Quarant Ore.

I knelt before the hallowed shrine (While every flower breathed sanctity,) And, pleading with the Heart Divine. I pray'd for thee -1 pray'd for thee !

And just as surely as I loved
The fragrance of each blossom there,
I know the Sacred Heart was moved,
I know the Sacred Heart was moved,
And heard my pray'r, and heard my pray'r.

Content, I leave thee in His hands, Whose wisdom is made manifest; Content, I say: "He understands And knoweth best, and knoweth best: -A. Maude Hicks.

## CATHOLIC PRESS.

N. Y Catholic Review.

In the death of "Pat" Rooney the stage has suffered no serious loss. was no creator of character, no teacher of moral principles. He was a low, coarse imitator, who sought, from in-stinct, low parts and low ideals. With him the type of Irishman which he exhibited has virtually gone out of existence. Mr. Rooney insulted the Irish people and the Catholic Church vulgar and debasing portrayals. He posed at times privately as a Catholic, which he was not; he was buried from an Episcopal church. The characteristic religious trend of

the age in which we live is decidedly in the direction of scepticism and doubt. Unfortunately, this trend is not confined to those who make no profession of Christianity. It pervades every denomination of Protestants as well, and the disastrous effects of this sceptic ism and doubt are as manifest as they are widespread and deplorable. A careful and candid enquiry into the cause of this really sad state of things, we think, must convince any unprejudiced mind that it is the legitimate development of Protestantism. Secretically prejudiced mind that it is the legitimate development of Protestantism. Scepticism is the opposite of submission to authority. Christianity is a religion of faith. There can be no true Christian faith without certainty, and certainty depends upon an infallible subbrity.

A Parliament of Religions is to be one of the features of the World's Fair. Representatives of all faiths are to be invited to come together "for the manifestations and developments of religious fraternity," to show what and how many important truths the various religions hold in common and "to deepen the spirit of true brotherhood among the religions of the world." But they are not to meet "for controversy, for worship, or for the passing of resolu-tions." Now we shall hold our Catholic Congress then and there—a Congress that was provided for at the Baltimore re-union held in 1889 - and we are ready to greet men of all other religions and, as persons, fraternize with them but we can hardly be expected to take part in any Parliament of Religions that would put on the same level Christianity and Buddhism, Mahommedan-ism and Mormanism. If we could make an apologia for the Catholic claim, the opportunity would be pregnant with inestimable graces. But controversy being barred for fellowship, the Catholic Church must be counted out; it has no fellowship for falsehood.

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The great question of the time is, What is the Church? Is it a divine organism or a voluntary association for religious purposes? Catholics maintain the former, Protestants gensistent in their reasoning because they have abandoned the divine organism of the Church and are really nothing more nor less than a conglomeration of voluntary associations of persons who profess to think alike, and who have combined for purposes of religious wor-ship and instruction. Catholics, on the contrary, claim that the Church is necessarily a divine organism, repre-senting and embodying the revelation which God has given us, and imparting to us the new and divine life of grace which our Lord Jesus Christ came to impart to all who should be-lieve in Him and be united to Him in the way of His appointment. Our Protestant friends hold that conversion imparts the life of grace to individual believers, and in coming together in what they call their Churches each contributes his portion of that life to the common stock; and as each one has a right to interpret the Revelation in which they profess to believe there is no need of any external teaching authority. Now, we maintain that the very idea of a divine revelation imples the necessity of the divine organ ism which we call the Church. question is really between such a revelation and natural religion. The grand central principle of Christianity is the Incarnation of the Son of God for the redemption of mankind. Christ, the God-Man, came not merely to teach a new doctrine but to impai a new life, to reconcile man to and to elevate the race to the divinity -to re-unite man to God by a real, substantial union by which he should receive divine strength to do the will of God and work out his salvation.

Antigonish Casket. A certain Rev. Dr. McDougall, of St. John, N. B., who was formerly a Presbyterian minister, has, after traversing the via media of Unitarianism, announced himself as a thoroughgoing "secularist." In itself this would scarcely call for comment: we call attention to it as adding one more to the rapidly increasing number of vention assembled, to certain omeration of men which has been given Protestant pulpits from which insidel acts, among them the restoration of men which has been given Protestant pulpits from which insidel acts, among them the restoration of ously to Cardinal Manning doctrines are openly and freely the "Magnificat" to the Book of ously to Cardinal Manning.

preached by men claiming to be Christian ministers. Halifax has a Protes-tant minister who is doing all that in him lies in the pulpit and the press to destroy Christian faith. These men are doing the devil's work, but it must be admitted that they are consistent. They are simply applying the Protestant principle of private judgment in matters of religion. That principle practically proclaims the right of the individual to reject God's teaching if it does not commend itself to his views. The so-called "orthodox" Protestants apply the principle to a portion of Revelation; the Universalists, Unitarians and other infidels apply it to all. And why should not the principle apply to the doctrine of the Incarnation as well as to that of the Real Presence? to the inspiration of Scripture as well as the infallibility of the Church?

Buffalo Union and Times. An English police inspector has ab sconded. His name was James Black, and he was the means of sending Michael Davitt to prison twenty years ago, Dr. Gallagher nine years ago, and two men, Egan and Daly, who received life sentences for dynamite conspiracy. His power was great because of his ability and supposed probity, and until a short time ago, and the construction of numerous attempts to discovered the construction of numerous attempts to discovered the construction of numerous attempts to discovered the construction. in spite of numerous attempts to dis-credit him with the authorities, he held his position. Then it leaked out that he was a vindictive blackleg, a blackmailer, a perjurer, and an all-round rascal. He had but one opponent in his career, an old alderman of Birmingham, who in spite of the opinion of his official brethren maintained the rascality of Black and sought to prove it. He has at last been successful, the villian has fled, and a Government inquiry will be made into his private life and into the convictions he secured. Among them is the life sentence of Messrs Egan and Daly, in whose garden he planted a bottle of glycerine and swore to the finding of it. Both men were innocent. Another was the case of a man named Sweeney, whom he had sentenced twice, once for a term of five years, again for a term of ten years, for burglaries he never com-mitted. Mr. Black loved the scent of Irish blood. Whatever conscience he may have had in other criminal affairs, he had none in the pursuit of an Irish victim. This seems to have been the secret of his success. He never permitted failure of conviction through squeamishness over perjury. He was a pure bloodhound.

The lineal descendants of William of Orange and the Witch of Endor, the Orangemen of Ulster, had a convention in Belfast last week and went into ecstasies of enthusiasm over what they would do when an Irish Parliament sat in Dublin. They would never, never submit to its rule, they would Home Rule to the bitter end, and when the fight was over and the law declared that Dublin should have its parliament, they would arm themselves with guns and dynamite, destroy the Irish M. P.'s with lead and the legislative buildings with bombs and die themselves if necessary in defence of their anomalous position. It is possible the battle of the Boyne to be fought over again. may This time the lineal descendants will find themselves with an English army on the opposite side. The Irish will And all they have to not be in it. fight for will be an anomalous position.

They have no country. Ireland detests them, England despises them. They must go to war to hold their anomalous position, they must write battle hymns in its praise, they must cheer for it while charging the enemy, and they must crimson the Boyne for it with their blood. But it is an awful drag on the spirits of an army to go into battle shouting wildly, Hurrah for the anomalous position!

don Universe The incorrigible Johnston of Ballykilbeg boasts that he never wears a shamrock on St. Patrick's Day. Heaven be thanked for even that small mercy! Is it because the Orangeman has too much respect for the emblem of the Irish Apostle to discredit it by his contiguity, or because he does not think it seemly in one who is going to kick the Queen's crown into the Boyne -some day, some day!

