strong religious spirit, and in addressing the young folks was were following his own profession, he invariably pointed a moral by impressing upon them the obligation of showing their gratitude to God for their vocal or musical assisted in Catholic church choirs at the Catholic concerts, and this generosity of his was indirectly the means of his conversion. Mr. Santley has been twice married, and one of his sons—a Catholic—is a barrister in London. By his second marrisge he has been blessed with one child, a little boy, who is now blessoming to his third summer. in his third summer.

DEATH OF SISTER CHRISTINA.

On Thursday, the 3rd inst. a sad event occurred in the convent of Mount Hope Orphan Asylum. It was the premature, although not unexpected, death of Sister Christica, in the world Miss Ellie Mc-Shea. Born of pious Catholic parentage, Shea. Born of pious Cathone parentages, in St. Thomas, Ont., this young lady gave up her all for Christ's sake at an early age, and received the habit of Novice of the Sisters of St. Joseph, had scarcely reached her when she had scarcely reached maturity. Early in March, while in the discharge of her self-imposed sacred duties-tending the orphan and helpless old age in her loved asylum— she was suddenly taken with that fell disease, congestion of the lungs, which terminated fatally on Thursday of Easter week. Two days previous to her de mise she was allowed the privilege of mise she was allowed the privilege of making her vows in the presence of Bishop O'Connor, and thus, although but a few months in the community of the Sisters of St. Joseph, she had the happiness of giving herself wholly to God and of dying with all the merits and consolations of a pro-fessed nun. On Friday High Mass of Requiem was sung in the convent chapel, at which His Lordship the Bishop and several priests were in attendance. Bishop O'Connor preached a very touch ing sermon and pronounced the final absolution. Several priests and sorrowing Sisters, with her own bereaved mother, Mrs. McShea, and other near relatives, accompanied her remains to the cemetery. Requiescat in pace.

NEW BOOKS.

We have received from the Catholic Publication Society Co , 9 Barclay Street New York, a very valuable work entitled The Interior of Jesus and Mary," translated from the French of the Rev. J. Grou, of the Society of Jesus. It is edited with a biographical sketch and H. Frisbee, S. J. preface, by Rav. S. H. Frish In two volumes. Price \$2 net.

An interesting and artistic representation of the Oberammergau Passion Play, with a descriptive lecture was given recently in Chicego at Notre Dame parish [James Whitcomb Riley, the Hoosier poet, was recently asked to name his favorite poem, and responded by giving the following bit of fugitive verse, written many years ago and the author of which is unknown.]

ago and the author of which is darkown.
He'd nothing but his violit.
I'd nothing but his violit.
I'd nothing but his soig.
But we were wed when saics were blue
And summer days were long.
And when we rested by the hedge
The robin came and told
How they had dared to woo and win
When early spring was cold.
We sometimes supped on dewberries,
Or siept enong the hay,
But oft the farmers' wives at eve
Came cut to hear us play
The rare old tunes—the dear old tunes—
We could not starve for long
While my man had his violin
And I my sweet love a nig.

The world has aye gone well with us, Old man, since we were one— Our homeless wandering down the lanes— It long ago was done But those who wait for gold or gear, For hoases and for kine, Till youth a sweet apring grows brown and

sere
And love and besutv tins,
Will never know the Joys of hearts
That met without a fear
When you had but your violin
And I a song, my dear.

— Urbanna, G., Journal.

#### MOONDYNE.

BOOK FIFTH. THE VALLEY OF THE VASSE.

> BY JOHN BOYLE O'REILLY. II.

SOONER OR LATER A MAN MUST FACE HIS SINS.

The inn where Draper had taken u his residence, known as "The Red Hand, was one of the common taveins of the country, the customers of which were almost entirely of the boad class, ticket of leave men, working as teamsters or wood cutters, with a slight sprinkling of the lowest type of free settler. The main purpose of every man who frequented the place was to drink strong liquor, mostly gin and brandy. The house existed only gin and brandy. The house existed only for this, though its sign ran: "Good Vic tuals and Deink for Man and Beast." But whatever food was eaten or sleep taken there was simply a means toward longer and deeper drinking.

Coampague, too, was by no means un-nown. Indeed, it was known to have known. been swilled from stable buckets, free to all comers to the house. This was when a crowd of sandlewood-cutters or mahog any sawyers had come in from the bush to draw their money for a year, or per haps two or three years' work. These rough fellows, released from the loneliness of the forest, their pockets crammed with money, rau riot in their rude but

generous prodigality.

There was no other way to have a wild time. In a free country, men who have honest money and want to spend it may do as they please. But, in Western Australia, the free-handed, and, for the time, was the free-handed and for the time, the free-handed and for the free-handed and for the time, the free-handed and for the free-handed wealthy ticket of leave man, can only drink and treat with drink, taking care that neither he nor his companions are noisy or violent or otherwise estentatious. The first sign of disturbence is terribly

checked by the police.

Draper's introduction to this strange company was most favorable to him. He was known to be the captain of the convict ship; and every frequenter of "The Red Hand" was ready to treat alm with respect. This is one of the unexpected purities of convict life: it never loses its respect for honor and honesty.

But Draper had no power to keep this

respect. In the first place, he did not believe in its existence—he was too shal-low and mean of nature to think that these rugged fellows were other than vicious ity. He felt a sense of relief as soon as he found himself among them, as if he had at last escaped from the necessity of keeping a pretence of honesty or any other

Acting under this conviction, Draper let He did not drink very deeply, because he was not able; but he talked endlessly. He joined group after group of carousing wood-cutters, keeping up a after a few days' experience, the roughest convictions in the place looked at him with disappointment and aversion.

Then a rumor crept to the inn, a story that was left behind by the sailors of th Houguemont, of Harriet's confession on board ship, exposing the heartless villainy of Draper. When this news became curof Draper. When this news became current at the inn, the ticket of leave men regarded Draper with stern faces, and no man spoke to him or drank with him.

One evening he approached a group of familiar loungers, making some ingratia-tory remark. No one answered, but all tory remark. ersation cessed, the men sitting in grim stlence over their glasses.

"Why, mates, you're Quakers," said Draper, rallying them.
"We're no mates of yours," growled a

big fellow with a mahogany face.
"And we don't want to be," said a slighter and younger man, with pronounced emphasis.
"Why, what's the matter?" asked

Draper, in a surprised and injured tone. "Have I done anything to offend you fellows? Have I unconsciously said some. thing to hurt your feelings by alluding to "Shut up, you miserable rat," cried one

of the convicts, starting to his feet indig-nantly; "you couldn't hurt our feelings by any of your eneaking allusions. We're not afraid to hear nor say what we are; but we have just found out what you are and we want you never to speak to us again. Do you understand? We are though we are convicts, and we only want to talk to men; but you are cowardly hound.

Draper's jaw had fallen as he listened ; but he backed from the table, and gained confidence as he remembered that these men were wholly at the mercy of the police, and would not dare go any further. "You are an insolent jail bird," he said to the speaker; "I'll see to you within an

At this, one of the men who sat at the

end of the table nearest Draper leant his death he was being judged and put in toward him, and taking his glass from the hell. table, cast its contents into his face.

tavero, and walked rapidly down the street toward the police station. As he left the inn, a tall man, who had sat at a side table nuneticed, rose and followed him. Half way down the street he over-

k him. "Hello, Prescher!" said Draper, giving a side glance of dislike at the man, and in-crossing his speed to pass him. But Mr. Haggett, for it was he, easily kept by his shoulder, and evidently meant to stay

there. "Hello, Pilferer!" retorted Haggett, with a movement of the lip that was ex-

pressive and astonishing.

Draper elackened his pace at once, but he did not stop He glanced furtively at Haggett, wondering what he meant. Hagest ploughed along but said no more. gett ploughed along, but said no more.
"What title was that you gave me?" asked Draper, plucking up coursge as he thought of the friendlessness of the timid

Sorieture-reader.

"You addressed me by my past profession," answered Haggett, looking straight ahead, "and I called you by your

"What do you mean, you miserable—" Mr. Haggett's bony hand on Draper'c collar closed the query with a grip of pro-digtons power and suggestiveness. Hag gett then let him go, making no further reference to the interrupted offence.

reference to the interrupted off-nce.

"You're going to report those men at
the tavern, are you?" asked Haggett.

"I am—the scoundrels. I'll teach
them to respect a free man."

"Why are they not free men?"

"Why? Because they're convicted
robbers and murderers, and—"

"Yes, because they were found out.

"Yes; because they were found out.
Well, I'll go with you to the station, and
have another thief discovered."
"What do you mean?" asked Draper,
standing on the road; "Is that a threat?"

"I mean that those men in the tavern are drinking wine stolen from the Houque mont, and sold to the inner-keeper by-

Draper's dry lips came together and opened again, several times, but he did not speak. He was suffering agonies in He was suffering agonies in this series of defeats and exposures. He shuddered again at the terrible thought

souddered sgain at the terrible thought that some unseen and powerful hand was playing spainst him.

"Mr.—Reader," he said at last, holding out his hand with a sickly smile, "have I

the shad with stacky smite, have a tiffended you of his red you?"

Haggett looked at the proffered band until it fell back to Draper's side.

"Yes," he answered, "a person like you offends and it jures all decent

Without a pretence of resentment, the creetfallen Draper retraced his steps towards the tavern. Mr. Haggett stood and watched bim. On his way, Draper resolved to leave Fromantle that evening, and ride to Perth, where he would live much more quietly than he had done here. He saw the mistake he had made,

could have a horse that night.
"Certainly," said the landlord, an exconvict himself; "but you must show me

your pass."
"What pass? I'm a free man."

"O I'm not supposed to know what you are," said the landlord; "only I'm not allowed to let horses to strangere

without seeing their passes "
" Who grants these passes ?"
" The Comptroller General, and he is at Perth. But he'll be here in a day or

Draper cursed between his teeth as he A short man, in a blue coat with brass

A stort man, in a blue cost with brass buttons, who had heard this conversation, addressed him as he passed the bar. "There ain't no fear of your getting lost, Captain Draper. They take better care of a man here than we used to in Walton le-Dale."

Draper stared at the speaker as if he

saw an apparition. There, before him, with a smile that had no kindness for him, with a smile that had no kindness for him, was Officer Lodge, who had known him since beyhood. His amezement was complete; he had not seen Ben Lodge on the voyage, the latter having quietly avoided his eye.

"Why, old friend," he said, holding out his hand with a joyful lower face.

what brings you here?

Instead of taking his hand. Ben Lodge took his "glass a' hale" from the counter, and looked steadily at Draper. "That's the foulest hand that ever

belonged to Walton," said the old man. Draper was about to pass on, with a "pshaw," when Ben Lodge stopped him with a word.

"Maybe you wouldn't want to go to Perth so bad if you knew who was

"Who is there ?"
"Alice Walmsley — free and happy, thank Heaven. Do you want to

Draper stepped close to the old man with a deadly scowl.

"Be careful," he blessed, stealing his hand toward Ben's throat, " or-

A long black hand seized Draper's fiegers as they moved in their stealthy threat, and twisted them almost from the sockets; and, standing at his shoulder, Draper found a naked bushman, holding a spear. It was Ngarra jil, whom he did not recognize in his native costume. which, by the way, at first, too, had greatly shocked and disappointed Officer

Lodge and Mr. Haggett.

"There's some one else from Wa'ton
will be in Perth by and by." continued Ben Lodge, with a smile at Draper's dis-comfiture; "and, let me tell you before-hand, Samuel Desper, if he lays eyes on you in that 'ere town, you'll be sorry you didn't die of the black womit."

Without a look to either side Drape strode from the tavern, and walked toward a hill within the town which he climbed He sat him down on the summit, amid the rough and dry salt grass. He was shaken to the place where his soul might have been. He felt that he could not move tongue nor hand without discovery.

move tongue nor hand without discovery.

"No. I did not know of it until it "No. I did not know of it until it "No. I did not know of it until it "No. I did not know of it until it it had become almost in." tellectual from long use was worthless as chaff. His life recoiled on him like a hiss-ing snake, and bit him horribly. Before

able, cast its contents into his face.

"Get out!" he said; and without not'cled him further, the ticket of leave men assumed their conviviality.

Burning with wrath, Draper left the said hidden in the salt-grass, among him further, the ticket of leave men besutiful clearness; but be did not see them. He only saw the flume of the size.

Burning with wrath, Draper left the said said one out in besutiful clearness; but be did not see than the only saw the flume of the size.

He sat hidden in the salt-grass, among him further, the said said one out in besutiful clearness; but be did not see the size in your cell, Alice. It was placed there by Mr. It believe you kept Alice till she has barely time to put a ribbon in her hair."

Mr. Wyville, I believe you kept Alice till she has barely time to put a ribbon in her hair."

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Mr. Wyville, I believe you kept Alice till she has barely time to put a ribbon in her hair."

Mr. Wyville, I've, dear; it was Mr. Wyville's own plan to win you back to the beautiful the ribbon that has barely time to put a ribbon in her hair."

Mr. Wyville, I believe you kept Alice till she has barely time to put a ribbon in her hair."

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Mr. Wyville, I believe you kept Alice till she has barely time to put a ribbon in her hair." "Get out!" he said; and without not'c the till writing him further, the ticket of leave men long fallen. The stars had come out in

that had found him out, as they burned in their places along his baleful exeer. When the sea wind came in damp and heavy, and made him cough, for his chest was weak, he rose and crept down toward the tavern, to spend the remaining hours of the night on his bed of torture.

III.

WALKING IN THE SHADOW.

There was nothing apparent in the pos sibilities of Alice Walmsley's new life to disturb the calm flow of her returning happiness. Even her wise and watchful friend, Sister Cecilia, smiled hopefully as she ventured to glance into the future But when the sky was clearest, the cloud came up on the horizen, though at first it was " lo larger than a man's hand."

The visits of Mr. Wyville to Farmer

Little's pleasant house were frequent and continuous Mr. Little's colonial title was Farmer; but he was a gentleman of taste, and had a demesne and residence as extensive as an English duke. He was ospitable, as all rich Australians are; and

hospitable, as all rich Australians are; and he was proud to enteriain so distinguished a man as Mr. Wyville.

Gravely and quietly, from his first visit, Mr. Wyville had devoted his attention to Allice Walmsley, and in such a manner that his purpose should not be misunderstood by Mr. Little or his wife. Indeed, the measure relain to them helper helper it. it was quite plain to them long before it was dreamt of by Alice herself. From the first, she had been treated as a friend by se estimable people ; but after a while these estimable people; but after a while she began to observe something in their manner that puzzled her. They were no less kind than formerly; but they grew a little strange, as if they had not quite understood her position at first.

Alice could discover no reason for any

change; so she went on quietly from day to day. Mr. Wyville ziways drew her into conversation when he came there and with him she found herself as invari ably talking on subjects which no one else touched, and watch she understood perfectly. It seemed as if he held a key to her mind, and instinctively knew the lines of reflection she had followed during her years of intense solitude. Alice her self would have forgotten these reflections had they not been brought to her recollec tion. Now, they recurred to her pleas autly, there are so few persons who have any stock of individual thought to draw

upon.
She took a ready and deep interest in every plan of Mr. Wyville for the benefit every plan of the made his purposes, even for many years shead, known to her, and advised with her often on changes that might here and there be made.

One evening, just at twilight, when the ledies of the family were citting under the wide verandah, looking down on the darkened river, Mrs. Little pleasantly but elyly said something that made Alice's cheeks flame. Alice raised her face with

"Mr. Wyville's devotion, dear. We are all delighted to think of your mar-

riage with so good and eminent a man"
Alice sank back in her chair, utterly nerveless. It was so dark they did not see her sudden paleness. She held the arms of her chair with each hand, and was silent for so long a time that Mrs. Little feared she had wounded her.

"Forget she had wounded her.
"Forgive me if I have pained you,
Alice," she said kindly.
"O, no, no!" said Alice, with quivering lips; "I thank you with all my heart. I did not know—I did not think—"

She did not figish the sentence, Mrs. Little, seeing that her railying bad had quite another effect from that intended, came to Alice's aid by a sudden exclama-tion about the beauty of the rising moon. This was successful; for ten minutes every midst of this admiration Alice slipped away from the happy group, and spent the evening alone in her own room.

A few days later she sat in the arbor of the convent garden, while Sister Casilla watered her flower.

watered her flower beds. Sitting so, her mind went reaching back after one memorable incident in her life. And by some chance, the already-vibrating chord was touched at that moment by the little nun.
"Here is my first rose-bud, Alice," she

sald, coming into the arbor; "see how pretty those two young leaves are." Alloe's eyes were suffused with tears as she bent her head over the lovely bud. It appealed to her now, in the midst of her happiness, with unspeakable tender. ness of recollection. She held it to her

lips, almost prayerful, so moved that she could not speak "Oaly think," continued Slater Cacilla, "for nine months to come we shall never want for roses and buds. Ab me! I think we value them less for their plenty. It's a good thing to visit the prison now and again, isn't it, Alice? We love rose-bads

Alice raised her head, and looked her elequent assent at Sister Cecilia.
"I love all the world better for the sweet r se-bud you gave me in prison,"

all the better for remembering the weeds.'

she said. Sister Cecilla seemed puzzled for a moment, and then she smiled as if she recalled something.

"It was not I who gave you that rosebud. Allce Alice's face became blank with disappointment ; her hands sank on her knees. "O, do not say that it was left there by accident or by careless hands. I cannot think of that. I have drawn so much think of that. comfort from the bellef that your kind heart had read my unhappiness, and had discovered such a sweet mesus of sending comfort. Do not break down my fancies now. If you did not give it to me, you

was done. I should never have thought of it. It was thought of by one whose whole life seems devoted to others and to the Divine Master. Do not fear that care

less hands put the flower in your cell,
Alice. It was placed there by Mr.
Wyville."
"By Mr. Wyville!"
"Yes, dear; it was Mr. Wyville's own

"It was nearly five years ago; how could Mr. Wyville have known?" There was a new earnestness in Alice's face as she spoke.
"He had learned your history in Mill-

bank from the governor and he became deeply interested. It was he who first eatd you were innocent, long before he proved it; and it was he who first asked me to visit you in your cell."

Alice did not speak; but she listened with a look almost of sadness, yet with

close interest.

close interest.

"He was your friend, Alice, when you had no other friend in the world," con-Sister Cacilia, not looking at Alice's face, or she would have hesitated; "for four years he watched your case, until at last he found her whose punishment you had horne so long." "Where did he find her?" Alice

asked, after a pause.
"He found her in the jail of your native village, Waiton le Dale "
"Walton le Dale!" repeated Alice in surprise; "he took much trouble, then,

surprise; "he took much troude, then, to prove that I was innocent."
"Yes; and hedid it it all alone."
"Mr. Sheridan, perhaps, could have assisted him. He was born in Walton," said Alice, in a very low voice.

gave you me the package for you at Portland : but be was here in Australia all the years Mr. Wyville was searching for poor wretched Harriet. But come now, Allee, we will leave that gloomy old time bebind us in Esgland. Let us always keep it there, as our Australian day looks backward and sees the Esglish night."

Soon after Alice started to return to ber home. She llugered a long time by the plated river, the particulars she had heard recurring to her, and much disturb-ing her peace. In the midst of her reflecing her peace. In the midst of her reflections she beard her name called, and, look ing toward the road, saw Mr. Wyville.
She dld not move, and he approached.
"I have come to seek you," he said,
"and to prepare you to meet an old

She looked at him in surprise, without speaking.
"Mr. Sheridan has just returned from

Adelaide," he said, "and you were the first person he asked for. I was not aware that you knew him." There was no tone in his voice that be-

rayed disquiet or anx ety. He was even more cheerful than usual.

"I am glad you know Mr. Sheridan," he continued; he is a fine fellow; and I fear he has been very unhappy." she said,

"He has been very busy," she said looking down at the river; "men have great deal to distract them from unhappi-

"See that jagged rock beneath the water," he said, pointing to a stone, the raised point of which broke the calm surraised point of which broke the call suf-face of the river. "Some poet likeus a man's sorrow to such a stone. When the flood comes, the sweeping rush of entera pained and reproachful look.

"There now, Alice," said the lady, coming to her with a kind caress; "you mustn't think it strange. We can't help seeing it, you know."

"What do you see ?" asked Alice in bewildersent the serial seed of the seed of the serial seed of the seed of the serial seed of the serial seed of the serial seed of

"I did not think you read poetry," she said with a smile, as she rose from her seat on the rocks.

"I have not read much," he said—and

'until very recently." As they walked together toward the house Alice returned to the surject first in her mind. With a gravely quiet voice

he said :
"Mr. Sheridan's unhappiness is old, then ?"

"Yes; it began years ago, when he was little more than a boy."

