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lord, and the unaffected piety of peasant and peer.

The description of the rude, semi-barbarous game of bull-throwing is as exciting in its way as the chariot race in "Ber-Hur."

Saddenly the quiet of the scene is broken, and the Revolution, with its murderous knife and incendiary torch, is ushered in.

This part of the book is deeply touching, and calous Indeed must be the heart that is unmoved by the deep and unswerving devotion of old Bernard for his foster child, or the greed and treachery of the secondrel Marius.

Our space will not admit an extended sketch of the plot, but we assure our readers that the book will well repay a reading.

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Catholic Record.

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VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, MARCH 28, 1896.

NO. 910.

WHY THE CHURCH WINS. A Discourse by the Rev. Sabin Halsey, a Methodist Minister.

"Why does the Catholic Church Win," was the subject of the Rev. Sabin Halsey's sermon, in the Methodist church at Janesville, Ill., recently. The theme served to draw a large audience, which completely filled the auditorium and overflowed into the gallery. The lecture was drawn on such broad and tolerant lines that, in these days of anti-Catholic bigotry, it is well worth reproducing.

DOES NOT CRITICISE CATHOLICITY. The speaker began his discourse with the statement that it would be a fortunate period in the history of the progress of religion and of the world's civilization when all people, regard-less of denominational peculiarities, or preferences, draw the line between good and evil, purity and impurity, virtue and vice, holiness and sin, truth and error, then, casting the worthless away, cling for life to the good. He said if any one present thought the hour would be devoted to enterprise. The Army's religious good. He said if any one present tional evangelizing and philanthropic thought the hour would be devoted to finding fault with the Catholic Church, doctrines, so far as it can be said to or with an effort to crown prejudice now hoary with age, he would go away disappointed if not disgruntled and say unkind things about the preacher, if he did not throw clubs at somebody's head, causing them to howl

Possibly the Catholic Church teaches some doctrines with which all do not eral" Booth on his own motion. It is agree. It is possible that her forms no more a church and no more compar and ceremonies or her splendid ritual able with a church than is the Chilis not liked by all, but it is not fair to find fault with her people because they like these things. Under the tary enterprise, entirely uncontrollable to find fault with her people because they like these things. Under the Stars and Stripes the Catholic Church has a right to exist, to build temples, appoint her services and observe her forms of worship without molestation. She has just as good a right to do this as Protestants have to build their churches and observe their forms of worship. This is the home of all religions, because it is the home of all people, a free land with equal rights and privileges. CATHOLICITY A MIGHTY POWER.

One statement of the fact which would help to prepare the way for an intelligent answer to the question under consideration is that whoever reads the history of past events with a desire to ascertain what influence any religious society has exerted upon the world's civilization, or whoever can fully discern the signs of the times, must, if candid, admit that the Catholic Church has been for nineteen centuries and is to day a mighty power among men. Her influence has been felt in every land. Nations have felt her power, crowned heads have her power, crowned heads have trembled in her presence and rulers have bowed themselves at her feet. It is the part of wisdom to study a Church backed up by such a remark. able history. It is a question that to the speaker was fraught with deep most careful thought.

REASON OF HER SUCCESS. through inspired men for the purpose of teaching the plan of human redemption, how to escape the fearful conse quences of sin in time and in eternity. The Catholic Church believes in the faith and conduct. She stands first

are not shoved off one side at everybody's request as of minor import-

Her organization enables her to give special attention to the work of training the youth and children of her fold to become zealous advocates of her duties, and which is believed by Roman Catholics doctrines and practices. In early life universally to be divine in its origin. they are rooted and grounded in the She rocks the cradle in every Catholic home and has a right to do so. sings her Masses in the ear of the children until the soul catches the spirit of them. She puts her creeds into object lessons, and thus through LOYALTY TO THE CHURCH.

Another reason of her success is the intense lovalty of her people everywhere in every country, regardless of cost. They are in the Church, a part of the Church, and in the Church to stay until death takes them out of the spiritual allegiance; but their world. Living and dying they are political allegiance is beyond his true to their profession. If they wanworld. Living and dying they are true to their profession. If they wander away they invariably retrace their steps and seek forgiveness. They are ality, to disturb American political conloyal to their system of doctrines. No one can be a Catholic without believers, seek of the carries of his religious authority here, ing something without any effort at discount. Whoever tries to change the opinion of a son or daughter of the Church has a big job on hand, and will doubtless find his head white before the work is finished. The speaker has yet to find a Catholic going about the streets criticising his Church, finding fault with her doctrines or defaming the characters of those who serve at her consecrated altars. Their loyalty in this respect is worthy of commendation. Surely it is not difficult to see in this fact one element of victory. Catholics are loyal to the service of their Church. A little foolish whim tions.—The Imitation.

does not keep them from the sacraments and Masses, and in this they are right. They are a church-going right. people year in and year out. Through storm and sunshine, snow and sleet, they wend their way to the altars of their fathers, to the altars of their

ENLIGHTENING THE BIGOTS.

(New York Sun).

We publish elsewhere a letter from a Baptist minister, taking the ground that our remarks justifying American suspicion of the Salvation Army as a purely foreign organization, under the absolute control of a single and irresponsible foreigner, apply with equal pertinence to the Roman Catholic

Church and the Pope.

We are surprised that an intelligent and an educated man should make such a suggestion seriously, for, of course, there is no likeness between the Roman Catholic Church and the Salvation Army and none between have a body of doctrine, are Arminian, for "General" Booth started out as a Methodist preacher; but it cannot properly be compared with the Method-ist Church. It has no system of the It has no regular ministers. It has no government except the abso lute military despotism set up by "Gen by any one except "General" Booth. It appeals to no faith as a system based on Divine authority, but is purely an experimental undertaking devised by him individually. "General" Booth has simply brought under military organization a body of men and women who are interested in the spiritual welfare of the poor. It is not intended for all society, or to propagate a theology of universal application. It is only for religious and charitable labor among the outcast and the "unchurched," to use the term of Salvation

Army literature. Of course, such an enterprise bears no sort of resemblance to the Roman Catholic Church, with its definite faith, its systematic theology, its claims to authority as divinely founded and com-missioned, and the universality its name expresses. Its faith is the faith of the great majority of Christendom. Its foundation was not laid by a single man for experimental purposes, but is lute truth as represented in Jesus Christ Himself. Our correspondent denies that claim, and rejects that faith. He believes that Baptist doctrine expresses such divine truth; but the speaker was fraught with deep he cannot deny that the Roman Catho-interest and one that demanded the lie Church claims no authority for itself, which it does not believe to come from Christ Himself. Our correspond-The first reason for the success of the catholic Church is that she believes and upholds that there is no divinely that she is the true Church of Christ appointed baptism except that by imwith a special divine mission to a world mersion, and that no one is entitled to that is in bondage to the slavery of sin. receive it except after having experiged in his own person conversion or natural revelation given to the world spiritual regeneration. He does not believe on the authority of any man, but only in accordance with what he

holds to be the command of God. So also a Roman Catholic believes. Salvation Army soldier is a follower of General" Booth only; and he may and supreme in every locality.

She does not bow to the will of man or any number of men. Established Catholics regard as essential to make a church or a Christian fellowship.

The dominion of the Pope is spirit-

ual only. He is the head of a religious system of faith and government estabished and formulated for many centuries, and which is not merely Italian, It is no more Italian than it is Ameri can, according to all those whose faith in it and hold such faith to be an obligation. For Roman Catholics Roman Catholic authority is supernatural, and consequently general over all parts of the earth. They are divisible geograthe eye touches the heart and inspires phically and politically, but religious religious emotions which never die. Because they are Catholics they are, accordingly, none the less Americans and the Pope is Pope not as an Italian, but as the possessor of spiritual authority which his adherents believe to be divinely conferred. They yield to him the Pope, whatever may be bis nation ditions. There is no reason to fear the exercise of his religious authority here, for he can compel no one to submit to

it. The submission is voluntary pure-"General" Booth's Salvation Army is a dangerous organization, because his absolute authority is wholly self-assumed. He follows no law except that of his own making. Hence, as we have said, faith in the Salvation Army makes necessarily faith in him, and it must be faith in him as a mere man, and not as the be divine.

"FOUNDATION OF BELIEF." St. George Mivart on Mr. Balfour's

tude toward religion, are likely to be Catholic, is spending a few days here, interested in his view of the work on a guest of Rev. T. P. Joynt, of St. "The Foundations of Belief," by Mr. Mary's Church.
A. J. Balfour. Of this book, which Mr. Pelley left Norwich soon after has attracted a great deal of notice in Great Britian, owing partly to intrinsic merit and partly to the author's political position, Mr. Mivart has expressed his opinion in the current number of the American Catholic

history of speculative thought, as constituting, in short, nothing less than a turning-point from fatal arror. He is a graduate of Oxford University, and studied in Paris and Heidelsystem of thought of which the late Prof. Huxley and the surviving Mr. Herbert Spencer may be said to have been the chief expounders. The efficiency of the work is attributed not only to the excellence of its style, but also to the fact that the fundamental position taken up by its author favorsthe.

He is a graduate of Oxford University, and studied in Paris and Heidelberg. At one time he was principal of St. John's College at Q'Appelle, Prof. Huxley and the surviving Mr. Canada; secretary of the Propagation Mss, the late Rev. John O'Brien shows that other people when the days of St. Author defines of the Votary of "society." He is of an exclusive circle; his neighbor, "social-burches. In his learned work on the Mass, the late Rev. John O'Brien shows that other people where also the custom prevailed to fashionable stamp that the society. The is of the College at Q'Appelle, prof. Huxley and the surviving Mr. Pelley cannot become more than a dicessan lecturer at Manitoba. Mr. Pelley cannot become more than a good cluster of the Oriontal of the day in a majority of the Oriontal of the day in a majori also to the fact that the fundamental position taken up by its author favors the Admiral Pelley, retired, of the English halting, undecided, and doubtful spirit navy, who was the commander of the which is so widely diffused at the pres-ent time, although he eventually argues Mr. Pelley has been a resident of ent time, although he eventually argues in favor of sound conclusions. other and allied cause of the remarkable departure was a frequent visitor to influence exercised by the book is recog-nized in the circumstance that Mr. Bal-church, who assisted Mr. Pelley in his four himself belongs, to a considerable extent, to the very school of thought which he so skilfully combats. Consequently the impression made upon the to term it, naturalism, has committed suicide. It is just because he is fully acquainted with all the details of the Rev. Father D. W. Pellonian to the Rev. acquainted with all the details of the man of considerable culture and rare various forms of empiricism that he intellectual attainments. has learned the weak points, and knows how to deliver deadly thrusts through the joints of their armor. That is why, to our Catholic scientist at all events, the attack seems a fatal one; indeed, Mr. Balfour's denunciation of "naturalism," to the absurdities of which he has opened the eyes of many readers, reminds Mr. Mivart of the far-resounding voice which told the world "Great

Pan is dead." But, it may be asked, if Mr. Balfour on some grounds may be described as belonging to the school of thought which he assails, how can a man of his acuteness and ability stultify his believed by the many millions of its adherents to rest on eternal and absothat the author of "The Foundations of Belief" does not stultify his own position, because that position enables him who holds it to criticise destruct ively either religion or science, as he may choose. Hitherto it has been re ligion that has received all the attacks of the agnostics or empiricists. Now it is the widely accepted philosophy of physical science, interpreted by it is the widely accepted philosophy of physical science, interpreted by Spencer and Huxley, that is made the victim of assault of Mr. Balfour's hands. The latter's sympathies and aspirations, unlike those of the apostles of agnosticism, are arrayed entirely and energetically on the side of religious prices between the of religion, which he venerates, the social benefits, if not necessity, of which he clearly perceives and urges

The outcome of the philosophy se forth in "The Foundations of Belief" is summed up by Mr. Mivart with extreme conciseness in a couple of sentences: "Neither science nor re ligion is capable of satisfactory proof; and the scientific arguments urged by the former against the latter are vain because the philosophy of science, as commonly understood, is incoherent, baseless, and self-contradictory. Re ligion, on the other hand, responds to our inmost and most urgent needs, and is to be accepted on that ground, ecause its disproof is impossible What Mr. Balfour has undertaken is a demonstration of the folly of the system of thought expounded by Spencer and Huxley, by the process o reductio ad absurdum. If naturalism were veracious, he says, all inquiry after what is good or beautiful or true would be an absurdity. Our convic tion that we are free and responsible would be pathetic or ludicrous, according to the temper with which we should regard it ; morality would be a fraud, nd reason itself but a transitory pass age from one set of unthinking habits

To a man who is not only a scientist but an earnest Christian Mr. Baltour's book naturally seems open to criticism on the score that its author appeals to impulse, feeling, and opinion rather than to the solid grounds of evident certitude. Mr. Mivart promises that in a future review of the work he will ttempt, by following the traditions of the Catholic philosophy, to show that the truths for which Mr. Balfour contends have a far firmer foundation thing from the courts, from society, than he provides for them. - New York Sun.

who are continually working miracles, and whom God gave to the world as depositaries of His infinite mercy—who are always ready to carry to the foot of His throne the sighs and tears of suffering humanity.

In Catholics who belong to the world as depositaries of His infinite mercy—etc., expect, when they die, to be buried with Masonic honors or to await the final judgment in consecrated ground? Many of them, while they men of Upper Canada. Brown was bater at the tunnel depot, but was not he does to day. He was schooled and belong to the does to day. He was schooled and trained on the Toronto Globe by George bail pending a hearing. McLaren adbrown, Grand Master of the Orange-mits striking the men, but claims to men of Upper Canada. Brown was representative of a system believed to and whom God gave to the world as

LATEST CONVERSION FROM EPISCOPALIANISM.

New London, Conn., March 8.-Rev. As Mr. St. George Mivart is Khow.

to be at once a fervent Catholic and a distinguished man of science, almost distinguished man of science, almost nounced his intention of becoming a nounced his intention of becoming a few days here, Dr. F. W. Pelley, of Norwich, who recently resigned as rector of St.

guing his charge there and entered suit college to prepare for his conwhen he was received into the Church Mr. Mivart regards the appearance soon join them. His visit to this city, of "The Foundations of Belief" as it was stated to night at the parochial marking an important era in the residence, has no special significance

Norwich about a year, and before his tudies preparatory to embracing the faith. Mr. Pelley may go abroad this

"He came to our house about three weeks ago, having previously corresponded on the subject of his intended conversion to Catholicism. He was placed under the spiritual charge of Father Augustine Hewitt and myself, and, under our advice, remained here a week in retreat. Last Monday a week ago he made his profession of faith

"Dr. Pelley had previously handed in his resignation to his congregation. Of course, being a married man, he cannot become a priest in the Catholic Church. I really know nothing rearding the course he intends to take r the future.

'He may become a contributor to Catholic publications, devote himself to religious lectures, or he can become an structor in some Roman Catholic in

DOCTOR JACKSON AND THE MASONS-A BIT OF AMER-ICAN HISTORY.

An exchange quotes the following from the pastor of a prominent Method-ist Episcopal church :

"The Doctor Jackson affair is immense, and positive proof that Masons are sworn to conceal crime if committed by one of their members. Can anything be more dangerous to all the rue and sacred relations of society? Surely not. An incendiary is regarded as the most dangerous of criminals. He who carries the torch is looked upon as a human monster. But what of him who swears to keep the secret of the torch bearer? Sup pose you have living next to you, a dear and kind friend. Suppose you were a Freemason—which God forbid! -suppose a Freemason should come and burn down your friend's house, and should come to you and commit to you, as a Masonic secret, that he had applied the torch to your friend's house at the hour of midnight, would you consider it a righteous act to keep the ecret of such an incendiary? ever a more frightful monster of crime stand before any people? Surely not "The pickets are advancing.

army of truth and righteousness has been ordered to advance. Your flag is at the head of the advancing host of God. We want no cowards in the van. God expects every soldier of truth to do his or her duty. Let every man of God come to the front." The Methodists, the Baptists, the

Presbyterians and especially the Lutherans are organizing to oppose secret societies in every state in the union. The Episcopalians, like the Catholics, seem to be hypnotized. Episcopal Bishops lecture or preach for Knights Templars, and Episcopal ministers are buried from Episcopal churches with Masonic honor, as happened not long ago in a neighboring city. Do such ministers kneel, "half naked, half clothed," on the bare knee, blindfolded and a cable tow about their necks, and take the oath commonly called the Sealed Obligation," to conceal everyexcept murder and treason? If so do they preach the gospel of Christ? Can they reconcile their conduct with the St. Anthony is one of those saints

sermon on the Mount.

Do Catholics who belong to the

sent the following note of enquiry:
Buffalo, March 2, 1896.

Rev. Patrick Cronin:

hour of the day when death occurred. The "society" woman is a very delightful hostess. She knows how

evening Mass (missa vespertina) is fall from his position in "society, still celebrated, for the reason that the through error of his own or uncontrol Mass is offered in the evening in order look to the averted glance. And this to give Holy Viaticum to the dying.

time of the day in lands that observe encourage a taste for "society." The the Latin rite. On the occasion of names of its leaders, with their dresses pilgrimages, for instance, when a large and jewels, are paraded every day in number of priests wish to celebrate, it the "society" columns. A mania for is no uncommon thing for them to say Mass even far in the afternoon.

the general rule is that with the sole all is glowing and glittering, sweet exception of the midnight Mass at and interesting. No amount of snub-Christmas, Mass shall be begun, at bing will deter them; they will mount, least, in the forenoon. -Buffalo Catho if they can ; they will imitate if they lic Union and Times.

TRAYNOR.

The following sketch of the supreme president of the A. P. A., published in the Columbus *True American*, shows the kind of fellow he is: "Permit me space in the columns of

your widely circulated paper to give to your readers a brief history of W. J. H. Traynor, supreme president of the A. P. A. in the United States, so that the citizens of the capital may know who is the leader of that infamous party. Mr. Traynor is a Canadian Irishman, who came from Toronto, Ont., and located in Detroit shortly after the war closed, and engaged in the business of saloon keeping in that city on Atwater street, near Water street, one of the most disreputable parts of that city. On each side of Traynor's saloon were two houses of ill parts of that city. On each side of Traynor's saloon were two houses of ill repute, which were known to the public as the House of Lords and the House of Company, award and operations of Company, award and the company of Company, award and operations of Company, a House of Commons, owned and oper ated by Canadian prostitutes, which the Chief of Police, Martin V. Bargeman, cleaned out, and Traynor then gave up the saloon and engaged as a traveling agent for the wholesale liquor house of Doolittle & Robinson on Woodward avenue, near the docks. At that time they had no State license on saloons in Michigan. Traynor made some money. He then started a paper in the interest of the Liquor Dealers' Association, called the Public Port Huron, Mich., March 16.— Λ Leader, to fight the license law, in the lively and somewhat bloody affray columns of which he most shamefully lied and abused Rev. John Russell, founder of the Prohibition party, and this afternoon between a Sarnia clergy all other clergymen who dared to man and two of his parishioners, the speak against the liquor traffic.
'Whisky Judice Hobs Fraynor,' as of the Zion Congregational Church; J. Rev. Mr. Russell called him, made F. Mitchell and Wm. McLaren. The money out of this enterprise. His affair grew out of a church quarrel, office was located on West Larnard and as a result the minister and Mr. street. Whisky Bill, as he is called in Mitchell each have a broken nose and

up. ... W. J. H. Traynor, supreme presi-him whether he had not made some dent of the A. P. A., is now editor and charges reflecting upon his mother

lowest and most infamous abuse on the a chair and struck him a violent bl members of the W. C. T. U.

pretend to belong to the Church, refuse murdered in his own office by a brother the sacraments at death and prefer to the sacraments at death at death and prefer to the sacraments at death and prefer to the sacraments at death and prefer to the sacraments at death at death and prefer to the sacraments at death at death and prefer to the sacraments at death AS TO "EVENING MASS," the Grand Army organization, and goes over to Canada every 12th of July to celebrate Orangemen's Day."

"SOCIETY."

Dear Sir—In Shakespeare's play of Romeo and Juliet, Shakespeare makes Juliet ask the friar if she shall come to him at "evening Mass." A discussion the funny papers. And reasonably

was ever said or sung in the evenings.
I should like to have you answer the question in the columns of your paper so that it could be convenient for use.

Yours very truly,

M. Fillmore Brown.

Yes Mass has been said in the even left in the columns of the your paper all.

This is a shocking statement; but let us inquire into the ethics of the your paper and in the even left in the experiment of the statement in the columns of the your paper.

several councils.

In most of the Eastern churches the object of her attention, but if he should Still collegated, for the reason that the Blessed Sacrament is not preserved, lable circumstances, her duty is to owing to the corrupting tendency of the leavened bread; and therefore to the look of askance, the welcoming

And even in exceptional circum-stances Mass may be celebrated at any paper—especially in large cities—is to imitation springs up among young people who long earnestly for admit But wherever the Latin rite prevails tance into the paradisaical place, where cannot mount. They are dissatisfied with the plain, simple existence, which seems to be such a contrast to the ideal life of operas, dinners and afternoon

> But no ideal life is possible in 'society." No real friendship is possible there, for the moment inequality of position appears, friendship flies. It is not in the novel of today that we find false views of life presented so much as in the "society" columns of the newspapers, where the names of the would-be aristocrats are paraded until they become, in the minds of the in experienced, as the names of angels in another world.

The Lent of society is a fashionable "function," at which violets take the place of roses, and little carpet dances the place of the big crushes. It is a change to a new kind of gaiety. And Easter is not a day of spiritual joy, but for the first requisite for comfort there is to be rich; the second, to be heartless. -Catholic Citizen.

MADILL vs. McLAREN.

Sarnia Clergyman Attacked by a Parishioner—The President of the P. P. A. and a Friend Badly used up on a Port Huron Ferry Boat.

Press Despatch.

took place on one of the ferry boats while lying at the Port Huron wharf Detroit, commenced to publish infidel other injuries, while McLaren has been articles of Tom Paine and others in the arrested charged with assault with in-Leader, for which he lost all his Cath-olic subscribers and advertisements, McLaren's mother, it seems, had been and the paper had to go under. treasurer of the Zion church, but was Traynor then started a paper called suspended from the church by a vote the Detroit Hotel Reporter, and made of the members about four months ago it the official organ of thieves and While Mr. Madill and Mr. Mitchel prostitutes, but he did not run it but a were abroad the boat this afternoon few months when the police closed him they were approached by McLaren, who, calling the minister aside, asked proprietor of the Detroit American, the at the same time taking away a small official organ of that party in the penknife which the minister held in United States, who claimed a great vice his hands. The minister, it is said, re-November.

"Whiskey Bill Traynor, as he is which he held the knife, inflicting a called in Detroit, while publishing the Public Leader in that city, not only Mr. Mitchell jumped to the minister's abused temperance ministers of all assistance, at which McLaren, who is a denominations, but he resorted to the large man of athletic build, picked up embers of the W. C. T. U. across the face, likewise breaking his "Mr. Traynor is an avowed infidel, nose and also disfiguring his face and has always, on every occasion, advocated the principles of infidelity as later at the tunnel depot, but was not

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The Only

Great and thoroughly re-liable building-up medicine, nerve tonic, vitalizer and

Bood Purifier

Before the people today, and which stands preeminently above all other medicines, is

HOOD'S Sarsaparilla

It has won its hold upon the hearts of the people by its own absolute intrinsic merit. It is not what we say, but what Hood's Sarsaparilla does, that tells the story:—

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she was three months old, broke out and was covered with scabs. We gave her two bottles of Hood's Sarsaparilla and it completely cured her. We are glad to recom nend Hood's Sarsaparilla." THOS. M.

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THE DESIGNATION OF HIS CO.