Sir Bernard Samuelson, Bart., M. P. for Banbury in Oxfordshire, a Protest-ant, but a sound Liberal, lately had an audience of the Pope in the Sala degli Arazzi. The aged and dignified Englishman created a favorable impression at the Papal Court. He made a profund inclination to the Head of the Church, and said in a voice audible to all present, "Your Holiness, although I am a Protestant, permit me to unite my thanks to those of the entire world for your sublime Encyclical on the workmen's question." Leo XIII. answered wit kindly words, and entered into a long discourse on the difference between the English Government and Ireland. The sympathies of His Holiness natur ally were with the weak and ill-treated

Boston Pilot.

The movement of a large body of Episcopalians towards Catholic practice is becoming steadily stronger. Three years ago it compelled the American Protestant Episcopal Church, in convention assembled, to certain official

Common Prayer. Says the Church-man hereupon: "The restoration of the Song of the Blessed Virgin to its place in the Evening Prayer has given more quiet satisfaction to more people than any other single result of the late revision. If its use has not yet become universal, it has been chiefly because of the inconvenience of its not being yet printed in the prayer-book, a hindrance which will cease after next autumn." Devotion to the Blessed Virgin is more than tolerated now among the Episcopalians. In a moderately "High" Church one will find a picture of Our Lady in the vestry; while she is openly honored in the Ritualistic wing, and at least one very "High Church" in Boston has a society, "The Little Sisters of Mary," instituted under her patronage. The thoughtful Catholic looks on thes manifestations with a divided mind. It is true that in many cases Ritualism has been a stage in the progress of earnest souls into the fulness of the truth. But, on the other hand, it has proved a dangerous soporific to the souls whose spiritual stumbling-block is the pride of life, by holding out what looks and sounds very like Cath olicity, and can be had apart from the risk of association with the poor and humble, who are so unpleasantly prominent in the real Church Catholic.

Catholic Columbian

If Andrew Carnegie would pay better wages to his workingmen, so that they could all own their own homes, he would build a better monument to himself than all the libraries and gymnasiums that his millions could erect.

We heartily wish that the Catholic Church of the United States had a "Book Concern" such as the Methodof both was defected — one being af-fected with myophy and the other with ists have, an official press that would supply popular controversial works diplopia.

and good books of enlightenment and At a m instruction on Catholic doctrine, at the vessel must have been a schooner prices that would enable Catholics to carrying two masts, and your conten-Protestant friends. The establishment can see hardly anything without specof an enterprise of this kind would be an eminently practical move in the tune always of seeing things double line of the Apostolate of the Press.

Thus, for the first time, we learned that all our lives each one had been should take up the work.

Catholic Citizen.

A casuist is one who resolves cases An unfavorable sense of conscience. in which the term is used applies to those who have a facility for making their own misdeeds square with their pious turns and twistings. Good people are usually most intolerant of any criticism directed against them-They have formed the habit of justifying themselves continually in their own minds so that they are deeply irritated if their perfection is in any manner called into question. Now there are a great many ignorant casuists who resolve cases of conscience off hand without the first elements of a moral training. If they are in debt "it is legally an indebtedness but morally not." If they have committed a wrong against a neighbor they cultivate a good intention to reit sometime in the distant future brothren in business it is in some man and level.

majority.

Doubtless there are in this vast broth men who differ radisolving cases of conscience even for himself unless he has a license from some ecclesiastical authority. The ordinary law-abiding citizen is a plain sinner if he ever has a case of con-science to resolve. Our transactions should be so straight and simple that an instant sense of right and wrong should settle every case presented. there is a doubt take the safer course. Keep your standards so high that you and cultivate more careful business habits next time. Repair the wrong without boasting of a mere intention to repair it. Let the Almighty take care of your neighbor's character. you have played the highwayman in business admit the fact to yourself at least, if you do not proclaim it to justice. No man gains anything by throwing dust in the eyes of his own

conscience. Boston Republic.

Archdeacon Farrar contributes an article to the Review of the Churches on Cardinal Manning, in which he praises unstintedly the Christian virtues of England's great ecclesiastical prince. "Most Englishman," Dr. heart, the glow and earnestness of his humanity, and for his true Catholicity. He was an ascetic who lived in the utmost personal simplicity. He did on meals which would make ninety nine servants out of one hundred giv and deserve when he is called to his re ward the praise of classes of Englishmen which has been given so gener-

### CLOSE THE RANKS.

or Brophy's Advice to Ire. land's Friends. N. Y. Freeman's Journal.

We present to our readers this week an admirable, powerful and eloquent address delivered at the great Irish-American Home Rule meeting in Cooper Union on Monday evening of last week by Professor Brophy. Pre-suming that it will be highly entertaining to our readers, we give the

speech in full below.

A few years ago I was walking with a friend one moonlight night along the beach of a New Jersey resort, when our attention was attracted to a small craft some distrance from the shore. We stood for a few moments watching the vessel plough her way through the watery waste. "That is an odd looking schooner," said my companion. "She carries four masts." "Four masts!" I replied. "You must be mistaken. I see no masts at all: be mistaken. I see no masts at all she is a small-sized steam coaster. He insisted that he was right. wouldn't acknowledge that I was wrong, and so the contention went on; but finally, remembering the old story of the two knights who had once met in deadly conflict at the sign of the silver and golden shields, we wisely concluded to let the matter drop. returning to the hotel, however, my friend related the occurrence to my wife, who, with womanly prudence and tact, advised us both to consult an oculist. We did so, and what do you suppose was the result? Why, to our amazement, we found that each one was right, and yet that each one was wrong; for, after the usual tests, the oculist informed us that the eyesight

At a matter of fact, said the oculist, Thus, for the first time, we learned afflicted with imperfect vision.

Now, that little incident taught me most salutary lesson. It taught me to be less tenacious of my own opinions, and to be more tolerant of the opinions and actions of other men. seems to me, my countrymen, that it conveys a moral which we should all consciences by nice reasoning and take well to heart this night. When I hear men discussing and contending and disagreeing on questions of the day, I am reminded of that little incident on the beech, and I ask myself How is it that these men - all honest all patriotic, all earnestly striving for the best, all intensely anxious to up-hold the right and to cast down the wrong-how is it that these men take such diverse, such opposing, views of things, unless, indeed, we are all afflicted, more or less, with a mental strabismus which causes men, thoroughly honest, thoroughly sincere, thoroughly patriotic, to see things in such different lights? And so, in every country, among all classes of and then they live upon the unction of being good enough to cherish such an intention. If they murder the good name of a fellow-Christian they select some useful motive to ascribe the act to. If they have occasion to "do "their brothren in business it is in some man."

audience to-night men who differ radi cally as to the manner in which the The Irish question should be treated at the present time. There are, no doubt, some who believe in one policy, some in another; some who would follow one line of action, some another; but 1 know that there is no Irishman here this night who is not in his own way and according to his own lights, hon estly, sincerely and intensely devoted do not have to call in casuistry to justify yourself. Do all equities that the case demands. Pay the debt if it has any fair semblance of being due that the case demands and to restrict the case demands. The description of the case demands are the case demands and the case demands and the case demands are the case demands and the case demands and the case demands are the case demands and the case demands are the case demands and the case demands and the case demands are the case demands are the case demands. Pay the debt if it is the case demands are the case demands. Pay the debt if it is the cause—not one who is not to the Irish cause—not one who is not willing, anxious and ever ready to do what in him lies to strike down the tyranny that has so long enslaved our the case demands. mother Ireland, and to raise up prostrate form into the bright sunshine of life, liberty and happiness - to en

dure, please God, forevermore.