Alice was silent. She walked slowly beside Mr. Wyville for a dozen steps. Then she stopped as if unable to proceed, and laying her hand on a low branch be-

side the path, turned to him.
"Mr. Wyville," she said, "has Mr. Sheridan told you the cause of his un-

"He loved a woman with a man's love while yet a boy," he said; "and he saw her lured from him by a villatn, who blighted her life into hopeless ruin." "Does he love her still ?" asked Alice, her face turned to the darkened bush,

"He pities her ; for she is wretched and -guilty."
At the word, Alice let go the branch

and stood straight in the road.

"Gullty!" she said in a strange voice.

"Miss Walmsley, I am deeply grieved
at having introduced this subject. But I
thought you knew — Mr. Sheridan, I thought, intimated as much. The woman be loved is the unhappy one for von suffered. Her husband is still slive. and in this country. I brought him here, to give him, when she is released, a chance

of atonement." A light burst on Alice's mind as Mr. Wyville spoke, and she with difficulty kept from sinking. She reached for the low branch again; but she did not find it in the dark. To preserve her control, she walked on toward the house, though her steps were hurried and irregular.

Mr. Wyville, thinking that her emotion was caused by painful recollections, ac companied her without a word. He was profoundly sorry that he had given pain. Alice knew, as well as if he had spoken his thought, what was passing in his mind,

As one travelling in the dark will see a whole valley in one flash of lightning, Alice had seen the error under which Mr. Wyville labored, and all its causes, in that one moment of illumination, too, she read his heart, filled with deep feeling, and unconscious of the gulf before it : and the knowledge flooded her with At the door of the house Mrs. Little

met them with an air of bustle. "Wby, Alice!" she exclaimed, "two gentlemen coming to dinner, and one of them an old friend and you lottering by the river like a school-girl. Mr. Wyville,

world. I thought you knew it all the return later with Sheriden and Hamerton. "Dear Mrs Little," said Alice, when "It was nearly five years ago; how his horse's hoofs sounded on the road, "you

must not ask me to dine with you to-night. Let me go to the children." There was something in her voice and face that touched the kind matron, and

she at once assented, only saying she was sorry for Alice's sake.

"But you will see Mr. Sheridan?" she said. "Mr. Little says be was very particular in saking for way."

ular in asking for you."
"I will see him to-morrow," said Alice;
"indeed, I am not able to see any one to An hour later, when the guests arrived Alice sat in her unlighted room, and heard their voices; and one voice, that she re-

-It was nothing-a dream? Strike that harp-string;
Again-still again-till it cries
In its uitermost treble-still strike itHa! vibrant but silent! It dies.

her name, and then remained silent.

It dies, just as she died. Go. listen— That nighest vibration is dumb. Your sense, Iriend. too soon finds a limit And answer, when mysteries come.

Truth speaks in the senseless, the spirit; But here in this palpable part We sound the low notes, but are slient To music sublimed in the heart.

Too few and too gross our dull senses, And clogged with the mire of the Josd, Till we loathe their coarse bondage; as ses birds Encaged on a cliff, look abroad On the ocean and limitless heaven Alight with the beautiful stars, And here what they say, not the creakings That rise from our sensual bars. — John Boyle O'Reilly,

INTRODUCED TO HIS MOTHER.

A daily paper published in Chicago tells a good story of a young man, whose business required him to be down town about the hour when the other members of the family were at breakfast and who had gotten so into the habit of eating his adinger in a restaurant and spending his evenings at the club or the theatre or the hotel lobby, that for months and months the only time he'd seen his mother and sister would be at Sunday's principal meal

When this had been going on for nearly a year the father of the young man took a quiet way to teach him a lesson. The young fellow will tell the part of the story o bla own words . "He came to me one afternoon last week and asked me if I had an engage

ment for that night.
"'Yes,' I said, 'I promised to go to the thester with Will Brown.' "'How about to morrow right,' he

asked. "'Haven't figured ahead that far,' I replied. "Well, I'd like to have you go some

where with me'
'All right,' I said; 'where'll I meet

hour before I get through.

"He suggested the Tremont House at 7:30, and I was there, prepared for the theatre and a quiet lecture on late hours. He had combined the two on several previous ccasions. But when he appeared he said he wanted me to call on a lady

with him.
"'One I knew quite well when I was a young man,' he explained.
"We went out and started straight for

home.
"She is stopping at the house," he said, when I spoke of it.
"I thought it strange that he should

have made the appointment for the Tre mont House under those circumstances, but I said nothing. "Well, we went in, and I was intro-duced with all due formality to my mother and my sister !

"The situation struck me as ludicrons and I started to laugh, but the laugh died away! None of the three even smiled. My mother and my sister shook hands with me, and my mother said she remembered me as a boy, but hada't seen much of me lately. Then she invited me to be

"My, it wasn't a bit fanny then, although I can laugh over it now. I sat down and she told one or two anecdotes of my boyhood, at which we all laughed a Then we four played whist for a while. When I finally retired I was courteously invited to call again. I went up

stairs feeling pretty small and doing a good deal of thinking."

"And then?" asked his companion. "Then I made up my mind that my mother was a most entertaining lady and

my sister a good and brilliant girl."
"And now?"
"Now I'm going to call again, as I have been doing quite regularly for the last week. I enjoy their company and propose to cultivate their acquaintance."

And the young man—he was only about twenty two—put on his coat and started

How many other young men are there who are strangers to their own families, neglectful of their homes, careless of cultivating the friendship of parents and brothers and slaters? Wouldn't it be a good scheme for them to get some common friend to introduce them to their neares kin and spend some of their evenings in the company of those who should be to them the nearest and dearest in all the world—Catholic Columbian.

April showers may be the forerunner of May flowers, and they are also certain to bring with them cold in the head, which, if neglected, develops into catarrh, perhaps into consumption and death. Nasal Balm never fails to give instant relief, and will permanently cure the worst case of catarrh if faithfully used. Sold by all dealers.

THE MOST AGREEABLE, restorative tonic and mild stimulant is Milburn's Beef, Iron and mild sur and Wine.

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## Hood's Sarsaparilla

s a concentrated extract of Sarsaparilla Yellow Dock, Pipsissewa, Juniper Berries Mandrake, Dandelion, and other valuable vegetable remedies, every ingredient being strictly pure, and the best of its kind it is

possible to buy.
It is prepared by thoroughly competent phar macists, in the most careful manner, by a peculiar Combination, Proportion and Process, giving to it curative power

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It will cure, when in the power of medicine, Scrofula, Salt Rheum, Blood Poisoning, Cancerous and all other Humors, Malaria, Dyspepsia, Biliousness, Siek Headache, Catarrh, Rheumatism, and all difficulties with the Liver and Kidneys. It overcomes That Tired Feeling, Creates an

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2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

perience and accinition in the world different charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight

there will be only one express or freight charge.

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APR'L 18, 1

A STORY SHOW! "Whosoever h his person that hata also a perp rescue and denv Ruth Kyler, a her wheel chair,

people of spirit to whether or n settled beyond a "No letter for mother. What Ruth, as she turn the hot, scalding "Do you think I that I should be condition is not ness, ignorance o "Ruth, I do n garding such this His plans for ma for your happine or not this is a n end I can not

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ICES.

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mother. Want does it mean?" said Ruth, as she turned her head to hide the the hot, scalding tears and quivering lips. "Do you think it is a part of God's plan that I should be as I am? You say my condition is not the result of carelessness, ignorance or sin. I believe I might accomplish a great deal if I were well."
"Ruth, I do not know God's plans regarding such things, but this I do know, His plans for making you a Christian and for your happiness are perfect. Whether

His plans for making you a Christian and for your happiness are perfect. Whether or not this is a means to accomplish that end I can not tell. You think you might accomplish much if you were well, but perhaps you will be able to do more good now than you would or could under other circumstances. Possibly we who are to care for you need this to make us what He would have us be. But we will continue to hope that you will yet be able to walk. However, if that can not be—" The sentence was not finished, as their conversation was interrupted by

between her hands. She could also grasp and hold any small light object in the same manner, but further than this her hands were useless; but although crippled in body Ruth was not crippled in mind, as people with original deformity are sometimes. She had a quick, clear intellect, suffered and eojoyed keenly and had a strong will, which at this time was bent upon regaining the use of her hands, if possible.

feelings, and the storm that shook her frail person was in proportion to the time during which it had been gathering; but during which it had been gathering; but with its subsidence a change was noticed in Ruth—a change that became more marked as the weeks pussed, and one which told the ever watchful mother that a battle was being fought by her; and oh, how earnestly that mother prayed for her sfil cted daughter!

sfil cted daughter!

"It is an interesting question," says some one, "when a human soul thus finds its way of life hedged in to see what course it will pursue. It is more than an interesting question, it is a test question, for the littleness or the greatness of that

tion results in a simple moping melan-choly, sometimes it produces a fisice rebellion against God who allows such unequal chances of outward life."

Mrs. Kyler, fearing that Rath's great disappointment might cause her to be rebellious or despondent, put forth every effort in her power to convince Rath that God really loved her, and allowed no sparrow to fall to the ground without His

CHAPTER II.

About three months after the event recorded in the first chapter, Ruth's mother, in order to lighten expenses, decided, after much persuasion, to rent their first floor front, which was remarkably large, pleasant and well lighted, to be used on the state of the property ably large, pleasant and well lighted, to be used as an artist's studio. As time passed, Ruth spent much time watching the pupils at their work, and before the of the first term's lessons had become so interested that she asked

RUTH KYLER.

A STORY SHOWING THAT "TRUTH IS STRANGER THAN FICTION."

CHAPTER I.

"Whosoever hath any thing fixed in his person that doth induce contempt hata also a perpetual spur in himself to rescue and deliver himself from scorn."

Ruth Kyler, a girl of seventeen, sat in her wheel chair, restless and uneasy, as of the curious gaze of some stranger in

Her progress at first was slow, very slow, indeed, and at many times discourage. ing, indeed, and at many times discourag-ing, but as the months passed she saw a new world opening to her view, a world of beauty of which she had never dreamed, but a world which she, yes, even she, might enter, if nothing unforeseen oc-

but perhaps you will be able to do more good now than you would or could under other circumstances. Possibly we who are to care for you need this to make us what He would have us be. But we will continue to hope that you will yet be able to walk. However, if that can not be—" The sentence was not finished, as their conversation was interrupted by callers.

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The sentence was not finished, as their conversation was interrupted by callers.

The sentence was not finished, as the window, too, we shall see her model. Her brightest hopes have been more than realized. She had accom-

the means of relieving the loved ones so dear to me. Yet not my will but Thine be done."

partial representation of the Resource tion Morning, but farther than this they did not agree. It was then discovered beyond a doubt that this was a copy to a certain extent of a picture that had been painted several years previously, by a master hand, and a little later it had been chromed. The would-be artist had re-arranged the flowers, and, in so doing, because he did not feel and see it himself, had failed to show the one grand thought of the original.

The water lilies were then put in the grucible.

rucible.

Not a word was spoken for fully five minutes, then one said: "Wonderful.

Do you see? Do you get the artist's conception? Look at this deep, dark, foul for the littleness or the greatness of that soul will show itself at this point; and a vast number of lives are brought to some such test or trial."

Again he says: "When a soul reaches such a point in life as this it is met by one uniform and powerful temptation, viz, the temptation to sit and broad over the calamity, to shut one's self up from the sunshine of the outer world and to live in an unhealthy atmosphere of gridef and complaint. Sometimes the temptation results in a simple moping melanbut it is the artist's thought, and he believes it with his whole heart, and I will venture to say, without knowing the circumstances, that these flowers have it some way been an inspiration to this person, in days of deep distress. I am ready to make my choice now." said he

ready to make my choice now," said he.
"So are we all, I think," said another. An expression was theu taken in writing and the water lilies were unaulmously

ing an awarded the prize.

The envelope was then opened and the artist's name and address read.

We will now return to our pleasant

poem:
"O star, on the breast of the river,
O marvel of bloom and grace,
D.d you fall straight down from Heaven
seut of the aweetest place? You are white as the thought of an angel, Your heart is steeped in the sun, Did you grow in the Golden City, My pure and radiant one?

Nay, nay, I fell not cut of Heaven, None gave me my salativ white; It slowly graw from the blackness Down in the dreaty tight

From the coze of the ellent river, I won my glory and grace. While souls fall not, O poet. They rise to the sweetest place."

"They did get my thought," said she,

WONDERFUL IN HIS SAINTS. Ave Maria.

One of the most remarkable instances

olic Examiner what He would have us be. But we will continue to hook that you will yet be able to walk. However, if that can not be—" The scatence was not finished, as their conversation was interrupted by callers.

"Their home, which was in one of the central States in the small college town of O—, overlooked a black, suggisted water and its beautiful water-fillies, which was no noted only for its blackness and its beautiful water-fillies, which was noted only for its blackness and its beautiful water-fillies, which was noted only for its blackness and its beautiful water-fillies, which was reasonable to walk and had but slight use of her hands. By constant effort, however, she had clearned to write by holding her pen hands and feet and partially stop the growth of her limbs. She could sisgrate the sum of the the word of the hands and feet and partially stop the growth of her limbs. She could sisgrap and hold any small light object in the same stream, hoping to say Mass in the Cheen." It is true that the private had accommon title proposed by the window, too, we shall see her more than restricted. She had accommon the window, too, we shall see her more than restricted. She had accommon title proposed to the window, too, we shall see her more than restricted by the same conveyanced elared to the ear It is true that the private had although prior, face. Before her is an although prior, face. Before her is an although prior, face, Before her is an although prior, face, Before her is an although prior, face, Before her is an although prior, a very water and the will be able on the window, too, we shall see her more than restricted of with my cascock over may hoping to say Mass in the Cheen. I want to the ear It is true that the private had although prior, and when, a fellow the wall to see the Marion of going to see the Marion of the window, too, we shall see her may hoping the window, too, we shall see her may hoping the

in the same manner, but further than this her hands were useless; but attiously crippled in body Ruth was not crippled in mind, as people with original deforming are sometimes. She had a quick, clear intellect, suffered and eojoyed keenly and had a strong will, which at this time was bent upon regaining the use of her hands, if possible.

She had a fair education and was seldom ill. She read the latest medical authorities touching cases like her own, and often taked with her mother, as we found her doing to day, about her condition and what eine would do when new aws well; but alast for the castless she was builting. They were destroyed in an instant by a few lines which said:

"Dean Ma Kyuen—Wer regret to say that we can not relieve your daughter. We fear her case is hopeless, You have our heartfelt sympathy.

At the contents of their message was made known to Ruth she felt for a moment her attrength leaving her, for about the realized that from their decision there was not appeal, and that all had been done for her in the three previous trials; that she must ever be a helpless cripple, O, had God forgetten her indeed? She did not eye and she could not eye and the coul

apostles and disciples by the Lord.

Recently Mr. Dixon preached a philliple against the Italians of this country, in which he declared that the time was coming when this "pestilent brood (meaning the Italian residents) who breathe the breath of hell" must be wiped off the the face of the earth. This is the sort of doctrine which is called Christian by mountebank parsons. And this is the sort of man who is held up by the agents of the boiler plate factories for admiration and imitation by Catholies.—Boston Republic.

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WM PEMBERFON,
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Spring Cleaning. Be particular every spring to clean the house, but never mind cleansing the blood until some troublesome disease takes hold of you. This is poor policy when by using Burdock Blood Bitters the Blood will be the propulsion of the beauty of th

thoroughly cleansed, the body strengthened, and future suffering prevented. Now Free From Pain:

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CATHOLIC RITUAL SANCTIONED BY THE NEW TESTAMENT.

N. Y. Catholic Review.

It seems strange that any one should think that the spirituality of the homoge which men offer to their Oreator depe de upon which of their bedily organs is used "Whosever hath any thing fixed in his person that doth induce contempt hat also a perpetual spur in himself to rescue and deliver himself from scorn."

Ruth Kyler, a girl of seventeen, satin her wheel chair, restless and uneasy, as people of spirit who are physically disabled are apt to be until the question as to whether or not they are incurable is settled beyond a doubt.

"No letter from the surgeon yet, mother. Want does it mean?" said Ruth, as she turned her head to hide the the hot, scalding tears and quivering lips. "Or you think it is a part of God's plan that I should be as I sm? You say my that I should be as I sm? You say my and set means to make the progress at first was slow, very that I should be as I sm? You say my and set means to make the progress at first was slow, very that I should be as I sm? You say my and set many times discourage.

"No expected the contrast between herself, with her pencil or brush pressed between herself, with so between herself, with her pencil or brush pressed between herself, with her pencil or brush pressed between the pressed between herself, with her pencil or brush pressed between the pressed to form y the pencil or brush pressed between the pressed between the set of she her so did she feel her cheeks crimson as she became conscious of the curious gaze of some stranger in the store that the presself on of civine tractive the true my dear mother and father. For myself to dee the two the time pencil or brush pressed between the set of sale and the graced hard stay the conscious of the excitement was too the set mether, 'will soon be over.'

"An they did get my thoug commanded Moses to set up images in the Tabernacle, showing clearly that He does not forbid their use as symbols of spiritual things, but only as of jets of divine worsetp.

But the New Testament, as well as

One of the most remarkable instances but a world which she, yes, even she, might enter, if nothing unforeseen occurred.

\* \* \* \* \* \* \*

Fifteen years have passed and we will enter the pleasant south room again. Miss Crawford is not there, neither are there any pupils, but Ruth is there, lookout Examiner:
"I reached Bologna by diligence on a Sanday morning; and when a fellow-traveller by the same conveyance declared to the ear. It is true that the private the private of the same conveyance declared to the ear.

We see that His advent was heraided not alone by the preaching of the prophets, but also by the bright shining of a star in the sky. When Mary and Joseph and the shephends adored Him at His birth, God Himself lighted the aliat, and sent a procession of angels from heaven to sing the Gloria before it. Twice, when He was declared to be God by a voice from heaven, attended of supersing graydays and mag. a ritual of surpassing grandeur and mag-nificence was at the same time presented to the eye. When it spoke first, at His Baptism, the visible heavens opened above Him, and the Spirit was seen descending Him, and the Spirit was seen descending upon Him in a bodily form like a dove. When it spoke the second time, at His Transfiguration, sgain the visible ritual corresponded with the greatness of His glory; a bright cloud overhung the scene, His face became as the sun, and even His simple seamless garment shone with a light so dazz'ing that the eyes of His disciples could not bear it.

disciples could not bear it.
So, tro, at His death, what ritual ever inspired the human soul with such awe, or so filled it with a profound sense of Grids presence as the darkened sun, the visibly presence as the darkened cun, the visibly trembiling earth, and the opening graves? These tremendous portents would not have been displayed if the full meaning of the Crucfixion could have been realized by an unabled purely mental effort on the part of those who witnessed it. There was a necessity for them. They were needed to impress upon the minds of those who saw them the truth of those things which, without them, Jesus would of her condition seemed to be forcing itself more and more upon her, and for days she seemed like one stunned by some heavy external blow.

All efforts to interest her were unavailing until at last her brother, remembering her fondness of certain flowers, threw a bunch of water-lities into her lap, saying:

"Chick, would you like some flowers?" and the beginning freely, and the general option was that the object was to represent nature as perfectly as possible.

Strange, isn't it?"

Looking at them a moment as though they were old friends from a dead past, for the first time she lost control of her feelings, and the storm that shock her freelings, and the storm that shock her freelings and the storm that shock her freelings, and the storm that shock her freelings and the storm that shock her freelings, and the storm that shock her fre

that such an appeal as God Himself made to the sense of sight hinders the spiritual ity of soul which He seeks in those who worship Him. They dare to imply that He could not have been adored in spirit He could not have been adored in spirit and in truth by those who witnessed the ritual He appointed for the Transfiguration, for Calvary, and for the day of Peutecost. They insist that those who clore their eyes, in the vain attempt to adore like disembedied spirits rather than like human beings, worship more truly than the Catholic, who, by setting before his eyes fitting symbols of the truths upon which he would meditate, makes that very use of his sight which God has clearly sanctioned by making it Himself. Verily the Reformers introduced no stranger the Reformers introduced no stranger vagary than this. It is opposed alike to reason, to experience and to the example set us by the New Testament.

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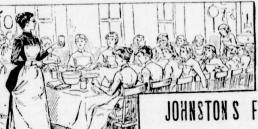
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London, Sat , April 18th, 1891.

THE INVOCATION OF SAINTS AND ANGELS.

Among the doctrines of the Church which are most misrepresented by non Catholics that of the invocation of saints takes a most prominent place. We are told frequently what has been recently stated by a Protestant reverend lecturer that he had witnessed in Catholic churches acts of adoration offered to saints by ignorant Catholics who transfer to the saints the honor which is due only to Almighty God, and a writer belonging to one of the most absurd and obscure of the many sects into which Protestantism is divided recently stated in the columns of one of the Toronto dallies as a proof of the Evangelical character of his sect that it does not permit the invocation of saints as practiced by Roman Catholics.