URIEL: Or, the Chapel of the Holy Angels.

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

CHAPTER VII.—CONTINUED. "What a change there will be up there when the old gentleman goes to heaven," he said. "I suppose Marmaduke, M. P., will then come in for

everything."

"What! the Pendragon of Eaglehurst!" said Julian; "is he the
next heir?"

"I fancy so," replied Rodolph.
"You know there are no sons left now,
since the lest one was banged or

since the last one was hanged or

drowned—which was it?"
"Hanged!" said Paxton, with sudden interest, as he recalled the ines on the meaning of which he had been speculating the evening before

"was that the fate of the last heir of Merylin? Then what would fit into the second line of the old prophecy!" But just then Julian looked up, and saw poor Geoffrey struggling with mixed emotions: the effort to use his carving-knife and fork for the ordin ary purposes for which those implements are intended battling with a vehement desire to throw them at Redolph's head. He saw also a piteous expression on Mary's countenance, and plunged forward to the rescue. "You must know, Miss Houghton," he began, "we sat up last night and got Lindesay to tell us ghost stories, and bloody-bones legends, till our heads were well crammed with horrors. Mr. Paxton is prepared to find you all living in enchantment, and I have promised to guide him to the exact spot on the seashore where Excalibur was flung into the mere. Then, having secured Paxton's atten-tion, he led him on to some of the curiosities of Cornish topography, and on once more glancing at his host's countenance, perceived by its relieved expression that he had done him a timely service. Later on in the evening, when the party had returned to the drawing room, Mary found her opportunity at a moment when the hers were engaged in conversation; and, as Julian took a seat beside her,

and you did."

"In a foggy sort of way," said
Julian. "I only comprehended that, unless relief was speedily ministered, deogrey would certainly have choked.

she endeavored to express her thanks.

"I was so grateful to you at dinner," she said, "Mr. Beresford did not see

"They had touched on a painful subject," said Mary. "Geoffrey, you know, has made the Pendragon troubles his own. I saw he could not bear having them ventilated in that careless way over the dinner table."

"Do you know," said Julian, "I have a very dim sort of idea what their troubles were. People make allusions, and shake their heads, but I have never heard the real story."
"Oh, it is no secret: Uriel, the

last surviving son, when only nineteen, was charged with a murderous assault and robbery. It seemed in-conceivable, he had always appeared so good; but they supposed there must have been secret debts to account for it. It was fully proved, and he was condemned to five years' penal servi-At the end of that time they tude. tried to get off to America; but new came that, a few days after he had sailed, he fell overboard and was drowned. The poor old father has never got over it, and at the time they feared he would lose his reason. He Mary smiled at the little allusion to her brother's catchword, and underrecovered after a while, but he has



"RUN-DOWN." tired out" woman the complains of ackache, headache, loss of appetite, ex-treme lassitude and that "don't care" that "don't care" feeling is pretty sure to be suffering from "Female Weakness,"

to be suffering from "Female Weakness," some irregularity or derangement of the special functions of womanhood. Very often womb troubles set the nerves wild with affright and as a result the woman suffers from sleeplessness, nervousness, nervous prostration, faintness and dizziness, irritability and indigestion. In all cases of irregularity or suspended monthly function and in all those nervous diseases depending upon local causes, Dr. Pierce's Favorite Prescription will restore you to perfect health. Instead of the exhaustion and feeling of weight and dragging down in the abdomen, you feel fresh and strong. For young girls who suffer from irregularities, for the hard-working woman who suffers from catarrhal inflammation of the liming membranes causing a constant drain upon the system, there is no prescription used by any physician which can equal in results Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute of Buffalo, N. V., has used his "Favorite Prescription" in the diseases of women which had long been his specialty and in fully ninety-eight per cent. of all cases, it has permanently cured.

Mrs. John M. Conkein, of Patterson, Patnam Go, M. Y., writes: "I am

of all cases, it has permanently ctired.

Mrs. John M. Conklin, of Patterson, Patnam Co., N. Y., writes: "I am enjoying perfect health, and have been since I took the last bottle of Doctor Pierce's Favorite Prescription. I took five bottles of it. Never expected to be any better when I commenced taking it, but

MRS. CONKLIN

"I remember it now. He was in the army, I think, and the affair took place with a brother officer. I have heard, too, of the family pretensions they must truly have come down with "Yes," said Mary, "I don't think there is much of that sort of thing left now. Aurelia has nothing of it. I sometimes fancy that she feels all this is a sort of punishment, and that she

never passed the threshold of his own

home since the first shock of the disgrace. You could not estimate it fully

unless you knew what sort of pride th

Pendragons have always had in their

family honor."
"What a sad story!" said Julian.

and her father are expiating the pride of their ancestors.
"And what was Geoffrey's share in

the history?" said Julian.
"Dear Geoffrey!" replied Mary,
he has been like a son of the old man, and has done everything for him. You will laugh if I say it, but really I think his devotion to the father and daughter is his romance, his poem, I was going to say, if the notion of Geoff rey and poetry were not so incongru-

"Why incongruous?" said Julian. "I don't know, of course, what you mean by poetry; but what I under-stand of it has nothing that would not suit the dear old fellow excellently

"Really?" said Mary; "just explain.

"Why, it is very simple, I think," replied Julian. "Poetry deals with what is great and noble, with what is above the common standard, and that is just what I take Geoffrey to be."

Mary's eyes sparkled with delight, it was so rare a pleasure for her to hear Geoffrey thus spoken of. "He is, in-deed," she replied; "only one does not expect the world to guess at the treasure hidden under that rough exterior," and she glanced as she spoke at the figure of her brother, as he stood with his hands in those everlasting pockets, listening to Paxton's easy tal with much indifference as to the impression he might himself be making on his guest.

"The world !" said Julian ;-" oh of course the world cannot appreciate what is above its standard. were not speaking of the world, but of poetry. I know what you are think-ing of," he continued, as he followed the direction of Mary's eyes; "you would say that there can be no poetry without beauty, and it is true; but the beauty must be within, in the first instance. If it is not there, it is nowhere. Outside show is not beauty.'

"Do you know," said Mary, "I was thinking how like that is to Aurelia. Everyone who sees her speaks of her beauty, and it is simply dazzling. But for all that, there is something in it I never understood till now. She never seems to value it, hardly to be conscious of it, or, if conscious, seems to wish only to hide it away. What she makes me feel is far more the beauty of soul than of per-

"That is to say," said Julian, "that in her case the beauty of the soul has overflowed exteriorly, and you see it. Well, if we could see the soul of dear old Geff, we would just veil our eyes from the splendor. I tell you I know him through and through, and there is not a selfish fibre in him. If that is not poetry, I should like to know what is, let the world say what it likes about grace and so forth.

what Rodolph had not—a keen perception and delicate feeling for othersand a sympathy was at once estab lished between them, which was felt by

both to be very pleasant.
"Poetry and beauty," said Paxton, who had caught the words in the lull of the conversation, and seemed to think he had a right to join in the discussion. "Now, in the name of both those capital things, Miss Houghton, will you soften your excellent brother's heart, and try and persuade him to find some way by which I can get admitted within the haunted towers of Merylin Castle? He assures me no profane foot is ever suffered to enter there; and, of course, my desires to taste the forbidden fruit have immediately increased a hundred-

"If you could prove yourself an architect, you might have a chance,' said Mary; "I don't know any other expedient." "An architect !" exclaimed Paxton.

well, one never knows till one tries I think I once built a pig-sty.

"Ah! to be sure," said (

said Geoffrey 'I was forgetting about the chapel; I promised I would ask you about it, Julian. D'ye see, they want some-thing done to it and don't know how to set about it. I said I was sure you would find them the right man.

Julian listened whilst his friend related the substance of Miss Pendragon's conversation on the previous day. ook in the whole case with surprising quickness; the desirableness of aroushe old baronet's interest, the rocks to be avoided, and the object to be at-

"Bluemantle is your man," said Rodolph, "that is, if you want first-rate quality, work, and design."

Bluemantle is a puppy," said Julian, "and as arbitrary as the Czar. If he had a mind to sweep the mortuary chapel right away, he would do it, and never take a word from any one. There's Gules; he would do exactly what he was told, though I am not sure if he has gumption enough for such an undertaking. If he had a plan, he would carry it out, but the plan is the difficulty. Do you think one could see

"Of course," said Geoffrey; "and, besides, it has been engraved and photographed a dozen times. Mary will get you a portfolio full of views, but they give you no idea of the state of the roof, which is half a ruin. Gives you the rheumatism to go there, but till now the old man would not have it touched

"Well, then, you'll take me there to morrow," said Julian; "that's set-

"And myself as architect's assistant," said Paxton. "Have no fear, I will sit up all night with a glossary of Gothic architecture, and lay in such a vocabulary of 'corbels' and 'stringcourses 'as that Mr. Wyvern shall be able to pass me off for Bluemantle him self, if needful."

Meanwhile, the portfolio, of which Geoffrey had spoken, was produced, and its contents at once fired Julian's enthusiasm. He examined the photographs with the eye of a real artist, and was lost in admiration of their architectural beauty. "What proportions! what elegance, what marvellous tracery!" he exclaimed, "to think of such a jewel crumbling to ruins for want of care! I've half a mind to say it must be Plucantle. mind to say it must be Bluemantle, after all. But we must see it first."

And so the expedition to Merylin, to Paxton's great satisfaction, was fixed for the morrow

CHAPTER VIII.

SOMETHING ABOUT THE ANGELS. Rodolph's departure at an early hour the next morning prevented his forming one of the little party who, shortly after breakfast, took their up the steep hill and through the dark pine woods which surrounded the venerable pile so often mentioned in these pages. Geoffrey was not sorry that circumstances had delivered him from the necessity of introducing his loquacious friend along with his other guests The feelings with which he was wont to regard the castle and its inhabitants were of that character which would not he was conscious that there was just such a spice of what Mary had called "romance," as would be most likely to provoke it. From his present com panions, however, he had nothing to fear. Paxton's interest in the scene before him was unmistakably genuine, and as to Julian, his imagination had received a certain degree of exultation from his conversation of the pre vious evening, and he was prepared to see in everything appertaining to the Pendragons and their residence "a beauty and a mystery." His was one of those characters whose judgment is not always able to make head against their impressionability, and it was this facility with which his sympathies were aroused and kindled by new objects which led superficial observers to charge him with fickleness of purpose.

They reached the courtyard gate,

where Paxton failed not to search for the mark left by the mysterious dagger, as related in the Legend of Sir Caradoc. They passed through the quaint old hall with its armor and its pictures into a panelled chamber with high antique chimney, over which appeared a portrait of the hap-less cavalier who had died on the scaffold, the golden-haired Sir Arthur, as he was called; and Geoffrey was just explaining that the golden hair was not a metaphor, but a reality, when the door opened and gave ad mission to Aurelia. Prepared as he had been by Mary's words to look for picture of Raphael or Correggio; for the form that stood before him, in its sable robes and flowing golden hair, did not seem to belong to the work-aday world of the nineteenth century. It was a dream, a vision : for a second or two everything around him assumed the same character; until he was roused by hearing Geoffrey's attempt at an introduction, and advanced reply to her salutation. All that he had heard of the Pendragons, their lofty lineage, their honorable fame. and their unparalleled misfortunes, rushed upon his mind, and imparted to his own manner an unwonted degree of earnestness and respect. Geoffrey stood apart and looked at them : and thought to himself what a noble pair they were! Aurelia was just a princess; he had never thought of her as anything else; but Julian-for the first time he became aware that his friend also was cast in the highest type of humanity. Why, if you had dressed him in black velvet, and given him a laced collar and a peaked beard, it might have been the martyred cavalier himself who was standing there. It was a wondrous picture; but as poor Geoffrey stood and beheld it, he caught sight of the reflection in a pier-glass, at the end of the room ; it gave him back, at the same time, the image of his own ungainly person, and, for the first moment in his life, the pang of a dreadful passion seized upon his heart. Shame and mortification were mingled with a new feeling to which he could give no name, but it at once created such a disturbance within him, that ir his simplicity he besought him if he were going mad. "I'm a know," he said to himself, "I'm a fool, I known that all my life, but this is lunacy." Alas, poor Geoffrey! it was only his first attack of the passion of jealousy, and, unluckily for him, it was not to be his last. It was not lessened when, taking their seats, the subject of the chapel and its projected restoration was at once brought under discussion. Julian understood it all so surprisingly, and he expressed him-self so well; to hear him and Aurelia

talk together, whilst, now and then, Paxton dropped a judicious word, it ness

seemed as though there was a sort of freemasonry between them all. "Why, it would have taken me a week to have said all that," thought Geoffrey, "and I shouldn't have made it clear even then!" Evidently here were people who had been made out of the same lump of clay, and Geoffrey felt that whereas his particular bit of mother earth had turned him out a rough specimen of very common earthenware, those before him might have been likened to some wondrous vases of finest porcelain. "Well, of course," he tried to reason, "it's all as it should be; here are the descendants of kings and crusaders; with a poet, as they call him, ready to put them both into verse. A century ago the Houghtons were just honest youmen-no wonder am not up to this sort of thing-it's just what one might expect." Admirably argued, and his honest heart did its best to accept the inevitable conclusion, but not the less did the sharp pang continue to wring that poor heart, and drown it in its bitterness.

Julian begged to see the chapel, and Aurelia at once arose, and led the way. Even in its present ruinous condition his practised eye could discern the wonderful beauty it must once have possessed. The tall lancet windows of the eastern apse were filled with fragments of ancient glass; the walls of the sanctuary, discolored by damp, yet showed remains of painting; the carving of the screen and reredos was broken and defaced, but enough was eft to indicate its former beauty of design. A little chapel, at the extremity of a side aisle, contained the monudeep into the stones of the pavement. The burial-place of the Pendragons, dug out of the solid rock, lay below and Aurelia explained that the chape was a chantry, and that Mass was said here daily for the souls of the departed

members of her house.

"The chapel is dedicated to St. Michael, is it not?" asked Julian.

"No, not exactly," said Aurelia; "guide books and such things say so, but the real dedication is to the Holy Angels-a much more uncommon one as you are probably aware. Our family has always cherished a peculiar devotion to the Holy Angels: my father bears the name of Michael, as you know, and I could not count up all that have been called by that name, to say nothing of Gabriels, and others," and she pointed to two flagstones engraved with the names of

and "Gabriel" Pendragon. My two brothers," she said.
Julian thought to himself: " And Uriel, the third, where is he?"

But Aurelia continued: "You would not understand the chapel if you did not know its dedication. All those defaced paintings on the walls were angelic figures, I believe; and the seven windows of the apse are said to have been filled with representations of the Seven Spirits; St. Michael, you see, is still perfect.'

"I beg pardon," interrupted Paxton, "I am an outsider, you know, and these things are new to me. Do you only reckon seven angels? My notion of them was a sort of a starry host, which no man living could num

"But with seven stars of greater magnitude than the others," said Aurelia; "the Seven Spirits before the throne. The devotion to these 'Seven Spirits' has been a favorite one in our family, and I believe the old wall paintings I spoke of bore traces of

who built the chapel, it would furnish a key to the whole of the symbolism. Where can I learn all about the subject, for I fear my notions, at present, are

a little indistinct?" If you will come to the library, said Aurelia, "our chaplain, Father Segrave, will, I daresay, give you all the authorities you can desire. He has made the chapel his special study, and

is longing to see it saved from destruction To the library, then, they adjourned. a room which bore the same stamp of antiquity as the rest of the building Its dark oaken shelves were filled with tombs, of which a considerable number exhibited vellum bindings and folio proportions, though there was a fair number of volumes in more modern garb. Father Adrian Segrave speedily made his appearance, and proved to be a cherry-looking man of middle age, whose ecclesiastical soutane Paxton appeared to scan with curious eye expressed his satisfaction something was going to be done for the chapel, and was anxious to know into whose hands Mr. Wyvern proposed to commit the work.

"I don't know," said Julian; I am going to beg for four and-twenty hours reflection on the subject. But my inspection of it just now has suggested nany new ideas; and Miss Pendragon gives me hopes that you will help to clear up some of them. I want more perfect instruction in all that regards the Seven Spirits. If, as I gathered, they are the patrons of the chapel, the symbolism of the ornamentation would all bear reference to the fact, and to destroy that would be to blot out the meaning of the whole fabric. TO BE CONTINUED

Erysipelas Cured. Erysipelas Cured.

Lorimer Lake, Ont. Feb. 25, 1896.—"I had erysipelas on my right leg from the ankle to the knee. It was spreading very fast to my body and I had to keep my bed for months. I saw Hood's Sarsaparilla advertised and sent for a bottle, and before I finished taking it the discharge stopped. I continued taking thood's Sarsaparilla until I was cured."—Mr. H. J. Smith.

Hood's Pills cure sick headache, bilious

ALLEGRI'S MISERERE. Beautiful Allegory of the Great At the base of a cliff flowed a tiny rivulet ; the Rock caught the raindrops in his broad hand, and poured them down in little streams to meet their brothers at his feet, while the Brook

murmured a constant song of welcome.

But a stone broke from the cliff, and,

falling across the rivulet, threatened

to cut its tender thread of life. My little strength is useless, moaned he Streamlet. "Vainly I struggle to the Streamlet. "Vainly I struggle to move onward: and below the pebbles are waiting for their cool bath, the budding flowers are longing for my moisture, the little fish are panting for their breath. A thousand lives depend on mine. Who will aid me? Who

will pity me."
"Wait until Allegri passes; he will pity you," said the Breeze. Once the cruel malaria seized me, and bound messages of death upon me. "Pity! cried. 'Free me from this burden, from which I cannot flee.' 'Hear the wind moan,' said some; but no one listened to my prayer till I met a dreamy musician with God's own tenderness in his deep eyes. 'Have mercy!' I sobbed; and the gentle master plucked branches of roses, and cast them to me. I was covered with roses, pierced with roses, filled with roses; their redness entered my veins, and their fragrance filled my breath roses fell upon my forehead with the sweetness of a benediction. The death I bore fled from me ; for nothing evil can exist in the presence o Heaven's fragrance. Cry to the good Allegri, little brooklet; he will pity

So the rivulet waited till the master came, then sighed for mercy. The rock was lifted, and the stream flowed forward with a cry of joy to share its happiness with pebble and flower and

A little bird become entangled in the meshes of a net. "Trust to the good Allegri," whispered the breeze;

it is he who gave me liberty."
"Trust to the good Allegri," rippled the brook; "it is he who gave me liberty." So the bird waited till the master passed, then begged a share of his universal mercy. The meshes were parted, and the bird flew to the morning sky to tell its joy to the fading stars and rising sun.

"Oh! yes, we all know Allegri," twinkled the stars. "Many a night we have seen him at the bed of sick-

ness."
"Many a day I have seen him in prison," shouted the sun with the splendor of a Gloria. "Wherever are those that doubt, that mourn, that suffer; wherever are those that cry for help and mercy - there have I

found Allegri.' The people of the earth wondered what made the sun so glorious, not knowing that he borrowed light from

the utterance of a good man's name.

A multitude of Rome's children had gathered in St. Peter's. The Pope was kneeling in the sanctuary, princes and merchants were kneeling together under the vast cupola, the poor were kneeling at the threshold; even a leper dared to kneel on the steps with and was allowed the presence of his Lord. All souls were filled with longing, all hearts were striving for ex-

Then strains of music arose: O soul! cease your longing; O heart! cease your strife ; now utterance is found.

Sadder grew the tones, till, like the there brother's catchword, and understood all that Julian meant to imply by that which he now beheld. He gazed its use. She felt that he had precisely at her as he would have done at a there as he would have done at a that was the idea in the mind of those flick and and green the sigh; "Vainly I struggle to move onward. Have mercy, Father!" The lights that was the idea in the mind of those flick and and disk are shedow, passed. flickered and died, a shadow passed over the worshippers, and the Tiber without stopped its course to listen.

Sadder grew the tones, till the moans were heard, "Vainly I strive to escape these meshes. Have mercy, Father The shadow grew deeper, and a little bird without stopped in its flight to

Still was the music sadder with the weight of the sob "Vainly I flee from this loathesome burden. Have mercy, Father!" Vaster and darker grew the shadow, and the very breeze stopped in its course to listen.

And now the music mingled sigh and moan and sob in one vast despairing cry: "Vainly I struggle against Father! Vainly I struggle against this rock of doubt. Have mercy, Father! Vainly I strive to escape the meshes of sin. Have mercy, Father! Vainly I flee from this evil self. Have mercy, O Father! have mercy."
Darker and deeper and vaster grew the shadow, and all sin in those human hearts stopped in its triumph to listen.

All light was dead, all sound was dead. Was all hope dead? "No!" wept a thousand eyes. "No!" sobbed a thousand voices; for now high above the altar shone forth the promise of light in darkness, of help in tribula-tion — in sight of Pope and prince, in sight of rich and poor, and even in sight of the leper kneeling without, gleaned the starry figure of the cross.

How was this Mass of Allegri so completely formed, "cry the three centuries that have passed since then, that we have been able to add nothing to its

The calm voice of nature answers: It is because his own love and mercy were universal; because learned that all creation needs the protecting watchfulness of the Maker; because he gave even the weakest creatures voice in his embracing cry of Mis-

"Success is the reward of merit," not of assumption. Popular appreciation is what tells in the long run. For fifty years, people have been using Ayer's Sarsaparilla, and to-day it is the blood-Sarsaparilla, and to-day it is the blood-purifier most in favor with the public. Ayer's Sarsaparilla cures. a sort of

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the utterance of a good man's name.

A multitude of Rome's children had gathered in St. Peter's. The Pope was kneeling in the sanctuary, princes and merchants were kneeling together under the vast cupola, the poor were kneeling at the threshold; even a leper dared to kneel on the steps with and was allowed the presence of his Lord. All souls were filled with longing, all hearts were striving for ex-

Then strains of music arose: O soul! cease your longing; O heart! cease your strife ; now utterance is found.

more about dashing of waves, came the sigh; "Vainly I struggle to move onward. Have mercy, Father!" flickered and died, a shadow passed over the worshippers, and the Tiber without stopped its course to listen.

Sadder grew the tones, till the moans were heard, "Vainly I strive to escape these meshes. Have mercy, Father!" The shadow grew deeper, and a little bird without stopped in its flight to

Still was the music sadder with the weight of the sob "Vainly I flee from this loathesome burden. Have mercy, Father!" Vaster and darker grew the shadow, and the very breeze stopped in its course to listen.

And now the music mingled sigh and moan and sob in one vast despairing cry: "Vainly I struggle against this rock of doubt. Have mercy, Father! Vainly I strive to escape the meshes of sin. Have mercy, Father! Vainly I flee from this evil self. Have mercy, O Father! have mercy." Darker and deeper and vaster grew the shadow, and all sin in those human hearts stopped in its triumph to listen

ction that All light was dead, all sound was dead. Was all hope dead? "No!" wept a thousand eyes. "No!" sobbed one for the know into proposed to a thousand voices; for now high above lian ; I am venty hours the altar shone forth the promise of light in darkness, of help in tribula-tion — in sight of Pope and prince, in But my insight of rich and poor, and even in suggested Pendragon will help to sight of the leper kneeling without, gleaned the starry figure of the cross. How was this Mass of Allegri so completely formed, "cry the three centur-

want more ies that have passed since then, that gathered. we have been able to add nothing to its chapel, the tion would

The calm voice of nature answers: It is because his own love and mercy were universal; because he had learned that all creation needs the protecting watchfulness of the Maker; because he gave even the weakest creatures voice in his embracing cry of Mis-

"Success is the reward of merit," not of assumption. Popular appreciation is what tells in the long run. For fifty years, people have been using Ayer's Sarsaparilla, and to-day it is the bloodpurifier most in favor with the public. Ayer's Sarsaparilla cures.