For myself, I must declare that my sympathies have ever been with thos of my countrymen who have cherished and exemplified the memories of '98, of '48 and of '67. Whether the feeling be in me a virtue or otherwise, l cannot help. I took it in with my mother's milk, and it shall go out only I took it in with my with my expiring breath. I can wel understand the spirit of hatred to Brit ish oppression, the spirit of revenge which fills the hearts of Ireland's sons for in my own day and in the old land I have witnessed scenes that "would Farrar asserts, "admired and loved our great Cardinal for his largeness of "cause the very stones to rise in 'cause the very stones to rise in nutiny." And, sir, moralize as you mutiny."

may,
"The flesh will quiver where the pinchers te
The blood will follow where the knife
driven!"

give it were painful to dw not regard luxury and ostentation as necessary to the maintenance of his position, but lived in a bare house land has suffered bitter, wrongs, even her harshest enemie have been forced to confess. notice after a days's trial." It is the momentous questions for us here and fond hope of the Catholic world that now are: How are those wrongs to be his successor will follow in his footsteps redressed? In what manner can we best do our duty in this cruel hour? In the history of nations, as of

victory, but, the opportunity neglected, which combines the dignity of the the nation's hopes and aspirations are wrecked and stranded upon a barren shore. In my soul I believe that the shore. In my soul I believe that the tide of Ireland's destiny is now upon the turn. The crisis is at hand; the solemn hour draws near; and the dread alternative is forced upon us:

As lightning does the will of God?

Some sixty-five years ago there sat in the great hall of Eton College, in England, a party of 500 students who dread alternative is forced upon us: Shall we meet this crisis as one solid event of college history. In the course phalanx of brave, devoted, unselfish, of the banquet, and when hilarity was united patriots, or shall we sulk or quarrel or lie supinely upon our backs and let the golden opportunity go by forever? Men feel and feel deeply. Men differ, and, unhappily, some of us have been hasty and indiscreet, but, oh, my countrymen, the air is throbbing ment of duty, to an earnest union of heart and of hand. Yes, men of New that the program hour has come at cule, of jibes and jeers, the solitary cule, of jibes and jeers, the solitary cule, or jibes and jeers, the solitary cule. with the clarion call to action, to fulfillast, and upon your shoulders there hangs this night a heavy weight, for upon your action here and now may depend the future freedom or the deep disaster of the old land; upon your action may depend whether Ireland's cause shall go down in dishonor and defeat, or whether Ireland shall east off the habiliments of woe and take her place once more—the first among the foremost of the nations of the earth.

In the far off Indian lands, there is

a poisonous reptile, long and slimy, which of all its species is the only one dares to invade the haunts of man. It is known by its uncontrollable thirst for milk, and for its ferocity in attack ing man and beast. On one occasion, the warriors of a certain tribe had departed on a hunting expedition leaving behind none but the women, the aged and the little children. few days the expedition returned, and the women, and the old people, and the children, went forth to meet the warriors returning from the chase. But one-the chieftian's mother-was missing from the throng. Alarmed by her absence, the chieftain and his attendants ran hastily to her abode, and there, upon the floor, lay the poor women in the last agony of despair, wrapped in the coils of a huge cobra, which was slowly squeezing the life blood from out her helpless form. Frenzied by the sight, the chieftain raised high his sword to cleave the serpent's head; but, knowing from experience that the cobra when struck would thrust his venomous fangs into the vitals of his victim, the attendants seized and held the chieftain's arm, dissuading him from striking, while others dispatched with all haste to fetch a tub of milk. Placing this tub upon the floor, the attendants with Immediately the cobra relaxed his hold, unwound his loathesome form, and darted for the milk. Once freed from the reptile's power, the woman was borne to a place of safety, and was soon restored to consciousness and

strength Oh, what a terrible ordeal! What a period of excruciating agony that living son! Had he yielded to his first impulse, had he struck the hasty, fateful blow, his mother would have been a corpse; but by heroic sacrifice, by the triumph of prudence over rashness, the reptile was destroyed and the mother's life was spared.

To you, my countrymen, and to you, in a special manner, O men of the "old guard," I appeal in God's name to reflect seriously, calmly, prudently, upon the dread responsibility that rests upon the head of every man of the come; but, my friends, where there's Irish race, in this pregnant hour. Prostrate and helpless lies your mother Ireland. The cobra of oppression has coiled its loathesome length around her lovely form, and year by year, and hour by hour, her life-blood is oozing

The sight is agonizing, and I can well appreciate the frenzied longing of the devoted sons who would gladly leap to death to save their mother Ireland from the cobra's clammy clutch. Yes, men of the "old guard," I know your loyalty, your steadfastness; I know the sacrifices you have made and are ever ready to make; I know the disappointments and deceptions of the past, but is there no other resource but the dis-astrous blow? Is there no way to spare the mother and to crush

There is, my countrymen, there is, thank God! a way, if we can but restrain our impetuosity, if we can but conquer for the moment the natural feeling of vengeance that wells up in our souls, if we will but let prudence go hand in hand with fortitude.

We have to-day at our command two of the most formidable weapons ever wielded by a people struggling to be free; two weapons before which corruption quails and tyrants tremble vo weapons which in a few short hours can create a revolution such as armed battalions are powerless to achieve; two weapons unknown former times and ancient civilization; two weapons which in the hands of freemen, can, without hurting a hair of the freeman's head, change the face of the globe, hurl the despot from his height, the tyrant from his throne—the two great twin blessings of the nine teenth century—an untramelled press and the sacred sovereignty of manhood suffrage! O, what power in an un-shackled press, and the secret ballot! Yes, my countrymen, "Peace hath

her victories, no less renowned than war;" victories achieved by the press, the palladium of liberty, the sleepless dividuals, there comes a time when ithe tide, taken at the flood, leads on to ies won by the secret ballot, the ballot sunrise of an Easter morning!

sceptre with the potency of the sword,

"That potent rod

Which executes a freeman's will
As lightning does the will of God!"

Some sixty-five years ago there sat
in the great hall of Eton College, in at its height, some one proposed a ribald toast, and called upon the assembled students to rise and drink with him to the vulgar sentiment. Instantly all were on their feet-all but one. One young man there was who turned down his glass and refused to rise. Hoots, jeers and yells were powerless to shake his high resolve.

one in that great throng with suffic ient manliness and grit to prefer principle to popularity. The young student of that eventful night is now on the verge of the grave. He has reached the highest rounds in the ladder of fame ; he stands among the foremost of statesmen of the world; in his official career he has made some crue mistakes. Like Paul of Taysus, he was once a persecutor; but like that great apostle, and with the frankness of a mind truly great, he has acknowledged those mistakes, and now makes hereulean efforts to undo the blunders of the past. That young student, who, for the sake of principle, manfully with-stood the jeers and jibes of that college mob, holds the power of Great Britain in his hands to day. He has fearlessly proclaimed that, with God's help, his last years on earth shall be devoted to retribution for Ireland's wrongs, and

is vanquished and the victory won My countrymen, to heed that call, to take an independent position beside that Grand Old Man, to be an ally in the cause of freedom, is no denial or abatement of Irish right, for we are all agreed that the old spirit must be ever kept alive; that there must be no acceptance of the shadow for the substance, that the old flag must be kept forever to the fore, that there must be no abandonment of one jot or tittle of the God-given, inalienable right of the Irish people to be governed by their own laws, made by their own representatives, in an Irish Parlia

he calls upon Ireland's sons the world

over to stand by his side till the enemy

ment, and upon Irish soil.
In the rotunda of the Capital at Washington there is a group of statu-ary, placed there by the Fathers of the Republic as a warning and a lesson for the generations to come There stands the giant Hercules, with body bent, arms stretched and every muscle strained, in the vain attempt to break across his knee a bunch o slender reeds that are tightly bound together. At the giant's feet sits a little prattling babe, gleefully break ing with his tiny fingers the reeds which, when united in a bunch, not even the giant Hercules could break

or bend. Oh, my countrymen, what a world of wisdom for us in this artistic group ! Our people, taken one by one, are the mercy of every petty satrap. Bind them together with the cords of patriotic affection, and all the Balfours in Victoria's realm can no longer hold a will there is always a way. must enter upon this contest in the spirit of self-sacrifice, the people must rise in their majesty and their might, the cries of discord must be silenced American idea must be carried into Irish politics.