The dectrine of the Catholic Church regarding the invocation of saints is that the saints in heaven assist us by their prayers offered to Almighty God in our behalf, and that it is useful for us to ask them to pray for us.

It is readily seen that this doctrine in no way detracts from the supreme and divine honor which is due to God. God is recognized as the fountain and source of every good and perfect gift, and it is from Him alone that we expect the gifts and graces which we hope to obtain through the intercession of the saints.

All Christians are accustomed to pray for one another, and to do this is justly regarded as a plous duty, in accordance with the words of the Apostle St. James

" Pray for one another that you may be saved; for the continual prayer of a just man availeth much." (v, 16.)

It is said that these words refer to the just on earth, and not to those in heaven, or the saints. We might acknowledge that in this passage only the just on earth are referred to, yet even in this case we may draw these inferences from the Apostle's words: 1st. That it is no injury to God to believe that His saints help us by their prayers, and this being the case, there is no reason for believing that the request we may make to the saints in heaven to pray for us is injurious to God, any more than if we make the same request to His saints on earth. 2adly, That not only are the prayers of the saints useful to us, but that it is the will of God that we ask their prayers. It is to in this line that a non Baptist clergyman be remarked, in the third place, that the words of the apostle are general, so that they really refer to the saints in heaven equally with the saints on earth, It is true that the first part of his injunction, pray for one another, seems to be applied specially to those upon earth ; but the reason which is given for this injunction is general: " for the continual prayer of the just man availeth much." It is, therefore, as true when referred to the just in heaven as to those on earth. There is no valid reason why one who has been on earth a powerful mediator with God should cease to be such as soon as he is rewarded by God in heaven. On the contrary, it is reasonable to believe that he becomes more powerful than ever.

Thus all the objections which Protestants make against the Catholic practice are completely refuted.

There are, however, direct proofs from Holy Scripture that the saints pray for us before the throne of God. We read in the Apocalypse (or Revelation) v, 6, that the four living creatures, and the four and twenty ancients seen by St. John in his vision of heaven, are occupied in praising God, and presenting before His throne " vials full of odors, which are the prayers of saints."

In the eighth chapter of the same book we find that an angel stands before the throne having a golden censer with much incense "that he should offer the prayers of all saints upon the golden altar, and the smoke of the incense of the prayers of the saints accended up before God from the ting none but scriptural practices to Ontario. hand of the angel."

Again we are told by our Blessed Lord that the saints in heaven are "as the angels of God," and "equal to them."

(St. Matt. xxii, 30; St. Luke, xx, 36.)

angel offering a fervent prayer to God to warring denominations, among which show mercy to Jerusalem and the cities of there is no peace. It will be remem-Jada which had been suffering for seventy bered that it was in Woodstock that years, their inhabitants having been for Dean Wade of the Church of England that time in captivity in Babylon. God invited a Presbyterian minister to offici-

words." Another passage showing the power of angels to assist us is to be found in the the ministers of these Churches to seek prayer for grace and peace offered by St. John in the beginning of the Apocalypse, where these bleesings are first asked from Almighty God, and in the second place "from the seven spirits which are before His throne." A prayer very similar to this is offered up by Jacob when he imparts his blessing to the two sons of Joseph: (Gen. xlviii:) He asks first that God, and secondly that "the angel who delivereth me from all evils, bless these boys." We are, moreover, told by the prophet Osee (xil, 14,) that Jacob when he overcame the angel with whom he wrestled "made supplication to Him." There is, therefore, ample authority in Holy Writ for invocation both of angels and saints.

In Daniel xii. we are told that Michael, the great prince, "standeth for the children of thy people." This can have no other meaning than that the Archangel tenth chapter of the same book we learn that Michael was assisted in this work by another angel who appeared to Daulel in

the form of a man.
Other passages which prove the interest which argels and saints take in earthly affairs might be added to the passeges which we have cited. We will, however, content our ourselves with quoting the words of the Angel Raphael addressed to and myths. Toblas, xii, 12, "When thou didst pray with tears, and didst bury the dead . . I offered thy prayer to the Lord."

This book of Tobias is not received by Protestants in this country as part of the capen of Scripture : it is, however, acknowledged by those on the continent of Europe. It can be proved also that it it appear that Catholic education is a was received by the primitive Church, and that it was recognized as equal in authority with the other Scriptures, the News: Yet, independently of its authority as Scripture, it is a testimony to the doctrine prevalent among the Jews. and it may be quoted as a historical monument of their faith in the power

Protestants against this Catholic doc-

MINISTERIAL VAGARIES AND CHRISTIAN UNITY.

In these days of "fraternity," when so many people are clamoring for the establishment of one Church wherein the members may embrace whatever doctrines they please, from the Unitarianism of Rev. Mr. MacQueary to the High Church ism of Fathers Huntingdon and Ignatius, there is no vagary that will surprise us in whatever Protestant denomination it may crop up. The Woodstock Sentinel-Review recently stated as something new f the town had hantfred a nevery own bellef by dipping in the river ; that is to say, the Thames Those present were chiefly belonging to the same denomination as the parties immediately concerned in the operation. A more recent issue of the Sentinel-Review says :

" Everybody is asking to-day, who the non-Baptist parson was who immersed a convert in the river on Sunday. Just wait till we get a woodcut of the scene and then all will be clear. It must require truly Baptist faith and courage to walk into the river this weather with gum boots, as they call them in B. C."

Sanday, the 5th inst. Sentinel Review on the subject, It is perfeetly well known that the minister who performed the ceremony is the Rev. O headings in the different provinces, we W. Kerby of the Methodist Church, who, find the disproportion to be so great that against them. Poverty is also a temptahaving the opportunity to "convert" . we are inevitably led to conclude that the young man, who had been brought up by bases of the class fication are different, and his parents as a Baptist, consented with alacrity to dip him, when the latter by the comparison. Thus we find that requested to be baptized in this form. To Mr. Kerby himself is attributed the Ontario was 22 527, of which 2,318 are explanation that "he went right into the designated "indictable being nearly cold water with his duds on and made | 10 3 per cent., while in Quebec the total sure that the young convert, Mr. Brown, went clean under the water."

When it is borne in mind that Method ists have been for-not indeed centuries, as the sect is too youthful for that - but | tion is different in the two Provinces, years contending against the Baptists that | But it is also clear that while the convicsprinkling or pouring is the really scrip- tions in Ontario amounted to one for 97 tural method of Christian baptism, we can infer how ready are those sects which for 157 persons. Thus Caholic Quebec, make the most loud professions of admit- at least, compares most favorably with depart from such when it suits their pur

pose so to do. famous for the examples it has afforded the number of Catholics reported as conof ministers who are ready to victed is a little larger than it ought to be, Now we know from many passages of sacrifice the principles for which their in relation to their proportions popula. Holy Scripture that the angels pray for respective Churches have hitherto tion, but that is no reason why the ns, and it follows that the saints do the strongly contended, for the oatensible Lethbridge News should exaggerize their ample, of a large proportion of Irish is in their own.

heard the angel's prayer with favor, and ate in his church by preaching therein answered "good words, comfortable last Caristmas day. A more Caristian tion. We will first correct the figures mode of securing peace and unity than given by the News, after which we will any compromise methods would be for mention some of the operating causes "peace through the truth." St. Paul does not call the Church the "ground of compromise," but "the pillar and ground of truth." It is on this basis that the Catho-He Church operates, stating her doctrines without looking for, but rather avoiding, the ambiguous forme in which Protestantism delights; and, confident in the power of truth and godliness to prevail, she invites examination of her doctrines in the well-grounded hope that God will continue to do as He did in the days of the Apostles, namely, that He will "Increase daily together such as should be saved." The Apostles spoke not the fancies of men, when they received the Holy Ghost on the first Pentecost, but "they spoke the word of God with con-

fidence." (Acta 11, 47 : 1v, 31 ) This is the only correct basis on which Caristian unity can be established. It is no wonder that so many should become Michael pleads the cause of the people of Infidels at the present day, when they Israel before Almighty God, and from the find that the only Carlatianity with which they have acquaintance is ready to change hue as rapidly as the chameleon, and still pretend that it is maintaining the old faith once delivered to the sainte," If that old faith were the mass of fantastic inconsister cles which the modern ministers would make it appear to be, the Infidels would be right in rejecting it as an incongrous agglomeration of absurdities

CRIMINAL STATISTICS.

Under the title "Education and Morality" the Lethbridge News (Alberta) of 27th March has a gross attack upon Catholics and Catholic education, the writer of the article in question endeavoring to make prolific source of crime. The following is the statement of the case as given by

"The introduction of religious teaching into the Public schools has not produced great moral results, as evidenced by the results from denominational schools throughout the Dominion. In the blue book of criminal statistics for the blue book of criminal statistics for prayers.

We shall in a future article give the testimony of the early Church on this same subject, and shall answer some of the difficulties usually advanced by the State schools are godless. Godless they are when they produce a higher morality than the so-called teligious Separate denominational schools. The higher the education given the greater the morality. All true education pos-sesses a moral force, and the force in-creases in intensity as the education rises in grade. There are fewer criminals among men of culture than among the illiterate. The greater the intelligence

> We have before us the blue book of which our contemporary speaks, and on referring to it we find the above statements to be entirely erroneous and the figures "cooked" for the purpose of making the proportion of Catholic criminals greater than it is in reality.

Now we know it to be a fact that at their best the figures given in these returns are not reliable. We have known the jailors to return as Catholice, and sometimes, but less frequently, as Episcopalians, those convicts of whom they knew nothing. However, there are other considerations which must be also taken into account.

It is to be remarked, in the first place, that the blue book does not give a complete return of the religion of all who have been convicted during the year. The convictions are divided into " indict-The date of the strange occurrence was able offences" and "sammary convictions," and the religion is mentioned only small percentage of the total. Now when we compare the numbers under these two we cannot reach a satisfactory conclusion the whole number of convictions in of convictions is given at 9,521, of which 1 361 are included under the title "indictable," being 143 per cent. It must be clear to all that the basis of classificapersons, those in Quebec vere only one

If, ho vever, we regard ony the indict. able offences we are competed by the Woodstock has of late made itself facts of the case to acknowledge that

same. Thus in Zuch. i, 12 we find an purpose of patching up a peace between number and their proportion to the population. There are causes, however, which swell the Catholic proportion which ought to be taken into consideration, and which prove that the difference, even if we could rely upon the statistics. is not to be attributed to Catholic educa to which we have referred.

In the first place, the blue-book does not give 759 as the number of convictions for offences against the person. The number is 997, of whom 522 are reported as Catholics. It will be seen that the proportion of Catholics is not nearly so large as is stated by the Lathbridge Neus If, however, the most serious of theze offences be taken, it will be seen that the Catholics have not, by any means so large a proportion. Thus we find the

following figures : 258

The other crimes against persons con sist of "not providing for family, assault and injury, assaults on peace officers," and in these the Catholics have a somewhat higher ratio, being 264 out of a total of 465.

In this list Catholics are a little over their ratio to the population, which is slightly over 42.6 per cent. The number of Catholics convicted is 48.5 per cent, Tae total number of convictions for "indictable offences" given in the bluebook is 4208. The convictions of Catho. lics being 2062, or 49 per cent. of this number.

If these statistics were reliable we could only deplore the fact that the number of Catholics under this particular head is somewhat greater than their proportion to the population. But the disproportion certainly must come from causes independent of Catholic teaching, which inculcates the highest model of morality. We know we can indicate some causes which would naturally tend to increase the ratio of apparent crime in the Catholic population, for it needs but a small extraneous population inclined to the commission of evil, to be added to the normal population of the country, to increase considerably the apparent criminal ratio. We may as well look the facts in the face. The Catholic population has been to some extent increased by the immigration of foreigners, some of whom are not a fair sample of the morality of the countries from which they come. This is a fact which is undeniable, though we say it without disparagement to any nationality. A merely local institution, such as all the Protestant Churches are, is not subject to the inconvenience of having counted among its adherents, members of the Mafia or Mala Vita societies from Sicily or Naples, Francs Macons or Irredentists from France or Spain, or Hungary, but even though the ties which bind such undesirable characters to the Catholic Church have been severed wholly or for the most part, if they hap pen to get into prison in Canada for any misdemeanor, they are sure to be marked down in the jail reports as Cath. olics; and even Polish Nihilists, who have certainly no religion at all. are marked down by not very discriminat. ing jail governors in the same way. Thus ginning now to say that Presbyterlanism from its charactristic of Universality, the Catholic Caurch is credited with many criminals who do not belong to her, and who should not be counted as her members, if the classification were more carefully made.

Taere are some who have even been refagees from justice, and as we hope, even sometimes against hope, that the influences of religion may be brought to bear upon these people so as to result in their conversion to better ways, we do Notwithstanding the relicence of the in the former case, which includes but a not exclude them from the title "Catholic" except for obstinacy in grievous sin, in which case, very rarely, sentence of excommunication may be pronounced tion which leads frequently to the commission of crime; and we do not deny that, especially among those who come from other countries, there is in Canada, and especially in Ontario, a larger proportion of poor among the Catholic than among the Protestant population. The poor are, of course, not necessarily vicious; but poverty is frequently temptation to crime, and it is reasonable to suppose that this is one of the causes which makes the whole percentage of crime somewhat higher among the Cath olics than it would otherwise be. Bu this is not the fault of religious educa tion given to the children. It cannot be denied that the tendency of a religious education must be to raise the standard of morality, otherwise religion itself must be a sham. When we say that there is a larger proportion of poor among the Catholics than among the Protestants of the Dominion we wish it to be understood that the poverty does not for the most part arise from their fault, but from their misfortune. The poverty, for ex-

immigrants arises from the bad laws under which the people have been ground down for centuries. Other nationalities have also immigrated into Canada for the purpose of bettering their condition, and, weighing all these things, the wonder is not that the number of Catholics convicted of serious crimes is slightly in excess of their proportion to the population, but rather that, in spite of the disadvantages under which a heterogeneous population labors, there is not a greater disproportion.

The contention of the News that purely

secular or intellectual education is sufficient to curb crime is a palpable absurdity. It was said by the late Dake of Wellington, who was a keen observer, that education without religion makes men clever devils and this is undoubtedly the truth. Religion effords a motive for morality which no merely intellectual training furnishes. We do not pretend that all who have been instructed religiously will put into practice the good principles which have been inculcated upon them; but reason itself should convince us that with the motives to virtue which a religious training affords, the youth who have been so trained will be much more likely to be virtuous than if these principles had not been inculcated upon them. We therefore maintain that it is the duty of a teacher to train the whole child, to inculcate the principles of morality, at the same time that secular knowledge is imparted. The principles of morality are dependent uvon. and are inseparable from, the dogmas of faith. Reilgious teaching in the schools is necessary, that the morals of the rising generation may be preserved incorrupt.

FORMALISM IN RELIGION

The Toronto Presbytery of the Canada Presbyterian Church met last week in that city, and, besides other business, passed the report of the committee on "the State of Religion," We notice with pleasure that the committee did not indulge in the usual rant against "Romish aggression," which year after year has been hitherto indulged in this and similar bodies. We hope this is an evidence of the return of the reign of common sense, which for the last few years seemed to have deserted the country, were we to judge by the utterances of such Ministerial gatherings. There was, indeed, a sly hit at the traditional, if not historical, "Man of Sin," but it was so vaguely put that we can afford good-naturedly to let it pass with just so much comment as to show that we can understand the velled allusion.

We are told that one of the prevailing evils against which the Church has to contend is "formalism in religion;" but this is so diluted with the admixture of other evils in the bolus that it is scarcely recognizable :

"Intemperance, licentiousness, gam-bling, indifference to religion, . . . . late hours on Saturday evening, real estate fever, formalism in religion, etc."

We do not know the order of magnitude which these sins take according to the ethics of the Westminster divines, but it looks as if the catalogue were to be read as an anticlimax, in which case the "anti-Christ" so dreadfully painted in the Confession of Faith becomes a very harmless being indeed. Formalism in religion is an expression which might have many meanings. It may aim at the Ritualism of the High Church Anglicans, or even at Presbyterians themselves, many of whom are bereformed too thoroughly, as when it struck off from being celebrated by any religious service even those sacred days which had been recognized as days consecrated to meditation on the most sublime mysteries of Christ's life on earth; and we have even now a clamor raised for a special celebration of Easter and Christ. mas at least. The New York Independent actually tells us in a recent number that the celebration of these feasts would be a "decided help to Christian life and faith ." and that "to multitudes of our fellowmen they are nearly the sole reminder of Christian truth." "Thousands," continues the Independent, " who never say or shear a prayer have at least a passing thought of Christ at these times."

If this be so, Presbyterianism is certainly in as much need of reformation for having produced such a state of things as was the Catholic Church, which they undertook to reform by going to such excesses. But perhaps it is against such formalism that the Presbytery is directing its shafts.

It is, indeed, a vague condemnation of the old bugbear, Popery, which leaves us in such uncertainty. "Certain it is that many Presbyterians see a danger in pronouncing in favor of church festivals now. after having condemned them unreservunscriptural, and therefore worthy of the teries are beginning at last not to scrutin-

#### EDITORIAL NOTES.

REV. B. BOUBAT bas, in consquence of failing health, found it necessary to ask His Lordship the Bishop to relieve him of his charge at Walkerville, and to grant him some vacation for rest and recuperation, a request which the Bishop has kindly granted, notwithstanding the serious need of more priests for the diocese.

WE publish this week a eketch of the life of a very eminent Irish Canadian-Hon, Frank Smith. It is a life full of laterest, and one worthy of study by our young men of the present day, as showing how a brilliant future and the esteem of his fellows await those who map out for themselves and resolutely carry to completion a career of thrift, honesty and integrity. Such a career was that of Mr. Smith. His healthy brain and brawny arms were the capital on which his begin. ning was made, and his constant toil and endeavor brought to him, as the years rolled by, a rich reward. The world's weelth came to him in goodly share, not by what is usually termed luck, or by any manner of sharp practice, but by the regular old-fashioned, honest business methods. And now that the years are upon him he has the satisfaction of lookir back upon his life with little, we feel sure, to regret, and much, very much, to be proud of. All honor to Senator Smith! Would we had many other men of similar mould.

CREDIT is due Lady Zetland and her companions who are at present distribut. ing relief in some of the poorer districts of Ireland. We doubt not the good ladies will, ere they complete their trip, make up their minds that some change in the system of government should be introduced. These periodical famines prove beyond question that something radically wrong and rotten attaches to the present style of class or landlord government. It must topple over sooner or later. The sooner the better for all concerned.

To THE good Catholic people of Guelph it must be a source of sincere regret to be deprived of the splendid services of the distinguished Jesuit, Rev. Father Doherty. Not only in Guelph was he known, and his noble work appreciated. It may be said that throughout Ontario thousands of our people watched with interest the noble and herculean task which he had undertaken and successfully completed. He has left the people of that town a monument, the church of Our Lady, which will for generations to come reflect honor on his name, and infinite credit as well on the high-spirited Catholic people of Guelph, who so nobly seconded his efforts.

WE publish in this issue an article concerning the great baritone singer, Charles Sintley. It will be of special interest at this time, as he will appear in this city in

THE libel suit of the Jesuits vs. the Mail was again before the court at Montreal on the 7th inst. The contention of the Mail's counsel that the Legislature exceeded its powers in incorporating a society having extra-provincial objects, and ob octs contra bonos mores (against morality) was dismissed. The plea of the ail that it has justification for its charges against the Jesuit Order throughout the world was admitted, thus leaving the Mail free to prove its charge of the evil character of the order. That jour. nal professes to regard the decision as a considerable victory, "as it will be allowed to produce proof of the nature of the Order all over the world." It is perhaps as well for the sake of the public that the Mail should have this opportunity to bring its witnesses from France, Belgium, and other countries to show what the Jesuits really are. We were told some time ago that it had a terrible array of witnesses from these quarters. Meantime the opening of so wide a scope threatens to make the prospective trial as costly as was the Pigott. ite Court of High Commissioners.