MARCH 28, 1896.

monies performed in it. The Greeks and Latins anciently called it "The Great Week, "The Holy Week;" sometimes "The Painful Week;—that is, the Week of Austerities; also the Week of Sorrow, the days of the Cross or of Suffering. "We call it the Great Week," says St. Chrysostom, on Psalm 145, "not that it consists of a greater number of days, or that the days in it are longer, but on account of the great things which God has wrought in it; for on these days was the tyranny of the devil overthrown, and the rocks were split, and the death disarmed, sin and its curse taken away, heaven opened and made accessible, and men made fellows with

the angels.' The chief object of the Church in this week is to commemorate the passion and death of her Redeemer: every part of the sacred liturgy is directed to this end; the Church's offices, more solemn and more multiplied in this week than any other dur-

ing the whole year.

NEXT SUNDAY IS PALM SUNDAY. The ceremony of Palm Sunday consists of three parts. First, the cele-brant blesses and distributes palmthem in sufficient quantity, branches of box, willow or yew are often substituted) to all present. Then comes the procession of palms, and, thirdly, the holy Mass is offered, during which the "Passion" according to St. Matthew (being that Evangelist's

of our Saviour), is sung.
On this day, the first day of the week of the Passover, the week in which Jesus died, He entered the Holy City in triumph. We are told that His disciples were with Him, that the multitudes cut down branches of palm trees and cried aloud with one voice Hosanna to the son of David! Blessed is He that cometh in the name of the Lord." At the same time the cloud of approaching tribulation was gathering dark and thick over the Church. for in five days her Master was to be

THE BLESSED PALM. It is a rule in the Church's Liturgy to bless and sanctify everything that is used in the services of God or given to the people. The palms are blessed with great solemnity; and, indeed, we might easily suppose that the Mass had already begun and, was to be offered up in honor of our Lord's entry into Jerusalem. After the collect, the subdeacon sings the lesson relating how Moses and the children of Israel en-Moses and the children of Israel encamped in the wilderness under the seventy palm trees at Elim; the deacon chants the Gospel, giving St. Matcon chants the Go this preparation come the prayers of blessing, in which we are reminded of God's gracious mercies in the past, how the dove brought the olive branch to Noah in the ark, how God protected the Jews under the palm trees of Elim.

Then comes the distribution of the palms. Receive the palm kneeling ; kiss it, as a mark of reverence to the blessing of the Church, and also kiss the priest's hand as an act of respect to

mourning. The sanctuary looks deserted and unfurnished. The taberserted and unfurnished. The taber-nacles stand open, for the Blessed Sacrament has been removed. The veil of the tabernacle, flowers and other ornaments are gone. Nothing remains on the altar except the veiled crucifix and the six candles. In the center of psalms and lessons. THE "TENEBRE."

The office at which we are now to assist is called, "Tenebræ" (meaning darkness), because it pictures to us, by the gradual darkening of the church the more than natural darkness that Holy Saturday. overshadowed the world at the death of Jesus Church. It is the preparation which the Church gives us that we may assist in proper dispositions at the sacred function which is to take place next morning. On Wednesday even-ing we sing the "Tenebra" of Thursday in preparation for the and Office of Thursday; on Thursday evening we sing by anticipation the Office of Good Friday; on Friday evening we sing the preparation for the Office and Mass of we are allowed to have them at an earlier hour in order to enable more

of us to be present.
"MATINS" AND "LAUDS." The service consists of Matins and Lauds, and is a portion of the Divine Office which every priest of the Church is bound to say each day. The Matins consists of three parts, called nocturns (night offices). Each nocturn is made up of three psalms followed by the canticle of Zachary "Benedictus," and the whole Office is closed with the 50th Psalm "Miserere" and a Collect. The "Tenebræ" service, for Maun day Thursday in the psalms and ons brings before us the Passion of our Saviour, and in an especial way the treachery of Judas. In the third nocturn, however, the Lessons appro priately relate St. Paul's account of the

institution of the Holy Eucharist. The ceremonies of this service are rich in meaning. At the end of each

church are gradually lowered to symbolize the noonday darkness that covered the earth at the death of its

Creator. At the end of the "Benedictus," the single candle that still burns is hidden behind the Altar, while the "Miserere "is sung amid the gloom. A collect is then said in a low voice by the senior priest present, and a confused noise is made, to express the convulsions of nature when the earth quaked, graves gave up their dead. The candle is then brought from behind the altar, still alight, to represent that after his death and burial, our dear Lord came forth immortal from the tomb. The Office ended, all depart in silence.

Holy Thursday.

ONLY ONE MASS IS CELEBRATED-THE ALTARS ARE STRIPPED.

In spite of the mourning of Holy Week, the Church cannot allow this sists of three parts. First, the cele-brant blesses and distributes palm-leaves (for which, on account of the leaves (for which, on account of the per of our dear Lord—the day on difficulty and expense of obtaining which He instituted the most holy honor of that great Mystery the Church lays aside her mourning, at least dur-ing the celebration of the holy Mass and bids us deck the altar with our richest ornaments, and wear vestments of white, the color denoting joy and narrative of the sufferings and death gladness. We would remind our of our Saviour), is sung. place on the first day of the Azymes, or the feast of the Unleavened Bread, and it is for that reason that we always use unleavened bread for consecration of Holy Mass.

THE MASS.

Amid the triumph of this great feast a web of sorrow is interwoven, to show that our joy is not lasting, for we have not forgotten the Passion of Jesus Christ. The celebrant intones the "Gloria in Excelsis," and the bells ring out joyously in answer to the organ's peals; but, after that, both pells and organ are silent until Holy Saturday, to show the sorrow of the whole world at our Saviour's death. The Collects recall to us Judas and the good thief: both are guilty, but one is pardoned. The kiss of peace is omitted to show our horror of the treacherous kiss of Judas in the

Garden on this night. The priest consecrates two Hosts on Holy Thursday during the Mass. One high altar on account of the mourn-ful ceremonies of this holy time; and consequently a chapel or altar, apart from the high altar, is prepared and adorned with rich hangings, lights and flowers: here our Blessed Lord remains until Good Friday. When the Mass on Holy Thursday is finished, the choir and clergy go in procession to

this chapel of repose.
STRIPPING THE ALTARS. of Vespers the priests enter the sanctuary to strip the altar, as Jesus was stripped of His garments before the Crucifixion. The ornaments and flowers that were there to denote our joyful commemoration of the institution of the Blessed Sacrament are taken away, the very altar cloths are the sanctuary stands the book for the stripped off, because the daily sacrifice is suspended, in token of our grief "They have parted My garments among them, and upon My vesture they have cast lots." The holy water is removed from the porch, and none is put there until after the Mass on

Good Friday.

ITS MOURNFUL CEREMONIES - KISSING THE CROSS-MASS OF THE PRE-

SANCTIFIED. We have come now to the day of the Church's widowhood, and she would have it to be a day of desolation, as her true children feel it to be. The sanctuary is altogether bare and unadorned. The altar was stripped of its ornaments Holy Thursday morning Easter Eve. In early times these and nothing remains except the cruci-offices were begun at midnight, but fix, now veiled in black, and the six candlesticks. The sanctuary carpet has been taken away, and even the candles are not lighted until the latter part of the function.

The service of Good Friday consists of a series of distinct actions: 1. History, containing the Prophecies and the Passion according to St. John. 2. Supplication, containing public prayer for all sorts and conditions of men. Reparation, containing the unveiling and adoration of the cross. 4. The Mass of the Presanctified. THE PASSION.

gular candlestick is extinguished until, as the office proceeds, only one is

The Week of the Church's Most Solemn and Varied Devotions.

Next week is "Holy Week." It has been called by several names, from the great mysteries and various ceremonies performed in it. The Greeks and Latins anciently called it "The church are gradually lowered to synther the sent and successions on the sent and successions of this great day. The Passion is sung, are put out, and the lights in the church are gradually lowered to synthesis.

I left alight. By this is shown forth thow one by one the disciples forsook their Master and slunk away. The Passion, which bring before us the pied the whole night until suntils of God, Who is to-day sacrificed for our sins. These lessons prepare us for the "Passion," which gives us St. John's account of the terrible events of this great day. The Passion is sung, as on Sunday, by three deacons (or priests), who each take a part.

THE PRAYERS. THE PRAYERS.

The second part of the service consists of supplication and petition. The idea of the Church in this action is to make intercession with God on this day for all classes and conditions of men. While the Church bids us pray at all times for the conversion of sinners and evil doers, on this day she makes public and official prayer for those who are 'enemies of the Cross of Christ." For mercy knows no bounds; and our dying Saviour has given utterance to the words, "Father, forgive them, for they know not what they do.

The celebrant sings eight prayers, each of which is prefaced by a few words to show its object. First comes the prayer for the Spouse of Jesus Christ, the Church of God : then the prayer for the Vicar of Christ; then he prayer for bishops and priests; then the prayer for catechumens then the prayer for all in tribulation ; then the prayer for heretics; then the prayer for the Jews; and, lastly, omes the prayer for Pagans.

THE UNVEILING OF THE CROSS The third action in Good Friday's services is reparation. Accordingly, the celebrant takes off his chasuble, in order to be the first to humble himself on this day of mourning. He receives the veiled cross, and uncovers a small part, raising it slightly and sings in a low voice: "Behold the wood of the low voice: "Behold the wood of the Cross, on which hung the salvation of the world." Mounting nearer the altar he goes through the same ceremony a second time; and then, coming to the center of the altar, he removes the veil entirely, and lifting the cross aloft sings on a high note the same words a third time in memory of our Saviour's words: "When I shall have been lifted up, I will draw all things to Myself." By this uncovering of the cross is represented the gradual preaching to the Jews and after to the Gentiles the great mystery of the Crucifixion.

The celebrant then places the cruci-fix on the ground, takes off his shoes, for the place whereon he stands is holy ground, and goes to kiss the feet of the figure that represents his dying Saviour. As he approaches, he kneels three times and finally kisses devoutly the symbol of our redemption. All who are present follow his example, either at this crucifix or at one of the crosses in the side chapels (according to convenience), taking care to make three genuflexions (not more), and making the third close to the Cross itself, so that as they kneel they can kiss the figure. During this touching ceremony, the choir sings in plaintive chant the reproaches, which bring be fore us in a dramatic way the rebukes, loving and gentle, addressed by our Saviour to the Jews. It will help us much to realize to day's events if we read in the Holy Week book these reproaches, which our dear Lord ad-

dresses now to us.

THE MASS OF THE PRESANCTIFIED. We need not delay long over our explanation of the fourth action in the day's service-the Mass of the Presanctified. The candles on the altar are now lighted in reverence for the comthe Church's ministers. During the procession, and while the Passion is sung, hold your palm in your hand.

As we enter the church during Holy Week we are struck by many signs of mourning. The sanctuary looks de
The procession leaves the altar of clergy go in procession to the reposit-ory and bring back to the high altar ory and bring back to the Blessed Sacrament, which has been or bigotry that would sweep over their organization.

As we enter the church during Holy to the sanctuary to recieve Vespers, which are said, not sung. At the end organization organization organization organization organization.

By Colorado organization organization organization organization organization organization.

Church, by the revival of calumnies against them, by an increase of prejudice against them, by an increas ing presence of Jesus Christ. The choir sings the "Vexilla Regis." On this day alone throughout the Christian year the Church suspends the offering of the Holy Sacrifice of the Mass, that our thoughts may be wholly taken up with the contemplation of the one sacrifice that was consummated to day on Calvary. The Blessed Sacra-ment, which the celebrant receives to-day, was consecrated (or pre-sanctified) yesterday. Consequently, since there is no actual sagrifice to day, this part of the service is called the Mass of the Presanctified. When the Blessed Sacrament is brought to the altar the priest incenses it. He then turns to the people and bids them pray (or ate fratres), and himself prays aloud, singing the Pater Noster. He holds up for their adoration the sacred Body f our Lord, and then reverently re ceives it. To mark our mourning and confusion to day, the priest does not remain at the altar to say any public prayers of thanksgiving or to give a blessing, as in other Masses; but straightway leaves the sanctuary. As soon as he departs, the Vespers are recited as yesterday, and the altars are stripped. The sanctuary is empty, its light is gone, no lamp burns in any part of the church, the pictures are veiled: the naked cross stands alone to proclaim the mourning of the spouse for the crucifixion of our Lord.

Holy Saturday.

AS IT WAS ANCIENTLY COMMEMORATED It was the practice of the Church from the earliest ages that no Mass was said on Holy Saturday. For a thousand years after the foundation of the Church it was the custom to spend this day in prayer and fasting, in watching in spirit with the holy watching in spirit with the The choir and sacred ministers approach the sanctuary in silence, morning of the Resurrection. At heither incense nor lights are carried before them, and the vestments are black, "as when one mourneth." On the service and Mass that we have the altar there is neither Missal nor now on Holy Saturday really took altar-cloth. When the sacred minis- place on Saturday night, and, extenders reach the sanctuary, instead of be- ing till dawn on the Sunday morning, ginning by public prayer, they pros- was the immediate herald of the rate themselves on the ground in Resurrection. As the sun went down silence, while a cloth and the book are on Easter Eve the Bishop and

and fitted for the baptism of those con-verts, or catechumens, who had been previously found worthy of admission into the Christian Church. This will throw light upon the meaning of many of its ceremonies and prayers.

Walter Lecky Knows this Kind of Catholic.

Boston Pilot We quote this bit of corroborative evidence from Walter Lecky's letter in the American Catholic News:

A friend of mine, snugly ensconced in my big Adirondack chair, was reading the Pilot the other evening, when he hastily exclaimed, rubbing his elbows against my fancy lamp, won at a fair not long since and a real object of beauty in my humble home: "What nonsense is this?" I looked from my book while he read me an editorial, telling of intelligent Catholics who boasted their indifference to the Catholic press, never reading any Catholic paper unless their confessor gave them that duty as a penance. "That is ex-aggerated," he said. "No intelligent Catholic could utter such foolish sentiments.

"Well, yes," I said ; "I am sorry to say they can and do. At the last session of the Eastern Summer School I heard one who poses

as a leader of his fellows, in the presence of a round dozen, one being a gifted editor, say that he took a dozen monthy magazines, not one of them being a Catholic periodical, and his reasons were "they were behind the times." They did not deal in lewd fiction, fleshly poems and art daubs, for among his dozen one-half carry only that stock. "He is," said my friend, rising in

his chair and not a bit careful of my lamp, "a"-"What?" I asked.

My friend is well-bred. He refused to finish the sentence.

Catholics and their Papers.

The hard times of the past three years starved the Catholic papers, es-pecially where there were two or three of them in the same city, state or diocese. Several of them collapsed. Others have consolidated. Almost all of them had to cut down expenses and put everyone engaged on them on half

Why are they not better supported? The majority of them get a fair cir-culation, but most of their readers beome delinquent. These lethargic subscribers put off paying them the two dollars, thinking that such a trifle is of little account, not considering that where there are 10,000 times \$2.00 due a paper, it has out \$20,000, that its expenses are heavy, that it must pay cash every week for the services of editors, reporters, solicitors, canvassers typesetters, pressmen, folders, clerks, etc., and that they are killing it by not paying for it promptly when their subscription is due.

If all the Catholic papers were to stop publication to-morrow, Catholics would soon feel their loss by changes in public opinion against them, by an

Catholics, cleric and lay, ought to be more anxious to make the Church press strong, to give it the means to employ writers of eminent ability, to see it prosper in every way. It can never be improved by neglect, by cheap criticism from persons who never lifted pen or opened pocket book to aid it or by failure to pay subscriptions to it as soon as these are due. - Catholic Telegraph.

The Passion Flower.

The history of this singular and beautiful flower is thus given in The Garden. The flower was originally named the Passiflora, or the flower of The flower was originally the passion, by the Catholic priests who followed closely in the track opened up by Columbus to the new continent of America, in order to attempt the conversion of the aborigines to the Chris tian faith. Many of these Catholic missionaries were men highly cultivated in all learning of the time, and were consequently more or less naturalists. As students of nature, we may imagine they were much struck with the beauty and singular structure of this remarkable flower, which they found growing in wild luxuriance and abundance over the rocks of Hispaniola, Cuba and Jamaica and climbing also the great trees to their tops and hanging their beautiful foliage and blo in thick festoons from the branches. The structure of the flower, upon analysis, appeared to them a miracle, which seemed to foretell that these new countries were foredestined to Christianity; for the structure which they so much admired at first glance was found to contain, they conceived, representations of the object most sely connected with the crucifixion and the events which immediately preceded it.

Out of weakness comes strength when the blood has been purified, enriched and vital ized by Hood's Sarsaparilla. Thousands like her. — Tena McLeod, Severn Bridge, writes: "I owe a debt of

Severn Bridge, writes: "I owe a debt of gratitude to Dr. Thomas' Eclectric Oil for curing me of a severe cold that troubled me nearly all last winter." In order to give a quietus to a hacking cough, take a dose of Dr. Thomas' Eclectric Oil thries a day. or oftener if the cough spells render it neces

A LESSON FROM A GOOD LIFE.

That example is the best argument has long been a tiresome truism, but there is a freshness at least in the undertone of admiration which runs through these words from a recent sketch of "Mary Anderson." They were written by a Protestant writer in a secular magazine:
"Mary Anderson's loyalty to the

Church of her faith has always been one of her most prominent and beauti ful characteristics. . . . During all of last summer she attended the little Catholic church at Malvern Wells. at early Mass, singing in the choir, while her husband supplied the accom

paniment on the organ. . . Her talent for music, she explains, she means to use in the future in singing

in small churches wherever her travel may lead.'

There is a lesson here which ough not to be lost on our Catholic young people. Parish priests are painfull aware that it is hard to "keep up" worthy choir, and this from no lack of good voices. There are plenty of young men and women to take part in amateur theatricals held for whateve purpose; there are plenty of good voices for the solos in public concerts but for the singing of the Masswhich is, after the priest's office the most honorable privilege a Catholic can enjoy — the supply is never adequate. The angelic hosts find their whole heaven in singing Sanctus round the throne of God: but our young people find it dull and irl some to render God the service of His own gifts. Our girls will sing for their friends in the parlor or in public, but

This lesson from Mary Anderson's life should not pass unheeded. Europe and America bend in adulation before her sovereign genius and beauty; but she turns her back upon all these, and uses her talent "in singing in small churches wherever her travels may lead." If her example were widely followed, there would be better choirs in our villages and no "hired worship" in our cities. -Ave Maria.

they will not sing for God in His

Prayer of the Primitive Church.

The Abbe Fouard, in his recent work, "Saint Paul and His Missions," writing of worship in the primitive churches, quotes a prayer which it was customary to recite after partaking of the Holy Communion. It was found in a Greek manuscript recently dis-covered in a library at Constantinople, and entitled "The Teaching of the Apostles." This precious MSS. is the earliest Christian work we possess out side of the inspired pages. According to the most reliable opinion it was composed toward the close of the first century. It affords us a picture o some church in Syria or in Palestine. depicting its inner life, public teaching, religious services and practices. The prayer is translated as follows:

"Holy Father, we thank Thee be cause of Thy Holy name, which Thou hast made to dwell in our hearts; and for the knowledge, the faith, and the immortality which Thou hast revealed unto us through Thy Servant Jesus. Unto thee be glory forever and ever. Almighty Master, Thou hast given meat and drink to men, that they might enjoy themselves in thankful-ness to Thee; but unto us Thou hast given spiritual meat and drink, and with all perfectness in Thy love! From the four winds of Heaven gather to gether this Church, made holy unto the kingdom which Thou hast prepared for us : for unto Thee is the power and glory for evermore! Oh, let grace descend, and let this world pass away Hosanna to the Son of David! Who soever is holy, let him draw nigh, whosoever is not holy, let him repent. Maranatha (the Lord cometh). Amen. It gives one a fresh realization o

the perpetuity of the Church to know that a prayer recited as early as A. D so is still exactly appropriate to the most solemn act of our holy religion.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

London, Saturday, March 28, 1896.

A GARBLED QUOTATION.

An expression of opinion which has been attributed to the Most Reverend Archbishop Croke, on the subject of purely secular versus Catholic teaching in the schools, has been several times quoted in connection with the Manitoba school question. Those who have been opposing the restoration of Catholic rights have seized with avidity the supposed utterance of the Archbishop as adverse to Catholic education, but it might have been suspected that the quotation was a misrepresentation, and it is now made certain by the Archbishop himself that this is the true state of the case.

The garbled words attributed to Dr Croke appeared in the American edition of the Review of Reviews of last September, in an article written by Mr. W. T. Stead ; but it now appears that the words, or something resembling them, were sent to America in an un revised proof, which Mr. Stead corrected by next mail, but the American editor, Dr. Shaw, preferred to publish the incorrect report originally sent him, or perhaps garbled in the American office, and which conveys sentiments quite opposed to those of the Archbishop.

The same article was published in the English edition with almost. though not exactly, Dr. Croke's actua words, which differ very much from what was attributed to him by the American edition. According to the English edition, the Archbishop said :

"I think that the New Zealand sys tem is fairly satisfactory. The State provides an education solely secular, and ministers of all denominations are authorized to impart religious instruc tion to their pupils one day in the The Catholic priests in New Zealand attend regularly for some ours in the week to catechize the Catholic scholars in the Public schools The system seems to work admirably.

Even this was not in all respects an accurate report: but it was much worse as it appeared in the American issue, being made to read as follows

"'I think,' replied Doctor Croke, that the New Zealand system is the best in the world. The State provides an education solely secular, and min isters of all denominations are author ized to impart religious instruction to their pupils one day in the week. The Catholic priests in New Zealand attend regularly for one hour in the week to catechize the Catholic scholars in the Public schools. The system works admirably - and why should it not? It is a mistake to be alway thrusting dogmatic teaching into every kind of instruction. Religion can be all the better taught if it is not made too stale by a monotonous repetition.

To this garbled quotation the editor appended the remark :

"A notable sentiment, indeed, from a Catholic Archbishop, and one which were he other than what he is would bring down on him the anathemas of no small section of his own Church.'

The matter, being thus published only in America, might have escaped the notice of the Archbishop; but the Rev. Father Drummond, S. J., of Mon treal, suspecting that there was a fraud in the matter, sent an inquiry to His Grace concerning the accuracy of the statement, and a copy of the Review containing it. He received a reply from Dr. Croke repudiating the quota tion entirely, and correcting the errors in the English version of his words Dr. Croke says in his letter to Father Drummond:

"I had no idea that there was second and 'enlarged' edition of the Review of Reviews published in the So far as I am con-United States. cerned I entirely repudiate it. My views about educational matters in New Zealand have been misrepresented, or, at all events, misunderstood. In a conversation with Mr. Stead, which was quite an informal one and in no sense what is known as an 'interview, I referred to the diocese of Auckland alone, and not to New Zea. land at large; and after having given it as my opinion that the educational system there (Auckland) was 'fairly satisfactory,' I added that it 'seemed' to work admirably. I only spoke of Auckland as it was twenty years ago, and did not mean to offer any opinion as to the actual state of things as regards State schools or

a staunch and uncompromising supporter of the denominational system, at home and abroad, and that I hold it to be a shameful tyranny and injustice to tax Catholics, or any other religious body, for the maintenance of schools which they cannot conscientiously avail themselves of, and deny them, at the same time, all participation in the public funds to which, as citizens, they have contributed their proportionate

It certainly seems that the American editor of the Review of Reviews published deliberately and knowingly an incorrect account of the Archbishop's words, and that those who have been using the falsified version for the purpose of perpetuating the Manitoba injustice have been leaning on a broken reed.