Yes, my countryman, this is the remedy, the only remedy, the one unfailing remedy for the present troubles that agitate and distract our people. We must Americanize Irish

Ireland has the blessed boons of a patient press and the secret ballot. the exercise of the inestimable right of suffrage there must be no coercion Leave the people free; let them elect whomsoever they please; let there be no pledge but the pledge to be true to the Irish cause; let all agree to abide by the decision of the majority. will you have a mighty balance of power that can shape legislation as it will; then will you have a potential union of heart and of hand; then will you have unified and solidified a movement whose onward swell shall prove as irresistible as the mighty waves that break upon your shores.

One thousand years ago there were two parties in Ireland. Taking advantage of the unfortunate division, the freebooters of Northern Europe determined upon Ireland's subjugation At first appearence of the foreign foe Brian and Malachy forgot and for gave the differences of the past, shook hands in brotherly affection and love, led their combined forces to the field of Clontarf, routed the invader, and swept Danish powers and usurpation, at once and forever, from Irish soil.

Oh, my countrymen, let this be to us an inspiration and a hope! Let us. in God's name, join hands the world over in fraternal affection; and then, indeed, may we look forward with con fidence for the speedy coming of that glorious day, when Ireland, casting off the cerements of the sepulchre. shall arise once more, radiant as the

CHAPTER XII. - CONTINUED. She sent no answer back through

the bluster of the night.
"Can she use it?" Manton asked,. swinging his lantern in search of mud-

'She can do 'most anything she's against the wind under Manton's brisk leadership, his breath was being used up most extravagantly. "She's got the pluck of forty wildcats," he

got the pluck of added boastfully.
"You are either a very lucky or a "You are either a very lucky or a syung swung very unlucky man, then," says Cray-craft, with a laugh. Then they swung around a bend in the road and the friendly gleam of their lanterns was lost to the watcher in the gallery. She was left alone, surrounded by impenetrable darkness and gloom. was not conscious of feeling either afraid or lonesome. On the contrary, she felt strangely at one with the tem-pestuous night. The rain dashed with such a free sweep across the unshel-tered veranda that she was driven indoors to escape it. She could not read. The tumult without and within was too real for such mild distraction. She placed her chair just within the open doorway, where, by the aid of an occasional flash of lightning, she could locate the gate, the fence, the dripping cedars, and the angry, surging lake beyond. It was as if memory would give back some old familiar possession for a fleet glance, then swallow it again in oblivion. Nothing seemed real or abiding but the impenetrable blackness night. As a more than usually vivid flash gave the storm-beaten vard to her for another brief glimpse, she saw a tall form advancing toward her from the gate with long strides; the head was bowed to meet the wind, and

"Is that you, Jim ?"

"Yes, me, missy. Is yer done gim'-me up? Mouty lonesome lak, ain't

the arms were tightly folded over the

In spite of herself. Agnes's voice

sounded a trifle nervous as she called

buttonless coat

yer, missy?"
The tall, lank form loomed up before her in the darkness, as, with much stamping of his rain soaked shoes. Jim mounted the steps; the rough, kindly voice came to her almost from an invis-ible source. Only the voice of a freed but laden with sympathetic kindness that sprang from a heart full of humble and loyal affection for her. The woman who had borne so much with dry-eyed fortitude that day broke out into convulsive and uncontrollable sobs at the simple question.

Jim's voice was full of distress and sympathy as he said:

You ain't skeered now, missy, is you? Jim'd ben here fore now, but I'se ben havin' my eyes skint fur a skiff full er dem raskilly Rowan niggers tudder side de lake. I mistrusses I does mistrus' 'em, dat I does. I lows of dey knows wat's good fur dey wholesome, dey'll keep der own side de lake. But I ain' gwine leave you no mo' t'night, dat I ain'." Jim settled himself on the floor of

the gallery with as much humility as really was the watch-dog the squire had likened him to. With his back propped against the frame-work of the front door, and his huge feet in their unseaworthy boots stretched far had achieved the highest possibility levee.

min'ter, you kin go t' bed and furgit all yo' trubbles. Can't nuthin' pester sive trigger—a flash—a groan—and you now I'se roun'."
"You are real good to me, Jim,

but I don't think I care to go to bed. I believe I was afraid, though I kept telling myself I was not. I like to know you are within call. You may go to sleep yourself, Jim, and if I hear any sounds out on the lake or about the levee I'll call you."
"Me go t' sleep! Lor' bless you,
missy, dav ain' no sleep in dis nigger's

I 'lows t' run down t' de ole syc'more preson'ly-'tain' out sight de I'd rudder dem Rowan niggers 'd stick t' dey own side de lake; I mistrusses 'em. But w'ich eva side dey on, dey ain' gwine cotch dis nigger nappin' t' night. I mistrusses em, I does, Miss Aggy.

Agnes smiled incredulously. Jim could not see the smile, nor be wounded by the incredulity. She rocked in silence, taking a fitful interest in speculating as to the nearness of the next flash of lightning. Jim's snoring was soon added to the other voices of the night, and pretty soon he collapsed into a shapeless mass on the Agnes left her chair long enough to get a blanket and throw it over the huge recumbent form. Then, with folded hands, she resumed her silent watch. The night moved on apace. The rain ceased and the wind subsided. A few stars struggled feebly into sight between the rifts in the cloud-rack. The frogs began to croak in noisy convention from each slough in the fields. waves broke in slower wrath and at wearied intervals against the levee. The harsh-voiced clock made itself heard for the first time in several hours, as it sent eleven loud strokes out on

Ten years ago all our fine manufactured tobacco came from the United States. But month after month and year after year the superior quality of the "Myrtle Navy" brand has been driving the American article out of the Canadian market. The "Myrtle Navy" is now to be found in every village in the Dominion, and is as familiar to the smokers upon the Atlantic and Pacific coasts as to those of the city in which it is manufactured.

the death-like stillness of the house. But Agnes was still intensely wide awake. She strained her eyes into the darkness with an unaccountable sense of expectancy. The regular beating sound of far-away oars came, muffled by distance, to her strained

With hands clasped over her ears. breast she stole to the end of the gallery to listen. Slowly, rhythmimade up her mind to do." The squire's cally, positively, they dipped into the answer came in laborious gasps, for water, feathered its surface, and thudded against the rowlocks. Nearer, in his face, and the effort of walking clearer, closer, until the sound of the water rippling away from the bow mingled with the regular dip of the oars. She bent over and touched Jim on the shoulder. · Jim !

She called once, twice, thrice, with increasing eagerness and loudness every time. He sprang into wideawake activity at last with startling suddenness. "What is it, missy? Don' you be skeered. I ain' got no sleep in my eyes dis night. Go to bed, Miss Aggy, Jim ain' gwine let nuffin pester you. "Jim, don't you hear oars? Lis-

He was alert enough now. He

listened for a fleet second, then grasped the stout club he had laid on the front steps, and gathered his buttonless coat close about him.

"Yas 'm! Oars, en no mistake. You won' be skeert if I leaves you, missy? dey don't mean no hurt t' ennyhow; it's de levee dey' after. bleedged to go t' de ole syc'more? Dem Rowan w'ite folks is got a grudge gin de squire, an' dey ain' none too good t' crope over here an' cut his levee."