THERE is no longer any doubt that the Dominion Government have allowed the Manitoba School Act to become law, as far as their refusal to disallow it is concerned. There is, however, good reason to believe that the Supreme Court will declare it to be unconstitutional, inasmuch as it deprives the Catholics of the Province of rights which they enjoyed by practice at the time of Confederation, and the British North America Act expressly removes from the domain of the Provincial Legislatures any educational legislation which would deprive any class of Her Majesty's subjects of rights and edly, since the days of John Knox, as privileges which they held at the time Confederation took effect. Under this severest denunciation. The well-known clause it seems to us certain that the Dr. John Hall is of the latter class. He courts will sustain the Catholics against says the origin of such festivals is heathen. | the unjust interference of the Manitoba ish, and that their observance would be majority. It is stated that the Dominprejudicial to pure religion. We are at | ion Government will pay the expense of all events thankful to see that the Presby. testing the constitutionality of the Act before the courts. But even if the ize so closely the mote in the eye of their courts decide against the Catholic claims brethren, while ignoring the beam which it will be in the power of the Dominion Parliament to legislate for the restorato legislate on the question in a s tory manner. THE Mail of the 6 h inst, has torial article in which a cock-a story is related, stating that the of the North West are bribing t ages of the territory to receive b \$8. \$25, and even \$30 and a new ciothes having been offered for the ilege of baptizing some Indian ch Of course, no one who knows any the practice of Catholic pries believe the story, and the Mai while evidently wishing it to be b makes the acknowledgment th unworthy of credit. Of one o stories it says: "There was not confirm this report." It adds, h "Rev. H. McKay, of Round La

written to Prof. Hart, of Wini

letter which indicates that by o

testant missionary, at least, the

believed to be true." We have, h

the acknowledgment, a little

down : "It is possible that Mr.

has been misinformed." "Misinfo

Surely, and it is also possible, eve

able, that he is willfully makin

ments which he knows to be

It is no unusual thing for the

and others of that ilk to make suc

THE Toronto Catholic Review m following reference, kindly as it deserved, to the member for I

" Mr. J. J. Curran, M. P., w rumered, receive one of the vac-folios in the Dominion Cabinet. graceful act could be rendered to Catholic people than to accord Curran this bonor, and none, assured, would receive fuller appi A thorough Catholic and Irlah commands the respect of his co-ists of all political parties. His un a speech on St. Patrick's Day tion at Montreal shows that he is lover of the 'old land' as he is very similar are they to those our filustrious Archbishop we previously published. In spe the visit of the delegates of the factions he said: The disput be settled at home; men abroad going to constitute themselves decide which side was right would welcome the represents united Irish people. It would brous to transfer the feud here where. When a delegation can senting a united Irish party dollar would be divided with further and fight for the const liberties of the land of their

A VERY ultra-Protestant io

Toronto recently reprobated th

of the divorce laws of the Unite

all the nore because the laws a ent in the diverse States ; so New York forbids a divorce e certain reasons, a man can cros Connecticut and obtain a div entirely different reasons, thus r the New York law completely tive." The journal in question do not want in Canada any o divorce laws, and the present of affairs is held to be ient reason why we sho link the destiny of Cana the United States, lest we sh hale the missma which would national purity. But if mar purely civil concern, why st the State arrange all its detail terms on which divorce is to be And why should not the States decide, each one for grounds on which divorce may ized? Catholics maintain indissolubility of marriage is iastitution, and that the no right to dissolve w hath joined together, but constantly accused of wishing gate the State to the Church be say that the State should be the law of God in these mat are glad to find ultra-Protes cepting our correct principles should be consistent and coas us for maintaining what they t now acknowledge to be the co But we notice by the papers t residing in Brooklyn, who is the of a Protestant Bishop, has rec into Rhode Island for the procuring more readily a grounds which would not be in New York as sufficien understood that she had approval of her father in and, if this be the certainly shows great div tween Protestants as to w tutes national purity. It ap the Bishop considers the laxit Island laws to be quite cons national purity, and that each very properly make its own in But non Catholics ought to co

degree of uniformity of opi selves on such subjects, so to public morals, before being rebuke Catholics for being a self consistent. We may we that Brooklyn and New York

not hesitate to follow the ext them by the Brooklyn lady, sanction of Episcopal autho-code of moralty.

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hale the missma which would destroy national purity. But if marriage is a purely civil concern, why should not the State arrange all its details, and the terms on which divorce is to be granted ? And why should not the sovereign States decide, each one for itself, the grounds on which divorce may be legalized? Catholics maintain that the indissolubility of marriage is of divine iastitution, and that the State has no right to dissolve what God hath joined together, but we are constantly accused of wishing to subju gate the State to the Church because we say that the State should be subject to the law of God in these matters. We are glad to find ultra-Protestants ac. cepting our correct principles, but they should be consistent and cease abusing us for maintaining what they themselves now acknowledge to be the correct view. But we notice by the papers that a lady residing in Brooklyn, who is the daughter of a Protestant Bishop, has recently gone into Rhode Island for the purpose of procuring more readily a divorce on grounds which would not be recognized in New York as sufficient. It is understood that she had the full approval of her father in so doing; and, if this be the case, it certainly shows great diversity beween Protestants as to what consti tutes national purity. It appears that the Bishop considers the laxity of Rhode leand laws to be quite consistent with national purity, and that each State may very properly make its own moral code. But non Catholics ought to come to come degree of uniformity of opinion them-selves on such subjects, so important to public morals, before being so ready to rebuke Catholics for being at all events self consistent. We may well imagine that Brooklyn and New York ladies will not hesitate to follow the example set to them by the Brooklyn lady, who has the sanction of Episcopal authority for her code of morality.

time of the printinges which the Catholian have histories possessed, as the Section of the Positions of the authority where the Deptiment the authority where the Deptiment the authority where the Section of the Catholian of the

scrippilous performance of your arduous spiritual duties.

The link which bound in loving union the hearts of your parishioners with yours is about to be severed. Your are going from amongst us, regretfully, we believe, but in cheerful obedience to the command of your amongst us, regretatily, we believe, but in superior. You are leaving benind a sorrow iteg flock, whose blessings, mingled with tears, will constitute their parting memento. Dear Father, the hour of separation is near at hand. In the new field of labor in which you are about to enter we wish you success and that happiness which a knowledge that you are laboring in the vineyard of your Divine Master must bring. We will not say farewell, but believing and hoping that we will soon have the pleasure of seeins you axain will only say—Auretor.

Signed on behalf of the congregation,
J. E. McELDERRY, Chairman Com.
T. P. COFFEE, Secretary.
Guelph. April 721, 1891.

Guelph. April 7th, 1891.

ADDRESS FROM THE LADIES SODALITY. Immediately after the reading of the above address, Miss L. Dononue, President of the Young Ladies Sodality, stepped forward and read an address, after which Miss Kate Dandeno presented to Father Doherty a spiritual bouquet. Miss Daly at the same time had a similar offering for Rev. Father Kenny, which was received by Father Doherty in his absence. Previous to this the Sodality privately presented Father Doherty with a silk umbrella. The address is as follows:

Sodality privately presented Fatner Doherty with a silk umbrella. The address is as follows:

To Rev. Father Doherty, S.J.:

Hev. AND DEAR FATHER—What words shall we call forth to express our gratitude to you, beloved father, went they must take the form of a sad fatwell? There are few of us who do not remember wise counsels safeguards in hours of trial and temptation, and there are none whose hearts have not been cheered and comforted by your kind and gentle words which have needled in our souls like angels in the inner life, prompting us to make their presence shall hang startike over the remainder of our earthly pligrimage, inciting us to become in very truth children of Mary Immaculate, and with the most fervent prayers that human hearts may humbly offer, have we asked the Heart of Mary may ask for you, those we beg for you, most dear Father, now and always.

Signed by

Heart of Mary may ask for you, those we beg for you, most dear Father, now and always.

Bigned by
Miss L. Donohus, President.
Miss K. Dandero, Vice President.
Miss K. Dandero, Vice President.
Miss M. Dally, Second Vice-Pres.
Miss M. Butler, Recretary.

Members of the Sodality of the Blessed Viraln Mary.
In rising to reply it was evident that Father Donerty was greatly moved, and it was some time before he could sufficiently control his voice to proceed in his usual easy manner of speech. He returned his heartfeit thanks to one and all for their tozens and the gind words voiced for them in the address of their esteem and appreciation of whatever little work in the discharge of his duties he had been privileged to do for them and the Church of our Lord. He was not surprised at the large gathering of his

DEAR AND KIND FATHER—Our voices have been taught to give words to the music of a sad farewell. As long as life shall tast your memory will be linked with the divineness of our sacred songs and their soul deepening harmon; but longer than life shall remain the heart's music which your unvarying gentleness has stirred, to sleep never again. When we remember that Father Fabre called kind words "the music of the world" we will bless the palent pastor who

To Rev. Father Doherty, S.J. :

GIRLS' SEPARATE SCHOOL

To Rev. Father Doherty, S J.:

lived these words for us in his every act of common life.

While other sciences cease with life's pil.

grimage, music and song shall live forever in heaven. We can thing of no more fitting. Or appropriate tribute to your active and untiting interest in our singing than to promiss you with God's assisting grace, that we will cherish and continue your work in us, and that we will strive to do nothing on earth that would prevent us from singing with you send the angels in heaven these hymne we have begun on earth.

CHILDREN OF GIRL'S SEPARATE SCHOOL.

Father Doherts complimented the chil-

with 30d with the supers in neaven these hymns we have begun on earth.

CHILDREN OF GIRL'S SEPARATE SCHOCL.
Father Doberly complimented the children on their improvement, and said their singlug sounded as if their was but one voice. He counselled them to continue to be patterns of edification in church and home and school.

Rev. Father Doberty leaves to morrow for his new field of labor.

Mr John L. Murphy, Mount Tara, was unable for family and other reason to be present along with the rest of the congregation, which he regretted very much. He waited on Father Doberty this morning to bid him good bye, and gave expression as to his feelings in the following, which he asked us to insert: "I shall never forget the impression I havereceived from your ins ructions and lectures, which showed so clearly that you were both a scholar and divine. All who view the grand temple erected to the glory and honor of God and His Biessod Mother, the building of part of which is due to your great exertions and ability as a business man; and to this building all our reople and all visitors to Goed. Go on with your work as a Christian soldier. Prepare yours wolders for the great battleof iffe-to nut down vice and its parent, drunkenness-for the glory of God and the welfare of the fallen children of Adam."

Rev. Father Kenny, S. J., of Montreal, will now take charge of the parish of Gueiph.

PROPOSED TRIP OF REV. JOS. P. MOLPHY.

The Ray, Father Joseph P. Molphy, P. P. of Ingersoll, has announced to his congregation that it is his intention to make a trip for the benefit of his health he will probably be absent for two months, and possibly for a longer period. He has relatives in the Argentine Re-public, and should be decide on extending his trip he may visit them before returning. On Friday evening the rev. gentle-

man was visited by a deputation of the Protestants of the parish, who desired to protestants of the parish, who desired to present to him an address before his departure. The address was signed by about thirty of the most influential Protestant gentlemen of the town, who, while expressing regret at his departure, hoped that he would return with renewed strength and vigor. The address stated that during the many years he had been in their midst he had endeared himself to them by his affability and sterling worth, and they wished him a prosperous voyage and a speedy return

In reply, Father Molphy thanked them cordially for their kind feelings towards him—feelings which he heartily recipro-cated. He declared himself to be always in favor of peace and amity between those of different nationalities and creeds, especially as it is only by cultivating these sentiments, and by exercising forbear ance and mutual toleration, that we can expect to make our country a happy

and prosperous land.
We tender also our best wishes to Father Molphy on his journey, and hope that his health and strength may be improved thereby, and that he may come back soon better able than ever

to attend to his pastoral duties.
On Sunday, after Mass, an address was also presented on behalf of the Catholic congregation of Ingersoll, and another on behalf of the two Catholic societies, the C. M. B. A. and the E. B. A. Both addresses were accompanied with handsome purses, amounting to nearly Mr. James Brady, Sheriff of Wood-

stock, read the following ADDRESS OF THE CONGREGATION OF IN-

To the Rev Father J. P. Molphy:
REVEREND AND DEAR FATHER — The undersigned representatives of the parish of Ingersoll are arxious to convey to you the general impression caused in the hearts of all by your forced sever-ance, even though it be but temporary, from the church and the people endeared to you by so many strong and

All are grieved at the necessity that compels you to leave us in order to obtain temporary but well earned rest reply to both addresses, declaring his great tears.

ADDRESS BY THE BOYS OF THE SCHOOL.

Snortly after 10 o'clock on Tuesday morning the boys attending the Separate schools assembled in the large school to bid farewell to Rev Father Doherly. A short musical programme, conducted by Principal Collins, was gone through with, which consisted of a couple of appropriate hymns for the occasion sung by the scholars and a violin duet, "The Hour of Parling," by Masters Fred, and Robert Shaw. Master John McAstocker read the following address: from the arduous labors of missionary work, and secure, we fondly hope, a thorough re establishment of shattered health in a more genial clime. It has been a subject of painful interest in us to notice for some time evident marks ceasing zeal for our welfare have wrought MCANCERF read the following address:

To Rev. Father Doherty, S. J.:

Dear and Beloved father—Amid the sorrow that enshadows our hearts as we unite to bid our beloved pastor farewell, there are gleams of sunshine which we would felgn discover to you ere the partifig words are uttered—we mean the sunshine of your work in our souls, and its extended influence on our conduct. The hearts of boys are as open to sorrow as to joys, and our thoughts and feelings can go further than most people dream. And it, in the years to come, we merit the title of courteous Catholic genilemen, it will be but a natural outgrowth of those seeds of uniformly gentle kindness which you have sown by example and by word; and for the trouble we have given we feel that we need onlytell you that we are sorry now, and that we know your knowledge of the light-hearted freedom of boyhood will be an all-efficient apology. In our prayers we will always remember you dear Father, as our soul's benefactor as well as our ever-present and gentle father, and we will pray that our dear Lord may pay you a daily interest on a principal which we humbly ask grace to increase during every hour of our lives.

The Rev. Father was also presented with a beautiful boouet of flowers. in a constitution naturally robust and vigorous; but it must be for you, as it is for us all, a subject of much gratification to be fully assured of the fact that you untiring effort have been crowned success. You are leaving us with an improved church and presbytery almost entirely free from debt or encumbrance

and ample provisions have been made for the cancelling of the balance. We would consider ourselves guilty of deep ingratitude did we not come to express to you before your departure our unreserved and heartfelt thanks for the many sacrifices that you have uncom plainingly made for us—nay, we might say, for the very life you have devoted to our interests, both temporal and spiritual.

That you may have a safe and prosper-ous voyage, and a speedy return to your many loving, faithful and devoted chil-dren of lugersoll, is our heartfelt wish and prayer, while we implore for ourselves and our families your continued interest and your parting blessing.

And in conclusion we would ask you

hour of our lives.

The Rev. Father was also presented with a beautiful bouquet of flowers. In replying he thanked them for their floral offering and the sentiments contained in the address, giving them some kind and fatherly advice which, if followed, will prove of great benefit to them now and when they arrive at manhood's estate. He remarked that he was sorry to leave them but had to obey the command of his superior, which he did cheerfully. to accept this pure as a small token of our high regard for you. Signed on behalf of the congregation: Michael Dunn, John O'Callaghan, Abraham Hillsden, Andrew Henderson,

James Brady, Andrew Smith, Robert Keating and fifty others.

GIRLS' SEPARATE SCHOOL.

With a chorus, invoking the protection of the Mother of God on their departing friend, the girls of the Separate school opened their selection of parting songs in honor of their loved pastor, Rev. Fatner Doberty. "The Sad Farewell," composed for the occasion, was most skilfully rendered in four parts, though, ere it ended, no eye had reiused the tribute of a tear. The following address was read by Miss Mary O'Connor and a beautiful bouquet, with soul's best wished entwined, was presented by little Miss Agnes Keleher:

To Rev. Eather Doberty, S. J. Mr. James Enright then read the folfowing address of the two Catholic

Ingersoll, Ont., April 12, 1891. To Rev. J. P. Molphy:

E. B. A., approach you on the eve of

your departure.

With sadness, because of the great blank your absence will cause in our midst, and with joy because you have at last decided to take the rest we have all been auxious for you to take in order

lived those words for us in his every act of that your health and vigor might be restored, and a life of usefulness and honor to the holy Church of God pro-longed.

We have, dear Father, found in you a kind and sympathetic friend, ever ready to sacrifice yourself for the interests of those committed to your care.
Your labor of love, in looking after the

spiritual training of the children of the parish, is one we cannot sufficiently appreciate. The recollection of your many eloquent sermons, in exposition of the divine revelation of God to man, in which the love of the Creator for His creatures was so beautifully portrayed, will always be cherished by us as among God's most sacred blessings.
Your word and example and the

great dignity which always characterized your actions have been to us a powerful incentive to labor for the things essen-tially necessary for our moral, spiritual, and indeed our temporal welfare

Under your fostering care the parish of Ingersoil has prospered in a manner most pleasing to its people. This beauti-ful church, being now nearly, if not wholly, out of debt, stands as it were in a ver great measure a towering monument to your executive and financial ability,

Rev. Father, we wish to place on record our appreciation of your activity in organizing this branch of the C. M. B. A., which has grown to be one of the most flourishing branches of the society in Ontario, due, no doubt, in a very great measure to your untiring zeal for its advancement. Indeed, we may say the whole society throughout Oatario, of which you are the beloved Spiritual Adviser, owes a great deal to your wise, spiritual and temporal counsel.

We feel confident that we are only voicing the sentiments of the entire society when we say that we deem it a great privilege that we are able to look to you for guidance and direction in everything pertaining to the moral and spiritual advancement of our noble organization; and permit us, not only as brothers in this great Caristian union, but as members of the devoted flock over which you preside, to mingle our voices with thousands to pray that our Divine Master may restore you to perfect nealth and vigor.

We cannot forget the kind advicethe wise counsel — given us when about to start a branch of the E B. A. in the town which has now grown to creditable numbers, under your care and blessing. And you were ever ready to give a help ing hand, and the use of your Rev. name to any object that tended to forward the interests of the widow, the orphan, or any of the poor, with a readiness truly characteristic of a priest of the Holy Church of God.

We are pleased to notice the great

harmony—the true Christian spirit which prevails in this town among all denomin ations - among Catholics and Protes tants The great Christian problem of charity seems to have been solved in our midst, owing to the fact that you have been its expounder. In conclusion, dear Father, we have

only to say that we earnestly trust you will return to Ingersoll fully restored to health, to be our pastor and guide for many, many years. This will be the humble prayer of each and every one of us as we kneel here each Sunday morning before the altar of God. We will only ask of you not to forget us, to remember us in your prayers and while offering up the Holy Sacrifice of the Mass

And now, dear Father, before saying adieu we beg to ask you to accept this purse, che if ally contributed by every member of the two societies, as a slight token of the esteem in which you are held

by them all.
Signed on behalf of the members M J McDermott, President C M. B A; A W. Murdock, President E B. A.; D. H. Henderson, Recording Secretary C. M. B. A.; Joseph T. Keating, Financial Secretary E. B. A.; John S. Smith, Treasurer C. M. B. A.; James O'Callaghan, Treasurer E. B. A. John Frezil, M. J. Fitzgerald, James Enright,

affection for the people of Ingersoll, and stating that the progress of the parish, both spiritual and temporal, referred to in the addresses, was owing rather to the good will of the people than to anything he had done, though he had undoubtedly labored for their welfare during the time he had been their paster. He then bade them an effectionate adieu, and promised to remember them in his prayers.

PERSONAL.

Dr. E. A LeBel, who was formerly practicing in Saginaw, Mich, and has recently made studies in hospitals in Eng-land, New York and Canada, has just land, New York and Canada, has just passed a brilliant examination, with distinction, at Laval University, Quebec, gaining at the same time the degree of M. D. L. This university is one of the most celebrated on the continent, and the honors gained by Dr. LeBelare a just subject of pride to himself and to his friends. He was offered a professorable in the institution, but has, we understand. institution, but has, we understand, declined acceptance, as it is his intention to reside and practice in Saginaw. That city certainly has reason to be proud of the presence of so distinguished a physician. Dr. LeBel is a first cousin of J. D. Bel, Esq., lumber merchant of London.

ENTERTAINMENT AT OAKVILLE.

On Easter Monday evening an enter-tainment was given in the Town Hall, Oskville, by the children of St. Mary's school. The Staters of St. Joseph, in charge of the school, trained the children for the event, and the result was one of those successes with which every direct act of the Sisters is crowned. The main features were a gipsy operetta by the girls, and a humorous dialogue in male characters, but these were interspersed by REV. AND DEAR FATHER—It is with mingled feelings of sadness and joy that we, the members of the C. M. B. A. and part songs. The partsh has cause for youthful artists, and a few choruses and part songs. The parish has cause for pleasure in the brightness displayed, and every reason for confidence in the system of teaching which furnishes so agreeable an evidence of its worth

CHARLES J. McCABE, B.A., BARRIS-TER, Solicitor, Conveyancer, etc., 69 Adelaide street east, Toronto.

A Pure Cream of Tartar Powder Superior to every other known. Used in Millions of Homes-

40 Years the Standard. Delicious Cake and Pastry, Light Flaky Biscuit, Griddle Cakes, Palatable and Wholesome.

No other baking powder does such work

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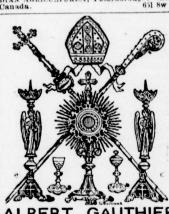
RS. ANNA BURCH, Prima Donna So-prano, of the Darmosch and New York Philharmonic Concerts.

MISS ADA MOYLAN, Contralto, of the Royal College of Music, London, Eng. MR. W. J. LAVIN, of New York, Tenor.