RELIGION IN THE NEW ENG-LAND STATES.

A recent issue of the New York Sun mentions that at a conference of Bap tist ministers held a few days ago in that city, one of the speakers complained bitterly of the progress of Catholicity in the New England states, and urged that "an organized stand is necessary against the aggressive missionary work of the Roman Catholic Church, and if the Baptists are satisfied to stand still, the Roman Catholics will make a new France of the New England States."

The Sun then gives some interest ing statistics to show that the Baptist minister's fears of the predominance of Catholics are well founded, notwithstanding the fact that New England was once the "very citadel of Protestantism," but the inference drawn by the Sun is very widely different from that of the preacher.

The Sun reminds the ministers that while the preponderance of Catholics is owing in part to the great immigration of recent years, it is due more to the falling off of religious faith and conviction among the Protestant population, and it therefore advises the Protestant New-Englanders rather to revive the faith of their own people, than to attempt any crusade to resist the progress of Roman Catholics. By following the course recommended, it imagines the Protestants would secure more successful results than by combatting Catholicism.

The influence of infidelity has ex tended while Protestantism has been failing, and the Sun considers that time and other resources should not be spent in fighting a Christian faith differing in form from their own, while there is so much need of combatting the increasing influence of infidelity among their own people.

Among the facts which are noted in regard to the progress of Catholicism, it is proved by the last census of the United States that out of a total of 1,769,202 church members in the six New England States, there were in 1890, 1,004,605 Catholic communicants, showing that Catholics have nearly 58 per cent, of the church mem bership.

In Massachusetts and Rhode Island they form about two thirds of the whole; in Connecticut, nearly one-half, and in Vermont, which was formerly almost exclusively Protestant, they are now about two fifths of the entire church membership.

Though this is the case, the Catholics do not constitute a majority of the population, so that the conclusion is that Catholics have held to their faith much better than the Protestants have done. and they have a majority of church members because so many Protestants have renounced their faith for infidelity or indifferentism.

We may judge from these indubitable facts what value is to be placed upon the boasts which are from time to time made by the French evangelization societies to the effect that they have made phenomenal headway among the French-Canadians of New England, and that they have French congregations amounting in the aggregate to fifty thousand souls. These figures are gross exaggerations. We know, indeed, that there are always some sheep who will stray from the fold, but we also know that it is a rare thing to find a French Presbyterian in New England. We name the Presbyterians here as it is the Presbyterian evangelization societies which are most accustomed to make this boast. At all events, the revelations made by the New York Sun show that even if the pretence were true, they would rather have secured a large batch of new recruits for infidelity than any increase thereby to the would be better occupied in resisting the encroachments of infidelity than For the rest, it is needless to French-Canadians. Certainly the

New York Conference does not tally well with the boast of the Frenchevangelization societies.

A CURIOUS EMBROGLIO.

An amusing ecclesiastical quarrel has occurred at Ludington, Mich. A Methodist minister, the Rev. W. I. Laufman, has taken a determined stand against school teachers who dance, and Ludington society has been dreadfully stirred up by his denunciations of dancing in general. But it has come out in the discussion which arose out of the minister's position. that recently he had an exhibition in his own church at which a troupe of itinerant violinists visiting in the town played dancing tunes so that all the young people in the church are said to have been led thereby into patting their feet and moving their bodies in harmony with the music.

But this was not the worst. Even the pulpit was rigged with wings, and what is known among theatrical people as a grand spectacular display was made with flowers and drapery, giving the church the appearance of a regular theatre.

The deacons of the Church state that this occasion, which was all the work of the minister, was the cause of the dancing mania against which the latter is now waging war. They say that the tunes played in the church were "devilish and quite unsuited to Methodist belief and practice."

The other ministers of the city were asked by Rev. Mr. Laufman to join in his crusade, but after holding two meetings to consider the matter, they resolved to have nothing to do with it and the originator is left to "go it alone." He announced a lecture against dancing for a recent Sunday evening, and it may be presumed that it was delivered according to pro-

gramme, but there is a general feeling of disgust at the inconsistency of his

Mr. Laufman has embroiled himself especially with the Episcopal minister of the city, whose church he has de nounced as being favorable to dancing, and he added that it is the "Roman Catholic Church with the tail cut off. An Episcopalian retorted in one of the local papers that the Methodist church is "the Episcopalian church with its whole body cut off from the head."

THE POPE'S APPEALS FOR CHRISTIAN REUNION.

While the Archbishop of Canteroury, the London Times and the extreme Protestant press generally assert that the attitude of the Holy Father, Leo III., in regard to the immutable character of Catholic doctrine, constitutes an insuperable obstacle to any movement on the part of English Protestants toward a reunion of Christendom under the supreme authority of the Pope, it is interesting to observe now the obstacle indicated is being slowly perhaps, but surely, removed and at all events the Holy Father is not at all discouraged from the prosecution of his work of conciliation, in the hope that it will bear good fruit.

Advices from Rome continue to give the information that the Pope is soon to issue another appeal which will be addressed, not to the clergy or the press primarily, but to the English people, as it is among the people that the desire for a return to the one fold must be nurtured that adequate results may be expected. Nevertheless it is certain that a large body of the English and American clergy of the Anglican and Protestant Episcopal Churches have made great strides toward the adoption of distinctively Catholic doctrines, which were rejected by the first reformers, and which have been since a point of attack by all Protestant con-

troversialists until recent years. Dean Farrar, now of Canterbury, may be regarded as one of the leaders of the anti-Catholic party in the Church of England, and we may reasonably accept his estimate of the number of Ritualistic clergy, which he puts at seven thousand in England alone. The significance of this estimate lies in the fact that these clergymen have adopted entirely the very doctrines which are stated by the Times to be the insuperable obstacle to reunion : and it is further conceded that as a body this number consists of the most indefatigable workers in the Church.

We are far from asserting or imagining that these clergymen are all or nearly all prepared to return to the fold of the Catholic Church. The number of their own adherents. They union of Church and State makes their adherence to the Anglican Church a difference between the two calendars, necessity, if they desire to retain their it will be interesting to them to have a in destroying the faith of Catholic livings and revenues; and they have, besides, persuaded themselves that explanation which we shall here give sun is very nearly eleven minutes,

by engrafting upon its dead trunk the perplexing, the difference between the with its leap year every fourth year, Catholic doctrines they have adopted, without submitting themselves to the one supreme authority without which the Church could not be Catholic.

The notion is delusive, but it is at present an obstacle to the return of many Anglican clergymen to Catholic unity; and even in Canada and the United States, though there is no State Church, the example of the English Ritualists has been contagious, and there is not that tendency to become Catholics which we would expect from their assimilation to Catholics on points of doctrine. Yet it must be evident to all that this assimilation will have a great effect in ultimately determining the return of a large section of the Anglicans to Catholic unity. Probably that return may begin on the part of the laity, but when it dawns upon the clergy that there remains but one serious obstacle to be overcome, many will feel it to be their duty to take the final and decisive step, for they cannot but become aware that the sin of schism at least must exist where they persist in separation from the supreme authority in the Church while they have not even the excuse of thereby maintaining some Christian truth.

Among Catholic doctrines none have been assailed in the past with more bitterness than the Sacrifice of the Mass, Prayers for the Dead, the Veneration and Invocation of Saints and especially of the Blessed Virgin Mary, yet all these doctrines and practices are now held by Ritualists as firmly as if they had always been taught by the Church of England.

An example of this is to be found in a church recently erected in New York city at a cost of \$500,000 and solemnly dedicated to St. Mary the Virgin in December last. Masses, so-called, are celebrated therein every day for the living and the dead. These Masses consist in the Communion service of the Book of Common Prayer, recited by the clergy with extra ceremonies extracted from missals formerly used in England, or invented by the ministers themselves, and with vestments of the Byzantine form, which are more or less elaborate according to the feast.

This church is also decorated with a statue of the Blessed Virgin which occupies the most prominent position in the sanctuary. The church itself was dedicated by Bishop Grafton of Fond-du-Lac, Wisconsin, who is said to be the most Ritualistic of all the Bishops in the United States, and the ceremony of dedication was performed with a High Mass, with deacon and subdeacon clad in the vestments appropriate to these offices.

The Church of St. Ignatius, in the same city, has also a highly Ritualistic service, and the very name of the saint to whom it is dedicated, the founder of the Jesuit order, is an indication of the great approach made to the Catholic Church within a few years.

In Canada, too, there are many churches in which Ritualistic services are held, and in which the clergy imitate Catholic practices very closely, even to the hearing of confessions, though Ritualism is almost unheard of in this diocese of Huron, as the former Bishops of the diocese took great pains to crush it out of existence: but in other dioceses it flourishes with the approbation, or at least the toleration, of the Bishops. Surely, then, there is reason to hope that the efforts of the Pope to recall the lost sheep to their fold have a good prospect for a successful issue in the not very distant future

THE CALENDAR

It is announced that the Russian Government has at length determined to adopt the Gregorian calendar, after the example of the rest of the civilized world. The change will be made at the beginning of the twentieth century; but it has not yet been decided whether it will be effected by advancing the date at once by twelve days, and thenceforward following the Gregorian method, or by the abolition of leap years until the dates of the Russian and Gregorian calendars agree. The former method would be much simpler, and will probably be adopted as remedying at once the inconvenience felt in using a different calendar from that of all Christian nations, whereas the second method would prolong the confusion for forty-eight years.

As some of our readers may be somecorrect account of the matter, and the

old and the new styles of computing dates.

The Gregorian calendar, which we use in common with other Christian nations, was introduced by Pope Gregory XIII., who made the change from the Julian calendar in the year 1582, by ordering that October 5 of that year should be accounted as October 15, and that thenceforth only those centurial years which are divisible by four hundred should be reckoned as leap years. Thus, though it is the general rule that every fourth year, namely every year which is divisible by four, is a leap year, there is an exception in the case of the centurial years which end each century, as 1800, 1900, 2000, etc. In the case of these centurial years, only those which are divisible by 400 are counted as leap years, so that the years 1600, 2000, etc., are leap years, where as 1700, 1800, 1900, 2100, are common years of 365 days each.

Before this change was effected the Julian calendar was in use, whereby every fourth year, including all the centurial years, was reckoned as a lear year, and this method is still followed in Russia. As a consequence, there is now a difference of twelve days be tween the date given to any day, as reckoned in Russia, and that given to it in other Christian countries. Thus our Christmas day is reckoned by the Russians as Dec. 13, and they do not celebrate Christmas day until we are celebrating the feast of the Epiphany, on January 6. It is for this reason also that the Epiphany is sometimes called "old Christmas day," because if the Julian calendar had continued in use, Christmas day would be then celebrated.

The Pope's decree was adopted in Catholic countries very soon after its promulgation, but in the Protestant States its adoption was long delayed, because they did not wish to accept even an improvement from the Pope or as a consequence of a Papal decree Some of the Protestant German States adopted the Gregorian calendar in 1700, but it was not wholly used in Germany till 1774. Great Britain adopted it by an Act of Parliament in

It is not to be supposed that this change of calendar was made without good reason. Its purpose was to make the calendar year correspond with the actual solar year, which is the period of the earth's revolution around the sun. This revolution of the earth is one of the causes which produce the succession of the seasons, in connec tion with which there are four special dates on which occur the two equinoxes and the two solstices. On March 21, the vernal, and on September 22, the autumnal equinox, occur, on which days the sun is vertical at the equator, and the days and nights are every where equal, as exactly twelve hours elapse between sunrise and sunset or those days, except at the poles of the earth where the year consists of only one day and one night, each six months in length.

The solstices occur on December 22 and June 21. The first is called the winter, the second the summer solstice. signifying that whereas it may be re marked that after June 21 the sun is lower down in the heavens at noon on each successive day, till on December 22 it is at the lowest point, when it seems for a short time to remain at that height and then rises higher every day till it reaches the highest point on June 21, after which date it begins again to descend. The solstices are named from this apparent standing still of the sun on these dates, the Latin word solstitium having this meaning.

It is clear that if the calendar year does not correspond with the solar year, the dates of the solstices and equinoxes will change, so that after the lapse of years, June 21 and Decem ber 22 will no longer be midsummer and midwinter days, and after a sufficiently long period June would come round to midwinter and December to midsummer, in which case also the dates of the equinoxes would be similarly changed, the vernal equinox coming to September, and the autumnal to March. This is, in fact, what occurs in regard to any date in the Mahometan year. The months of the Mahometan calendar are lunar months, and the feasts of Mahometanism being kept on certain fixed days, pass through all the seasons of the year during a cycle of thirty-three years, until they return to the season. times perplexed to understand the real and within a few days to the same solar date on which they began.

The period of the solar year during which the earth revolves around the say that I ever have been and still am complaint of the Baptist brother at the they can transform the Anglican briefly will also make clear another entering with a seconds less than Catholic minority, and of peace, that

Church into a truly Catholic Church point which is sometimes found equally 3654 days. The Julian Calendar, supposes the length of the year to be just 3654 days; there is, therefore, an error of a few minutes each year; but when it comes to reckoning centuries, that error becomes noticeable. It amounts almost exactly to three days in 400 years, and by the rule promulgated by Gregory XIII., the error is prevented from occurring. So near the truth is Pope Gregory's correction that it would take 3,866 years of the Gregor. ian calendar to make an error of one day between the calendar and solar years.

It was partly to preserve the occurrence of Easter within fixed dates that Pope Gregory took so much interest in this matter. The Ecumenical Council of Nice, which met in the year 325. ordained that Easter should be celebrated on the Sunday tollowing the full moon which occurs on the day of the vernal equinox, or the nearest day thereafter. It was remarked in the sixteenth century that the date of the equinox had changed ten days during the time which had elapsed since that council, and this had changed the date on which Easter should have been celebrated; and it was this fact which induced the Pope to consult with the best astronomers as to the mode of preventing such an error from occurring again, and the Gregorian calendar was the result of their deliberations. The name of the astronomer whose calendar was adopted was Luigi Lilio Ghiraldi, sometimes called Aloysius Lilius.

The terms "old style" is applied to a date given according to the Julian calendar, and "new style" to a date of the new or Gregorian calendar. By remembering this, readers will be able to understand why it is that in histories and narratives relating to the seventeenth and eighteenth centuries, two dates are frequently given in the form of a fraction. In such case the upper date is understood to mean old. and the lower date new style. So also for a few days at the beginning or ending of the year, a day will belong to the previous year if it be reckoned in old style, or to the following year, if in new style. This is also indicated by writing the dates in the manner of a

THE REMEDIAL BILL.

After all the delays to the passage of the Remedial Bill, caused by the efforts of politicians of both parties to make political capital out of the grievances of the Catholic minority in Manitoba, it has at length passed its second reading by a majority of 18.

The vote was taken at 6 o'clock a. m., on Friday, the 20th inst., at the end of a continuous sitting of thirtynine hours, and stood 112 for, to 94 against the second reading. Of those who voted for the Bill, 105 were Conservatives and 7 Liberals: against it there were 76 Liberals and 18 Conservatives — if we count as Conservatives Mr. Dalton McCarthy and his two followers.

Against Mr. Laurier's amendment for the six months' hoist, the majority was 24, 3 Conservatives voting against it who voted also against the passage of the Bill. These were Messrs. Mc-Gillivray, Hughes and Ross (Dundas). The votes of these three gentleman on both sides of the question are explained on their behalf by an endeavor to show that they are opposed both to remedial legislation and to Mr. Laurier's policy, but the real cause of their curious course was undoubtedly that they wished to please their constituents by their votes against the Bill when they found that the Government

The vote by Provinces on the second reading was as follows :

Ontario	For	Agains
Quebec	32	29
Nove Scotia	16	5
New Brunswick	13	3
Manitoba	4	1
P. E. Island	2	4
B. Columbia	6	0
N. W. Territories	4	0

The fact is, the Bill was made a party question instead of being dealt with as a question of justice to the Catholic minority.

Most of the Conservatives who were really opposed to it waived their opposition in order to maintain the Government, while the Quebec Liberals voted against it in order to overthrow the Government. It may be supposed that the intention of the latter was to give Mr. Laurier an opportunity to pass a better measure.

It is now understood that the Manitoba Government is willing to make such concessions as will remove the grievances complained of. We shall be glad if such be the case, and within a few days it will be seen whether or not it be so. We

WIE COMPANIES OF MICH.

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Manitoba Legislature should settle a difficulty of its own making; but if it should obstinately persist in the course to which it has hitherto adhered, the Bill now before Parliament should be made in Committee still more satisfactory than it is at present, and then brown color chosen by Mr. Booth, and it seems to be for the purpose of ensuring this that the military form of government is to be male and female, especially the latter, adhere still to the General, also on the purpose of ensuring this that the military form of government is to be male and female, especially the latter, adhere still to the General, also on the purpose of ensuring this that the military form of government is to be male and female, especially the latter, adhere still to the General, also on the purpose of ensuring this that the crimean War, where he won many medals for distinguished acts of bravery.

Mis. Stringer and family—three boys and one girl—have the heartfelt sympathy of many friends in their great bereavement.

R. I. P. tory than it is at present, and then passed, and we feel assured that this can be done if the politicians approach the matter as one of justice, instead of as a question to be looked at from a party point of view.

The conference which is now about to take place between the Dominion and Manitoban Governments we hope may result in arriving at a right conclusion. It is a hopeful sign that the Liberal party of the Dominion will be represented thereat; and Sir Donald Smith, whose intervention brought about the conference, assures us that the Manitoba Government is willing to come to a pacific arrangement. This is another hopeful sign, and if the result should be as we are given reason to expect, Sir Donald will have earned the gratitude of not only the Catholics. but of the whole population of Canada who desire to see the country prosperous and harmonious.

Sir Donald Smith's speech in the House was one of the most remarkable and lucid deliverances during the long sitting while the question was being finally discussed. According to his statement, the correct version of the Bill of Rights presented by Manitoba did not specify the permanence of the Separate school system, but it was distinctly understood by the people that they should preserve all the privileges and rights, Separate schools included, as they then enjoyed them. He maintained in substance that if these concessions had not been made by the Dominion Government, there was great danger that the Territory would have been absorbed by the United States ; and, therefore, all the more, justice should be done to and faith kept with the Catholic minority, who represent the major part of the original population of the Territory.

Sir Donald did not enter upon the negotiations with Mr. Greenway, as representing the Canadian Government but as a lover of peace, and it was after a conversation with Lord Aberdeen, who also desires a peaceful settlement, that he determined on his

Sir Donald also said that Mr. Greenway's Government appear to be anxious to do justice to the minority, and that a personal interview between members of the two Governments will be likely to result in reaching this desirable ending; but if not, he said, "it rests with this (Dominion) Government to apply the remedy. I trust, however, that the gentlemen opposite will feel that it is their duty, as well as of those on this side, to assist in every way in bringing that about."

Since the above was written, the Dominion deputation to confer with appointed. It is to consist of Sir Donald Smith, Mr. Dickey, Minister of Justice, and Mr. Desjardins, Minister of Militia.

Notwithstanding the proposal to settle the matter by Conference, the Dominion Government declares its intention to push the Remedial Bill to a third reading, during the present session, unless a satisfactory agreement be arrived at with Mr. Greenway's

EDITORIAL NOTES.

A FRIEND has sent us a copy of the Eastern Chronicle, published in New Glasgow, N. S., dated March 12. In this paper we are told that Evangelist Thomas Rush, of Boston, "is going" to be in New Glasgow early in April. One of the lectures to be delivered by him is entitled "An Eye-Opener to Protestants," and another "The Romish Confessional Exposed." Our friend asks us if we know anything of Evangelist Rush. We do not; but we would recommend him to communicate with the chief of police of Boston.

SOME time since the Government issued a royal commission to inquire into the frauds perpetrated upon farmers. Would it not be well were a like commission empowered to inquire into the manner in which Protestants are humbugged and defrauded. The Protestant who would believe what ex-priests and

brown color chosen by Mr. Booth, which they regarded as unbecoming When the samples of cloth to be used were brought to the bible room, there they were asked to don a costume of brown trowsers would be more quickly be of a cadet blue color.

he had been brought into a thoroughly ridiculous position, so that he exclaimed, "I do begin to perceive that I am made an ass;" but the A. P. A. of Nebraska appear to be in the blissfull unconsciousness of ignorance rewhich they have placed themselves by a petition which a joint Committee of the State Councils of the order have just sent to Congress, to have Father Marquette's statue removed from the Capitol. They state that after 'careful examination of the socalled discoveries of Father Marquette," they "believe them to be incredible and unworthy of belief. .

The story of Marquette's death, ' according to this sage document, "is nothing but an old minnisinger knight's story revamped to express the meaning of Marquette, a term in tourney. We believe that the whole story as to Marquette is a fabrication of the Jesuits for the purpose of laying claim to a large extent of American territory already claimed by Great Britain." It is difficult to determine whether ignorance or impudence is the most prominent characteristic of the precious manifesto of these learned Nebraskan searchers into history.

BATHURST, New Brunswick, contains a fair proportion of Orange and other bigots who consider it an outrage that Catholics are treated with any consideration whatever in this country. What is known as "The Bathurst School Case" has, however, been decided against them by Judge Barker, Equity judge. A despatch dated the 18th brings us this information. It also informs us that this suit was instituted by the Orange body in Bathurst, who contended that the Bathurst Public school was operated in violation to the Public school law, and was in fact a sectarian school. The argument of the defence was based on the fact that the convent building was used for school purposes, that some teachers belonged to a sisterhood, wearing in school the garb of their order and handing their salaries to the church. It was also alleged that Roman Catholic holidays were observed. After hearing the evidence and argument, Judge Barker prepared a long and careful judgment, which decides against the plaintiffs on every point raised. The schools are declared to be non-sectarian. Our friends of the Orange order will, we hope, take a useful lesson from this circumstance. Law costs run up into goodly figures-bigotry comes highand it is not likely that they will soon again rush into court to air their intolerance when there is a prospect that their pocket-books will thereby become impoverished.

THE New Salvation Army under Commander Ballington Booth and Mrs. B. Booth has adopted a new name, 'God's American Volunteers" to indicate its peculiarly local character as an American organization. The banner will also be thoroughly American. It will consist of a white flag emblematic of purity, with a blue star having a white cross in the centre, to symbolize hope and the spirit of self-sacrifice. In the upper corner next to the staff forty-five stars will represent the States of the Union. All instituted His Church to teach His truth to all nations, and not to Americans only. The Volunteers will be governed by a military constitution,

national grounds.

THE supposed triumph of the A. P. A. in the United States in forcing were at first whisperings which grew | Congress to cut off all appropriations louder and louder till they broke into for Catholic Indian schools has turned open revolt, the young women admit- out to be no triumph at all. Many of ting that they have one worldly weak- the representatives were caught napness left, and that was touched when ping and voted for the erasure of these appropriations, and so they were ridiculous color. The men joined the cut off by a large majority, while those women in their demand, as they said clauses of the bill which gave aid to certain Protestant Indian schools were ruined than blue by kneeling in the passed without difficulty; but afterstreets. It has been decided, there- thought showed these representatives fore, that the new army uniform shall the injustice they had unwittingly perpetrated, and though they could not undo what they had done during According to Shakespeare, Sir John this session, as far as a reversal of Falstaff had wit enough to know when their vote was concerned, they have put the whole matter over to another session by casting out the appropriation bill entirely. They were indignant because they had been made tools for A. P. A. bigotry, and they have taken the only course open to garding the ridiculous position in them under the rules of procedure of Congress to prevent the mischief which would be done if the Catholic Indian schools were to be closed for want of funds. There is no likelihood, however, of the schools being closed, as they are largely supported by the generous contributions of Catholics

NOBLE WORDS.