Go, never mind me. Agnes spoke with imperious abruptness. With the stealthy tread of a sleuth-hound Jim passed out of her The old sycamore tree was twenty-five yards below the house The levee was lower and narrower there than at any other point. Agnes listened with every nerve a-quiver. The sound of the oars was about the house. If Jim had gone to the tree he was either ignorantly travelling away from the sound or was trying to get to the weak point in advance. after all, it was only a passing skiff. Perhaps, again, it was some one bent on her husband's destruction. She lighted a lamp and looked for the pistol her husband had spoked of. She

found it, and throwing a large shawl over her head and shoulders, stepped out into the sullen stillness of the night. With instinctive daintiness she gathered her long skirts up in one hand, and stole out toward the direction of those beating oars, with a sudden courage born of desperation. She mounted the crown of the levee, with her gathered skirts in one hand and the loaded pistol- in the other. She knew quite well how to handle it. had often fired at a mark with her brother, for "the fun of it." She

She would have a pair of wet feet for her pains if the boat passed her post The sound of the oars now fell with deadly distinctness on her ears closer and closer, until they ceased suddenly immediately in front of her. By the vague starlight she could see a man leap from the skiff with a long and dark something in his hand. Of course it could be nothing but a spade with which to cut the levce. Her husband and Manton Craveraft were miles away

stood as motionless as a carven image

She dared not call for Jim, her feminine voice would betray the weaknes of the garrison. The man lifted the out upon the rain-washed floor, he dark something, and was about to gave vent to a "Dar now!" as if he bring it down with force upon the frail There was nothing for it but of physical comfort.

'Now den, Miss Aggy, ef you'se a A slight arm resolutely raised—a de-

> the frightened garrison sped with wild haste back to the deserted house. The report of the pistol brought Jim y back to his mistress's pres-He found her standing over speedily the lighted lamp, staring at the pistol she had thrown upon the table. She was white to the lips and shivered as with cold. Her teeth chattered as she

called him to her side. "Jim. I have killed some one! G look-for-it-there on the bank! With a terrified exclamation, Jim seized his lantern and rushed in the hourly danger of his life. I don't see direction indicated. He promptly re turned. Agnes turned her wildly pleading eyes on his face.

"You ain' done nuthin' uv de kin Miss Aggy. You's just showed yo pluck. I hear 'em a-rowin' 'way sorter slow, wid one oar, jes' lak a duck wid one wing broked. You ain' done a bit uv mischief. You's jes give some ov dem Rowan raskils big 'nuff skeer to

keep 'em ter dey own side."
"But the groan! Did you find nothing, Jim—see nothing?"

"Spec' you gin 'em a scratch, mebbe It's mos' daybroke now, missy, an' ef you don't go t'sleep, you gwine be sick, 'deed you is. W'en folks is kilt dey can't git inter a skiff, an' row devset You mout's well sot yo' min' t'rest bout dat. Now, do, my missy, go to bed, jes fur t'please ole Jim!"

Agnes shivered, and turned away oward her bed-room. She stopped at the door, to say again: "Jim, are you sure? I heard him—groan."

"He wuz wuss skeert that hurt, missy. I lay we hears uv some nigger wid his arm in a sling t'-morrer. She went away from him more com-forted by the cheerful chuckle that supplemented Jim's opinion than by the words themselves. She was sleep-

At this season of the year the effects of catarrh and cold in the head are most likely to be felt, and danger to life and health will result if not promptly treated. For this purpose there is no remedy equals Nasal Balm. It is prompt in giving relief and never fails to cure. Beware of imitations and substitutes. Sold by all dealers, 50 cents a bottle.

ing heavily from extreme exhaustion, when, an hour or two later, Squire Thorn and Manton Craycraft returned to the house, their night-watch over.

Manton Craveraft's arm was bound up in his own and the squire's handkerchief. He stopped on the threshold of the bedroom to which his host immediately led the way, and leaned against the door, while a spasm of pain con-tracted the muscles of his face.

"We've had a devil of a night of it. I'd like to get a surgeon as soon as possible. Your trees are more dangerous in death than in life. I suppose the one that fell across my arm must have had its roots loosened by the washing away of the soil. It's a ronder it. didn't swamp me entirely How near is your nearest sawbones

"Just up to village, three miles off. Jim jumped right into the skiff as we got out of it, and he'll have him as soon as oars can fetch him. Can't I do somethin' for you meantime? I feel purty bad cut up to think all this trouble come on you while you was adoin' me a good turn."

"Nothing. The arm's broken above the elbow, I'm sure of that! Good Good thing it's the left one. By the way, don't say any thing to make Mrs. Thorn uncomfortable. Women take every thing so tragically. A broken arm is only a degree short of a broken neck with them.

'You are every inch a man, Cray croft," the squire said, enthusiastically, as he assisted the wounded man off with his clothes, and prepared the bed for him. "Considerin' you got hurt in my service, she an' me's boun' to see you through your siege as far as we can make you comfortable. Now then, I'll got and stir Lucy up. I don't believe you can sleep, and some good hot coffee is next best thing I can think

As soon as the door closed upon him, Manton rose from the bed on which he had thrown himself, and passed through the door that connected it with the sit-ting-room. It was there that the desk stood where the squire kept his pistols. On the centre table, where stood the lamp still burning smokily in the broad light of day, was the pistol, with one empty chamber. He secreted it on his person, and hastily placed in the writ-ing-desk drawer its mate, full cartridged, as he had taken it with him the evening previous. This done, he wearily threw himself back on the bed, and closed his eyes. But the pain of his tightly-bandaged arm would not let him sleep. Presently a low, musical laugh broke audibly from his white lips. and his eyes flashed as if in admiration for some deed of heroism.

"By George, it was a spirited thing to do. Pretty rough usage though, considering my errand. As God is my witness, I wanted to make sure of her safety in this howling, uncivilized wilderness — only that and nothing

more! Squire Thorn thought his guest's insistence on seeing rather unreasonable, but was compelled to submit. He remained only long enough to explain volubly to the sur geon how his friend Mr. Craycraft, who had watched the levee with him the night before, had gotten in the skiff at his ash-slough gate, purposing to survev the coast-line between that and the louse, to make sure none of the Rowan people were abroad on evil errands, and w, not knowing the bank very well, he had hugged it a little too close, and now a sapling, uprooted and loosened by the storm, fell across the skiff, strik ing Mr. Craveraft's arm and breaking it; how he had rowed back on one oar and, as soon as day had broken, and two of the boys had come on watch, he brought Crayeraft to the house in a

At which point in his statement Man ton impatiently requested his depart-ure. As soon as he was alone with his surgeon Manton said:

I might as well give you the truth, and tell you why I withhold it from the squire. There's a ball in my arm, doctor. I was patrolling and I did get this ball most unexpectedly; but I'm not fond of sensational stories and don't propose to be made the hero of one. If Mrs. Thorn here, for instance, was to know I'd had a ball put in me while on levee duty, she would be taking it into her head that her husband was in how the women in this country contrive to exist, anyway. Mrs. Thorn, I be lieve, is new to it yet."

"It's very thoughtful of you, I'm sure. Thing are pretty rough about here, there's no denying. Our womenfolk on the plantations do have a deal to stand, there's no doubt about it. They need hearts of oak and nerves of steel to carry them through.

"Better combination yet would be nerves of steel and hearts of ice," says Crayeraft, with a queer smile, wincing as the doctor pressed his probe ruth-lessly home in search for the ball. Then physical suffering shut out every other consideration for a little while.

When Agnes awoke it was to be confronted by her husband with an excited recital of Craycraft's mishap. listened in dazed silence. Her first act on leaving her own room was to look for the pistol where she had thrown it. It was not on the table. She opened the writing-desk drawer. It lay there as if it had never been disturbed. She carefully turned the revolving cylinder. Every chamber was full.

To the Point.

To the Point.

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had dreamed it all, then. She saw Jim coming up the walk with the skiff oars, which always lay in the front gallery when not in use. She walked out to where he stood. She looked white and

'Jim, I want to ask you something.' "Mornin' Miss Aggy. Is you dur ressid?"

"Jim, did I dream it?" Her voice vent out to him in a cautious under

Did yer dreamp w'at, Miss Aggy? "That I shot some one-that I fired pistol last night?"