MISS JENNIE DAVIES, Pianiste, from Royal Academy of Music, London, Eng. Greatest Event in the Musical History of

Reserved seats, \$1.00, \$1.50 and \$2.00. Subscribers' list is now open at Nordheimer's Music Store. Plan opens at the box office for subscribers only on the 27th inst. at 10 a. m. For the general public Tuesday, 28th inst.

W. J. BIRKS, Manager, \$5000 'N PRIZES to those who make from the letters in the two words "CANADIAN AGRICULTURIST" 389 prizes ranging 1801 to \$5.00 in cold Open until May 29 from \$1 to \$5.00 in cold Open until May 20 to reach us from distant points) send stamp for out 1901 particulars. Address: CANADIAN AGRICULTURIST, Peterborough, 110 Annada. 651 8w.



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OF AND DETAILS

AND DETAILS Chartshorn

TENDERS.

TENDERS.

SEALED TENDERS addressed to the nuder signed, but derorsed "Tender for Indian supplies," will be received at this office up to noon of SATURDAY, 9th May, 1891, for the delivery of Indian Supplies, during the fiscal vear ending 30cm June, 1892, consisting of Four, Beef, Bacon, G-oceries, Ammunition, Twine, Agricultural Implements, Tools, &c., duty paid, at various points in Manitoba and the North-West Territories.

Forms of Tender, containing full particulars relative to the Supplies required, dates of delivery, &c., may be had by applying to the undersigned, or to the Indian Commissioner st Regina, or to the Indian Coffice, Winniveg.

Parties may tender for each description of goods (or for any portion of each description of goods (or for any portion of each description of goods, separacely or for all the goods called for in the Schedules, and the Department reserves to itself the right to reject the whole or any part of a tender.

Each tender must be accompanied by an accepted Cheque in favor of the Superintender General of Indian Affairs, on a Canadian Eank, for at least five per cent of the amount of the tender, which will be forfeited if the party tendering declines to enter toto a contract based on such tender when called upon to do so, or if he fails to complete the work contracted for 1 the tender when called upon to do so, or if he fails to complete the work contracted for 1 the tender when called upon to do so, or if he fails to complete the work contracted for 1 the tender be not accepted, the cheque will be returned, and if a contract be embered into for a part only of the supplies tendered for an accepted cheque for five per cent. of the amount of the contract may be substituted for that which accompanied the tender; the contract security cheque will be retained by the Department until the end of the superiment for the proper performance of the contract based on his tender.

This advertisement is not to be inserted by any newspaper withou the authority of the badwitted for the payment by a

WANTED.

A TEACHER, HOLDING A THIRD class certificate for Union 8 8. Himsworth and Gurd. Knowledge of German desirable, but not necessary; states alary and testimonials and apply to the REV. EUGENE BLOEM, POWERSHAP 9, Ont., or to JOSEPH HUMMEL, Erq., Barrett P. O., Ont. 650 3w

WANTED. A GOOD GENERAL SERVANT. APPLY My Other Clo'es.

I like my other clo'es fust rate.
O' course they ain't as good as these
Fer playin' or fer workin' in.
Er diggin' cayes or climbin' trees;
I couldn't wear 'em fishin', er
Fer anything that's work or play,
But there're all right fer Sundays when
A feller jes' loais 'roun' all day.

They're almos' new. It's jos' six years
I've had them other clo'es o' biine;
I'm goin' on fiteen now, you know,
An' then I wasn't only nine,
The only thing that I don't like
About my o her clo'es is that
When they are on, my maeyes me
'Bout as a terrier does a rat.

I can't ride our old hoss bare-back,
Er go in wadin' in the slough.
Er tumble down a high hay stack—
My ma'd think I was crazy to.
If lean up agin a lerce,
Er lie down the grass to doze,
My ma comes to the door and yells;
Be careful James—your other c.c.

But. say, I like them other clo'es
When I sin't had 'em on fer long;
I look through all the pockets; that's
When thus there suit comes out
strong: For in those pockets I kin find.
Things that I lost and wanted bad,
An' things I found an' put away,
An' things I didn't know I had.

To-day I was to Sunday school,
Au' when the teacher wan't about
I 'mused the class for quite awhile
By emptyin' all my pockets out;
I'd crumb an' sitchs an' stones an' shells,
An' buttons, kays an' gum an' strings;
I don't see, come to think of it,
Where there was room for all them things.

O' course, my old clo'es suit me best,
The new ones are fer style, you know;
But then its bully fun to search
Them pockets one, a week er so.
My little brother, what's jes' six,
He'il have 'em now soon as ne grows.
I'm sorry for the boy, I am,
What hasn't got no other clo'es.

-Harry B Smith in America

INTERESTING MISCELLANY

"Somehow," we believe siliction do us good. But it is not a question of "Somehow" The result is definite, cal culable, necessary. It is under the strictest law of cause and effect. The strictest law of cause and effect. The first effect of losing one's fortune, for in-stance, is humiliation; and the effect of humiliation is to make one humble; and the effect of being humble is to produce rest. If a man could make himself humble to order it might simplify mat-ters, but we do not find that this happens. Hence we must all go through the mill. Hence death, death to the r self, is the nearest gate and the quickest road to life .- Henry Drummond,

The wife ought not to be less desirous than she was in the days of courtship of merely because she now wears upon her finger a golden pledge of his love. Way should she give up those preting its should she give up those pretty wiles to seem fair and pleasant in his eyes that were suggested in love-dreams? In stead of leasening her charmens. stead of lessening her charms she should endeavor to double them, in order that ome may be to him, who has paid her the greatest compliment in his power, the dearest and brightest spot upon earth—one to which he may turn for comfort when sick of business and the weary ways of men generally.—How to be Happy Though Married

REV. PLINK PLUNK ON THE SILK STOCKINGS.

"De man dat hez to have a plush cushion underneath him when he goes to church, deah breddern, will berry likely be put settin' on a coil ob steam pipes, in de sweet bime bye, wen de debble gits

GEMS OF THOUGHT.

Outside of God there is nothing but unhappiness. Experience declares this in loud tones, but my heart tells it to me

God's greatest gift to man is his thought power, and to weaken it or interfere with its regular advancement is an insulting e to the Bestower of the gift.

Every considerate word we utter con-cerning those about us, every time we give them the benefit of a doubt in our judgment of their motive, every time we take occasion to couple with our demurrer from their position some saving clause or appreciation, we are habituating ourselves to that charity which "suffered ng and is kind," that heavenly love which alone can make us meet for enly company .- Miss Frances Willard

MAXIMS FOR PARENTS. Under the above heading the Chicago

Jamenile in its Christmas issue published the following:

1. Begin to train your children from

the cradle. From their earliest infancy inculcate the necessity of obedience—instant, unhesitating obedience. Obedience te very soon understood, even by an in-2. Unite firmness with gentleness

Let your children understand that you mean exactly what you say.

3. Never give them anything because they cry for it.

Seldom threaten: and be alway careful to keep your word.

5. Never promise them anything unless you are quite sure you can give them

what you promise.
6 Always punish your children for wilfally disobeying you, but never punish in a passion. Be calm, yet decisive.

7. Do not be always correcting your children; and never use violent or terrify.

ing punishments. Augry words and violent blows will produce no effect.

8. On no account allow them to do at one time what you have forbidden, under the same circumstances, at another

Teach them early to speak the truth on all occasions. If you allow them to shuffle and deceive in small matters, they will soon do it in greater, till reverence

10. Be very careful what company your children keep. "He that walketh with wise men shall be wise; but a com "He that walketh panion of fools shall be destroyed."

11. Make your children useful as soon as they are able, and find employment for them as far as possible.
12. Teach your children not to waste

anything; to be clean and tidy; to sit down quietly and in good order to their meals; to take care of, and mend their clothes; to have "a place for everything, and everything in its place."

vice and misery.

14. Encourage your children to do

well; show them you are pleased when they do well.

15 Teach your children to pray, by praying with them, and praying yourself for them.

16. Impress upon their minds that eternity is before them, and that those only are truly wise who secure eternal

17. Above all, let parents be them selves what they would wish their children

A GIGANTIC MARINE MONSTER. On the little strand at Dugort, in Achill Island, on the west Coast of Mayo, lie the remains of one of the most carlous crea-tures to be met with in all the animal creation. It was stranded for some months on one of the outlying reefs at the entrance to Blacksod Bay, where the villagers took it to be carcase of a large whale. It was afterwards carried on to the Achill strand by the late gale, which swept over the Western Osean on the night of Ostober 4th This large sea monster is none other than the gigantic squid, or king cuttlefish, and is rarely seen on our shores. Though shrunk and dis torted, it measured as follows: Length of tentacles, or long arms, eighty feet each; circumference of body, including short arms, fifty feet; circumference of tentacles, in some vices for the control of the contro arms, fifty feet; circumistence of tea-tacles, in some places, four feet. Only four instances of the appearance of this strange monster in British waters are known: one was stranded on the shores of Kerry more than two hundred years ago another is reported as having occurred off the banks of Newfoundland; one is off the banks of Newmundiand; one is recorded by Mr. Gwyn Jeff les from Shet-land; and the last we read of was taken off Boffin Isle, off Mayo, about fourteen years ago, and identified and recorded by the naturalists. Mr. A. G. More, of Dublin. Portions of this animal are now in the Dublin Museum. It would take a vesse as large as the hull of the Great Eastern filled with spirits to show off the animal for exhibition. Carlous tales are often told by mariners about this sea monster. Its enormous arms or tentacles are armed with formidable suckers and horny ringe. which are set with small teeth p inwards. These long arms, seventy feet in length when outstretched, as they toss about in the ocean, may have given rise to the story of the sea serpent. It is curious that three out of the whole num ber of these animals of which we have recorded should have been stranded on the west coast of Ireland.

THE CATHOLIC WOMAN.

A little wave beating against the ancien bulwarks of Catholic conservation is the modern attempt of alleged "progressive" women in the struggle for feminine suffrage. "Let us vote," they exclaim, "let us have some voice in regulating our own affairs, and if we succeed in shaping them entirely to our wishes we shall at least reduce the number and weight of our grievances, be enabled to open new chan-nels through which we can attain the independence we desire, and by making our presence felt as an element in the body politic, be acknowledged as an existing factor that is of some importance to the nation." But what an empty, idle dream this is! The mind of every intelligent person must, upon very little re-fiction, discover innumerable reasons why woman must cease to be woman, mothe and wife, before she can exercise the elec tive franchise to any substantial effect.

As a cold matter of truth, woman has a

right to be all that God intended her to be when He created Eye and her daughters as the help mates to men; she is not of less importance to men. She is not of less importance to her religion or her country than the original type of human ity. He is of more importance and use more strength in his department in life, but surely his strength is not more effective nor his mission more noble than the obligations and duties of woman in her sphere. He would render himself ridicu-

of the present day are urging legislature after legislature to fasten on their sex the most suicidal policy of the nineteenth century. The Catholic woman of our land occupies a dignified, elevated and confident standpoint; she knows that the true and consistent action of her Church, as the champion and protector of woman's rights from the first establishment to the rights from the first exactions must to the present time, is a sufficient assurance of its future course, and she has no cause for fear that an institution through which the Almighty sways the moral forces of the world so potently as to bring to naught the raging of the heathen and render all the factional efforts of Protestantism

powerless, will prove a broken reed for support in the hoar of danger. How tenderly and anxiously the Church guards with impatient and jealous care the rights, the duties, the obligations, the happiness and honor of woman. If her vocation leads to a life of holy celibracy, she lends the help of prayer and the many noble institutions that dot our land as so, many impregnable fortresses of purity. If her happiness is best suited to the nonor of marriage, she demands the most devoted love and constant care from her husband; and in the perils of maternity her voice is always heard in supplication for the distressed wife that her pains may

end in joy. But where can we find the Catholic woman who is anxious for suffrage at the ballot-box? She well knows that she has everything to lose and nothing to gain in such a movement. It would be in vain for her to forget the ordinance of her on shalt be under thy hus band's power, and he shall have dominion

Agent C. P. R.

Mr. F. M. Upton, Agent C. P. R.,
Toronto, Ont., says: "My wife suffered
severely from an attack of rheumatism,
when I was induced to give St. Jacobs Oil
a triel, with the happiest results. I can
confidently recommend your invaluable
remedy as a sure cure for this disease."
It is the best.

There are a number of varieties of corns. and everything in its piace.

13. Never suffer yourself to be amused by an immodest action; nor, by a smile, encourage those seeds of evil which, unless bottle at once.

destroyed, will bring forth the fruits of MOST REV. DR. NULTY ON PAR- A CAUSE OF HIS CONVER-vice and misery.

THE IBISH LEADER'S OLD PATRON SAYS THAT PARNELL OWES ALL HIS FORMER POWER TO THE IRISH CLERGY.

Mullingar, March 31 -Most Rev Dr Mullingar, March 31—Most Rev Dr. Nulty, in a sermon preached here at High Mass, said that six months ago they had a united people in this country, working harmoniously together, and represented by a happy and prosperous party in Parlament. There was nothing then but unity, peace and success, and, in fact, Irishmen had hardly ever engaged in a union before which was sustained with union before which was sustained with such subordination, admiration and tran such subordination, admiration and tran-quility among its members. Now they are divided, and a huge schism exists in the ranks of what was once a peaceful and united body. They are cut up into two parties, each looking on the other with feelings of antagonism and recentwith feelings of antagonism and recentment. Instead of presenting a united
front against the enemics of their race
and nation, they carry on a fierce
hostility and mutual enmity among
themselves, which was far more intolerant than anything ever yet witnessed in this country. Their strength
is applied, not against the enemies of
their race, but against themselves, and the
amount of intolerance displayed on both
sides is painful. The Parnellite party had
brought their principles down, as it were,
to paganism, and now the thing is so intense that the anti Parnellites believe that the anti Parnellites believe tense that the anti Parnellites believe there is not an honest man to be found among the Parnellites. Parnell had gone out from the bishops and priests, and a large and respectable section of the Irish party. He might say that no national movement ever yet took place that had not at its head the bishops and priests of not at its head the bishops and priests of the country. They were prominent in the National League branches throughout the country. He saw a fair sprinkling of priests in Tulismore jail because they followed the people. It was a remarkable thing that not a single priest now followed Mr. Parnell. At the recent meeting in Navan not a single priest attended. He bimself would follow Mr. Parnell to

He himself would follow Mr. Parnell to the end of the earth were it not for his crime. Mr. Parnell said he had a respect for the Bishops and priests; but if he and his followers began to suspect them in matters political they would suspect them in matters theological. Irishmen could not live without their priests-their position would be endangered without their assistance. These instluctive feelings, so in ance. Indeed institute teensely religious, may be suppressed for a while, as a man may suppress his conscience, but by and by they will return with renewed energy and reprove him. Then, peace, quietness and tranquility would once more abide. The end of the Parnellite movement would be failure. The Parliament ary party had prepared a registry to act against the Parnellite party at the next general election if those men did not come general election it those men did not come back to their former position. If we are compelled to elect a Walg or Tors, we will do so in preference to those men. No one would have heard of Mr. Parnell were it not for the actual influence use were it not for the actual influence used by the speaker for him. Where would himself and his party be if not supported by the Bishops and priests? Now he ignored their assistance, and yet was unable to gain anything without them. He has placed himself at the head of a party that will not stand, and when he ards himself in this lonely position he regards himself in this lonely position he will look back with regret at his past

AN "ESCAPE" EXPOSED.

A person named Berg has been traveling through the West and imposing upon the credulty of "loyal" organizations of Protestants. His claim was that he was an "escaped" Franciscan monk. He was ready at all times, upon all occasions and under all circumstances, to expose the "infquittes" of Rome and to denounce the Kengiscan orday as a body organized. the Franciscan order as a body organized to overthrow the republic and set up the Pope as the civil ruler of America. He sphere. He would render himself ridicular by forestking his work for the care of household, and kitchen, and nursery, and she would make herself anamalous by infringing on the public avocations of man.

But all the while the mesculine women women women the burning; a "Romanist" had been snatched happy event. A brand had been sna struck at the "allen Church" and its pretensions. And great joy prevailed among

the brethren. But it turned out on inquire that Mr. Berg had never been a Franciscan at all. In fact, he had never been a Catholic. He was a professional "escape made a comfortable living out of his relig ions exhortations among the bigots an cranks of the "wild and woolly West. He had been baptized in almost every denomination or sect of Protestantiem He was a fraud and a cheat.

Our zealous brethren who are engaged in the work of demolishing Rome and annihilating the Pope and Popery should be more careful. They are apt to be imposed upon. Indeed, they invite this form of deception. No matter how indecent or immoral an "escape" may prove to be, no matter how vulgar or obsecue in speech and act, a pulpit and an audience are always at his or her disposal. The aggregation of religious freaks who hold forth at Music Hall, and from there travel all over the country, would not be harbored or encouraged by any body of sensible people. Their ability to concoct lies and slanders and to give them expression in intemperate land guage is the open sesame to the hearts and affection of men and women who profess to be Christians, but who practice none of the Christian virtues. The success achieved by these creatures tempts all sorts of impostors to go into the busin Occasionally one of them is exposed, as Mr. Berg has been, but this does not prevent gullible Protestants from accepting the

comes along .- Boston Republic Stand Your Ground.

When you make up your mind to take Hood's Sarsaparilla, do not be induced to buy some other preparation instead. Clerks may claim that "ours is as good as Hood's, and all that, but the peculiar merit of Hood's Sarsaparilla cannot be equalled. Therefore have nothing to do with substitutes an I insist upon have Hood's Sarsaparilla, the best blocd purifier and building-up medicine.

Minard's Linlment cures Diphtheria.

WHAT A SIMPLE IRISHMAN SAID ABOUT PURGATURY SET A PROTESTANT THINKING.

Years ago there lived in the city ci Baitimore (and he may be living there yet) a simple-minded Irishman, who, one even-ing, relating the experiences of the day, remarked that his patience had been some remarked that his patience had been some what tried by his having been taken to task for what was called his bigotry in attending upon the Holy Sacrifice every morning, and for his superatition in helieving in Purgatory and in praying for

believing in Purgatorv and in praving for the dead, says the Catholic Standard, of Philadeiphia.

"I bore it all well," said be, "until they said it was a foolish supersettion to pray for the dead, when I couldn't stand it longer, and I spoke right out: 'Well, now, Mt —, that's enough. You may say what you please about my religion. I don't like yours. It's a heat religion that won't let a man pray for his dear old dead daddy. My religion gives me that comfort anyhow. They did not say a word, but went away."

word, but went away."
What iffict this retort had upon those to whom it was addressed, and who were all intelligent and prominent officers of pany, we do not know. But the incident was related with such earnestness, and the climax of the retort, "It is a hard religion that won't let a man pray for his dear old dead daddy," was uttered with such a pathos and intensity of feeling, and the declaration of the comfort and solace de rived from such intercessory remem brance was so emphatically expressed, that an impression was made upon a Protest-ant listener which was lasting and never

forgotten.
That Protestant had known the sorrow That Protestant had known the sorrows of bereavement, and the touching words of the Irishman fell upon his ears as a sort of reproach from his own departed frieuds that he had been neglectful in their be half, and as an appeal, as it were, to disre gard the hard requirements of his selligion and to intercede for them.

His religion, as he had been taught, was anymed up in the articles of the A coatles.

His religion, as he had been taught, was summed up in the articles of the Apostles' Oreed, in which was expressed the belief in a "hades," or "place of departed spirits," into which his Divine Lord had descended to liberate those who had been in chains; and he had been taught, also, that the doors of heaven and of hell would be opened for the recention of the saved be opened for the reception of the saved and the lost only after the resurrection of the body and the final judgment at th consummation of time. And though the consummation of time. And taught the religious sect of which he was an adherent discarded prayers for the dead, he was well aware that the Jewish Courch, as well also as all Christians down to the Reformation, were accustomed to hold the Catholic doctrine of Purgatory as an article of practical faith and devotion, as was evidenced by the early liturgles; and also that it was held by the Reformation sects, as their confessions and liturgles proved, until it was suffered to fall into desuctude and utter neglect.

Nor had he difficulty in discovering the reason of this neglect. He had often been struck with the inconsistencies of Protestant belief and practices, touching the con dition of departed souls. He had passed through graveyards where were the silent sepulchres in which entombed bodies awaited the trumpet's wakening sound, and had wondered whether in deed and fact the judgments of men inscribed upon their tombs would prove to be in con-

Observation had shown him that the practical belief of Protestant Coristians night be summed up in the words, " I believe in the universal salvation of man. and in his admission into heaven immediately after death." This practical belief he felt involved the denial of all Scrip-

tural religion whatever, and was, in truth, little better than practical infidelity.

Again he had been taught to believe in the Communion of Saints; not merely that the angelic hosts of heaven rejoice over repentant sinners, and keep contin ual watch and guard over them, but that mutual life.