For the CATHOLIC RECORD.

throughout the country.

It is to be greatly deplored that there are certain journals in our Province whose special mission seems to be to fan the flame of religious prejudice by

had intended to be the country of a mighty people. He desired the Irish race to be among this people, and to stand side by side with their Protestant brothers, who were a noble people, in making this great nation the home of happiness and liberty." - Toronto

Commenting on this, the Spectator admits that they are "Noble words Good, sound Canadian sentiment. But it takes the occasion thus to de scribe the consequences of Catholic

Globe.

school teaching : "Look at the other side of the pic ture: Separate schools, with a high fence to protect those who are told that they are of the only true Church from the fell gaze of the heretic, and the good Bishop comes to the school and tells the boys that they must not even associate with their Protestant brothers -that noble people-lest their morals should suffer and their chances for salvation be curtailed. Boys growing up in that sort of an atmosphere; thus taught by those in whom they have the greatest possible faith, are not likely o be in good shape for standing side by side with their Protestant brothers -are not likely to look upon their Pro testant brothers, as the good Arch-bishop does, as being a "noble people," and are not likely to assist in the great joint-stock scheme for the making a great nation out of Canada.

"We thank the Archbishop for his

good words: Canada owes him thanks for his noble sentiment, and we only hope that he will soon begin to put his desire into operation by doing what he can to get rid of that great stumbling block in the way of Canadian unity happiness and progress—the Separate

school."
The Spectator should know that his Grace's words were just to the point, and are quite in accordance with the charity of the Catholic Church which embraces all men, Protestants as well as Catholics. This doctrine is inculcated from the first form of her primary schools to the end of her children's life on earth, and there is nothing in Separate school teaching incompatible therewith, but I cannot say the same of the teachings I have read in the columns of the Spectator, which have constantly teemed with intolerance, and which would not even approve of the unexpectedly tolerant remarks recently addressed by Grand Master Mr. James this seems very patriotic, but Christ Hughes of Toronto to his brother Orangemen. J. J. W.

MR. PATRICK STRINGER, OTTAWA would believe what ex-priests and ex-nuns say about the Catholic Church, is as ignorant as the larmer who believes that he can raise a housand dollars worth of wheat by purchasing \$5.00 worth of seed.

There has been already a rebellion among Mr. Ballington Booth's female Volunteers, but it was easily suppressed by the Commander yielding for heir Commander will probably be and the constitution, and the local branches will be called the constitution, and the local branches will be alled the constitution, and the local branches will be called the constitution, and the local branches will be selected to shout the sudent death the sudent death the constitution, and the local branches with selected to shout the first stringer, which tok place at the con

MR. WM. F. HARPER, LONDON.

MR. WM. F. HARPER, LONDON.

W. F. Harper died at his home, 504 Colborne street, London, on last Sunday morning. Mr. Harper was born in Liverpool, Eng., in 1821. He was the eldest son of Capt. Harper, R. N. Coming to this country, he entered the Commercial Bank, Kingston, under its founder, his uncle, F. A. Harper, in 1837. Thus he had been in the banking profession fifty-eight years continuously—a fact believed to be unequalled hitherto in Canada. Forty-five years were spent as manager, in the Commercial Bank, and later in the Merchants' Bank, when the latter assumed control of the former's business. This was in 1868, when he came from New York to this city, succeeding his brother, J. G. Harper, who had been manager of the Commercial here since 1854. Next month the deceased would have celebrated with Mrs. Harper their golden wedding. A widow and eleven children survive. F. P. Harper is in British Columbia, C. G. Harper, accountant, Merchants' Bank, Perth; Mrs. P. F. Harper, New York; E. J. Harper, Chicago, Among those who are residing in this city are F. F. Harper, of Gibbons, Mulkern & Harper; Harold, Mrs. Cruickshank and Mrs. J. D. Lebel and Misses Edith and Emily. About a year ago deceased retired from the managership of the Merchants' Bank here, owing to ill health. He recovered somewhat, and the final illness continued only a week.

On Monday and Tuesday the outer doors

Bank here, owing to all health. He recovered somewhat, and the final illness continued only a week.

On Monday and Tuesday the outer doors and windows of the Merchants' Bank were draped in mourning, out of respect to the memory of its late manager.

High Mass of requiem was celebrated on Tuesday morning in the cathedral by Rev.

M. J. Tiernan, assisted by Fathers Noonan and Valentin. Citizens of all creeds and classes were represented at the funeral, which was the largest seen at the cathedral for some time.

which was the largest seen at the cathedral for some time.

The life of the late Wm. F. Harper was, it may truly be said, a study. Goodness, kindness and Christian charity formed its groundwork. As a Catholic he was sincere, devoted and exemplary. Honest in all his dealings, to him it were a matter of regret when any circumstance occurred which ran counter to the Golden Rule. Exemplary Christian conduct being a notable feature of his character, irregularities of any description served but to bring forth from him kindly admonitions pointing to a better and nobler mode of action. Eternity appeared to be the guidingstar of all his actions. Whether in private life or in his capacity as bank manager, all his actions merged towards one great centre—heaven. It is twenty-eight years since the late Mr.

whose special mission seems to be to fan the flame of religious prejudice by misrepresenting Catholic teaching whenever an opportunity presents itself. The Hamilton Spectator is one of these, and it could not let pass even the moble words uttered by His Grace the Most Reverend Archbishop Walsh to the different Irish societies of Toronto on the Sunday preceding St. Patrick's Day. His Grace said:

"While it was right to remember Ireland and their forefathers, they should not forget that Canada was their home and country. It was a country of great institutions and noble laws, a country which God and nature had intended to be the country of a mighty people. He desired the Irish

JOHN B. O'LEARY, PORT LAMBTON. Last month death removed from our midst young man, in the person of J. B. O'Leary, mly twenty six years old. Death was almost mexpected. Last fall a severe cold was conracted, from which he appeared to have ecovered, when la grippe came and another ecovered, when la grippe came and another and followed developing into programming and scovered, when la grippe came and another old followed, developing into pneumonia, and he end came. While friends may mourn is early demise, it is a comforting solace to heir grief to know that his life, well spent, as ended by a very happy death.

The C. M. B. A. in large numbers accomanied the funeral to the church and grave.

MRS. CATHARINE O'DWYER, LONDON.

Died, on Friday, March 20, at 631 Talbot street, London, Mrs. Catharine O'Dwyer, a former resident of Sarnia, and relict of the late Lancelot O'Dwyer. Mrs. O'Dwyer had reached the advanced age of eighty-two years. The chief mourners are Miss Helena, years. The chief mourners are Miss Helena, the faithful companion and comfort of her mother; Patrick O'Dwyer, merchant, of Strathroy; Wm. O'Dwyer, barrister, of New York, and Dr. Joseph O'Dwyer, also of New York—all children of the deceased. May her soul rest in peace!

NICHOLAS HALL, PORT LAMBTON.

NICHOLAS HALL, PORT LAMBTON.

With feelings of deepest regret we to-day chronicle the almost sudden death of Mr. Hall, merchant, of this place, which occurred on Sunday noon, March 15th, at the early age of forty-six years and seven months. Tuesday, the 10th, feeling unwell, Mr. Hall decided to remain at home to fight off a slight cold as he thought, and only after two or three days would he listen to the advice of friends to call in a doctor; but, alas! it was too late. Dr. Hay, of Wallaceburg, on first examination pronounced his illness fatal. Inflammation of the lungs had done its work, and in a short time death came. No one had more friends than Mr. Hall. All who knew him loved and respected him. Upright and honest in business, he had the confidence of business men. Business never interfered with his duty as a Catholic. In all matters of the church he was foremost among the best, and the congregation loses one of its most cherished members. The C. M. B. A. loses one of its most active officers—one who has, since the formation of the branch, continuously held some office; at the time of his death being chancellor and representative to Grand Council. To his wife and children the greatest sympathy is tendered by all his friends. The funeral took place on the 17th, and was the largest seen in many years in the church. Members of the C. M. B. A. from Wallaceburg and Courtwright joined their Brothers here in the procession. In the church Father Aylward sang the Requiem Mass, and Father Ronan, P. P. of Wallaceburg, the 'Libera.'

May his soul rest in peace! The Catholic Champion (High

Church Episcopal), treating of the Real Presence by Transubstantiation in the Holy Eucharist, says:

"This doctrine is taught to-day by the entire Eastern Church, by all the separated churches of the East, and by the whole body of divines of the Roman Church. This is the doctrine set forth by every Father of antiquity, by every extant liturgy and even by those early writers who can lay no claim to being either Fathers or theologians; and to deny this which is perfectly evident to every man who will take the trouble to read their writings is unworthy of a controversialist in

ST. PATRICK'S DAY. CONTINUED FROM EIGHTH PAGE.

continued from eighth page.

made his usual address. He said he was appalled and embarrassed by the vast audience. He thanked them for patronizing what he called his 25th anniversary celebration of St. Patrick's Day in the morning. He told them how twenty-five years ago he held his first concert in the court house, being given its use by Mr. J. McCausland, county treasurer, then warden. The concert was a success, and upon its success he based the success of his mission here. The Father then told how he built the church and school here, being assisted by Protestants and Catholics alike. For twenty-five years Protestants and Catholics had lived in St. Thomas on the best terms, never having a word. They agreed in everything but religious matters, and agreed indeed in most all the essentials in religion. Speaking of St. Patrick he said he banished, not only the snakes from Ireland, but all Satan's followers. He referred to the fact that some time ago a woman had been brought here to sow the seeds of discord in the community. They did not take root, but decayed like seed sown on stony ground. "They withered," he said, "under the warm rays of the burning sunshine of Christian charity which reigns in St. Thomas."

The first thing on the programme was the St. Patrick's Day parade, by fifty little girls. The singing, reciting, drilling or dancing of children is always of great interest and pleasure to every one. Last night it was especially so. The little ones were dressed in white, ranged in rows with four cute little tots in the centre in front. They had been carefully trained and sang well. Later in the evening "The Brownies at Work" appeared, twelve little tots, geciting or singing appropriate verses composed by Rev. Dr. Flannery. Twelve girls dressed as gypsies, white waists and red skirts, gave an excellent tambourine drill and dance.

The feature of the evening was the production by local amateurs of the nowerful five.

tambourine drill and dance.

The feature of the evening was the produ-

tion by local amateurs of the powerful five act drama, "Master and Man." To say that the production was an excellent one, and that act drama, "Master and Man." To say that the production was an excellent one, and that it was the best thing seen at the Duncombe Opera House for a long time past, is but stating a simple fact. The piece was well set, and everyone who appeared in the cast is deserving of the highest credit for the good work done. The play has only been seen here once before, being presented by Josie Mills and company some weeks ago at the same place of amusement. There is no comparison between the productions, last night's being far and away ahead of the former. There was an absence of the usual stifness, usually attending amateur productions, suadly attending amateur productions, suadly attending amateur productions, sud one who did not know the fact would not imagine that the company was composed entirely of amateurs. Perhaps the honors were carried off by Miss Maud Walsh, whose "Hester Thornberry" stamped her as possessing considerable histrionic ability, and Mr. T. H. Brady, the rollicking Irish clerk, who speedily won a place in the favor of the audience. Miss Dollie Finny was a charming "Lettle Lightfoot," and Miss Anne Coleman did the little that fell to her lot as "Hester's Aunt" very creditably. Rhea Henderson made a cute "Little Johnny." Mr. Joe Butler, as the repulsive villain, "Humpy Logan, "showed that he had a clear conception of the character, both in make up and acting. Dell Henderson was quite natural as "Crispin St. Jones," the dude. Mr. E. McElroy made a capital "Jack Walton," the persecuted, but finally triumphant here of the story. The others filled their roles creditably. The caste of character was as follows:

Jack Watson, civil engineer.

Jack Watson, civil engineer, Mr. E. McElroy.
Robert Carleton, master of the works....
Mr. James Conley.
Humphrey Logan, foreman of the works...
Mr. Joe Butler.

Pearl Noian, Ellen Kyan, Celia Griffin, Kath-leen Reynolds, Amy Casey, Lila Connell, Annie O'Rourke, Lena Townsend, Jennette Hobert, Katie Clowrey, Onah Kindree, Mar-guerite Clowrey, Evelyn Boyle. The tots were: Nellie Broderick, Vivian Cooper, Pearl Queen, Marguerite Pocock. During the evening the following clever verses—composed by Rev. Dr. Flannery— were recited by the children:

OPENING VERSE FOR BROWNIES. We are all merry workers, we live in pleasant

No matter what our work is, if we are doing good : The world is wide and needy, and if we all are The world will be the better for what we Brownles do.

NELLIE BRODERICK.

I am a little captain,
I sail from Buffalo,
And take my ship across the lakes
Till reaching Chicago.
My wife and baby stay at home
In winter's stormy weather;
But when the summer breezes blow
We all sail off together.

I am a little engineer,
I make the wheels go round,
One day I'm of to Buffalo,
And then I'm homeward bound;
I love my little children.
We all play in the room.
And I'm only sad and angry
When the call-boy comes too soon,

EVELVN BOYLE. I am a little fireman, And I help the engineer; I ring the bell. I heave the coal, And keep the throttle clear. But when there's any danger, I think of home and wife; I shut off steam, I bless myself, And then I jump tor life.

NELLIE RYAN. I am a little housekeeper, I bake the pies and bread; And when I dust the rooms upstairs, I turn down the bed. I never go out gosslping Or other people mind, For with my husband and my child There's lots to do, I find.

JENNETTE HEBERT.

I am a little organist,
I sing both night and day;
And when the church is crowded
Oh how I like to play.
The angels smile upon me,
They strike their harps divine,
And roll out all the music
Which the people think is mine. ANNIE O'ROURKE.

I am a little merchant.
And have all things for sale,
From a big stove and a rocker,
Down to a penny-nail;
I have books and cuffs and colars—
And a smile for all the ladies
When I'm fitting on new shoes.

WINNIE REGAN.

LITTLE VIVIAN COOPER.

I am mamma's little darling, don't you think
I'm very sweet?
With the roses on my shoulders, and my pretty
dress so neat?
Mamma made it just on purpose — because I'm
going to speak to you. going to speak to you. on't you think I'm very sweet ?—I bet you

ELOISE M'NABB.

ELOISE M'NABE.

I am a little lineman,
I handle all the wires,
The job is high and easy,
But the climbing often tires;
I have French boys working with me,
For I never work alone,
I have all the boys and girls,
Talking thro' the telephone,

IRENE SCHREENAN.

I am a little conductor,
Wife always has a lunch
And a kiss for me at parting,
And I ne'er forger my punch;
I always act a gentleman,
And live without reproach,
And try to please the ladies
When I lift them off the coacis.

ETHEL POCOCK. ETHEL POCOCK.

I am a little teacher,
And keep a Golden Rule,
To love the little children
And draw then all to school;
Each girl knows her lessons,
Without scolding or commands,
For I never pound them on the head,
Or slap their little bands.

VERA MONTGOMERY.

KATHLEEN REYNOLDS. KATHLEEN REYNOLDS.

I am a little banker,
My tills are full of gold.
And dollar bills pass thro' my hands,
But little can I hold.
At 6 per cent, the notes come in—
They return mighty quick,
I grasp them in my fingers
But they never want to stick.

MARGUERITE POCOCK. I am a little merchant,
With lines of boots and shoes,
The daintiest and the prettiest,
Whichever you may choose;
With men's boots and boy's boots,
And ladies' strung together,
The newest styles and up to-date,
But always " solid leather."

MAREL GRIFFIN.

My work shall soon begin.
With a bird's nest for a bonnet,
And flowers to suit the spring:
With bird's wings and some velvet,
I deftly sew together,
I can fix the sweetest girl up
In a jockey hat and feather. PEARL QUEEN.

FEARL QUEEN.

I am a little hotel keeper,
I treat well every guest,
I keep a splendid table,
And my larder is the best;
Radolph supplies the lager,
And McCallum gives the meat,
And I keep a span of ponies
That goes dashing down the street.

In St. Jerome's College.

Jack Watson, civil engineer.

Mr. James Conley.

Mr. James Conley.

Humphrey Logan, foreman of the works.

Mr. James Memanus.

Tom Brady, lawyer's clerk.

Jim Burleigh, workman.

Mr. T. H. Wallace.

John Willie, inspector of police?

Ned Burton, from montider

Crispin St. Jones. London dude.

Mr. Percy Bell.

Crispin St. Jones. London dude.

Mr. Dell Henderson.

Joe Robins, a zame keeper;

Teck, postman

Mr. Geo. Deyell.

Jipsey Lee

Jim Mr. Armitage.

Mr. A. Armitage.

Mr. A. Smith.

Little Lightfoot, a milliner.

Miss Dollie Finney.

Mrs. T. Brady, Hester's aunt.

Miss Bollie Finney.

Mrs. T. Brady, Hester's aunt.

Miss Manue Coleman.

Little Johnny.

Mrs. Mea Henderson.

Hester Thornberry, a village school mistress.

Miss Manue Walsh.

Following are those who took part in the tambourine drill; Sadie Queen, Pearl Warden, Mary Murphy, Marguerite Fitzgerald, Agnes Lordan, Lulu Warttig, Jessie Sandhann, Irens Screenan, Ethel Pocock, Clara Pembroke, Maggie Cassey, Ida Bowey and little Marguerite Pocock.

Those in St. Patrick's Day parade and Brownies were: Katie Connoy, Ella Hogan, Mabel Griffin, Mary Materson, Winnie Regan, Vera Montgomery, Catharine Martin, Pearl Nolan, Ellen Ryan, Cella Griffin, Kathleen Reynolds, Amy Cassey, Lila Connell, Annie O'Rourke, Lena Townsend, Jennette Hebert, Katie Clowrey, Onah Kindree, Margale Connell, Annie O'Rourke, Lena Townsend, Jennette Hebert, Katie Clowrey, Onah Kindree, Margale County, Marguerite Pocock.

Count Baldwin.

Mr. P. Merster's Acromatic of the overflowing and numbers even were turned as grand success, the ball being crowded to overflowing and numbers cven were turned are was grand success, the lall being crowded to overflowing and numbers cven were turned are was grand success, the lall being crowded to overflowing and numbers cven were turned as grand success, the lall being crowded to overflowing and numbers cven were turned as grand success, the lall being crowded to overflowing and numbers cven were turned as grand success, the lall being crowded to overflow The 'Literary and Dramatic' of St. Jerome's

Officers, Servants, etc. ... Students.

The play was well staged; the costumes were rich and effective, and the parts, on the whole, were admirably taken. The college orchestra ably supplied the music. The character of "Isabella" was very difficult, and required heavy acting and much tragic skill; it was well taken by Mr. N. Fisher, whose make-up was faultless; he was the recipient of a bouguet.

F. X. Pruss was the exact personification of the haughty old Count, whose aristocratic pride allowed him to be deceived: his remorse and stern justice towards his youngest

pride allowed him to be deceived: his remores and stern justice towards his youngest son were touching.

Mr. Mockel, as the honest, open-hearted "Biron," succeeded admirably, and his generous offer of self-sacrifice on his return for Isabella's sake won unbounded sympathy. Mr. Phelan expressed the sleek, polished, upright villain, Carlos, to the letter, and was much appreciated as such.

Mr. Zinger, as "Villeroy" did his part well and forcibly touched the house by his excessive passion, which was well expressed.

Mr. Alberg, as Biron's friend, was natural and cool; and the part of his nurse and confidente was taken to perfection by Mr. Wilberg while Morrisy as servant and Dunn as Carlos' friend were always true to life. A most pleasing feature of the play was the coolness and self-possession of little six year old Master Ringle, as "Biron's son."

The farce proved very amusing and was much enjoyed. The following gentlemen took part in it. Messrs, Mockel, Riefer, Morrisey, Cook, Kreminski and Stochlewicz.

On the whole, the students kept up their former high reputation, and the poor orphans will be substantially benefitted by the college's possessing such talent.

The clergy present, besides the college staff, were: Revs. Mahony, Hamilton; Downey, Stratford, Gnam, Hesson; Forster, New Germany; Gehl, St. Clements, and Aymans, St. Agatha.

You can do good, no matter your rank, position or station. Be you ever so humble, you have the opportunities ever of bettering those around you.
Be true to your religious principles.
Have moral backbone. Resist ever that "public opinion" which at times winks at crime. The man that acts thus enriches his day and generation.

CHATS WITH YOUNG MEN. Catholic Columbian. INESS MEN AND SPECULATORS All pure coins have their counter the counterfeit of business is speculation. A man in business always gives value in return for his revenue, and thus performs a useful function. His services are necessary and benefit the community; besides, he labors steadily in developing the resources of the country, and thus con-tributes to the advancements of the race. This is genuine coin. Speculation, on the contrary, is a parasite upon the labor of business men. It creates nothing and supplies When the speculator wins he takes money without rendering service, or giving value therefor, and when he loses his fellow-speculator takes the money from him. It is a pure gambling operation between It is a degrading to both. You can never be an honest man of business and a speculator. The modes and aims of the one career are fatal to the other. No business man can honestly speculate, for those who trust him have a right to expect strict adherence to ess methods. The creditor takes

That 75 per cent. fall of those who start in business upon their own account seems incredible, and yet such are said to be the statistics Although it is said that figures will say anything, still it is a fact that the proportion is very great. Do not think that I wish to discourage you against attempting to be your own masters and having a business of your own; very far from it. Besides, the coming business man is not to be discouraged by anything that anybody can say. He is a true knight who says with Fitzjames:

the counterfeit have nothing in com-

If the path be dangerous known, The danger self is lure alone.

The young man who is determined to be a business man will not be thwarted, neither will he be diverted into any other channel, and he is going to start and have a trial; he will ' spoon or spoil a horn " trying to make it. He resembles the young lady whose spinster aunt pointed out that marriage was a failure, and proceeded to prove it by numerous examples among their acquaintances. The young lady interrupted and said :

"Please, aunt, do not tell me about these, because that is the very thing I

wish most to find out for myself." So it is with the young man, not only about marriage, for most of you are determined in the same way; so about business, he must go ahead and find it Time enough to confine yourself to a life-long bondage as mere receivers of a salary after you have tried business, and really discovered whether or no you are one of the gifted who possess all the necessary qualities.

OPENINGS TO SUCCESS.

It is the career of the exceptional student which illustrates the pathway to success. We need not render our selves anxious about him; he is all He has been thrown into the sea, but he does not need any life pre-server; he does not need to be coddled. he will swim, he was not born to be drowned, and you see him breast the waves year after year until he is at the head of a great businees. His start, of course, is not at the head, is at the foot; fortunately so, for that is the reason his progress has always been upward. If he had started high knows that he knows it, and that make a continual ascent. It does not matter much how he starts, for the qualities within him are such as to produce certain effects in any field he enters. He goes forward upon a very small salary, performing certain small uses, indeed, much smaller than he thinks himself capable of performing, since he bears the certificate "Grad-uate of Cornell," but these he performs Some day in some way something happens that brings him to the notice of his immediate superior He objects to some plan proposed, and thinks it can be bettered in some way, or he voluntees to assist in a depart ment other than his own ; or he stays one day later at his work than usual or goes some morning sooner, because there was some part of the business that had not been entirely settled the night before, or there was something to start next morning that he was afraid might not be ready or just right, and he "just goes down early to be His employer has been somewhat anxious upon the point, and he, too, goes down early that morning and finds his salaried young man, showing that he does not work for salary alone it is not solely an affair of "hire and salary" for him; he is not that kind of a young man; he is working for the success of the business. Or it may be that some day his employer proes a certain mode of action in regard to a customer's account; perhaps the young man has started in the office. and has been asked to look after the credits, a most important part. employers wish to close this credit and perhaps embarrass the customer. This young man, known to the customer, has had to visit his place occasionally in the course of business, collecting his accounts, or trying to collect them, and the young man modestly says he is a splendid fellow, bound to succeed, does his business upon fair and wise methods, and only needs a little temporary indulgence to come out all right.