Jim wondered if the frightened look in her eyes foreboded "craziness." Folks used to call the Boss's other wife "sorter crazy." Lies, he held, were always excusable if they were of a soothing tendency. Poor Jim's morals were purely instinctive. If a lie would drive that wild look out of his beloved mistress's eyes, why should he hesitate to tell one? He did not hesitate. He lied deliberately and cheerfully.
"Corse you dreampt it! What fur

-who at-you gwine fire a pistol? he said promptly, and the relieved look in Agnes' eyes was all the reward

TO BE CONTINUED.

## Whittier and the Catholics.

On the latest birthday of the beloved American poet, John Greenleaf Whit-tier, Archbishop Tache, of St. Boni-face, Manitoba, ordered the bells of his Cathedral church to be rung. The bells of St. Boniface are referred to in Whittier's poem, "The Red River Voyageur," appended:

Out and in the river is winding The links of its long, red chain Through belts of dusky pine-land And gusty leagues of plain.

Only, at times, a smoke-wreath
With the drifting cloud-rack joins—
The smoke of the hunting lodges
Of the wild Assiniboins!

Drearily blows the north-wind From the land of ice and snow The eyes that look are weary, And heavy the hands that row.

And with one foot on the water, And one upon the shore, The Angel of Shadow gives warning That day shall be no more.

Is it the clang of wild-geese?
Is it the Indian's yell,
That lends to the voice of the north-wind
The tones of a far-off bell?

The voyageur smiles as he listens To the sound that grows apace; Well he knows the Vesper ringing Of the bells of St. Boniface.

The bells of the Roman Mission.
That call from their turrets twain.
To the boatman on the river,
To the hunter on the plain!

Even so in our mortal journey
The bitter north-winds blow,
And thus upon life's Red River
Our hearts, as oarsmen, row.

And when the Angel of Shadow Rests his feet on wave and shore. And our eyes grow dim with watching And our hearts faint at the oar.

Happy is he who heareth
The signal of his release
In the bells of the Holy City,
The chimes of eternal peace:

When the Quaker poet heard of the gracious and appreciative compliment paid to his natal day by the Catholic Archbishop, he sent him the following

letter : "I have reached an age when literary success and manifestations of popular favor have ceased to satisfy one upon whom the solemnity of life's sunset is resting; but such a delicate and beautiful tribute has deeply moved me. I shall never forget it. I shall hear the bells of St. Boniface sounding across the continent and awakening feeling of gratitude for thy generou

There are other poems of Whittier's avowedly inspired by the faith, heroism and humanity of the Churchwhich have won for the grand old poet the affectionate interest of Catholics. These might be offset, we grant, by some reflecting inherited and, for the most part, political prejudices against But it is pleasant to remember that there is a vitality in "St. John of Matha," "The Female Martyr," and "Marguerite," which will ensure fruit of peace and good-will long after the acrid stanzas to "Pio Nono" have been forgotten. - Boston Pilot

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cian of many years' practice, writes as follows:

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APRIL 23, 1892.

For the CATHOLIC RECORD. GROSSE I

By JAMES M. O'LEAR'

CONTINUED FROM "The consequence is that e fellow-laborers and the devo men who imperil their live are compelled to behold hu providential precaution and have restored to their large a families and distracted rela in a few hours to their prem grave, while those who show for their salvation, at every are higgling about the mean 'Is it encouraging to a

man to expose himself to a for the patry remuneratio out to those who tender the be hoped or expected that s for the trifle of payment ( wages to those who are willi their nights and their days "I say it is my solem money should be spared to

every person whom mone theatre of disease and dea able conviction, shared, I now witness or have form things here, that no sacrifi great by the Government which might save to huma Ireland so many grate Empire so many subjects.
"I am not to be told tha ment would hesitate for a fund the Province for ever

a cause so sacred in an en

in the history of nations, frothing and talking and Government should be of thing for the wretched shi Where is the use missions or inquiries or a when that Ministry and manimous in the suggestevery measure which may portionate to the appalling
"This is strong language a priest and an Irishman v of diseased death; who sp his mind with a hope of do so much is imperiously recthe coffins of the hecatomb

ing all concerned, with tir tion ; who writes, too, as if be his last, and that on were to rest his reputation With many thanks f warm advocacy for poor, Ireland and Irishmen.

ative neglec', much mor

sickness; who writes wi

wounding any or blaming

I remain, ev As we have seen, the appointed a committee to agement of quarantine, an of short duration. They, the 13th July to examin Moylan, O'Reilly, Ferlan wards Admiral, Boxer, of The Reverend Father M island in the beginning towards the end of June, s he found 1,100 sick, all u crowded, and a great wa which the sick were sadly

had been there for the s without any assistance. quantity of bedding, bu taken to lay planks as a tents and the beds were a it rained. The building As for the sleeping a sheds, there was a doub tier being about three lower, and the planks of close together, the conse of the upper patients fell

consequently could not l

confined in so narrow

stance he supplied water

patients had the greates and out of their berths. ence was removed. The supply of food manner of distribution was great distress on bo nourishment, but the largely supplied, and su with regard to the diet. to take meat from patie (In alluding to stated that it frequen patients stole meat from

conceiving that anima Cleanliness was pretty buildings and hospitals, and tents, where filth v in the chamber vessels agreeable stench. In the tents and shed

lying a whole night ur in close proximity. Of and sometimes three, in such was almost invari tents very often so. Corpses were allowed places were death had had a companion in the sion I observed to orde corpse in the same bee reply was that in those the following morning In the buildings, old

women were put into t reference to sex.
In the old hospital paid to supply the fi especially in the tents a greatest neglect, inas themselves were often

In May the patients nearly equal to those or almost entirely without some vessels with sick passed without a docto oard was proportiona

The system of landi omplete operation on There was also a la

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For the CATHOLIC RECORD. GROSSE ISLE. 1847.

BY JAMES M. O'LEARY, OF OFTAWA.

CONTINUED FROM OUR LAST.

"The consequence is that every day my reverend fellow-laborers and the devoted medical gentlemen who imperit their lives in the same cause are compelled to behold hundreds that a little providential precaution and ordinary care might have restored to their large and helpless, houseless families and distracted relations, hurried away in a few hours to their premature and unhonored grave, while those who should at once provide for their salvation, at every cost and sacrifice, are higgling about the means.

"Is it encouraging to a young professional man to expose himself to almost certain death, for the paltry remuneration (17s 6d a day) held out to those who tender their services? be hoped or expected that servants can be found for the trifle of payment (3s a day) offered as wages to those who are willing to come and spend their nights and their days in a fever hospital.

"I say it is my solemn conviction that no money should be spared to enlist the services of every person whom money may entice to this theatre of disease and death. It is my unalterable conviction, shared, I am sure, by all who now witness or have formerly seen the state of things here, that no sacrifice should be deemed great by the Government, or the Legislature, which might save to humanity so many lives, to Ireland so many grateful children, to the

Empire so many subjects.
"I am not to be told that the Imperial Government would hesitate for a single moment to re-fund the Province for every shilling expended in a cause so sacred in an emergency unparalleled in the history of nations. Why then all this frothing and talking and examining when the Government should be effectually doing every thing for the wretched ship-loads cast upon our shores? Where is the use of committees or commissions or inquiries or abuse of the Ministry, when that Ministry and Opposition should be unanimous in the suggestion and adoption of every measure which may afford a remedy proportionate to the appalling calamity?

This is strong language, but the language of a priest and an Irishman who is now in the midst f diseased death; who speaks out his heart and his mind with a hope of doing a little good where so much is imperiously required; who writes on the coffins of the hecatombs slaughtered by legis-lative neglec', much more than by the hand of sickness; who writes without the intention of wounding any or blaming, but with that of warning all concerned, with timely and salutary exertion ; who writes, too, as if the line he pens were to be his last, and that on the truth it contains were to rest his reputation in life, his hopes for

"With many thanks for your constant and warm advocacy for poor, suffering, heart-broken Ireland and Irishmen.

I remain, ever sincerely yours, B. O'REILLY.