It seemed to him to follow necessarily that the faithful departed must in their disembodied condition continue to be living though unseen members of the Church, the subjects of its prayers and intercessions, and the sharers of its joys and triumphs.

The more he reflected upon the subject the more he became convinced that Pro-testantism did not and could not fill the requirements of the human soul, nor eatisfy its longings. At best, Protestantam took its adherents to the grave and

then and there bade them farewell. He resolved to examine the teachings of the Catholic Church upon the subject. He found them reasonable, logical, consistent. In the light of her instructions the Apostles' Creed assumed a new mean-ing, and an internal harmony of doctrine of which he had not been aware. Scriptures became pervaded with a heavenly beauty he had not known. What he had once considered bigotry, he dis-covered, was duty; and what was once superstition in his eyes he found to be truth, founded not merely on human reasoning, but flowing from and in full

onsonance with Divine revelation In process of time he made his sub mission, and was received into the com munion of the Holy Catholic Church and to day he thanks God that the words of the simple-minded Irishman were among the moving causes whic opened his eyes and led him to seek entrance into the Ark of Salvation.

When you notice unpleasant sensation after eating, at once commence the use of Northrop & Lyman's Vegetable Discovery, and your Dyspepsia will disappear. Mr, James Stanley, Merchant, at Constance, writes: "My wife has taken two bottles of Northrop & Lyman's Vegetable Discovery for Dyspepsie, and it has done her more good than anything she has ever used."

Do not delay in getting raise for the little folks. Mother Graves Worm Exterminator is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand? Minara's Liniment for Rheumatism.

GAN YOU DRAW

YOU ARE NOT GETTING YOUR SHARE OF THAT KINDLY ELEMENT OF NATURE--OXYGEN.
THERE'S A GREAT DEAL OF ESSENTIAL NOUR-ISHMENT IN OXYGEN, AND IF YOU DON'T APPRO-SUGGESTION: COMPOUND OXYGEN IS OZONE VITALIZED BY

CHARGES OF ELECTRICITY. IT IS RELEASED FROM THE SIMPLE APPARATUS THAT CONTAINS IT BY HEAT. IT REACHES THE LUNGS WARM, YOU BEGIN TO TINGLE AND GLOW ALL OVER, CIRCULA. BEGIN TO TINGLE AND GLOW ALL OVER, CIRCULATION IS QUICKENED, DISUSED AIR CELLS COME
AGAIN GRADUALLY TO USE. THE CHEST EXPANDS AND
--BEST OF ALL--STRENGTH RETURNS AND STRENGTH
REMAINS. THERE'S THE POINT OF THE COMPOUND
OXYGEN TREATMENT. IT MAKES VIGOR THAT DOES
NOT LEAVE YOU WHEN THE USE OF COMPOUND
OXYGEN IS DISCONTINUED. IT PENETRATES, RELAXES, RELIEVES. DOES THIS NATURALLY. COMPOUND OXYGEN NEVER HARMED A SINGLE INVALID
OF THE THOUSANDS WHO HAVE INHALED IT. IT CAN'T. OF THE THOUSANDS WHO HAVE INHALED IT. IT CAN'T. HOW ABOUT THE GOOD -- YOU ASK -- THE BENEFIT, THE

FROM LIVING MEN AND WOMEN WHO HAVE BEEN RESTORED TO HEALTH AND STRENGTH BY COMPOUND OXYGEN ANSWERS THESE QUESTIONS. SEND FOR THE BOOK. IT IS FREE TO YOU. NO PRICE. NO POSTAGE. IF YOU WANT IT ADDRESS

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1891. Piso's Remedy for Catarrh is the Best, Easiest to Use and Cheapest. CATARRH



Weights and Measures.

TRADER3, Manufacturers, and owners of Weigats, Measures and Weiging Machines generally, are specially requested to read carefully the following instructions and act accordingly:

1. The Weights and Measures Act provides for a regular blennial inspection of all Weight and Measures used for trade purposes, as well as for irregular inspection of the same, which may be made at any time when deemed necessary by the Inspector, and it also imposes a heavy bensity on any trader or other person who wilfully obstructs or impedes an inspector or Assistant Luspector in the performance of his duty under said Act, or who refuses to produce the whole of his Weight and Measures for inspecting offiser

2. Every tracer, manufacturer and owner of Weights, Measures and Weighing Machines, when paying moneys to inspectors or Assistant Inspectors of Weights and Measures for verification fees, is enfilled to, and is specially requested to demand from the officer who makes the instruction official certificate ("Form 6s, with the words" Original for the Trader" printed at the head thereof property filled out and stamped, and also at same time to carefully ascertain whether the filled printed and the first of the same attached.

3. Owners or bolders of these official certificates are requested to bear in mind that certificates are specially requested to keep them carefully for two years, and in order to secure their asse keeping it would be advisable to placard them in their places of business in the manner in which ordinary L'cense certificates are done; for it must be active and so the samps attached.

8. Owners or bolders of these official certificates are specially requested to keep them carefully for two years, and in order to secure their asse keeping it would be advisable to placard them in their places of business in the manner in which ordinary L'cense certificates are done; for it must be active their asset keeping it would be advisable to placard them in their places of business in the manner in which ordinary L'cense certific

E. MIALL,
Commissioner.
Department of Inland Revenue,
Ottawa, April 18th, 1889.



of terder as to each work can be obtained at this Department. All bigarks in the special form of tender are to be properly filled up; and tenders must, as to form, surelies and otherwise comply with the terms set forth in the specifications.

An accepted blank cheque, payable to the order of the undersigned for the amount mentioned in the specifications of the specifications of the specifications of the specifications of the specifications, scoonbany each tender. Parties tendering for more than one of the said works must as to each of the works, remit a separate cheque for the amount mentioned in the specifications, second as specifications relating to each such work.

Security for the fulfilment of any contract entered into is to be given as slipulated in the specifications; but the Department will not be bound to accept the lowest or any tender.

C. F. FRACER.

Department of Public Works for Ontario, TORONTO, 6th April, 1891. 611 2W

I offer you my Vegetable and Flower Seed Catalogue for 1891 FREE. Note the immense variety of seed it contains, and that all the best aovelities are there. Not much mere show about it (you don't plant pictures) but fine engravings from photographs of scores of the choice vegetables I have introduced. Would it not be well to get the seed of these from first hands? To be the oldest firm in the United States making mail and express business a specialty proves reliability. Honest and hon-rable dealing is the only foundation this can rest on. My Catalogue is FREE as usual. A matter on second page of cover will rest my customers. J. J. H. GREGORY & SON, Marblehead, Mass.





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Notice to Contractors.

Scaled tenders, addressed to the undersigned, and endorsed in the form and manner
set forth in the special specifications in that
behalf, will be received at this Department
until Noon of Wednesday, the TWENTYSECOND DAY OF APRIL, inst., for certain
works in connection with the new Parlia
ment Buildings, namely: (1) lating and
plastering, (2) heating and ventil-ting, (3)
roof covering (slating, copper work, etc.),
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Mr. Neil McNeil, of Leith

**PROMOTES** DIGESTION.

Ont., writes:

DEAR Sins.—For years and
rars Isuffered from dyspeysis
i, its worst forms, tand aftee
trying all means in my powe
to no purpose I was persuaded
by friends to try B.B.B., which
I did, and after using 5 bottles
I was completely cured. Cures CONSTIPATION

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**ACTS** ON THE BOWELS.

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THE

LIVER.

BITTERS

DEAB SIRS,—I have tried your B.B.B. with great success for constipation and pain in my head. The second dose made me ever so much better. My bowels now move freely and the pain in my head has left me, and to everybody with the same disease I recommend B. B. B. B. B. B.
MISS F. WILLIAMS,
445 Bloor St., Toronto. Cures BILIOUSNESS.

Cures BILIOUSNESS. BITTERS Cures BILIOUSNESS.

Direct Proof. Sins.—I was troubled for five years with Liver Complaint. I used a great deal of medicine which did me no good, and I was getting worse all the time until I tried Burdock Blood Bitters. After taking four bottles I am now well. I can also recommend it for the cure of Dyspepsia.

of Dyspepsia.

MARY A. E. DEACON,
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Cures HEADACHE. Cures HEADACHE.

Cures HEADACHE.

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DEAR Sins,—I was very back with headache and pain in my back; my hands and feel swelled so I could do no work My sister-in-law advised me to try B. B. With one bottle I felt so much better that I got one more. I am now well and can work as well as ever. Annie Burgess, Tilsonburg, Ont

Cures BAD BLOOD. Burdock BLOOD Cures BAD BLOOD. BITTERS Cures BAD BLOOD

**PURIFIES** THE BLOOD.

Bad Blood may arise from wrong action of the Stomach Liver, Kidneys and Bowelis B. B. B. by regulating and toning these organs, remove the cause and makes new rich blood, removing all blood diseases from a pimple to a scrofulous sore.

DONALD KENNEDY Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because no two people have the same weak spot-Beginning at the stomach it goes searching through the body for any hidden humor. Nine times out of ten, inward humor makes the weak spot. Perhaps its only a little sediment left on a nerve or in & a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps its a big sediment or open sore, well settled somewhere, ready to fight The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your wesk spot. Price \$1,50. Sold by every Druggist in the United States and Canada.

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The Love of God. Like a cradis, rocking, rocking, silent, graceful, to and fro.
Like a mother's awest looks d opping the amother's west looks d opping On the little face below.
Hargs the green earth, awinging, turn Fentless, holseless, safe and slow, Falls the light of God's face bending Down and watening us below.

And as feeble babes that suffer,
Toss and cry and will no rest,
Are the ores the tender mother
Holds the closest, loves the best,
so when we are weak and wretched
By our sins weighed down, distr
Then it is that God's great patience
Holds us closest, loves us best,

O great heart of God! whose loving Cannot hindered be nor crossed,

Cannot intogred on nor crossed,
Will not weary, will not evea
In our death itself be lost.
Love divinet of such great loving,
only mothers know the cost;
Cost of love, which all love passing,
Gaye a son to save the lost.

SHORT SERMONS FOR BUPEOPLE.

Preached in St. Patrick's Cathedral,

LOW SUNDAY.

N. Y. Catholic Review.

" Peace he to you."-Gospel of th "Peace he to you."—Gosper of the (John xx. 19.)
The Gospel chosen for this, the cof Easter, dearly beloved, is signif It seems to emphasize the effect the Resurrection should have upon oun—that fear, discontent, discourage should have been banished by the the company of the peace of the peace panel.

should have been banished by the thof the Ricen Lord, in whose name ing we should have life. Peace treign within us—peace with God peace that comes after a sincere confidence. and worthy Communion—the sei protecti n and fellowship with Go the Real Presence brings into our h peace with our fellow men - for taught us to banish anger, indigi everything that could act as a dist cause in our relations with our peace with ourselves—the sense of outlity that steals over a soul in ha with its Creator and His creature the sweet breath of eventide that the bosom of the waters, holding i embrace the beauteous tints of th hanging sky, and husbes the disc notes of the birds that silently win heavenward flight across the pheavens. Yes, dearly beloved, the joyful Easter Alleluia many so in the slough of despond. Discoment, that worst and willest enemy spiritual life, seems to prevail. To ness that seems so widespread, the rof sudden deaths that startle us, for much of it. Discontent with G ourselves, the troubles that over life, the difficulties in the way of tion, are perhaps the principal courdespondency. The soul that is with discouragement and distrus grows afraid and diffi lent in sight culties and dangers, that is overw prostrated by sorrows has not aright the Easter mystery. The side, the joy, the gladness, the sw of the Easter celebration were results. But like the flowers, the music, th the incense, the gorgeous ceremon rendered the festival noteworth have passed away. The sensible undoubtedly the result of the si outpouring of God's grace on that answer to the prayers, penances, cations of Lent, has disappeared a sible fervor must, and, perhaps, our souls dark as the night clot campart the face of heaven when i ate hues cast by the dying sun hav peared in gloom, or desolate as bird's nest in the eglantine bush cy hand of winter has touched the leaves. If our souls are yet timo d ffi lent, dearly beloved, we are disciples huddled together in the room; like the disciples on the Emman, bewailing their misplac in the Christ, and in their sorro sad taking off, refusing to believe ings of His Resurrection. To evin discouragement the Risen Lor guise of a stranger speaks ti

all things which the prophispoken! Ought not Christ suffered these things, and enter into His glory ?" (Luke, 26) He instate on the fitness of -Christ should have suffered as dispensable condition of glory. angels at the empty sepulchre to women insist on the same necessit ing the words of Christ, saying : f Man must be delivered into t of sinful men, and be crucified." xxiv, 7) In sorrow, affliction, t any kind we forget our kinship forget, especially, that we are sor because children of the Ress Think for a moment how w when the chastening hand of G upon us. Sickness comes : we gr mur, complain. Death strikes mar, complain. Death strikes complaints once more—how can cruel; what have we done t affil cted? Adversity encompa-riches take unto themselves wi earnings of a lifetime are in a dissipated ; business troubles co and fast nutil ruin stares us in there are hungry mouths to there is no work for willing han with to obtain food. Deceit and have injured us; trustfulness betrayed. Perhaps our home broken up. God may have laid heavily upon home's dearest in sickness to which death is prefe have caused us to immure in a li ing reminder of happiness that i possibly an erring child has ead or a wife and mother become a has laid a load that seems like ur bureting hearts. These are God sends us-the Baptism whe baptizes us. How rest we under do not know, dearly beloved, w experience lately has been unfo exceptional—but somehow hur seem to be losing the knack of God in their suffering. They co

"O foolish and slow of heart to b

can not fathom the mystery of refuse to accept any reason What is it to them if God has a things that all must suffer, the buman life some grief must con did not God, if He were good an take into consideration their likings, and not make them They forget that He is the God

The Love of God. Like a cradle, rocking, rocking, silient, graceful to and fro, Like a mother's awest looss d opping on the little face below.

Hangs the green earth, awinging, turning, Fentless, holseless, safe and slow, Falls the light of God's face bending Down and watching us below.

And as feeble babes that suffer,
Toss and cry and will rot rest,
Are the ores the tender mother
Holds the closest, loves the best,
So when we are weak and writched
By our sins weighed down, distressed,
Then it is that Goi's great patience
Holds us closest, loves us best,

O great heart of God! whose loving Cannot hindered be nor crossed, Will not weary. Will not wear Love divine! of such great loving, Only mothers know the cost; Oost of love, white all love passing, Gave a son to save the lost.

N. Y. Catholic Review. SHORT SERMONS FOR BUSY PEOPLE.

Preached in St. Patrick's Cathedral, N. Y.

LOW SUNDAY.

"Peace be to you."—Gospel of the day, (John xx. 19.)

The Gospel chosen for this, the octave of Easter, dearly beloved, is significant. It seems to emphasize the effect that the Resurrection should have upon our souls—that fear, discontent, discouragement should have been ban'shed by the thought of the Risen Lord, in whose name believing we should have life. Peace should reign within us—peace with God—the peace that comes after a sincere confession and worthy Communion—the sense of protecti n and fellowship with God that the Real Presence brings into our hearts: the Real Presence brings into our hearts:
peace with our fellow men — for Easter
taught us to banish anger, indignation, everything that could act as a disturbing cause in our relations with our kind; peace with ourselves—the sense of tranquility that steals over a soul in barmony with its Creator and His creatures, like with its Creator and His creatures, like the sweet breath of eventide that glasses the bosom of the waters, holding in firm embrace the beauteous tints of the overhanging sky, and husbes the discordant notes of the birds that sliently wing their heavenward flight across the purpling leavens. Yee, dearly beloved, despite the jyful Easter Alleluia many souls are heavenward flight across the purpling heavens. Yes, dearly beloved, despite the juful Easter Alleluia many souls are in the slough of deepond. Discourage-ment, that worst and willest enemy of the spiritual life, seems to prevail. The stek ness that seems so widespread, the number of sudden deaths that startle us, account for much of it. Discontent with God and ourselves, the troubles that overshadow life, the difficulties in the way of perfection, are perhaps the principal causes of our despondency. The sout that is flooded with discouragement and distrust; that grows afreid and difficult in sight of diffi

culties and dangers, that is overwhelmed, prostrated by sorrows has not studied aright the Easter mystery. The bright side, the joy, the gladness, the sweetness of the Easter celebration were relished. But like the flowers, the music, the lights, But like the flowers, the music, the lights, the incense, the gorgeous ceremonies that rendered the festival noteworthy—they have passed away. The sensible fervor, undoubtedly the result of the abundant outpouring of God's grace on that day in answer to the prayers, penances, mortifications of Lent, has disappeared as all sensible fervor must, and, perhaps, has left our souls dark as the night clouds that rampart the face of heaven when the rose-ate hues cast by the dying sun have disap-

26) He insists on the interess of the thing;
—Christ should have suffered as the indispensable condition of giory. So the
angels at the empty sepulchre to the plous
women incist on the same necessity, recalling the words of Christ, saying: "The Son
of Man must be delivered into the hands
of sinful men, and be crucified." (Luke xxiv, 7) In sorrow, affliction, trouble of any kind we forget our kinehip with God, forget, especially, that we are sons of God, because children of the Resurrection. Think for a moment how we behave when the chastening hand of God is laid upon us. Sickness comes: we groan, mur-mar, complain. Death strikes near us: complaints once more—how can God be so cruel; what have we done to be so affi cted? Adversity encompasses usriches take unto themselves wings; the earnings of a lifetime are in a moment dissipated : business troubles come thick and fast nutil rain stares us in the face; there are hungry mouths to feed, and there is no work for willing hands where with to obtain food. Deceit and calumny have injured us; trustfulness has been betrayed. Perhaps our home has been broken up. God may have laid His hand heavily upon home's dearest inmate—the sickness to which death is preferable may have caused us to immure in a living tom one without whom home is only a mock-ing reminder of happiness that has flown; possibly an erring child has eaddened us or a wife and mother become a drunkard has laid a load that seems like lead upon our bursting hearts. These are the crosses God sends us—the Baptism wherewith He baptizes us. How rest we under them? I do not know, dearly beloved, whether my experience lately has been unfortunate or exceptional—but somehow human hearts seem to be losing the knack of turning to God in their suffering. They can not see why they have to suffer. Because they can not fathom the mystery of evil they refuse to accept any reason of fitness. What is it to them if God has so ordained

pars the whold to the shorn lamb, and who feeds the young rame. They can feel only the weight of all cloin pressing heavily upon them; and they shut their eyes to the ray of light that sho we them the reason why they should pair sorrow and grief and pain. It is true many have words of pattence and resignation on their light, but their theories are rebellious, proud, unsubdued. They realize the fitness of Christ, and the bed a work to do. They forgot that He worked for them—that He made them other Christs. They forget that the context of the Courter, it is the fitness of Christ, but the majutical Christ, collectively, the Current mut suffer, and it does suffer cruelly but patiently; repaying evil with good; tringing be blessings of the Church, have to be followers of Christ, like in all things unto the Head. Therefore, the Church mut suffer, and it does suffer cruelly but patiently; repaying evil with good; tringing be blessings of the Church, have to be followers of Christ, like in all things unto the Head. Therefore, the Church mut suffer, and it does suffer cruelly but patiently; repaying evil with good; tringing be blessings of the Church and carry out His behests. Therefore, we her children mut to the blood of the muttyred children; submitting to insult, calumny, abuse of every kind; rejiced that she can follow in the footsteps of Christ and carry out His behests. Therefore, we her children mut to the courter of the co

follows up the erring girl till

A SAFE RETREAT
is provided in a House of the Good
Shepherd; takes the incorrigible boy
and in an industrial school or protectorate teaches him a useful trade; seeks It was fitting that Christ should suffer, it is also fitting that we should suffer. We are exhorted by St. Paul to eeck the things of Christ; suffering was one of these. The Resurrection has proven to us ate teaches him a useful trade; seeks cut destitute fathers and mothers, with their helpless children, and without noise or parade extends the needed aid; provides unstintingly for clementary Catholic training, even after the enforced payment of the school tax to the state or municipal treasury; ministers from the higher intellectual creatings in state or municipal treasury; ministers freely to higher intellectual cravings in the college, and in these latter days, aided by the princely offerings of her children, lays down the lines of a great university and goes forward in her sublime task of imparting the highest and holiest in culture and morals to her more sitted sons. matter what the affiction, you will recog nize its fitness in the economy of God; you will suffer patiently, resignedly, and trustingly because you shall have tasted and relished the things of Christ.

more gifted sons.

In the state of Maryland and the District of Columbia — I speak of these because I happen to be efficiently connected with them — there are under Catholic auspices, and in a total Catholic population of 250,000 two founding asylums. auspices, and in a total Catholic population of 250,000, two founding asylums, two asylums for colored children and ten for white orphans, housing and educating 1500 little ones, all of whom are admitted regardless of creed, together with eight hospitals and a large number of reformatory institutions. In the more populous centres, such as New York, Philadelphis, Boston and Chicago, the statistics of Catholic benevolence swell in the ratio of the population. The maintenance and sur-NEW PHASE OF A GREAT TOPIC — THE GREAT FIELD OF CATHOLIC BENEVOL-ENCE — CHILDREN OF THE CHURCH In the North American - Review for April

THE DUTY OF GIVING.