The employer has faith in the young man's judgment and ability. thinks it a rather strong suggestion for a clerk to make, but says to him, You look out for this matter, and see that we do not lose; but, of course, we concluded.)

do not wish to injure one of our custom ers; if we can help him without risk we wish to de it." The young man takes the matter in hand, and results prove he was quite right; the customer becomes one of the very best of all their customers; and one that it would require a great deal to take away from he firm.

have noticed the insurance policies upon the works and their dates of expiration; he finds the fact has been overlooked - that some of the insur ances have lapsed and are invalid. It is not his business, he is not paid to one sense—the narrow sense—that is the business of some other man, but he ventures to call attention to the fact, and suggests that the premiums b paid. But now mark the advantage of general reading, education. This young man has read the newspapers and reviews, and learns of several "sharp business practices" by which sometimes the insurer is defrauded of his insurance, and especially has he read of new methods and cheap plans of insurance. He suggests th would be well to change this and that policy to another and very solid old company. You see, gentlemen, the business man of this day has to read, the usual risks of business, but not those of speculation. The genuine and yes, and study, and go to the roots of many things, that he may avoid the pitfalls that surround business upon every side. He would not be an em-

ployer worth having that did not note

what kind of a young man that was, although now in the humble guise of a

clerk.

Suppose he is an electrician or en gineer and comes from Sibley, which is a good place to come from. In the great manufacturing concern so fortunate as to secure his services he has to do with some humble branch of the work, but he discovers that there are a few boilers which are not quite safe, and that the engines or motors are built upon false mechanical principles. and are very wasteful of fuel, and that one of the engines will soon give trouble; there is a foundation under it upon which he finds that the contractor has not done honest work; or drop ping into the works one night just t see that all was going well, perhaps he discovers that a man trusted by the firm has fallen into bad habits, and is not fit for duty, or perhaps is not on duty, and that an accident might thus happen. He feels it to be his duty to take action here and safeguard the business from the danger of an accident. He draws the plans which show some defects in the machinery, lays it before his employers with suggestions how to cure these, made upon the latest scientific principles that he had been taught in Stoley. The employer, of course, is very averse to spend money, and angry to learn that his machinery is not what it should be But although his anger explodes and envelops the young man for a moment. he is not shooting at him; when the

debris clears off he sits down and learns from that young man what a few thousand dollars now might save and the result is that he tells the Sibley boy he wishes him to take up this sub ject and attend to it, and be sure to make it all right. That young man's ortune is almost as good as made already. He could not hide his light under a bushel if he tried, and the coming business man is not excessively liable to that sin, and does not want to he is business all over. affectation or false modesty about him. the many advantages Sibley gives him, and he is determined that his employer should not, at least upon that point, know less than he You must never fail to en lighten your employer. You cannot keep such a young man as that back and this, let me tell you, no employer wishes to keep him back. There only one person as happy at finding this young man as the young man is in finding himself, and that is his em-

He has now made two steps upward First, he has got a start, and, secondly he has satisfied his employer that he renders exceptional service, a decisive step; as the French say, "he has step; as the French say, "he arrived," and he is there to stay His foot is upon the ladder; how high he climbs is his own affair. He is among the few within the very threshold of the

whole business.

There is a good deal to be done after this, however. This young man has zeal and ability, and he has shown that he has also that indispensable quality, judgment; and he has shown another indispensable quality, that his heart is in the business; that no other cause takes him from it; that he pushes aside the very seductive temptations which surround young men, and concentrates his attention, his time, his efforts, upon the performance of his duties to his employer. All other studies, occupations, and all amusements are subordinate to the business, which holds paramount sway. His salary, of course, increases. If he has happened to engage with an employer who does not fully appreciate such services as he has rendered, and is ready to render, other employers have not failed to note that here is that rare article, that exceptional young man, in the service of their rival, and it is possible that our young here may have to change employers. It does not often happen, but it does sometimes, that a young man may have to do so rule, the employer is only too thankful that such a young man has come to him, and he makes it his interest to Confidence is a matter of slow growth, however, and it is a far cry from a high salary as a hireling into equality as a partner.-(To be

SOME THOUGHTS ON CERE-MONIES.

It is often said by Protestants and freethinkers that Catholic worship is encumbered with an abundance of use less and empty rites and ceremonies. which are alleged to take the place of that deeper devotion and piety Catho Or, perhaps, the bright young man lic hearts are believed not to experi

But the real cause of such a criticism is none else than the lack of something very essential to a true religion in hearts who pronounce it. And what this is we will easily understand if we make it clear to us what the rea meaning of a ceremonial act is.

Most Protestant services are per formed with few, if any, ceremonies The ministers' sermon and the congre gational song constitute the whole service. Why is this so? How is it that people are satisfied with serving and worshipping God in such a man-

Human language is a means of ex pressing our thoughts. The words are, so to say, the forms in which our thoughts are cast, when we want to communicate them to others. But our thoughts, as well as our language, are imperfect, being both of them the work They therefore cor of finite man. respond to each other, so that we can easily convey our ideas to others by means of our words.

But it is not so easy to express in words our feelings as it is to do so with our thoughts. You have no difficulty to tell a person what you know for in stance in mathamatics or arithmetic. ootany or zoology, the technical terms of these sciences being perfectly satisfactory means of imparting your knowledge to others. But if you were a father or a mother and tried to tell your son or your daughter how much you love them and then made an attempt to explain to some one of your children's friends what is the inmost essence of parental love you would soon find that human lan guage has no words, by the use of which you could give them even faint idea of what that love is. haps, though, if your friend could ge a glimpse of the sparks of love in the mother's eye, when she clasps her first-born to her bosom, he would comprehend a little better the nature of your feeling at that moment.

And, indeed, the deeper our feelings are the more difficult does it become to and words for them. We either mus suppress them and keep them to our selves or find other ways of expressing For the same reason a grea musical composition, if written down in words, and read from a paper de-prived of its melodious garb, would amount to nothing. All the impress-ion of it would be lost. And as general rule we might say that any at tempt to enclose a richer contents in a narrower form will result in a complete failure.

Now let us apply this principle to re ligion and religious ceremonies. The more intellectual a religion is, and the more it is confined to matters relating to this world and to temporal concerns the easier it is to express its doctrine in human language. A purely intel lectual religion, therefore, is in no need of any ceremonies. But, on the contrary, the more profound and divine a religion is, the more it treats on subjects not of this world, the more rich and all-embracing it is, the more it will be found impossible to empty a of its contents into the narrow torms of human speech. But what words are unable to express might appear plaine to you if borne to your soul on the wings of song, painted on canva made to blossom and unfold its frag

rance in a ceremonial act. This is one of the reasons why cere monies are necessary to Catholic wor ship. They are symbols. They te the worshipers in the church what n sermon and no lecture ever could ex They are the vesse plain to them. in which the highest religious truths never fully pronounced by hu man lips are contained, and from which they spread their scent and flavor even to the inmost recesses of our souls. They are no empty, but rather are their hearts empty who do not understand them Such people have no higher idea than which can be explained and full expressed by their words. ligion, therefore, being of this world worldly and imperfect, does not need any ceremonies

Not so with the Catholic religion How, for instance, could that greatest of all mysteries, the Holy Sacrifice of the Mass, bring you all its unspeakable blessings, were you only to read abou it in a book? But performed at the altar in the church with all it accompanying expressive rites, sym bolic acts and ceremonies, an impression does it not make on the minds and hearts of the faithful! The Protestants have abolished this most essential part of the service, as well as many other import ant doctrines, and retained only what seemed to them reasonable. Hence. their misunderstanding of the rea meaning of the ceremonies of the Cath olie Church.

The more true and sincere our inner religious life is the more will the beauti ful ceremonies of our Church mean tous, the more will we able to find in them. and the less empty will they appear Fill your whole soul with God and His love, and you will no longer complain over too many ceremonies, but rather over your incapacity of seeing the imdivine, inexhaustible truth they mean to bring you in living contact with Live a true and pure life in God and in the world and you will be glad to approach Him and to feel His presence in the ceremonial rites, in which His Church, greatly increase the spiritual advan-

guided by His holy Spirit, has found it becoming to robe her highest and most precious truths.—A Convert in Chicago New World.

REV. L. A. LAMBERT. LL. D.

The Syracuse Sun Furnishes the Following Biographical Sketch of the Freeman's Journal Editor.

Rev. Father Lambert was born in Cookstown, Fayette county, Pennsylvania, February 11, 1835. His father came to America in 1811, from Ennis-corthy, Wexford county, Ireland, in company with his uncle the Rt. Rev. Dr. Lambert, second Bishop of St. John's Newfoundland. His mother, John's Newfoundland. Lydia Jones, was of English descent, her ancestors coming to this country with the colony of William Penn. Sh was a member of the Society of Friends until her conversion to the Catholic faith. In 1854 Louis A. Lambert began

his classical studies at St. Vincent's college, Westmoreland county, Pa., and finished his ecclesiastical studies in the archdiocesan seminary, of St. Louis at Carondelet, Mo. In 1859 he was ordained a priest for the diocese of Alton, Ill. Immediately thereafter he was appointed assistant pastor of Cairo, Ill., from which place he at-tended the wants of the Catholics scattered throughout the southern tier of the counties bordering on the Ohio river. and extending from the Mississippi to the Wabash. Shortly after, Father Lambert was appointed pastor of the cathedral at Alton. From there he was sent to the mission in Shawneetown, in south-eastern Illinois, which included the counties of Gallatin, White, Hamilton, Saline, Pope and Johnson. While in the faithful discharge of his duties the war of the rebellion broke out, and a commission was issued to him as chaplain of the Eighteenth Regiment of Illinois Infantry Volunteers, to rank as captain of Cavalry from July 1, 1861. He remained with the regiment through their campaigns in Missouri, Kentucky, Tennesse and Mississippi, sharing the perils of soldier life with other members of the regiment. He vas in the terrible battle of Shiloh or Pittsburgh Landing, and other en gagements, ministering to the spirit ual and temporal wants of the soldiers, and encouraging them and sustaining them in the duties that try men's souls After about two years' service in the army he was appointed pastor of Cairo, where he remained until 1868. leaving Cairo he taught moral theology and philosophy at the Paulist Novitiate, in Fifty Ninth street, New York City. From there he went to Seneca Falls, where he remained but a short time, when he was appointed pastor of St. Mary's church, Waterloo. In 1877 he founded the Catholic Times, at Waterloo, N. Y., a journal devoted to Catholic interests. The pa per at once took rank as a leader amongst Catholic journals, was edited with marked ability, and in a very short time secured a large circulation n Central, Southern and Western New York. Early in 1880, finding the worl growing on him, the Catholic Times Publishing Company of Rochester, was organized, and the paper removed to that city, Father Lambert relinquish ing the editorial chair to Mr. Francis

Buffalo, and is now known as The Catholic Union and Times, Father Lambert always retaining a friendly interest in his journalistic offspring Among his literary works is a very valuable book entitled "Thesaurus Biblicus: or Hand book of Scripture Reference," which is a mountain of scholarly research and patient toil The nature of the work does not make it in such popular demand as his "Note but it is none the less profound, and is most highly prized by all scholars and students of Scripture. Another work is a translation from the German, entitled "The Christian Fath-In these, and in many articles fo the press, from Father Lambert's pen shines forth the intellectual orightness of the author, while their one and sentiment impress the reader with his goodness of heart. It is no flattery to say that he ranks high in ne priesthood and in the community nat he is widely known as one wh ives in the serene enjoyment of a wellpalanced mind, a sound body, a health ul, and a well-cultivated intellect

O'Connor. In the fall of '81 the Times was consolidated with the Union of

Always endeavor to be in the church few minutes before Mass begins n most instances there is absolutely no excuse for coming late to church People are not hurried or pressed by ther affairs on Sunday. If they reach he church five or ten minutes after he services have begun it is generally on account of an unreasonable fear of spending too much time in the house of God. Else, why the studious care which people take of leaving their nomes with barely sufficient margin to reach the church in time for Mass? Why do they use so much precaution lest they be too early? They are not gingerly about coming some minutes before the curtain rises at places of amusement. These same people waste several minutes and even hours during the day. But is the time a Christian spends in church before the ser vice begins wasted? By no means The few minutes' reflection and self communion before the priest comes t the altar is productive of the bes spiritual results. Indeed, it is often a mensity of the depth and richness of the difficult thing to come off the crowded street, sometimes hurried and often occupied with worldly thoughts, and then to kneel down with the proper disposition at the Sacrifice of the Mass The few minutes of preparation will

tages to him or her of the Mass that follows such preparation.

A NATIONAL UNION OF CATHO-LIC YOUNG MEN.

New York, March 11 .- It is quite probable that at the next monthly meeting of the New York Archdiocesan Union of the Catholic Church a movement will be started to establish an or ganization in the Church similar to the Young Men's Christian Association Such a movement has been discussed for some time by various Catholic societies, and the delay in taking concerted action has been due solely to the fact that no one was ready to take the initial step.

It is pointed out that a Catholic young man on going to a strange city is lost, he having no one there to tak an interest in him. The Young Men's Christian Association has a secretary waiting for the stranger. He is cor dially helped where help is needed aided in getting employment, and suit able lodgings is found for him.

The idea is to erect in each city asso ciation buildings, where Catholic young men may assemble as they do in the Young Men's Christian Association, where reading-rooms shall con tain literature embracing newspapers, magazines and standard works, and where the young men of the Church may have a well-equipped gymnasium which is to be an especial feature to attract, as it will, so many who would otherwise remain away, and where men may obtain aid to employment or suitable homes when coming from other cities.

The president of the now existing Catholic Young Men's National Union, which is composed of representative of the many archdiocesan unions, is Rev. M. A. Cunnion, pastor of St. Raphael's Church. He and his brother, the Rev. Daniel C. Cunnion, president of the local Archdiocesas Union, are heartily in favor of the movement, and will, it is said, may out a definite plan for organization very soon. Many prominent Catholics here and in other cities are in sympathy with the plan and have ex-pressed their willingness to provide finances for its completion.

A Special Mercy of God.

Father Faber has the following beautiful story from the revelations of St. Gertrude. She heard a preacher in a sermon urge most strongly the absolute obligation of dying persons to love God supremely and to repent of their sins with true contrition founded on the motive of love. She thought i a hard saying, exaggerately stated and she murmured within herself that if so pure a love were needed, few died well, and a cloud came over her mind as she thought of this. But God Himself vouchsafed to speak to her, and to dispel her trouble. He said that at that last conlict, if the dying were persons wh had tried to please Him and to led a good live, He disclosed Himself to them so infinitely beautiful and desirable that love of Him penetrated into the innermost recesses of their souls, se hat they made acts of true contrition from the very force of their love for Him: "which propension of Mine," He vouchsafed to add, "thus to visit them in that moment of death I wish My elect to know, and I desire it to b preached and proclaimed, that, among My other mercies, this also may have a special place in men's remembrance.

Received Into the Church.

On last Sunday in St. Mary's Church Mr. O. K. Robertson, the Beale street grocer and cotton factor, was baptized cording to the rites of the Catholic Church. Mr. Robertson has been preparing for this ceremony for a number of years, and, although a close and energetic business man, he found some eisure time to devote to the study of ecclesiastical writers, Catholicas well as non-Catholic, and from comparison and observation, coupled with the counse and good example of a dutiful and exemplary wife, herself a Catholic. came to the conclusion, through conviction, he would become a member of that Church. Such converts have the genuine ring and are appreciated and respected, as they become thus no through any selfish motive or desire for favor or worldly emolument. -Memphis Commercial Advocate, Feb

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FIVE-MIN THE WI My Father, if t except I drink it, Matt. xxvi. 42.) Slowly the sole passed away, a

MARCH 28,

Pali

beginning of His once again we sl lem, where we sl by a traitor's ha enemies: we sh upper room, eve ingly prepare fo legacy, His Bloo with us, the com flower of the fi thorns," who is a spot-our Jesu ing the weight o shall follow Him Him condemned for us, and final ood-stained with Him ascene out the city wal our tears with dying gift to us nailed to the ac to His last cry heart breaks work is done. It is through suffers thus. that he pays th

wonder that as semani, and se world-our sins f our posterity like a great av ness of that aw shrinks back, f and cries out tortured soul, pass away from moment, and compassion for adds, "Thy wi us the example season rolls ar well for us that stretch forth h

finite wisdom the future fro him who seeks year, the next day has in sto His own good divine Master though our c drink it to th submission to be that pover loss of all we our lot; then suffering Jesu but Thy will ! And as we

road of His Pa His sufferings ture suffered may not endu ove and mer this of us - v example and ful countenar bering hard on eartl rest beyond .

Him. "Thy will prayer wru heart. It was hood; is sa lives: oh! Holy Week t it with our v closest tie th

Mon The month St. Joseph. saints of God in the mem life appear eyes. saw exempli and Mary b

humble.

looked upon servant. Like all t joy of living the assuran merits of H life a certa heaven. And mee

the concert humbles h Look aroun of churches honor. No after Mary in her nece ence, or t lous inter there is no of the Chur and Mary,

worship.

Help you robust by co ill-health. children is Mother Gr sever fails.

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THE WILLING VICTIM. My Father, if this cup cannot pass away pept I drink it, Thy will be done." (St.

Slowly the solemn hours of Lent have passed away, and we find ourselves once more with our dear Lord at the beginning of His Passion. With Him once again we shall journey to Jerusa-lem, where we shall see Him delivered by a traitor's hand to the fury of His enemies: we shall see Him in that upper room, ever thoughtful of us, lov-ingly prepare for us that most precious legacy, His Blood and Blood to be ever with us, the comfort of our hearts, our flower of the field," our "lily among thorns," who is all fair, in whom is not a spot-our Jesus, our love. We shall witness His agony in the garden, bearing the weight of our sins, alone. We shall follow Him before Pilate, and see Him condemned to a shameful death for us, and finally shall tread with Him the blood stained way of the cross, and with Him ascend "the green hill with-out the city wall," and there mingling our tears with those of His Blessed Mother — our mother now, His last dying gift to us — we shall see Him nailed to the accursed tree, and listen to His last cry of agony, as His loving heart breaks beneath the crushing burden of our sins, and redemption's work is done. Heaven's gates are unlocked, and we may enter in.

It is through no fault of His that He suffers thus. No; it is for love of us that he pays the price of sin. What wonder that as He stands in dark Geth semani, and sees the sins of the whole world—our sins, the sins of our fathers, of our posterity, sweep down upon Him like a great avalanche—the very face of God Himself obscured by the black-ness of that awful cloud of guilt — He shrinks back, for the moment appalled, and cries out from the depths of His tortured soul, "My Father, let this cup pass away from me;" but only for a moment, and then, filled with divine compassion for poor, lost humanity, He adds, "Thy will be done" thus setting us the example of complete submission to the will of God.

What is before us ere another Lenten season rolls around we know not, and well for us that it is so. Who among us, were it in his power, would dare stretch forth his hand and draw aside the curtain with which God in His infinite wisdom and mercy has hidden the future from our gaze. Woe to him who seeks to know what the next year, the next month, or even the next day has in store for him, until God in His own good time raises the veil. No; rather let us learn from our divine Master's example, and bitter though our cup shall be, accept and drink it to the very dregs in loving submission to His holy will. It may be that poverty, sickness, death, the loss of all we hold most dear, will be our lot; then let us pray as did our suffering Jesus: "My Father, if it be Thy will, let this cup pass from me

but Thy will be done And as we go with our Saviour during the coming week over the rough road of His Passion, let us seek to realze as never before the greatness of His sufferings, the extent of His sacifice. Let us feel that a lifetime of tor ture suffered by us cannot equal one instant of His agony, and though we may not endure His sufferings—in His love and mercy His does not require this of us - we may follow His blessed

Thy will be done " - Christ's own prayer wrung from His breaking heart. It was taught to us in childhood; is said by us throughout our lives: oh! let us learn during this Holy Week to say it, to feel it, to live it with our whole hearts. Let it be the closest tie that binds us to our God.

Month of St. Joseph.

The month of March is the month of St. Joseph. St. Joseph, like all the saints of God, had but little thought of acquiring an enduring name, of living in the memories of the age to come God's wondrous grace made his whole life appear as of little value in his own The exalted virtue which he saw exemplified in the lives of Jesus and Mary but rendered him the more In comparison with them he looked upon himself as an unprofitable

Like all the children of men he had his seasons of joy and sorrow, but the joy of living with Jesus and Mary and the assurance of salvation, through the merits of His Divine Son, gave to his life a certain foretaste of the joys of

And meek and lowly though his life was, the whole universe resounds with the concert of his praise, thus verifying the saying of our Lord: "He who humbles himself shall be exalted." Look around you and see the number of churches and altars dedicated to his honor. Now, is there any other saint, after Mary, whom the Church invokes in her necessities with so much confidence, or to whom she acknowledges herself indebted for so many miraculous interpositions. In a word, as there is no other saint whom the faith of the Church places so near to Jesus and Mary, so there is none whom she associates so closely with them in her worship.

Help your children to grow strong and robust by counteracting anything that causes ill-health. One great cause of disease in children is worms. Remove them with Mother Graves' Worm Exterminator. It Mother Graves'

OUR BOYS AND GIRLS.

A Beautiful Swiss Custom The horn of the Alps is employed in the mountainous districts of Switzerland not solely to sound the cow call, but for another purpose, solemn and religious. As soon as the sun has disappeared in the valleys, and its last rays are just glimmering on the snowy summits of the mountains, the herds man who dwells on the loftiest, takes his horn and trumpets forth—"Praise God, the Lord!" All the herdsmen in the neighborhood take their horns and repeat the words a This effect and repeat the words. This often con-tinues a quarter of an hour, while on all sides the mountains echo the name of God. A solemn stillness follows every individual offers his secret prayer on bended knees and with un-covered head. By this time it is quite dark. "Good-night!" trumpets from the herdsman on the loftiest summit "Good-night!" is repeated on all the mountains from the horns of the herdsmen and the clefts of the rocks.

Make your Mark.

Because you are without money, friends and talents, it does not follow that you are of no account in the world. Every school boy knows that Lincoln was a poor boy, that Grant was nobody n particular until the late war gave him his opportunity, that Livingstone, the great African explorer, was a poor weaver-boy, and Burns a plough boy

Application, industry and honesty were the magic keys that opened to them the doors of success. Others with friends, money and matchless talents, started in the race also, but came to naught because they lacked one thing -an unalterable determination to suc Like many boys of to-day, they said "I can't "and "I won't" instead of "I can" and "I will." You cannot make your mark in a day, you can not achieve success at a bound: some men have apparently done so, but in reality it was the work of years which had been patiently waiting its sure re ward. In a word, it is the patient endeavor and faithful work of every lay which enables a man to make his mark.

A Girl's Kindness

Early one clear January morning, few winters ago, a pleasing little inci-dent happened in one of our Eastern cities. Several pleasant days had been followed by a heavy sleet and bit cities. terly cold weather. Everything was sparkling in the bright sunshine; pavements looked like mirrors and the trees looked as though they were great masses of crystal, powdered with dia mond dust. But these mirror-like pavements were very treacherous, and many a careless step brought dire disaster to the pedestrian.

Helen Mayer, on her way to her daily work, after many slips and slides, reached a street car in safety. She had the good fortune to secure the last vacant seat, and smiling and warm in her plain, comfortable clothes, she sat watching her numerous fellow-passen-gers. At the next crossing the car stopped and a shabby, little old woman fell on the steps, and was helped by the conductor with rough good nature, on to the platform. Weak and dizzy from her fall, she entered the car trembling in every limb, and with a pitiful, appealing look on her pale, wrinkled little face, gazed round at

the passengers.