As we have seen, the Provincial Parliament appointed a committee to enquire into the man-agement of quarantine, and that their labors were of short duration. They, however, found time on the 13th July to examine the Reverend Fathers Moylan, O'Reilly, Ferland, and captain, afterwards Admiral, Boxer, of Crimean fame.

The Reverend Father Moylan who visited the

island in the beginning of May, and afterwards towards the end of June, stated that on his arrival he found 1,100 sick, all under shelter but greatly erowded, and a great want of nurses, owing to which the sick were sadly neglected. In one in-

As for the sleeping arrangements in the old sheds, there was a double tier of beds, the upper tier being about three or four feet above the lower, and the planks of the upper tier not being close together, the consequence was that the filth of the upper patients fell upon the lower ones, who consequently could not breathe a pure air, being confined in so narrow a space. The up patients had the greatest difficulty in getting The upper and out of their berths. In time this inconvenience was removed.

The supply of food appeared ample, but the manner of distribution, very deficient. There was great distress on board the ships for want of the sick on shore were too largely supplied, and sufficient care was not taken with regard to the diet. "I have been compelled to take meat from patients who were in a state of (In alluding to this matter Dr. Douglas stated that it frequently happened that fever patients stole meat from the convalescent, falsely conceiving that animal food would give them

Cleanliness was pretty well observed in the new buildings and hospitals, but not so in the old sheds and tents, where filth was allowed to accumulate in the chamber vessels and to create a most disagreeable stench

In the tents and sheds sick persons were found lying a whole night until late the following day in close proximity. Oftentimes there were two, and sometimes three, in a bed. In the old sheds such was almost invariably the case, and in the

tents very often so.

Corpses were allowed to remain all night in the places were death had occurred, even when they had a companion in the same bed. "On one occa sion I observed to orderly Smith that there was a corpse in the same bed with a patient, and his reply was that in those cases they were left until the following morning."

In the buildings, old sheds and tents, men and women were put into the same apartment without

the old hospitals sufficient attention was paid to supply the fever patients with drinks (lemonade and barley water), but elsewhere, especially in the tents and old sheds, there was the greatest neglect, inasmuch that the clergymen themselves were often compelled to administer

In May the patients on board the vessels were nearly equal to those on shore, amounting to 1,100,

almost entirely without medical attendance. In some vessels with sick on board four or five days sed without a doctor's visit. The mortality on poard was proportionally, at least, twice as great

The system of landing all the sick was put into complete operation only at the end of June.

There was also a lack of medical attendance on

board, provided by the vessels, and as for the engers they were very badly treated.

In many cases sickness arose from want of at-tention on the part of the master to keep the vessel in a clean condition, and also from an insufficient supply of food. Where the above some causes did not exist, sickness, if it prevailed, duty, never showed itself with the same intensity.

Father Mcylan visited several vessels on their arrival, and found the greater part of them in a filthy condition. The floor of the hold was covered with dirt, the chamber vessels had not literally crammed on board the steamers, ex been emptied for days, the beds were in a very dirty condition and full of vermin, and the passengers were necessarily in a very uncleanly

There was no delay in burying the dead. At first the graves were not dug a sufficient depth. Coffins were piled one over the other, and the earth covering the upper row, in some instances was not more than a foot deep, and, generally speaking, about a foot and a half. The cemetery vas about six acres in extent. Trenches for the bodies were dug about five or six feet deep, and six men were employed at the work.

By far the greater part of the level portion of the island was occupied by Dr. Douglas for agri-cultural purposes. The new hospitals were concultural purposes. The new hospitals were constructed too close to each other and to buildings already existing. Land near one of the old sheds, used as a farm, might have been more sheds, used as a farm, might have been more appropriately and more usefully given up for the ection of some of the hospitals

As to the money of the sick and dying emigrant, it was the general opinion of all the cle men who had been on duty on the island, that some nurses and orderlies were not over-scrupulous in appropriating it to themselves. Beside. in a few cases convalescents robbed their sick brethren.

In commenting on Father Moylan's evidence, Dr. Douglas stated that he experienced the greatest difficulty in obtaining nurses. He gave full authority to Father McQuirk, who complained of this want, to lure as many from the healthy pass engers as he could, but he was unable to obtain the services of even one. "The nearest relatives abandon each other whenever they can."

The doctor agreed that there was insufficient accommodation for the sick, that a few of the tents were without flooring, that iron bedsteads were now (July) used, and that the upper tier of berths in the hospitals, or sheds, at first intended for the healthy, had been removed.

As to meat being given to fever patients, he

stated that in the case mentioned by Father Moy-lan the meat was stolen from a convalescent. Such occurred more than once, "from the crav-ing which the lower order of Irish have for animal food, which they rarely taste, and which they falsely conceive will give them strength."

The sick, he acknowledged, were, at first, crowded in the old sheds and that disorder and a want of cleanliness existed. Fifth, no doubt, was allowed to accumulate in the chamber vessels.

Members of families, chiefly children, or husband and wife, frequently eccupied the same bed, but this arose from the impossibility of finding room, and the anxiety to get them out of the ships. In the old hospital the sick, except extreme young children, were one in a bed, and the

sexes kept in different wards.

The mortality on board of vessels was large, but might, in part, be accounted for by the fact that those who died for the two or three days preceding the arrival of the vessel at quarantine were kept to be buried on shore. Thus, the "Rose," from Liverpool, buried thirteen on the day of her arrival, and seven on the following day. Erin's Queen "brought nine bodies on shore or

He, the doctor, had seen bodies allowed to remain in the berths some time after death, as on board the "Sisters," where both passengers and seamen refused to remove the dead, and the erowded, and a great want of nurses, owing to which the sick were sadly neglected. In one instance he supplied water to the sick in a tent who had been there for the space of eighteen hours without any assistance. There was a sufficient without any assistance. There was a sufficient quantity of bedding, but precautions were not taken to lay planks as a flooring in several of the trained. The buildings were generally water it rained. The buildings were generally water tight.

The buildings were generally water as for the sleeping arrangements in the old their bunks with boat hooks, their nearest relations and the beds were sadly neglected. In one instances, the dead, and the seamen refused to remove the dead, and the captain himself, named Christian, had to go down to the hold, and carry up the corpses on his back. A short time after this truly good and humane quarantine station. Take, for example, the "Virginius" from Liverpool. This vessel left port with 528 passengers, 43 of whom board to an appaling extent, some vessels having lost one-fourth, and othery one-fourth, and othery one-fourth, and othery one-fourth. As for the sleeping arrangements in the old seamen refused to remove the dead, and the captain himself, named Christian, had to go down to the hold, and carry up the corpses on his back. A short time after this truly good and humane quarantine station. Take, for example, the "Virginius" from Liverpool. This vessel left port with 528 passengers, 43 of whom board to an appaling extent, some vessels having lost one-fourth, and other passengers before arriving at the of their passengers where arrival at Grosse Isle. One hundred and sixty-two of her to the hold, and carry up the corpses on his back. A short time after this truly good and humane quarantine station. Take, for example, the "Virginius" from Liverpool. This vessel left port with 528 passengers, 43 of whom board to an appaling extent, some vessels to the form the tother passengers one-third of their passengers one-third of their passengers of wh their bunks with boat hooks, their nearest relatives refusing to touch them.

Captain, afterwards Admiral, Boxer, in his evidence, stated that there was nothing more terrible than the sheds. Most of the patients were attacked with dysentery, and the smell was dreadful, as there was no ventilation. He found a want of assistance and attendance on the sick, and a difficulty in obtaining doctors and attendance ants owing in a measure to the salary paid, namely, 17s 6d to the former and 3s to the latter. He was of opinion that if proper representations had been made to the Government, after the arrival of the first ship, to receive emigrants as they arrived, the disease would have been prevented from spreading as it did. Again, if the intentions of the Government had been carried out with promptness, after representations had been made, Grosse Isle would have been in a condition to receive as many emigrants as might be expected. "It would seem," he said, "as if Mr. Buchanan (Chief Emigrant Agent at Quebec and Dr. Douglas were very cautious as to responsibility, and the heavy expenses to be

To this Mr. Buchanan replied that he did not anticipate a very considerable increase in the number of sick among the emigrants. "I did not make any official representations to the Government, as it was a subject that did not come with

in the control of my Department."