CARDINAL GIBBONS ON THE CATHO-

LIC VIEW OF WEALTH AND ITS OB-

GIVE NOT WEALTH ALONE, BUT THEM-

SELVES-FACTS AND FIGURES OF IN-

TEREST TO THE RICH.

his or their professions of faith.

godliness and greed. For most other forms of human weakness there is toler-

ance, even at times compassion ; but for the man who acknowledges our common fatherhood and brotherhood with his

hands tightly closed upon his purse string, there is a fierce contempt, "curses not loud but deep." It may safely be affirmed that one sanctimonious, miserly millionaire in a community works more deadly harm to Christianity than a dezan isolated

cases of burglary or drunkenness. In Europe, we are told by competent author-

tites, the desperation of the poor is fast driving men into athelem. Mr distin guished townsman, Professor Ely, in a most suggestive lecture, inquires into the altenation of wage workers from Christian-

ity, proving that in most denominations such alienation undoubtedly exists. In this view it is most melancholy to

onsider the estimates of such thoroughly informed public men as

MR GLADSTONE AND CARDINAL MANNING

upon the shrinkage of private charity going on comtemporaneously with the enormous increase of wealth in England.

doubtless instances of avarice and of utter forgetfalness of the law of fraterity or charity, yet, taking them as a body, I make no doubt they fulfil the whole law in

the broad Coristian manner so eloquently expounded by the Cardinal Archbishop of

Among Oatholics here, while there

In the North American-Review for April
His Emineuce Cardinal Gibbons continues the discussion on "Wealth and Its
Obligations," begun in the pages of the
Review by Mr. Andrew Carnegie, and continued by Mr. Gladstone, Oardinal Manning, Dr. Adler and Rev. Mr. Hughes
He presents the Catholic view of wealth
and its administration as follows:

The Church claims to be the fulfilment
and the completion of the Jadiac dispen
sation. She asserts, with the great apostle tion so reflecting the love of God in and towards man should reach a higher and nobler development in these days of Christianity. And, as a matter of fact, the individual Caristian or the body of equal conditions in society in order to the exercise of benevolent virtues. Moreover, sickness and death will come upon the Christians who cannot stand this test may well seriously doubt the sincerity of bread-winner and wife and child have their whole

SUPPORT SUDDENLY SNATCHED AWAY.
Disasters like those of Johnstown and the Those familiar with the daily lives and sentiments of the laboring classes know what a stumbling block to their faith is pious penuriousness, the charity that begins and ends at home. They cannot reconcile recent shocking losses of life in Pennsylvania mines will leave hundreds of widows

and orphaus no alternative but charity.

There remains an objection which it is instructive to notice, inasmuch as its an swer will present the Catholic Church in a light which, I submit, differentiates her from all other Christian bodies. It is urged, then, that Catholics by no means enjoy a monopoly of Christian benevo-lence. Millions of dollars are annually contributed by those who decline to yield to that Church submission. Episcopalians, Methodists, Baptists, Quakers, Jews and all other denominations of Caristians or non Christians have, too, their hospitals, asylume, industrial homes. Innumerable hearts feel the pang of pity for woe, and countless willing hands are stretched forth to coothe the suffering. Far be it from me to belittle the work of these noble men and women. Tacy command and reselve the profound respect of all.

receive the profound respect of all.

Baltimore was last year honored by its selection for the seventeenth annual convention of the national conference of charities, and I shall long remember the pleasure and the privilege I enjoyed in attending the closing seesion and in listening to the work of benevolence, absolutely unsectarian and extending to almost every state in this Linton. Such absolutely unsectarian and extending to almost every state in this Union. Such work is an honor to our nation. But in its every ramification it might have been the result of good, feeling hearts, the out come of purely natural religion; and I apprehend that its members would not insist on any larger claim. Nor do I deny that there may be and are individual instances where labor and devotion far beyond what may be represented by money are lavishly and lovingly bestowed. In the Catholic Church, however, we observe as a rule and as a well considered system an immense advance of effort.

Christ. While it is not necessary to point out to you the faisity of the charge, it is perhaps important to observe that possibly we have a misleading view of Carist's vicarious suffering. It does not exclude the necessity of our suffering. "If any man will deny himself, let him take up hi cross daily and follow Me." Our Lord insists that we shall suffer deily. No matter what the trouble, therefore, dearly beloved, let us not grow discouraged—otherwise Easter shall have been in vain. It was fitting that the Circles should suffer. Shepherd: takes the incorragile boy what is far more hearts than is common. The noble epidemic of high resolves and high deeds more hearts than is common. The noble epidemic of high resolves and high deeds more hearts than is common. The noble epidemic of high resolves and high deeds would seem to be spreading. The very day on which these lines are written, a lady in Mr. Carnegie's adopted state, one with glowing health and boundless meathy, gives up, not alone her vast fortune to the betterment of the condition of the Indian and the colored race, but—live waith is far more heroic—gives up herself? what is far more heroic-gives up herself ! And many others we all know who, with less to abandon of worldly wealth, sur-render themselves to lives of poverty and

toil with a self renunciation no less com-In the olden days of strife and bloodshed In the olden days of strife and bloodshed women moved between opposing lines of battle, endeavoring to bring about peace. Ofttimes they were allied by blood and interest to the combatants on either side. If we may believe those who stand upon the watch towers and even the signs of the times, a tempost of war to which all times, a tempest of war, to which all former wars were holiday tournaments, looms big upon the borizon and threatens to whelm the world in borrors. Wealth and poverty, they say, stand more and more apart and glare across the widening chasm more fiercely. "While the wicked are proud, the poor man is set on fire!" Capital and labor, after severe skirmishes

with varying success, are arming the supreme conflict.

And these I have mentioned, with the credentials of self-renunciation, pass between the lines, averring on one side that superfluous wealth is a curse and a snare, that honest labor has its rights; on the other, that some in the providence or God must labor, that toil is honorable and con-secrated by Christ's example; and to both sides crying out that Carist's reign, if they acknowledge His leadership, is primarily and essentially a reign of peace.

THE HOLY MASS. ate here cast by the dying can have dispressed to make dispressed to make dispressed in gloom, or decelate as the song bind's nest in the eglautine bash when the cy hand of winter has touched the erimon leave. If our souls are yet timorous and difficult, dearly beloved, we are like the disples bundied together in the upper room; like the disples on the road to Emman, hewsiling their misplaced trust in the Christ, and in their source at like the disples on the road to Emman, hewsiling their misplaced trust in the Christ, and in the features of that law, but helping in the Christ, and in the features of that law, but helping in the Christ, and in the grant of all the said taking off, refusing to believe the tidings of His Resurrection. To every soul in discouragement the Risen Lord in the guise of a stranger speaks the same reproachase He addressed to those disciples:

"O fonlish and slow of heart to believe in all things which the prophets have suffered these things, and so the form of tithes, and, among the Jews of the form of tithes, and, among the Jews of the form of tithes, and, among the Jews of the form of tithes, and, among the Jews of the form of tithes, and, among the Jews of the form of tithes, and, among the Jews of the form of tithes, and among the Jews of the form of tithes, and among the Jews of the form of tithes, and among the Jews of the form of tithes, and among the Jews of the form of tithes, and among the Jews of the form of tithes, and among the Jews of the form of tithes, and among the Jews of the form of tithes, and among the Jews of the form of tithes, and among the Jews of the form of tithes, and among the Jews of the feather of the Catholia religion, which disposes the sound have just of the sould have suffered as the in despensable condition of glory. So the St. Thomas Aquinas writes: "The Mass is not only the greatest of God's miracles, but it is an abridgement of all the wonders He has ever wrought." St. Bonaventure says: "The Mass is a commendium of God's love and of all His benefits to men." St. Alphonaus Ligouri concludes that "All the honors which angels and men by their homores and tottered from its foundation, crashed beneath the enormous weight of its many accumulated infquities. At every moment of the day and right, during the year round, this Infinite Victim is im-molated on several alters in some part of the world for the salvation of mankind, and hence the pious practice of uniting ourselves and our action with Jesus upon

> For bracing up the nerves, purifying the blood and curing sick headache and dys-pepsia, there is nothing equal to Hood's Sarsaparilla.

a letter and 29 Manning House west, Toronto.

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A. N. Post, R. A. W. Holmes.

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Minard's Liniment is the house. why they have to suffer. Because they can not fathom the mystery of evil they refuse to accept any reason of fitness. What is it to them if God has so ordained things that all must suffer, that into each human life some grief must come? Why did not God, if He were good and merciful, take into consideration their personal likings, and not make them suffer as? They forget that He is the God who tem—

expounded by the Cardinal Archbishop of the skin, or the suffer to the sungle of the skin, that into each give less. They are not, as a class, wealthy. They count among their number few millionaires. The great majority rely forget that He is the God who tem—

instead and are ladividual to the may be and are ladividual clastances where labor and devotion far the may be represented by must may be represented by more and allowing that there may be and are ladividual istances where labor and devotion far tunning sore on her leg for a long time; money are lavishly and lovingly bestowed. In the Catholic Church, however, however, however, and she is not between a rule and as a well considered by the Nestminster. Those who give more than is that there may be and are ladividual lastances where labor and devotion far tunning sore on her leg for a long time; commenced using Northrop & Lyman's Vegetable Discovery Mrs. B. Forbes, Detroit, had a running sore on her leg for a long time; commenced using Northrop & Lyman's Vegetable Discovery, and she is now a livelihood upon the labor of the skin, take horthrop & Lyman's Northrop & Lyman's Vegetable Discovery of the skin, take horthrop & Lyman's Northrop & Lyman's Northrop

system, diet or occupation. Put business man handicapped who suffers from sick headache, biliousness and dyspepsia, unless he makes use of Dr. Pierce's Pleasant Pellets.

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erve or in & ry slides it ck happiness ps its a big settled some-Medical Disyou think it nank me for reached your old by every and Canada.

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Branch No. 4, London, s on the 2nd and 4th Thursday of menth, at 8 o'clock, at their hall, Block, Richmond street. P. F. President; Wm. Corcoran, Rec.

#### O. M. B. A

We publish this week two articles on the relations existing between the Supreme and Canada Grand Councils. We desire to give the fullest liberty to all who wish to express their opinions on this question, and we hope good temper and argument will be the rule on both sides. Because we cannot make others and argument will be the rule on both sides. Because we cannot make others agree with the views we hold that is no reason why we should fly into a passion and say unkind things about those who diffar from mr. Orbitions middle diffar and say unkind things about those who differ from us. Opinions widely different may be honestly held by many of our members. We should respect, if we cannot sgree with them, and should also never torget that we are all alike brothers of the C. M. B. A., and brotherly expressions. expressions, one towards the other, should be the order of the day. This will give a dignity to the discussion, and serve to elevate the society in the esti mation of the general public.

Assessments Nos. 4 and 5 were issued Assessments Nos. 4 and 5 were issued on April 6th. They call for the payment of 28 beneficiaries—12 in New York State, 7 in Pennsylvania, 3 in Michigan and 6 in Canada.

Members initiated on and after March 3rd are not liable for No 4 assessment. Members initiated on and after March 24th are not liable for sither.

24th are not liable for either.

The Reserve Fund on March 31st mounted to \$80 376 94, of which \$13,-827 42 is in Canada.

#### Separate Beneficiary.

We reproduce this week the following we reproduce this week the choloming article from the C. M. B A, Journal, of Montreal, as a letter in reference thereto has reached us from the members of Branch 84, Montreal.

In our last issue we had an article with this question. The points taken then were :

1st. Separate Beneficiary does not

imply complete separation.
2nd, Canada has asked by an almost

unanimous voice for Separate Beneticiary.
3rd. The reply given to Canada's petition was an illegal elimination of the clause giving the right to ask for Separ.

te Beneficiary.
4th. Canada could stand an epidemic well as the whole of the remaining

Grand Councils together.
5th, An epidemic in Ontario would
of necessity reach Northern New York. 6th. That Canada is healthier than

the States mentioned.

The third point is acknowledged by the best authorities on constitutional law, as well as the highest legal authorities of the C. M. B.

ties of the C M. B. A.

The fourth and fifth must be taken Canada's branches are far apart, and

an epidemic in one section could not reach another, on account of distance and difference of climate. An epidemic in would naturally reach Buffalo, Rochester, etc., in New York, on account of constant communication and similar of constant communication and similarity of climate: and what is said of Northern New York might also be said of Pennsylvania, Onio and Michigan.

6th. Canada is healthier.

This we will endeavor to show by the

statistics of the C. M. B. A. and A. O. U. W., which fraternity has often been quoted as an argument against Separate

Beneficiary.
The A. O. U. W. maximum assessment must not exceed 20 in any one year in Canada. In New York and Pennsyl vania 23 is the maximum. In Ohio 26 is the maximum. While in Ontario the A. O U. W. have only 14 assessments, in New York 23 was called for, and still a relief of \$138,586 was required to pay their claims. Pennsylvania had 23 assessments, and required relief to the extent of \$52,145. Onio levied 26 assess.

ments, and required \$53 838 for relief.
We will now look at the average death
rate per thousand for the past eleven years in the A O U.W.: 

New York ...... 8 63 Grand Lodge of Ontario......599 The Grand Lodge of Michigan had in e same time an average death rate of

Ontario is 3rd in point of numbers. New York holds first and Missouri

second place.

For the C. M. B. A. we regret that we have not at present before us statements from which we could compile a state-ment of death-rate for the whole period of the existence of the O. M. B. A. of the existence of the C. M. B. A. We will, however, take a statement published in the C. M. B. A. Weekly of August 20th, 1890, giving the average death-rate for three years, from July 1st, 1887, to July 1st 1890

The following is the average death-

rate per 1 000 members given by the Weekly:

New York G	rand	Counc	il	10.4
Michigan	+6	46		8 2
Pennsylvania	**	**		76
Canada	"			7 6
Ohio	"	"		57
Supreme	"	"		57

Canada has the second lowest death rate of any Grand Council and has the second highest membership. With Separate Beneficiary she would soon double the present membership and outstrip

New York by many thousands.

But in the face of all these facts, the right of asking for Separate Beneficiary being illegally taken away, the Canada Reserve fund being put in jeopardy in a similar manner, and that the increase in the Canadian membership is mainly due to the fact that Separate Beneficiary jurisdiction has always been expected Canada's petition has been thrice refused, and she is now told that she will never get what she asks What, then, is our duty under the circumstances? We will not be permitted to look after our own local business and retain the existing fraternal relations. It is the almost fraternal relations. It is the almost unanimous desire of the Canadian members thip to have Home Rule. Are the wishes of a representative body like the Canada Grand Council, held in Montreal in September last, to be disregarded and the fact that the "almost unanimous" Arabians in St. Louis, Missouri, a the same number in New York C whom assist at the Holy Sourified whom assist at the Holy Sourified in the end as they wake up to realize the which was described in the fact that the "almost unanimous" of the Record a few weeks ago.

their petitions treated with contempt ? There appears then only one course open to us, and that we regret to have to advise: We cannot have Home Rule. We must then have Independence.

#### Letter of Branch 84.

EDITOR CATHOLIC RECORD—SIR—The April number of the C. M. B. A. Journal and Catholic Society News of this city contains an article entitled "Separate Beneficiary," ending with the advisory statement: We cannot have Home Rule, we must then have independence. The strain of the editorial "we" is too often

"We, the people of Great Britain and Ireland "represents the immortal three. We then must have independence represents the indefatigable six with their half deen of cool propositions or points, at which let us take a cursory glance. Point No. 1. Separate Beneficiary does not imply complete separation. Ah! it don't indeed! The demand for

Separate Beneficiary merely conveys the idea to the upright, noble members of our brotherbood in the United States, our brotherbood in the United States, with whom we are mutually bound by every tie of honor, pledged before the emblem of our salvation, that we can no longer confide to them the management of our financial resources; in short, that we distrust them. It is tantamount to saying to these men of large means, gen erous impulses and bright intellects who erous impulses and bright intellects who guided our tottering steps, before we attained our present independent position, that they are no longer capable of administering affairs, that we have outgrown them, and are now financiering giants, while they are only pigmies. Can people be so obtuse as to think that after thus wounding the moral susceptibilities of our brethren, by what may tibilities of our brethren, by what may become successful though discreditable imputations, that it means not complete

reparation.

To say that a congenial spirit would still animate our international intercourse is simply bosh. It is to be hoped that the limits of ingratitude may be bound by the cool reflection of reason and that before it be too late the aspirants of official fame may question a right conscience as to whether our great asso-ciation has not its origin to perpetuate a union which, spart from financial issues, has the nobler purpose of glorifying Almighty God and aiding His Holy

Church by affectionate co operation.
Point No. 2. "Canada has asked by an almost unanimous voice for Separate

The author's "almost unanimous" of this point is simply the offspring of erring enthusiasm. Were we profane erring enthusiasm. Were we profane we might advance a more emphatic and baser reason: but when we think of that Grand Council meeting and hear "my personal views are with the almost unanimous, though was directed by my branch to vote otherwise;" when we recall that some who for years zealously denounced the dea of separation abruptly stepped over to the "almost unanimous" at that meeting, to use slang, we feel there was a nigger in the fence, and think it more prudent to let charity retain our quilt from further comment, with the kindly injunction that separationists will, we

oope, forego the hardinood of again re-ferring to that "almost unanimous." Point No. 3 "The reply given to Canada's petition was an illegal elimina-tion of the clause giving the right to ask for Separate Beneficiary."

Not to be too censorious let us admit this. Owing to limited time there may have been an oversight on the part of the Supreme Council, but the elimina-tion would eventually have to be made to counteract the aspirations of malcon-tents, who fondly imagine that every thing should go according to their ipse dixit. The Supreme Council had cerenthusiasm for the general welfare of the association, they may inadvertently have been premature. Time will prove that the great body of the C. M. B A. in Canada are satisfied with their decision. Point No. 4. "Canada could stand an epidemic as well as the whole of the

remaining Grand Councils together." This point is open to discussion, and requires to be substantiated by more proof than simple assertion. The cities of Canada, and particularly those in the Province of Quebec, contain the great nsjority of the members of the C. M. B. A. It must be admitted that cities are requently exposed to epidemics; conse quently, in case of separation, country s would be assessed in undue ratio to their death rate to supply city bene-

iciaries. Point No. 5. "An epidemic in Oatario would of necessity reach Northern New York," therefore an epidemic in Northern New York would of necessity

reach Ontario.

Point No. 6. "That Canada is healthier than the States mentioned,"

We cannot pin our faith to this until we are given statistics. We doubt very we are given statistics. We doubt very much if this point can be proved. What with periodical small pox epidemics, Canadian cholera, typhoid and other fevers, lung and catarrhal after. tions, etc., the balmy breezes do not always blow soft north of forty-five. The sum total of appeal for independ

ence amounts to this : a few glib writers and talkers, who are left in obscurity, and likely to remain there, by the super ior genius and marked ability of men who are honorably and successfully con ducting the finances of the C. M. B. A. are not satisfied; they desire that the management of affairs should be transferred to them ; they want separation independence — because they want to shine, and they want to shine with a degree of lustre, sparkling with affec-tion, and true interest for their Canadian confreres. How noble! How unselfish! For this they keep up the death rate cry. Do they ever stop to consider that Canada's Grand Council is the youngest? that its death rate is increasing, and that it will ere many years reach that of New York? Not they. No disadvantage is considered in the mad rush for separation. Well! give them scope; let them dazzle, gratify their fond ambition, and let the enlightened few congratulate

have perceptibly dwindled. Will not egotism get a fall when it clashes with the common sense, respect and manly honor of the worthy sons of the C. M. B. A. throughout Canada, who consider their association distinctly Catholic and free from all national characteristics? Who would disdain to impute that their brothers of the United States are actuated towards them by other than just, honest and friendly motive?

Perish the idea that we cannot put

and friendly motive?

Perish the idea that we cannot put implicit confidence in the brave sons of fair Columbia. If for offices we aspire they will accord us our share as we grow older; but one way or the other we want no dangerous separation, nor precarious independence: our strength lies in union, the house divided against itself cannot read. Vanta fraternally.

stand. Yours fraternally, EROTHERS OF BRANCH 84,

Branch 56, Hamilton.