There were half a dozen or more men and boys in the car, but not one of them saw her-of course not, when example and bend our wills with that of His Father, and that too with cheer morning papers. But Helen saw her, ful countenances and happy hearts, read in an instant she sprang up and hard on earth, there is an eternity of rest beyond — an eternity spent with Him. led the old lady gently to her pl very kind, to a poor old woman. Many thanks, but now, my dear, you

have no seat. "I ought to be kind, ma'am," replied Helen, "I am young and strong and I should feel ashamed to keep my seat while you were standing. not at all mind standing, so don't worry about me."

Several gentlemen arose and offered Helen their seats, but her quiet "No, thank you," caused them to resume their seats and their papers. However some of them felt uncomfortable, for they felt as if a stigma had been put upon them by this pretty young

After riding several blocks the old lady wished to leave the car. Helen assisted her to rise, then said: "It is so very slippery that I am afraid you will fall.'

"It can't be helped, child, for must go. I will go very carefully and perhaps will not fall again. I must thank you again for your kindness, and goodbye.

The quivering voice of the age lady went straight to Helen's heart. She hesitated only a moment, for every penny of the \$4 a week which she received for clerking, counted in the small amount she and her mother could scrape for a living; and if she were late she would lose some of her But the old lady needed scanty pay. some one to help her, and so the next moment she said: "I will see you safely across the street and then walk to the store.

So, very kindly and carefully she assisted the shabby, uncertain little figure, which clung so closely to her irm, across the glassy street.

"Oh! dear heart, if I had known it

was so bad I never would have come out. But, now, I'm out, I must go on. Oh dear !" and as she slipped a little, she clutched more firmly the arm she

" How far have you to go?" asked Helen. "Just down this street. I forget whether it's two or three blocks."

"I will go with you," said Heler

In a little while Helen had her charge safely at her destination.
"Now, child," said the little old oman, as she waited for admittance, "teil me your name and where you live. I never want to forget the blessed girl who saved poor old me

from breaking my bones. Helen told her and added, "I am only a clerk, trying to make my own living, and may be glad, when I am old like you, to have some one help me But it's nothing at all," with a laugh for I should bave had the blues al day, if I had suffered you to go alone. After making Helen write down her name and address on a card, she said 'Good-bye, my dear ; I can give you

only an old woman's blessing. "I am grateful for it," reverently replied Helen. "Good-bye," and she hurried away as the door was opened, never noticing the street, house or name on the door.
She was late and was "docked," but

that did not matter to Helen. She could not and would not regret her kindness to the poor, dependent old lady.

A year had passed and Helen had never once seen the old lady or heard from her, and thus had almost forgotten her. But one cold bitter day, Helen came home, and, with tears, told her mother that she, with severa other clerks, had been discharged, as soothed her and told her that perhaps she could find another position somewhere nearer home, and that to morrow they would start out to look for one. Then they sat down to their evening meal, but before they were through, Helen's mother jumped up from the table and in a moment returned with an officiallooking document addressed to Helen She handed it to Helen, say ing that the postman had brought it in

Helen opened it, and had the stars could not have been more astonished as she read; "Hannah Forth bequeaths \$17,000

the afternoon and until that moment

she had forgotten it.

to Helen Mayer, in remembrance of her great kindness to an old and helpess woman on January 8, 188—." Helen laughed and cried by turns as

she again repeated to her mother the story of her kindness to the old lady, whose appearance was far from that of a wealthy person.

Now, Helen need not worry about finding another place in order that she and her mother might gain a living. A kind act had not only made her heart lighter, but had raised her from comparative poverty to affluence.

Why Latin?

Why does the Church use the Latin anguage? For these reasons:
1. Because a universal community

requires a universal language. The Church of Christ is universal.

2. Because it does not change. If, for example, the Church should use French in one of her formulas alone that of baptism, she would have been obliged to change it over sixty times. In the so-called Anglo-Saxon of one thousand years ago she could not be understood now except by experts.

3. Because nothing can equal the dignity of the Latin language, its clearness or its beauty. It is the lan-guage of science and civilization, and deserves to be the language of an unchangeable religion.

4. Because it lifts the liturgy of the Church above that every-day usage of words, which alters their senses and Padre Agostino. often debases it by licentiousness. This misfortune has actually befallen the English liturgy of the Auglo-Amer

ican Episcopalians.
5. Finally, a universal language speaks of a universal brotherhood, and makes a Catholic at home in all the Roman Catholic Churches of the world. Besides, he understands the language though unlearned, by the ceremonie of the Church or from his prayer-book which contains its entire his own tongue. It is a sign of great want of thought, if not of ignorance, to object to the use of this language in the liturgy of a Church which is the most learned and the most stable institution in the world. Like herself her language ought to be immutable

A Missionary Butcher.

There is a Sioux City butcher who holds out as an inducement to Catholics a "bargain counter" in boiling beef on Fridays. Course meat, such as is ordinarily sold at 5 cents a pound on other days and in other shops, sells for B cents a pound on Fridays at the bargain counter. Nor are the poor Catholics of Sioux City slow to take advantage of this missionary zeal on the part of the proselytizing meat market Several members of the same Catholic families patronize the shop every Fri day and lay in their stores of A. P. A. beef for the ensuing week. They, o course, at the same time, avoid the main purpose of the butcher by ab staining from the use of meat on Fri days. But the butcher's Friday bar gain counter is a laughable illustration of the funny ways employed for the de-struction of "Romanism." There is nothing new under the sun, and certainly nothing new in the tactics of Apaism. British benevolence and Protestant zeal united in a national scheme of this sort in Ireland nearly fifty years ago. They established soup schools, whose mission was to wash down the insipid pill of Protestant salvation with copious doses of missionar; soup. But the scheme did not succeed. People died of hunger rather than taste the proselytizing mess.—North-western Catholic.



DEPENDENCE ON GOD.

beautiful world, and when He had set man in the midst of it, and made him its tenant, what was to be the condi-tion of his tenancy? Under what terms did he enter upon the possession of his dominion over it? Does the man reign as absolute master? The lower kingdom owes him obedience, no doubt; but is there nothing above him to which he must in turn be subject, and bow his head in reverence Science shows creation even in the ascendant : from the mineral to the veg etable kingdom, from the animal king dom to a man. One glance at man is suf ficient to prove that he is God's creature, and that God is his supreme Mas ter. Let us pass quickly in review our nature and condition, and we cannot business was dull and they had no fail to be convinced of the dependent need for so many clerks. Her mother condition of man. Let us glance first at our nature. We did not ask to be born. Job said: "Why, Lord, didst Thou call me from my mother's womb?" We were not asked to live; we shall not be asked to know when our death may occur. We cannot choose either the place, or time, or manner of our death; and if we make use of our liberty to commisuicide, this act only throws us most certainly into a worse state than that it is within our present capacity to conceive. Therefore, my brethren, to come into this world without any volition on our part, to live a life of effort and often of misery, on this earth, which does not belong to us; to lose this life when, without knowing why, we may at any moment be summone hence-this is our lot upon earth. Let us glance at our condition: Nothing can be more dependent than our condition. against whose power we daily struggle, and which can at any moment destroy us. We work with effort, with diffi culty. Where is the man who has

tmosphere which surroundsius. present nothing but a few calcareous patches, shaded here and there by

Mr. Chamberlain and the Irish. Now it so happens that Mr. Cham-

berlain at the Colonial Office is very far from being a persona grata with a very influential element in the governing of all the great dependencies. It may not altogether be a disadvantage that Mr. Chamberlain should have it borne in upon him by his that until the Irish are pacified the men outside Ireland are far more in fluential than in their native country part of the world under the Union the Irish. Reviews.

The great lung healer is found in that excellent medicine sold as Bickle's Anti-Consumptive Syrup. It soothes and diminishes the sensibility of the membrane of the throat and air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc. It has cured many when supposed to be far advanced in consumption.

When God had created this most We have no right to expect to

We depend upon nature,

ever succeeded in effacing one wrinkle from his brow? We are dependent upon the fruits of the earth for our sustenance, and upon animal food for strength to accomplish our work We are liable to the fury of the ele ments; we depend upon every varia-tion of temperature. What can be, apparently, of less importance than
the gas which is diffused in
the air from which vegetation
draws life? Its presence can
hardly be certified by decomposing the if this gas were to be absorbed by the sea, what would happen? Vegetation would be extinct; there would no longer be a blade of grass; animals would perish, and men, the victims of ravenous hunger, would devour one another. In less than one week our planet, de populated and desolate, wrapped in the lugubrious silence of death, would

clouds. You see now upon what deli

experience of colonial administration Empire can never be united. Irish-They are not so powerful, it is true, in the British colonies as in the United states, but there is not a town in any Jack where there is not a section of men who are either Irish born or of Irish descent. These men would be less than human if they were to make the path of Joseph Chamberlain smooth. temptation will almost be overwhelming to do just the opposite. The Unionists may trample upon the Irish National movement at home ; but he sons, the brothers and the friends of Irishmen abroad will pay them out as est they can when their time comes. Mr. Chamberlain is to bind the Empire together, and to bring the olonies into a closer union with the nother country, he will find that in me way or other he must propitiate It is possible that in this he may find an ally in the one colonial statesman whose fame is of imperial imensions.-From the Right Hon. oseph Chamberlain: a Character ketch, in the February Review of

POOR DIGERTION leads to nervousness, chronic dyspopsia and great misery. The best remedy is Hood's Barsaparilla.

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Containing the entire Canonics Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin vulgate. Diligently compared with the Hebrew, Greek, and other editions in divers languages. The Old Testament, first published by the English College at Douay, A. D. 1609. The New Testament, by the English College at Rheims, A. D., 1582. Revised and corrected according the second content of the Content of

liss2. Revised and corrected accord, ing to the Clementine edition of the Scriptures, with amotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Calmet's Illustrated and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Theological Seminary of St. Charles Borromeo, Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of Philadelphia. With references, a historical and chronological index, a table of the epistles and gospels for all the Sundays and Holydays throughout the year and of the most notable feasts in the Roman calendar, and other instructive and devotional matters. With elevant steel plates and other appropriate engravings.

the most notable feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings.

This Bible will prove not only useful in every Catholic household, but an ornament as well. The size is 12½x10½x4 inches, weighs 12½ pounds, and is beautifully bound. For SEVEN DOLLARS (cash to accompany order) we will send the Bible by express to any part of the Dominion, charges for carriage prepaid; and besides will give credit for one year's subscription of The Catholic Record. The Bible and The Record for a year for Seven Dollars. Subscribers who live where there is no express office can have book forwarded to the one nearest their residence. Please note that if, on examination, anyone is dissatisfied with the purchase, the book may be returned at our expense, and the money will be refunded. Bibles similar to these have for years been sold by agents for ten dollars each.

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LEO IS A GREAT POPE.

Marion Crawford Compares Him With

Of the Pope's statesmanship and atinity the world knows much, and is sure to hear more — most, perhaps — hereafter, when another and a smaller man shall sit in the great Pope's chair. For he is a great Pope. There has not been his equal, intellectually, for a long time, nor shall we presently see his match again. The era of individualities has not gone by, as some pre-tend. We, of middle age, have seen in our life-time, Cavour, Louis Napol eon, Garibaldi, Disraeli, Bismarck Leo XIII., and the young Emperor of Germany. With the possible exception of Cavour, who died—poisoned, as some say—before he had lived out his life, few will deny that of all these the ridiculous complaint as many as seven present Pope possesses in many respects the most evenly balanced and cent issue of a London weekly paper. stubbornly sane disposition. That Men are not adepts at blushing,—be-fact alone speaks highly for the judg-sides, they have all they can do to ment of the men who elected him, in blush for themselves ; however, no true

after the death of Victor Emmanuel. At all events, there he stands, at the Woman desires to be cured of head of the Holy Roman Catholic and Apostolic Church, as wise a leader as any who in our day has wielded power; as skilled, in his own manner, as any who hold the pen; and, better than all that, as straightly simple and honest a Christian man as ever fought

a great battle for his faith's sake. Straight-minded, honest, and simple he is, yet keen, sensitive, and nobly cautious; for there is no nobility in him who risks a cause for the vanity of his own courage, and who, out of mere anger against those he hates, squanders the devotion of those who love him. In a sense, to day, the greater the man the greater the peacemaker. And so it should be; for if peace be counted among blessings, the love of it is among the virtues "Blessed are t is among the virtues the peacemakers."—"Pope Leo XIII. and His Household," by Marion Crawford, in the February Century.

The base of Ayer's Hair Vigor is refined and delicate fluid, which does not soil or become rancid by exposure to the air, and which is as perfect a substitute for the oil supplied by nature in youth and health, as modern chemistry can produce.

istry can produce.

Fagged Out.—None but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferers. They feel as though there is nothing to live for. There, however, is a cure—one box of Parmelee's Vegetable Pills will do wonders in restoring health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parmelee's Pills.

Parmeter's Pills possess the power of

of Parmelee's Pills. possess the power of acting specifically upon the diseased organs, stimulating to action the dormant energies of the system, thereby removing disease. In fact, so great is the power of this medicine to cleanse and purify, that diseases of almost every name and nature are driven from the body. Mr. D. Carswell, Carswell P. O., Ont., writes: "I have tried Parmelee's Pills and find them an excellent medicine, and one that will sell well."

To Cure Blushing.

Some one has defined a blush as the sign which Nature hangs out to show where modesty and purity abide. cording to Darwin, blushing is the most human of all acts. No animal except man is capable of it. The nearest approach to a blush in the brute creation is the downcast expression of an offending poodle. The missing link may blush, but the missing link is not in evidence. Heretofore a blushless woman was a term of reproach, and 'the rosy-tinted front' honor. But the end-of-the-age woman is different from her grandmother. She does not favor blushing; she will not have it appear that she is ashamed sides, they have all they can do to Italy's half-crazed days, immediately gentleman can fail to render himself roseate when he hears that the New

> ridiculous complaint of blushing.' Ave Maria. Secret Societies.

They require an oath or promise of absolute secrecy and obedience. Such an oath, taken before knowing the nature of the secret or command, and without reservation as to its morality. implies a disposition to comply whether it be good or evil. This disposition is intrinsically wicked; so is the oath that implies it, so are the societies that require this oath. Such an oath is not binding before God or upright men; nay, if the secret or command be evil, its fulfillment is a crime, its violation a conscientious duty.

You cannot be happy while you have corns. Then do not delay in getting a bottle of holloway's Corn Cure. It removes all kinds of corns without pain. Failure with it is un-



A warm shampoo with Cuticura Soap, and a single application of Cuticura (ointment), the great Skin Cure, clear the scalp and hair of crusts, scales, and dandruff, allay itching, soothe irritation, stimulate the hair follicles, and nourish the roots, thus producing Luxuriant Hair, with a clean, wholesome scalp.

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

C. M. B. A.

Resolutions of Condolence.

Moved by William Comerford, seconded by W. B. Schuter,

Whereas this branch has learned with profound regret of the demise of Mr. Robert McGregor, the respected father of our esteemed and worthy treasurer, Brother James McGregor.

Resolved that we, the members of Branch No. 5, Brantford, extend to our bereaved associate the deep sympathy of his fellownembers in the loss he has sustained by the death of one who was not only a kind and considerate father, but also an old and honored member of St. Basil's congregation, as well as a justly esteemed citizen of Brantford.

It is a melancholy pleasure for us to pay

ford.
It is a melancholy pleasure for us to pay
this slight tribute of respect to the memory
of the deceased, and we earnestly pray that
Divine Providence may comfort and sustain
our afflicted Brother in his bereavement.

Brantford, March 16, 1896.

An At Home.

Brantford, March 10, 1899.

An At Home.

Under the auspices of St Gregory's Branch, No. 90, Picton, on Thesday evening, January 21, a very pleasant surprise greefed the many friends of this branch by accepting an invitation to attend an At Home in St. Gregory's hall. At 8 o'clock the chairman, Bro. J. R. Mulligan, called the meeting to order and, after welcoming the visitors, briefly addressed them on the many advantages to be derived from being a member of the grand Catholic organization. Some vocal and instrumental music followed, after which the speaker of the evening was announced—Mr. G. W. Goodwin, an old Prince Edward boy, who, on coming forward, was loudly cheered. Mr. Goodwin's subject was Man's Relation to Earth, a subject which he handled in a way in which only the deep thinker and men of giant intellect can.

The speaker has won for himself a continental reputation, chiefly from his contributions to the American press on the great questions of temperance. He has also won golden opinions for himself at home by the many articles appearing from time to time in the provincial press, one of which was a reply to that distinguished litterateur, Goldwin Smith. Mr. Goodwin's address was a rich treat, and was much appreciated. The next number was a vocal solo by the pretty and accomplished young daughter of our Senior Chancellor, P. H. McCarron. This young lady possesses a beautiful mezzo, soprano voice of great range, which delighted the audience. Mr. W. J. Burke appeared next, and, as usual, in his deep, pich baritione voice provoked storms of applause, which nearly raised the roof. The following Brothers briefly addressed the gathering: Chancellor J. B. Davis, Goodwin, our last representative) and Stortz. Brother Kearse was highly complimented for beautify, mg the hall. He also gave a solo in his usual fine style. Joe Redmond, who is always will ing to give a helping hand, was with us, and gave a solo. Major P. P. Horrigan, Branch 9, Kingston, gave us a short address in fine style.

C. M. B. A. Assembly.

The first assembly under the auspices of St. Gregory's Branch, No. 90, was a great success On Thursday evening, Feb. 6, the large assembly hall located in the new Gilbert and Lighthail block presented a gay and festive appearance.

sembly hall located in the new Gilbert and Lighthail block presented a gay and festive appearance.

Pretty invitations had been issued, on which was noticed the lady patronesses and stewards. Mrs. M. Goodwin, Mrs. J. B. Davis, Mrs. D. Sullivan, Mrs. Capt. J. J. O'Hagan, Mrs. R. Harrington, Mrs. J. W. Shannon; J. Heffernan, Capt. J. J. O'Hagan, Martin. Stortz, F. Kearse, Dan. Fitzgerald, Wm. Desjarding, R. Harrington, M. Power Promptly at 9 o'clock the splendid orchestra of the Citizons Band, under the leadership of Prof. John Black, struck up a pretty C. M. E. A. march, which opened one of the finest assemblies even given in this part of the Province. The ladies were beautiful costumes, which were very much admired, particularly in executing some of the pretty tigures of the Manhattan and Bombay Lancers. The supper room was a genuing prise, beautifully festooned with rich colorings in bunting tastefully decerated with in numerable flags, with suitable pictures adorning the walls; and last, but not least, he tables. One would fancy that the fains Outparish had superintended this department. The Spread was a magnificent one, which will long be remembered by those who were fortunate enough to take part. After supper dancing was resumed until every one appeared acting was resumed until every one appeared stiffed.

Ye Olde Time At Home.

Ye Olde Time At Home.

St. Catharines, Feb. 11, 1896.

The grandest and most successful bail held in this city for years was that will be an applies of the C. M. B. A., in the Wilder He auspices of the C. M. B. A., in the Wilder House, on Tuesday evening. Fully did the second did the second of the control of the third which was pretitly decorated in white and blue, was used for dancing, and the second floor of the house was opened for card playing and singing, to all the members of Branch 10, their visiting Brothers, as well as to all visiting friends. The drawing-room was also most tastefully festooned, and the tables covered with flowers, and was a sight most pleasing to behold—one that will long be remembered by all who sat to the excellent supper provided for the occasion. Mr. J. E. Lawrence, secretary, and Mr. M. J. McCarron, charman, did all in their power to make it a most successful affair, and were heartily seconded by the Reception Committee, Messrs. M. Sullivan, J. E. McCarthy, Capt. vcAvoy, Capt. P. J. Gallagher, Ed. F. Berg, Capt. W. R. Walsh. Thomas J. Joy, Capt. J. D. McGrath, Thos. Nihan, sen., and also the Floor Committee, Messrs. W. J. Flynn, John A. Burns, Victor Begy, Ed. Murphy and M. Kimmitt. Port Dalhousie. Merritton, Thorold, Niagara Falls, N. Y., were well represented, which goes to show the esteem in which Branch 10, C. M. B. A., is held by our neighbors. Too much praise cannot be awarded to the new proprietors of the Welland House, Capts. O'Hagen and Malcomson, who surpassed themselves in attending and catering to the wants of the guests. Capt O Hagen is a member of Branch 10, C. M. B. A., is held by our neighbors. Too much praise cannot be awarded to the new proprietors of the Welland House, Capts. O'Hagen and Malcomson, who surpassed themselves in attending and catering to the wants of the guests. Capt O Hagen is a member of Branch 10, Dancing was kept up wire presented. Which party at whitch all who surpassed themselves in attending and catering to the wants of the guests came to a

E. B. A.

St. Peter's Branch, No. 23, London.
At the regular meeting, held on the 10th, the following resolution of condolence was unanimously adopted:
Whereas this branch learning with much regret of the sudden death of Charles Kenny, second son of our esteemed Brother, Felix Kenny, be it
Resolved that we condole with Brother Kenny and family in their bereavement, and extend to them our heartfelt sympathy in this their hour of trial, and while bowing in submission to an All Wise God we pray He may strengthen them to bear their affliction. And be it further
Resolved that this resolutions be entered in the minute book of the branch, a copy sent to Brother Kenny, and published in the official organ.
The above resolution was signed on behalf.

to Brother Kenny, and publicated on behalf ialorgan.

The above resolution was signed on behalf of the branch by Messrs, J. B. Henry, T. F. Gould and M. Quirk.

W. Lane, S. T.

An entirely new edition of The following of Christ, with Reflections, Morning and Evening Prayers, and Devotions for Mass, is published by Messrs. Benziger Bros., New York. Small, 32mo. cloth, 50 cents.

Benziger Bros., New York, have lately published a new edition of "The Imitation of the Sacred Heart of Jesus." This edition also contains morning and evening prayers, devotions for Mass, confession and communion. Translated from the Latin by I. M. Fastre. Cloth, red edges, \$1.25.

ST. PATRICK'S DAY

In London. Three Masses were celebrated in the eatherd on the 17th—at 7 and 8 o'clock, and a solomn light Mass at 10, Itev. Father Roonan being celebrant, as a season of the cocasion, taking his text from the seventh verse of the one hundred and eleventh psalm. The just shall be in everlasting remembrance." The row gentleman said that there is implanted in the human heart an instinct which prompts it not to easily let perish the did in the prompts it not to easily let perish the did in the prompts it not to easily let perish the did in the prompts it not to easily let perish the did in the prompts it not to easily let perish the did in the prompts it not be easily let perish the did in the prompts in the common side of the common is forgotten, even of those who have done much to improve the world. It is only when it is grounded on religion that we did find this instinct gratified; it is only when it is taken possession of by the Church-only defended the common is presented in the common side of the common of the common of the common of the prompts of the common of the common of the prompts of the common of the promp

In Assumption College, Sandwich

Within the memory of the oldest student, and yet a fresh reminiscence of the past graduate of Assumption College, Sandwich, it has been the time honored custom to celebrate the feast day of the patron saint of the wave tossed, green isle of the ocean, by a first of all, grand musical and literary enter tainment and last, but not of minor importance to the student, be it known, by a holiday.

tainment and last, but not of minor importance to the student, be it known, by a holiday.

Monday night was no exception to this unwritten law. The rhetoric class of '96 was not outdone by the classes gone before it, and now at their life tasks, but maintained the high standard of excellence established by their predecessors.

The programmes, which were very neatly engraved, were headed by the significant phrase, "Facta non Verba." The only fault which could possibly be found by the most severe and caustic critic was the error, palpable in the extreme, of crediting "Priests of Ireland" to "James" Boyle O'Reilly. This is the more palpable as the late John Boyle O'Reilly, the prince of American Irish poets, had a holy horror of the name James, which he was sometimes called and which invariably elicited a volley of pet remark from him.

One of the most pleasing numbers on the programme was the song, "Cruiskeen Lawn," which was rendered by Francis McIntyre, of Ann Arbor, a member of the present rhetoric class. Mr. McIntyre possesses in a marked degree a rich, strong and mellow volce, and has it under most perfect control. His execution and technique, both in instrumental and vocal music has been the wonder and admiration of all the able musicians with whom he has come in contact, and he has received many flattering offers to go on the professional stage, but he has steadfastly refused the most tempting of them, and, it is said, that he intends dedicating his lite and his talents to the service of God in the Basilian community.—Detroit Catholic Witness.

In Barrie.

A most successful and enjoyable entertainment was held in the town hall, Barrie, on St. Patrick's night by the children of St. Mary's church. The spacious hall was crowded, and had it not been for a comic show in the Music Hall, standing room would have been at a premium.

The children, numbering about two hundred, had been prepared by Rev. Father Hart and the Sisters of St. Joseph, and by the excellent manner in which each child took his part, one must come to the conclusion that their teachers were masters of the art, and that a more intelligent number of children would be hard to find.

First on the programme was the singing of "All Hail to St. Patrick," which was rendered by the entire force, surrounding the Irish flag; next came a vocal trio, by Miss Mahony, Miss Mary Graham and Miss Stella Hamlin; frame drill, by about thirty girls; violin solo, by Miss Moran; dumb bell drill, by about forty girls; song, "Home Rule for Ireland," by about sixty boys. Father Moyna, of Stayner, then gave a forty minutes' lecture on "Ireland in the Nineteenth Century," in which he pointed out many of the changes that have taken place there since his boyhood days. Father Moyna is a speaker of no mean order, and, as he spent part of last summer in the land of his birth, well understood his subject.

After the lecture "The Merry Workers" took the stage, and did full justice to their cause. They comprised about thirty girls and boys representing the different trades. The audience showed their appreciation by calling for an encore, as they did in many cases, but on account of the lengthy programme this could not be granted. Next on the programme was an instrumental duo. by Misses Moran, Blain, Cavanagh and Josephine Hamin; "Erin, my Country," by some sixty girls: "Killarney," by the talented soloist Miss

was an instrumental duo, by Misses Moran, Blain, Cavanagh and Josephine Hamiln; "Erin, my Country," by some sixty girls; "Killarney," by the talented soloist, Miss Mahony, who sang as an encore, "Impudent Barney O'Hae"; club drill by twelve young ladies; instrumental duet, "Irish Diamonds," by Miss Moran and Miss Dalton; song, "Minstrel Boy," by the masculine portion of the troupe.

Rev. Dean Egan then thanked those who had participated in bringing the entertainment to such a satisfactory conclusion, after which all joined in singing the national anthem.

In Dunnville.

Ireland's religious and national festival w Ireland's religious and national festival was at 10:30, at which Rev. Father Crinion preached a sermon on "Faith and Father Land," and a grand concert and lecture in the Opera House in the evening. Rev. Father O Reilly, of Hamilton, delivered an eloquent, instructive and entertaming lecture on "Tom Moore, Patriot and Poet." The Dannville Gazette says of the lecture that it was "an in tellectual, literary and oratorical treat." The Misses Jocum, Macartney, Currey and Mr. Hornibrook, of Dunnville, and Miss T. Lally, of Smithville, sang solos from Moore's melodies.

melodies.

Miss Miller, of Danville, a graduate of the young Ladies' College at Brantford, gave an appropriate recitation in each part of the programme. We predict a brilliant future for Miss Miller in her profession. She has a good stage presence and voice, and displays great natural ability in whatever part she assumes.

assumes.

Mr. Rumsey, of the Canadian Bank of Commerce, played a banjo solo, "Tis the Last Rose of Summer," which was rapturously encored. The young ladies' orchestra played a combination of Irish Airs, "Fantasie on Moore's Melodies," for which they received a hearty encore.

The Rev. Father Crinion performed the duties of chairman, and in announcing each

The Rev. Father Crinion performed the duties of chairman, and in announcing each solo be explained the incident in Irish history which Moore expressed in the melody about to be rendered.

The evening with Moore was very entertaining and agreet express. taining and a great success.

Miss Birdie MacCallum, daughter of Dr.

MacCallum, acted as accompanist.

In Halifax, N. S.

In Halifax, N. S.

Halifax Evening Mail, March 18.

St. Patrick's Day, 1896, was ushered in with snow, rain and slush. During the foremon there was a furious storm; and if was a fortunate thing that the society had decided not to have a procession. Had a procession been on the programme, it would have had to be abandoned. The usual St. Patrick's Day services were held in the various Catholic churches, and the members of the society, and their guests, to the number of eighty, died at the Halifax. In the absence of the president, Senator L. G. Power, senior vice-precident W. J. Power presided, flauked on either side by the presidents of sister societies, Hon. A. G. Jones, Hon. W. S. Fielding, Hon. J. W. Longley, F. B. Wade, Q. C., Revs. Gerald Murphy and Dr. Foley. The vice chairs were occupied by A. B. Crosby, J. T. Murphy and Patrick Hagarty. Suspended behind the acting president was a large crayon portrait of Richard John Unlacke, the founder of the society. Only once before was a picture of the founder suspended, and that was so many years ago that the majority of those present last night had forgotten all about it. This crayon was made from a large, life-size, oil painting hung in the Unlacke homestead at Mt. Unlacke. The picture was draped with the society was draped with the society who commanded a militar ergiment in the old country. Other portraits exhibited in the dining hall were those of sames Boyle Unlacke; Joseph Howe, Sir Edward Kenny, Thomas Kenny, Sir John S. S. D. Thompson, James Butler and Sir William Young. The evening was enlivened by music by Amerino's string band. After doing justice to the menu, acting chairman Power called upon assistant secretary L. F. Monaghan to read an address to secretary. J. J. O'Brien of appreciation of his valued services to the society as secretary, and making special reference to his interesting paper on The Presidents of the Society.

The address was accompanied by the presentation of a handsome secretary. The address was accompanied by the presentation of the Halifax Evening Mail, March 18.

"There's no place like home."

"The toast was responded to by J. C. O'Mullin in one of his characteristically eloquent and intensely patriotic speeches. In Canada the Irishman enjoys home rule in its truest sense—government of the people, by the people, for the people, for the people, the spoke of the great natural resources of the province, and of its splendid educational system, and progress in all the walks of life. He paid a tribute to Nova Scotia's grand old man, Joseph Howe, and recited one of his most touching verses descriptive of Nova Scotia.

"The Archbishop and Clergy" was responded to by Rev. Gerald Murphy.
"The Dominion, Provincial and Civic Governments" were responded to in capital speeches by Premier Fielding and Attorney General Longley and by Alderman Butler—the "silver tongued orator" of the council. Ald. Mitchell also delighted the company with a song.

The other toasts and replies follow:

"The memory of Daniel O'Connell and the Irish Patriots," replied to by T. P. Connelly, "The Army and Navy and Local Forces," replied to by J. J. O'Brien.

"The Memory of our Founders and Benefactors," replied to by J. V. Longley and Fred Bligh.

"The Learned Protessions," replied to by F. W. W. Doans, J. W. Longley and Fred Bligh.

"The Learned Protessions," replied

F. W. W. Doans, J. W. Longiey and Bligh.

"The Irish Parliamentary Party," replied to by W. B. Wallace.

"Our Sister Societies," replied to by Presi-

dent Fielding, of St. George's, and President Stephen, of the North British. "The Fair Daughters of Erin and Acadia," replied to by L. F. Monaghan.

In the Detroit Auditorium.

In the Detroit Auditorium.

The banquet and entertainment, under the auspices of the Detroit and Windsor Lady Auxiliary Branch of the A. O. H., was held at the Detroit Auditorium on the evening of the 17th of March. The immense building was crowded to the doors, and even the seats in the galleries were filled with spectators, and the scene they looked down opon was a magnificent representative gathering worthy of Ireland's patron saint. The stage was a bower of palms, potted plants and roses, but not sufficient to hide the lady president "Miss M. Halloran's Table" reserved for Bishop Foley, the toastmaster, and the speakers of the evening. Thirty-three tables, brillant with many colored lights, cut flowers, snowy napiery, silver, China and edibles galore, occupied positions on the main floor, Mrs. Reaney, the first vice president, presided at "The Guest's Table "Hiss Joy, the second vice president, at "The Press Table." The floral decorations at the latter table were exquisite, and reflected the labor of Mr. Breitmier. "The Windsor Table "was presided over by Mrs. John Latham, assisted by a corps of Windsor ladies — Mrs. Martin, Mrs. George Boby, Mrs. Dumouchelle, Mrs. Downey, Mrs. Tom Kilroy, Miss Tessie Glyndon, Miss M. Downey, Miss Twomey, Miss H. Downey, Miss M. Brancheller, Walsh (Walkerville). At 8 p. m. the banquet commenced and for an hour and a half the lady auxiliaries were busy until fifteen hundred people were served with the choicest viands. At 9:30 the military band from Fort Wayne played the national anthem. It was followed by Mr. John McLaughlin, chairman of the executive committee, calling the andience to order. He explained the end for which the present banquet and entertainment was given—to realize resources to entertain in a suitable manner the visiting delegates to the national convention of the A. O. H. of the United States and Canada. The convention will be held at Detroit next July, Mr. McLaughlin concluded his remarks by introducing the toastmaster of the evening, Hon. Transney has a na

will be held at Detroit next July. Mr. McLaughlin concluded his remarks by introducing the toastmaster of the evening, Hon.
Timothy Tarsney, "The Lion of the Saginaw
Valley,"
Mr. Tarsney has a national reputation
as a well known speaker in the House
of Representatives at Washington. He is a
member of a fighting family, five of whom
wore the blue during the late civil war, and
four, out of the five, went down mto the
valley of the shadow, in defence of the starry
flag. Mr. Tarsney has a strong face, square
cut jaw, dark, aggressive eyes, and a broad,
firm chin; his accent is not classic, but unmistakbly Celtic; the emphatic sentences,
delivered in a sing song voice, impressed his
hearers with the power rather than the
polish of the man. He delivered the
opening address, and introduced Bishop
Foley, who responded to the toast "The
Day We Celebrate."

It is the custom of this country,
he said, to celebrate the anniversaries of great events and great men.
The man to whom of all men we owe our liberty, George Washington, is thus honored
each year. This is the history of all nations.
One nation has been prevented through force
of circumstances, from honoring a reclaimer,
but it has a patron saint, the victor over
paganism, who through the power of his
intellect and example transformed a nation of
idolaters into a nation of worshippers of God.
Various difficulties have attended that nation
from that day to this, but the oppressors, with
all their brutalities and persecutions, have
never been capable of uprocting that cornerstone of Christianity. France, Italy, Spain,
America have their celebrations. Ireland,
deprived of her nationality by her enamies,
has never had the opportunity, but from pole
to pole, from east to west of the world not an
Irishman can be found but will raise his hat
and thank Almighty God that he is a son of
St. Patrick. The Irishman loves the land of
his forefathers. He rejoices that he came
from a land that has had so bright, if so sorrowful, a history. But he also rejoices that
he

arth, let us in the meantime prove ourselves good, dutiful, loyal subjects of the best, most generous nation that now exists," were the lishep's concluding words.

The President of the University of Michigan, Mr. Whitman, responded to the toast a "America" His discourse was a tributed to the attack made upon the Catholic religion to the the tatack made upon the Catholic religion to the the thist of scotland, and we have at present the old enemy under a new name. "American Organization. This, too, is did a papearing into the obscurity from which it came; its respectable members are ashamed to won connection with it. He referred to the emblems so dear to each man's heart—the forget-me-not of Germany, the lily of France, the thistie of Scotland, the daisy of England, and the dear little shamrock of Ireland. From many climes and from many forms of government come the emigrant that today is represented by "the proudest title upon God's earth an 'American organization. This too, is did at a particular to the tribute of Scotland, the daisy of England, and the dear little shamrock of Ireland. From many climes and from many forms of government come the emigrant that today is represented by "the proudest title upon God's earth an 'American Organization. This man's remarks were frequently interrupted with applause. Father Kelly, of Lapeer, spoke on the "The Irish American Soldier:"

"Mr. Weadock, national vice president of the Irish Emigrant." She received long and continued applause. The audience was reluctant to accept, in her case, the order of the trish Emigrant." Sh

Dreams."

We, too, said good night, but not farewell, to the noble society that has for its motto" Fraternity, Unity and true Christian Charity."

M. C. K. Charity."
Windsor, March 18, 1896.

In St. Thomas.

St. Patrick's Day was celebrated in St. Thomas with High Mass at 10 a.m. Before and after Mass the school children, in a body, sang Father Faber's hymn, "All Praise to St. Patrick." After the gospel Rev. Dr. Flunnery preached an eloquent sermon from the text, "Let your light so shine before men that they may see your good works and the text, "Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven." (Matt. v., 16).

The following report of the entertainment of the evening we take from the St. Thomas

of the evening we take from the St. Thomas Journal:

It is, perhaps, unnecessary to say that the Duncombe Opera House was packed in every part last night, every seat being filled and chairs placed in the aisles, for that is the fact on the occasion of every St. Patrick's Day entertainment. There was certain, therefore, to be a full house when the event was a double barrelled one, the usual St. Patrick's Day entertainment and the celebration of the twenty fith St. Patrick's Day concert, given by that other saintly gentleman, Rev. Dr. Flannery.

Last night's entertainment was in account.

Flannery.

Last night's entertainment was in every way a thorough success and thoroughly enjoyable, a fitting climax of twenty-five years of St. Patrick's Day celebrating.

It was 8:20 p. m. when Rev. Dr. Flannery modestly stepped in front of the curtain and

CONTINUED ON FIFTH PAGE.

THE LAND OF EVANGELINE.

One of the Most Romantic Spots in The Ills to which Flesh is Heir Than Less Favored Localities—An Account of a Strange Malady From Which a

From the Acadian, Wolfville, N. S. Perhaps there is no more beautiful or picturesque spot in Nova Scotia than the valley of Gaspereaux, in the Land of Evangeline. Winding its way through the centre of the valley is a beautiful little river, while nestled at the foot of the mountains which rise on either side to the heighth of hundreds of feet, is the romantic looking little village of Gaspereaux. About two and a half miles from the village resides Mr. Fred. J. Fielding, one of the most thrifty farmers in this section of the country. Your correspondent called upon him and found a very intelligent and apparently a genial, very healthy looking man. In reply toour question, Mr. Fielding said, "Yes, I was near to death's door at one time, but—thank God!—I am a new man to-day. You see, he went on, that pump in the kitchen, beneath is a well about twenty feet deep, which was the cause, I think, of all my illness. I went down last fall (1894) in it to clean it out and was only a short time at the bottom, when I took a severe pain at the back of my head and a burning sensation in my throat and lungs, such as caused by the inhalation of brimstone. A sort of stupor also was gradually coming over me when by a huge effort, I succeeded in regaining the kitchen once more. A lighted lamp let down became extinguished, thus showing that the accumulation of gas had caused the trouble. The pain at the back of my head continued to trouble me, and one day while working in a back field I suddenly lost the use of my left eye, right arm and left leg At times I could not speak, but towards evening I began slowly to grow better

The next day at about the same time I was seized again in the same manner. I now called in our family physician, who told me that a blood vessel had burst in the back of my head. He left me medicine. The pain in the back of my head never left me, and I continued to feel miserable. About two months after this second attack, while sitting in the post office of the village, I was suddenly seized again and getting out my horses and wagon started for home. I had not gone far when the lines dropped out of my right hand, and I again found my self blind in my left eye and the right arm and left leg paralyzed. The horses now carried me home, but passed the house in the direction of the barn. My wife, thinking I had gone on to the barn, paid no attention for perhaps fifteen minutes, when she sent one of the children to see what was keeping me. At this time I was un able to speak, and had to be assisted into the house. Before bed-time I be gan to recover somewhat, and felt fairly well the next morning, but was again seized during the day in the same manner, and the report reached the village that I was dead. bors came flocking out expecting that it was true. As the medicine I had tried seemed to do me no good, I now thought I would try Dr. Williams

MARKET REPORTS

LONDON.

London, March 25. — Wheat, 75c. per bush. Oats, 24 to 24 25c per bushel. Peas, 51 to 60c per bush. Barley, 31 1.5 to 33 5c per bush. Buckwheat, 26 2.5 to 28 4-5c per bush. Rye, 39 1.5 to 44 4-5c per bush. Corn. 39 1-5 to 44 4-5c per bush. Corn. 39 1-5 to 44 4-5c per bush. Corn. 39 1-5 to 28 4-5c per wit. Lamb, 82 to 9c a pound. Dutton, 7c a pound. Dressed calves sold at 6 cents a pound. Dressed hogs \$4.50 to 35 per cwt. Turkeys 9 to 10 ca pound. Fowls 60 to 75c a pair. Good roll butter 22s dozen. A few barrels of apples sold at 88. Hay was scarce, at \$41 a ton.

TORONTO.

Hay was scarce, at \$14 a ton.

Toronto, March 25 - Wheat, white, \$1c.; wheat, red, 79c.; wheat, goose, 60 to 62c.; wheat, common, 56 to 55c.; oats, 28c.; rye, 47 to 495c; barley, 38 to 42c.; buckwheat, 36 to 40c.; ducks, spring, per pair, 40 to 50c.; chicksnap, per pair, 40 to 60c.; geese, per lb. 6 to 8c; but ter, ln 1 lb. rolls, 17 to 20c.; eggs, new laid, 13 to 15c.; potatoes, per bag, 18 to 20c.; apples, per bbl., 7c to 48c; hay, Timothy, 917.00; straw, pheaf, \$11.00 to \$15.00; beef, blinds, 5 to 7c.; beef, fores, 3 to 45c.; spring 1 imb, carcass, 25 to 38; Lamb, carcass, per lb., 7c; veal, per lb., 5 to 7c; mutton, lb., 4 to 5c; dressed hogs, \$4.30 to \$4.80.

PORT HURON.

PORT HURON.

PORT HURON.

Port Huron, Mich., March 26.—Grain—Wheat per bush.—White, 63 to 65c; No. 2 red, 63 to 65c; coats, per bush, white, 18 to 26c; corn, 25 to 28c per bush, rye, per bush, 30 to 35c; peas, 30 to 35c per bush; per, per bush, 30 to 35c; peas, 30 to 35c per bush; buckwheat, 20 to 25c per bush; barley, 60 to 65c per 100 lbs.

Produce.—Butter, 14 to 16c per lb.; eggs, 10 cents per dozen; lard, 6 to 7 cents per pound; honey, 10 to 124 per pound; cheese, 10 to 12 per pound; any s10.00 to 812.00 per ton; baled, \$11 to 813 in ear lots; straw, 85 00 to 86.00 per ton.

Dressed Meats — Beer, Michigan, \$4.50 to \$6.00 per cwt. Live weight, \$2.50 to \$3.50 per cwt.; Chicago, \$5 to \$6.50 per cwt.; pork, light,

\$4.50 to \$5.00; heavy, \$4.00 to \$4.25; live weight, \$3.00 to \$3.50 per cwt; mutton \$5 to \$5.50 per cwt; spring lamb, dressed, \$6 to \$7 per cwt;; live weight, \$3 to \$4 per cwt; veal, \$6 to \$5,50 per cwt; chickens, 10 to 12c per pound; \$5,50 per cwt; chi s8.50 per cwt.; chickens, 10 to 12c per pound; fowls, 8 to 10c per pound; spring ducks, 12]c per pound; turkeys, light, 10 to 12c; heavy, 10c per pound; geese, 8 to 9c per pound.

Hides—Beef hides, No. 1, 43 to 5c per lb; No. 2, 3 to 33c, per lb. For green; calf skins, No. 1, 6c, per lb; No. 2, 43c, 8 to 33c per lb; sheep skins, 30 to 80c, each; tallow, 3 to 33c, per lb.

Latest Live Stock Markets.

Toronto, March 25.—Prices for cattle are unchanged as far as can be told in the almost entire absence of any business. Scarcely and lambs were here, and as they are wanted prices are strong, and for choice lambs 45c will be paid. Calves are wanted. Only 100 hogs were here: 28.5% was paid for anything very choice, but prices are on the down grade.

EAST BUFFALO.

East Buffalo. March 26. — Cattle — Nothing doing. Hogs—Yorkers, fair to choice, 84.30 to 84.40; roughs, common to good, 85.50 to 83.55 pigs, common to fair, 84 to 84.15. Sheep and Lambs—Lambs, choice to prime, 84.70 to 84.75 cuils and common, 83.50 to 84; sheep choice to selected export wethers, 83.65 to 83.75; cuils and common, 83.50 to 83.75; cuils and common, 83.50 to 83.75; cuils and common, 83.50 to 83.75;



JEFFERSONVILLE, IND., Sept. 1832,

I couldn't walk, was perfectly helpless, had to
be moved in a chair, and the doctors said I was incurable, as they had tried everything without
avail. After taking only a few doses of Pastor
Koenig's Nerve Tonic I seemed much better,
After taking seven bottles the doctors were
very much surprised over my improvement and
advised me to continue to take the Tonic. It is
six months now since I had the last epileptic fit.
Washington, D. C., Sept. 1852.

Washington, D. C., Sept. 1852.

Washington, Vannateria, Nerve Tonic for the JEFFERSONVILLE, IND., Sept. 1893.

Washingron, D. C., Sept. 1886
We used Pastor Koenig's Nerve Tonic for last four years, and the following cases we sured by it: A giff subject to epileptic fits five six times, a day was cured by three bottles, as the shad no return of the attacks for three yea Another immate had seven or more attacks do SISTERS OF THE GOOD SHEPHERD

A Valuable Book on Nervous Dis-eases and a sample bottle to any ad-dress. Poor patients also get the med-icine free.

This remedy has been prepared by the Rev. Father Reenig, of Fort Wayne, ind., since 1876, and is now under his direction by the

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

Sold by Druggists at SI per Bottle. 6 for 85 Large Size, \$1.75. 6 Bottles for \$9. In London by W. E. Saunders & Co.

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408 Burwell st., London, Ont. Proprietor London Shorthand School Instructor at the SACRED HEART CONVENT

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a Critical Trade IS NOW READY And will be Mailed on

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



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coco BOILING WATER OR MILK.

OVE & DIGNAN, BARRISTERS, ETC. Branch No. 4, London,

Meets on the 2nd and 4th Thursday of every onth, at 8 o'clock, at their hall, Albion Block, 3 chmond Street. 6. Barry, President; 7.0 Meara ist Vice-President; P. F. Boyle, 8 cording Secretary. **SON**

TENDERS

INDIAN SUPPLIES.

SEALED TENDERS addressed to the undersigned and endorsed. Tender for Indian Supplies," will be received at this office up to noon of TUESDAY, 21st April, 1885, for the delivery of Indian Supplies, during the fiscal year ending 30th June, 1887, at various points in Manitoba and the North-West Territories. Forms of tender, containing full particulars, may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Offise, Winnipeg. The lowest or any tender not necessarily accepted
This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper with having had such authority will be admitted.

HAYTER REED,

Deputy Superintender General
Of Indian affairs.

Department of Indian Affairs,
Ottawa, March, 1895.
910-3

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VOL

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