Hamilton, Ont., April 12, 1891.
At the last regular meeting of above brauch, held on the 8 h inst., the following address, accompanied with a pretty C. M. B. A. watch charm, was read and ordered b. A. waten charm, was read and ordered to be sent to Brother W. A. D. Baby, who has left the city for Berthlerville, Que. Brother Baby was a general favorite with the members of Branch 56, and also fellow officers to the Inland Revenue Department here, and he well

To W. A. D. Baby, Esq., President elect of Branch 16, C. M. B. A., Hamilton:

DEAR SIR AND BROTHER—The members of Branch 50 of the Catholic Mutail Benefit As-ociation of Hamilton, beg to tender you as assurance of their sincere regres at your departure from amongst them. We appreciate the kindly, cheerful assistance you have ever given in every undertaking of the branch, and we feel that to you in a great measure is due the successful efforts in paying off the branch debt. Though it is sail of still the said of the successful efforts in paying off the branch debt. Though it is sail tongue, we are at a loss for suitable language in which to express how grateful we are fer your invaluable services. Knowing your simple, manly character, we begitate to present a formal flattering address, yet we could not, without dishouoring our association, pass over in sileuce your going away: so we beg of you to accept the accompanying U. M. B. A. "charm." This humble little gift is tendered in the name of each and every member, who offers you a thousand thousand kindest wisher. It also conveys its compliments to Mrs. Baby.

Signed on behalf of the branch.

B. Cavley, President.

JOHN J. BUCKE, Rec. Sec.

Branches 37 and 56 will perform their

Branches 37 and 56 will perform their

Easter duty next Sunday. All the members will meet at their Hall, and go in a body to St. Liwrence -large attendance is expected.

J. B. H. in a body to St. Lawrence's church. A

#### A Good Example.

A Good Example.
On Sunday last the members of Branch 43, C. M. B. A., of Brockville, performed their Easter duty in a body at the early morning Mass. Tho turn-out was much larger than on any preceding similar occasion, and the appearance of such is large and respectable body of men with a ch a laudable of ject in view was very earlifying. At grana Mass special reference to the occurrence was made, and a reflection of the occurrence was made, and a merits of the association by Rev. Father Collins, who is at present in charge of St. Francis Xavier's parish Branch thas the honor to claim as at the head of its membership no less than five priests—Very Rev. Dean Gauinter, P. P. Rrockville; Rev. I. J. McCarthy, P. P. Williamstown; Rev. W. E. Walshe, P. Yongs and Rev. J. J. Collins, curate, Brockville in the best managed brancues in the association.

Impressive Celebration in Ingersoll On Low Sunday, the 5th lust, there was a very fine union demonstration in Ingersoil, of the two Catholic societies established in the town: the C. M. B. A. and the Emeralds, or E. B. A.

the town: the C. M. B. A. and the Emeralds, or E. B. A. It o'clock a. m., the two associations assembled at their nail and formed a procession under the direction of their Marshai for the occasion, Mr. John Frezell. Messrs. A. W. Murdoch, President of the C. M. B. A., and Michael McDermott President of the E. B. A., headed the procession. Both societies mustered about six y men, who marched in due order to the Church of the Sacred Heart.

The occasion of the demonstration was the Easter communion of the members, which was fixed for that day for both societies, in accordance with their respective constitutions, and the precepts of the Catholic Oburch.

High Mass was celebrated by Rev. M. J. High Mass was celebrated by Kev. M. J. Brady, P. P. of Woodstock, at the church, and it was an edifying speciacle to behold so large a body of men plously approaching to receive the Holy Eucharist at the proper time during the Mass.

At the Gospel Rev. Joseph P. Molphy, P. P. of Ingersoil, preached on religious

P. P. of Ingersoil, preached on religious societies.

He explained the great benefit to be derived from two such organizations as the congregation possesses in the C. M. B. A. and the E. B. A. Man is made from society, and society is essential to his spiritual and temporal welfare. For these reasons, associations like these two, founded upon good Catholic principles, are highly useful.

He made clear the objects of the two societies, which are, indeed, different, yet both excellent. The C. M. B. A. insures to its members' families a handsome sum which will keep them from want when they lose by death the family bread winner. The E. B. A. furnishes help during illness and supplies the immediate needs of the family, when members die. Both societies had done much good since their establishment, and Faher Molphy stroughy recommended them to become members of one or both.

C. M. B. A. Directory.

C. M. B. A. Directory.

Brother Finn, of Montreal, will be unable, from want of adve-tizing support outside of Montreal, to publish the promised Dominion directory of the C. M. B. A., but will, in stead, bring out one for the city of Montreal. It will, in addition to giving the names of members in Montreal, give the names of the Secretaries of all branches in Canada, with the nights of meeting of each; 5,000 copies will be printed and distributed gratis to all the branches in Canada.

### Resolutions of Condolence.

The following resolutions of condolence with Brother Michael Goodwin, our worting District Depaty, on the loss of his most affectionate wife, were unautmously adopted at the last meeting of St. Gregory's Branch, No. 90:

Whereas, the onne circle of our estes med friend and Brother, Michael Goodwin, has been visited by that dread messeoger, death, and removed therefrom his deatly beloved

nereas, 3rother M. Goodwin has been tified with 3ranch 90 since its formation

Whereas, 3rother M. Goodwin has been identified with 3ranch 99 since its formation, and has always been recognized as one of its most efficient members, and worthy of the highest esteem of his fellow-members, therefore on the fellow-members, therefore on the fellow-members, therefore on the state of the fellow-members, while numbly bowing in submission to tue will of God, extend to our octoved Brother our heartfelt sympathy in this, the hour of his affliction; and be it further Resolved, That these resolutions be recorded in the minutes of the Branch and published in our official organ, the CATHOLIC RECORD of London, the C. M. B. A. Journal of Montreal, and an engrossed copy be presented to our bereaved Brother. P. H. McCarron, Martin Stortz and J. R. Mulligan, committee.

There are over three hundred Catholic Arabiane in St. Louis, Missouri, and about the same number in New York City, all of whom assist at the Holy Sacrifice of the Mass celebrated according to the Maronite rite which was described in the columns

#### NEWS FROM IRELAND.

LADY ZETLAND'S TOUR. The tour of Lady Zetland and party on Friday took them out of reach of telegraph. Starting from Deradda they traversed a bleak country to Cashel and Carna. At both places the part received a warm welcome and addresses were presented to them. After inquiring presented to them. After inquiring about the progress of relief works and visiting local industries, schools, etc. the party took luncheon with Father Flan-

THE STRUGGLE OVER THE STRUGGLE OVER.

The plan of campaign has collapsed on the Tower Hill estates in Limerick and Glensharold, the former purchasing the holdings under the Ashbourne Act, while the latter has reinstated the evicted tenants on the payment of a single year's rent, less thirty percentage. Thus a seven years' atruggle is ended.

HEALY APPROVES.

In an interview Mr. Timothy Harring.
ton said he was satisfied with the resolu tions passed by the Irish National League of America at its council in Con-cinnati in regard to an interchange of views between Mr. Parnell and himself and the President and Secretary of the and the President and Secretary of the Lesgue. Mr. Harrington declared that he and Mr. Parnell would be ready to receive any suggestions from the American Executive Committee, and that Mr. Parnell and his colleages would welcome any assistance from America with a view to arbitration to settle the existing troubles in the Irish party and to effect a remine of the warring facts. reunion of the warring facts.

PARNELL'S CHALLENGE
The Toronto Globe's London cable dispatch says: "Though Parliament has been in session for a week nothing more has been heard of Mr. Parnell's offer to resign his seat for Cork. Of course, as I said at the outset, nothing ever will be heard of it. Maurice Healy, a pale, fair, scholarly young man, looks less like a paladin, perhaps, than any other man in the delegation, and those who do not know that he, by his own brains and force of character, made himself the chief solicitor in Cork and one of its most substantial, leading citizens, fall into an error in supposing that he is a mere reflection of his elder and more distinguished brother, Timothy. In reality they differ as widely in temperament as in appearance, and each has made his position in politics as well as in law independent of the other. Maur-ice's swift acceptance of Parnell's chal-lenge was his own act. It did not sur-prise the Irish members who knew his courage and his hold upon all the respectable elements of citizensh Cork, but it has greatly intereste English members in him as a hitherto unsuspected force and made him a recog

nized figure in the House." THE AMERICAN LEAGUE. The AMERICAN LEAGUE.

The council of the Irish National League of America have adopted the following resolutions: Whereas, the Executive Committee of the Irish National League of America is without advices from the Irish National League at Dublin, and a question is presented acquiring an interchange of views with requiring an interchange of views with Charles Stewart Parnell, President, and Timothy Harrington, Secretary, of the last named organization, therefore be it resolved—first, that the President and Secretary be instructed to correspond sers. Parnell and Harringt reference to the matter aforesaid, and especially the letter of John Dillon re-ceived by our President and laid before this committee : second, that the President be authorized to suggest the good offices of this organization as arbitrator with a view to the restoration of harmony and the reconcilment of all differences in Ireland; and to this end that the President at once put himself in communication with the proper parties in Ireland; third, that we recommend a national convention in America to be held national convention in America to be held not later than Sept., 1891, and that the President is hereby instructed to request the presence of Mr. Parnell, President of the Irish Mational League, and of the Irish members of Parliament at such convention. The resolutions are signed by all the members of the Cauncil. The Council adjourned subject to the call of the President. he President.

FATHER CRAVEN BETTER.

The many friends of Rev. Father Craven, the popular pastor of St. Patrick's Church, Hamilton, will be glad to learn that he has fully recovered from his recent illness. Last Sunday morning at High Mass he delivered his first sermon since his recovery, and his re-marks were listened to attentively by sermon since his recovery, and his re-marks were listened to attentively by the members of his congregation, who were very happy to be allowed to listen to him once more. He was tendered a hearty welcome home on Monday evening by the young ladies of the B. V. M. Sodality of that parish. A slight memento of their good wishes was presented to him in the form of a hand ome easy chair, accompanied by an some easy coair, accompanied by an appropriate address, to which the rev. gentleman responded in his usual happy manner. A pleasant hour followed, with music by the ladies and speeches from Rev. Fathers Coty and Haley.

E. B. A.

At the last regular meeting of Branch 23.
E. B. A., London, the following election of officers to fit! vacancies took place:
President Thos. Gould
Vice-President, Philip Mohan
Bleward, On. McGranery
A committee was also sesected to govern the juvenile branch, as follows:
President, A J MoNel!
Vice President, A J MoNel!
Vice President, Hugh Johnston
Financial Secretary, Thos. Burke
Recording Secretary, Thos. Burke
Recording Secretary, Pal. Dean
Treasurer, Mich. Delaney
Stewards, Jefer Midrenery and Con. McGrenery

Stewards, celer mistrement of Grenery Marsual, Philip McGrenery Marsual, Philip McGrenery Messanger, Edward Grant Trustees, Wm. McGowan, John Barrett, John Punphery and James Harding. On Low Sunday morning the branch assembled in their hall, to the number of nearly one hunired and fifty members, and marched to St. Peter's Cathedral, where they received Holy Communion in a body at the S:30 o'clock Mass.

MICH. QUIRK, Secretary protem.

Cincinnati had a great memorial cele-bration on the 14th just, in honor of Herr Windthorst, the great Catholic leader of Germany. High Mass was celebrated for the repose of his soul and a great concourse

ple assisted, as also a large number of priests. The preacher made a high eulogium on the virtues of the i lustrious

#### FROM STRATFORD.

Low Sunday was a day which will long be held in juful rememorance by the members of the Catholic Mutual Benefit Association and of the Ancient Order of Hibernians of the city of Stratford.

Hibernians of the city of Stratford.

By mutual arrangement, made a few days previous, the members of these associations, having obtained the permission of the Rev. Dr. Kilroy, met at the C. M B A hall and proceeded in procession to St. Joseph's church, where all received holy Communion, thus ful filling the precept which commands each of their respective members to perform his Easter duty.

For the purpose of enabling the socie

beloved and generous pastor of St.

Joseph's Couron, Rev. Dr. Kilroy,
voluntarily secured the services of the
Ray. Father Finnegan, S. J., of Guelph,
uno gave a four days, mission conting on who gave a four days' mission, ending on Sunday, the successfulness of waich may be gathered from the fact of two hundred and six persons partaking of on that day.

In the evening at Vespers Father Finnegan preached, from the gospel of the day, one of the most forcible and convincing sermons which have ever been heard in St. Joseph's Caurch.

The gratitude of these societies is due to Father Finnigan for his zealous and successful services on these days and also to the rev. pastor of Stratford for his kindness in procuring so distin-guished a son of St. Ignatius to conduct the mission.

#### OBITUARY.

James Gibbons, Ingersell. James Gibbons, Ingersoll.

Died at St. Joseph's Hospital, London, James Gibbons, of Ingersuli, aged lorty-six years and twesty-three days. Deceased was a brother of the late John Gibbons. Postmaster of Goldstone, sisos Brother of Luck Gibbons of Newmarket, President of the Morth York Farmers' Institute. Deceased was born in the townsnip of King. County of York, and moved to Jogersoll twenty-six years ago, where he resided ever since. R.I.P.

A son of Sir Edmund A. H. Lechmere for his health, was formally received into the Catholic Church in the Cathedral Church of St. Patrick, Melbourne, on January 25 (Feast of the conversion of St. Paul), the catechumen being condi tionally baptized by the Ray. Father R. S. Benson, under the names Cyril Leo Alban.

#### LATEST MARKET REPORTS.

London, April 16.—GRAIN (per cental)—Red winter, 1.83 to 1.83; wnite, 1.80 to 1.83; spring, 1.80 to 1.83; corn. 1.20 to 1.25; rye, 80 to 1.00; barley, mat. 1 10 to 1.20; barley, feed. 1.10 to 1.15; oats, 1.50 to 1.55; peas, 1.15 to 1.30; beans, bush, 1.00 to 1.50; buckwhest, cental, 90 to 1.50. However, 1.7 to 1.00; fowis, pair, 60 to 75; ducks, pair, 75 to 1.00; ducks, 1.6 to 7, geese, each, 75 to 1.00; geese, 1b., 7 to 8; turkeys, 1b., 13; turkeys, each, 150 to 2.00;

LIVE STOCK.—Milch cows, 50.00 to 5200

450.

MEAT.—Beef, by careass, 600 to 7.50; mution, per ib. 7 to 8; lamb. per lb. 10; spring lamb. per quarter, 1.50; veal, per careass, 4 to 7; pork. per cutt., 1.50; veal, per careass, 4 to 7; pork. per cutt., 6.00 to 6.50; pork, per quarter, 7 to 8.

VEGETABLES.—Potatoes, per bag, 90 to 1.00; ontous, per beg, 15 to 1.75; cabbages, per doz., 50 to 1.00; beets, per bag, 75; turnibs, per bag, 30 tr 40

PRODUCE.—Ezgs, fresh, doz... 11; eggs, basket, 12; butter, best roil, 20 to 23; butter, large roil, 15 to 18; butter, crocks, 15 to 18; butter, crocks, 15 to 18; butter, crocks, 15 to 18; dry wood, 450 to 5 (0); green wood, 450 to 5 (0); green wood, 450 to 5 (0); green wood, 450 to 5 (0); soft wood, 250 to 3.50; honey, 1b., 11 to 11; lard, 7 to 9; straw. load, 275 to 4 (0; clover seed, busa, 4.50 to 5.00; asiske seed, bush., 7.50 to 8.00; Timothy seed, bush., 125 to 1 60; bay, ton, 8.00 to 10 50; flax seed, bosh., 1 40 to 150; mapie svrup, per gal., 100 to 1.10; maple surgar 10 to 13

Toronto, April 16—WHEAT—Red winter, No 2, 11; hard Man. No. 3, 1.6 to 1.07; spring, No. 2, 102 to 1.13; barley No. 1, 61; No. 2 55 to 59; No. 3, extra, 56; No. 3, 53 to 54; peas, No. 2, 80 to 81; oats, No. 2, 59 to 57; corn, 77; flur, extra, 450 to 4.55; straignt roller, 4 80 to 4 85; superfine, 345 to 355; fine, 3.20 to 3 40. MEAT.—Beef, by carcass, 6 00 to 7.50; mut

BUFFALO LIVE STOCK.

E 1st Buffalo, April 16.—CATTLE—The receipts continue to be very light, and all were consigned through. The feeling in consequence of the light run of stock all around is strong and firm at opening prices of the week. Veals dull and tending lower, a good many common light lots arriving, for which low prices can only be obtained; good to prime lots, 4.25 to 475; common to fair, 20, 10.8 59. BUFFALO LIVE STOCK.

which low prices can only be obtained; good to prims lots, 4.25 to 4.75; common to fair. 2.00 to 3.50.

SHEEP AND LAMBS—The market was fairly active, with 12 loads of fresh arrivals of sale stock and one load held over from yesterday. Prices were firm, and good to choice wool lambs readily brought 7.25 to 7.50, with the general range of common to good at 6.00 to 8.25; good wool sheep, 4.50 to 5.00; cilipped stock is arriving in goodly numbers, and selling at 5.00 to 6.15 for lambs and 3.25 to 5.15 for sheep. It is evident that the run of clipped stock will not be as beavy this season as neretofore, as a larger proportion of wool stock was hastened to market during the past two mouths than in seasons gone by, owing to the night prices that prevalled.

HOGS—The supply was only 20 cars, but it was liberal for demands, and a few ends held unsold, the market closing quiet, the best hogs selling at 5.55, and light nows 5.00 to 5.25; plag, 4.50 to 4.65 for beat, some Cin clintade Live Stock.

Chicago, April 18 - HOG - Estimated receips, 15 600; c fficial yesterday, 25,121; shipments, 14 881; jeit over, 5000; t he market is 5c to 10c lower. Light mixed, 4 40 to 5.15; mixed peking, 44 to 5 2c; heavy shipping, 45 to 5.30; reugh grades 4 45 to 4.70.



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#### DIED

DIED

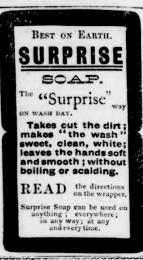
In Chiergo, in the lar instant, of typhold fever, L. Za. Asileat, aged seventeen years, the belivest desired, aged seventeen the structure of the seventeen th

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GENTS,—I was cured of a severe attack of rheumatism by using MINARD'S LINI. MEN I, after trying all other remedies for Albert Co., N. B. GEORGE TINGLEY.

C. C. RICHARD'S & Co. GENTS, -I had a valuable colt so had yeth mange that I feered I would lose it. used MIN aRD'S LINIMENT and it

cured him like magic. Dalhousie. CHRISTOPHER SANDERS



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VOLUME XIV.

## Catholic Rec

London, Sat , sprit 25th, EDITORIAL NOTE:

PROFESSOR GCLDWIN SMITH, of late of London, England, has Canadians a very elaborate pan Canadian affairs, and has ske finest literary style his impre our future prospects. Profess holds high place amongst the Pamphleteers, a noisy, overflow litterateurs who do nothing save opinions, and are all the wh annoyed because the whole w particularly the country in w live, does not recognize their pe and adopt their suggestions as and only manner by which might be made to reach the go fection.

PROPESSOR GOLDWIN SMITH, affairs become warm in our assumes a tone of masterly His pen is ever busy and his not by any means idle. achievement is an essay on future, and he supplies a ve word picture of French Can and present. It is the mo piece of literary work we read. No one save Prof. S possibly have been the author. ing of the habitants of Quebec lo ardent kind and hatred most housed in the same head. F tence he dips his pen in honey, he puts it into a bottle of places one arm lovingly abou of the habitant, demonstrat caresses, while with the othe dirk knife under his fifth rib.

THE French people have la This is one of their high misdemeanors in the eye Smith. Looking at the ma the spectacles of modernis ism and Puritanism, large not to be commended, bu take to heart the lessons of will note the gruesome rest theories in the homes of N Small families and no famili prevail in countries wh spouse-the Church of H lost its power and its influen

A SUBJECT that annoys Pr

very many other gentlemen is the wealth of the Cathol

the Province of Quebec.

d'fficult matter to deal wit plaints without making us language. The question no in one's mind, " What buei yours?" The Catholic Chu may be very wealthy. No Catholic inetitutions cover built for the glory of God of the suffering and sfill money contributed to raise tions? Was it that of Prot certainly not. Why th Why do you interfere in w ncern vou? T nificent churches, it is tr the glory of God ; there are in which God's poor cared for ; there are instit ing where love of God a tions of fulfilling God's la unison with the branch rising generation to take places in the world; ther for the care of the sick; lums where the abando carded of human societ take thought and return the Magdalene. The sn feel assured, rests on th which are performing below. Little thought, state, is taken of God's poor amongst the cold philosophers of the Smi let us draw a contrast, is not a little inconsister fessor ? The Catholic Ch as we have admitted, is world can see, and the wor admit, when not blinde that in that Province sources are utilized for in one way and anot Smith say as much Where is there a wea than the Church of Eng Church whose minist princely salaries? Wha

all the Government mo

centuries been poured

into her lap? Where a

of beneficence worth th

her cathedrals and chu

which were forcibly take

Think again, Mr. Smith

will give praise instead

good and noble French

many traits of chara-