Father O'Reilly stated that he went to Grosse Isle on the 6th July and returned to Quebec on the 14th July. He saw emigrants in the sheds and tents lying on the bare boards and ground for whole nights and days without either bed or bedding. Two, and sometimes three, were in a berth. No distinction was made as to sex, age, or berth. nature of illness. Food was insufficient and the bread not baked. Patients were supplied three times a day with tea, gruel or broth.

He visited two ships, the "Avon" and the "Triton." The former lost 136 passengers on the voyage and the latter 93. He administered the last rites of religion to about 200 on board

The graves were only four feet deep, and three for coffins were laid therein. The burial coffins were laid therein. tier of ground was about two acres from the hospitals. No means were provided for the comfort of the sick and their restoration to health.

Fever found its way into town and country, due to a lack of system to prevent its ravages or to some egregious default in not carrying out a system. The action of the Provincial Government was very insufficient. Means for the recep-tion and care of the sick, for the attendance of for the obtaining of a necessary number of nurses, were inadequate. Even if there were doctors ated form of the Irish peasant, father, mother, enough, sick nurses enough, there was a scarry wife and husband, sister and brother. The rope the requisite number of doctors, and above all

his hands were tied.

Vessels came in daily with sick, and unless

literally crammed on board the steamers, exposed to the cold night air, or to the burning summer sun, or to the bitter east early wind, or to the drenching rain; and in this way, from the length of the sea voyage, the wretched quality of food and the pestilential atmosphere they were constantly inhaling, the most robust constitution soon gave way. As many as 800, 900, and even 1,000, in a state of uncleanliness and debility, were huddled together for forty-eight hours, the deck of the steamers; and Montreal and the Province soon learned the consequence of thus allowing emigrants to leave Grosse Isle without

a sufficient sanitary probation.
"I have seen," said Mr. de Vere, "small, incommodious, and ill-ventilated steamers, arriving at the quay in Toronto, after a forty-eight hours passage from Montreal, freighted with fetid cargoes of 1,100 and 1,200 Government emigrants of all ages and sexes. The healthy who had just arrived from Europe, mixed with the half-recovered convalescents of the hospitals, unable, during that time, to lie down, almost to sit. In almost every boat were clearly marked cases of actual fever-in some were deaths-the lead and the living huddled together.

Father O'Reilly further stated that he visited the camp at the north-west extremity of the island, intended for the reception of the healthy, and in the few hours he passed there administered the last sacraments to upwards of fifty persons. Being considered healthy, nothing was provided for them, so they had to look out persons. for themselves, and were lying either on beds they had brought with them from home, or planks, or on the damp ground. They could not, if taken ill, be removed to the hospitals immediately. The existing regulations prescribed that they should previously be put on board their respective ships, and thence conveyed to the hospitals.

Very many left the station in a feeble state of

health, with every danger of relapsing into fever on board the steamer before they reached Mon-

Father Ferland said that he arrived at Grosse Isle on the 29th June and remained a week. Nurses were obliged to occupy a bed in the midst of the sick, and had no private apartment where they could change their clothing. Their food was the same as was given to the emigrants, and had to be taken in haste, amid the effluvia of the sheds, and in this way were frequently infected with the fever; when sick they were deprived of aid. He instanced a case of a Mrs. Garneau, from Quebec, who remained three days in a shed without having any other assistance than that which she received from the Rev. Mr. Harper. Harper. This poor woman paid with her life the kind offices she had bestowed on the suffering Irish emigrant.

The report, he said, of these melancholy events, magnified by rumor, circulated in Quebec to such an extent that none were willing to expose themselves to a fate which seemed to wait on those who had the care of the sick.

In the greater part of the sheds he saw men, women and children huddled together. Throughout the months of July and August passenger vessels continued to arrive in great

numbers, each more sickly than the other. The calm sultry weather, and at times the heavy rains and cold east winds of these two months increased the mortality, and sickness the passengers, move the ship, or furl the sails. Three days after her arrival there remained of the ship's crew only the second mate, one seaman and a boy able to duty. All the others were either dead or ill in the hospital.

Two days after the arrival of this ill-fated ship the barque "Naomi" arrived. She left Liverpool with 241 passengers, of whom 78 died on the passage, and 31 dead on board when she reached Grosse Isle, including several of the

And now a word as to the removal of the corpses from the vessels. They were brough from the hold, where the darkness was, as it were, rendered more visible by the miserable untrimmed oil lamp that showed light in some places sufficient to distinguish a form but not a It was, I might say, more by touch than by sight that the passengers knew each other. First came the touch and then the question, who is it? Even in the bunks many a loved one asked the same question to one by his or he side, for in the darkness that reigned their eyesight was failing them.

When the priest, leaving daylight and sunlight behind, as each step from deck led him down the narrow ladder into the hold of the vessels of those days, as wanting in ventilation as the black hole of Calcutta, he had to make himself known, and your poor Irish emigrant, with the love and reverence he had for his elergy, who stuck to him through thick and thin, endeavored to raise himself and warmly greet him with the little strength that remained.

Another death was announced on board, but no thrill, or excitement was caused by the news, among the seamen or passengers. As for the latter they had seen death by the road-side at home—they had seen their best and bravest fall "like leaves in wintry weather," at home and abroad, and they were prepared at any time for the inevitable. With them there was no fear, no the inevitable. shrinking from death, no longing for life. All the hopes they ever had of success on earth were forever, and their hopes now were beyond the grave - hopes with which their cherished religion inspired them.

Another death announced, orders were given by the cap ain for the removal of the body Kind hands in many cases attended to this. other cases, as we have seen, it was left to strangers. Up the little narrow ladder to deck, were the corpses borne in the same condition in which they died, victims among other things of which they died, victims and gets, and with filth, uncleanliness and bed sores, and with hardly any clothing on them. There was no hardly any clothing on them. pretence to decency or the slightest humanity

supply of what was absolutely necessary for the was hoisted and with their heads and naked proper discharge of their respective duties. Dr. limbs dangling for a moment in mid-air, with Douglas could not obtain doctors and nurses, for the wealth of hair of the Irish maiden, or young Vessels came in daily with sick, and unless some person through kindness, for it was nobody's duty, brought the clergyman on board, the wretched emigrant was allowed to die in sight of rocks until such time as they were coffined. Well his clergy, without the supreme consolation of an Irish Catholic—the last rites of his Church.

When the emigrants left Grosse Isle they were details he received of the scenes of horror and desolation at the island almost staggered belief

and baffled description.

The barque "Sir Henry Pottinger" arrived about this time. She left Cork with 399 passengers, of whom 105 died at sea, including the captain's son and several of the crew.

The passengers by the "Virginius" and the "Naomi" were sent out at the expense and from the estates of Major Mahon, in the county Tyrone and the survivors were, without exception, the most wretched, sick and miserable beings that

landed on the island.

As a further instance of the extent to which sickness and mortality prevailed, the case of five vessels may be cited, namely, the "Sarah," "Erin's Queen," and "Triton," all from Liverpool, and the "Jessie" and "Avon," both from Cork. These vessels left their respective ports with an aggregate of 2,163 passengers, of whom 341 died at sea, 63 on board at Grosse Isle, and 317 in the hospitals there, making a total of 721 After a detention of thirteen days, the whole number able to leave the island was 915, and of this comparatively small number there was no doubt that a great proportion died on the route. Those who were landed at the tents in apparently good health fell ill from the exciting causes of change of air and diet, and many died suddenly

before they could be transferred to the hospitals By the end of August, however, long ranges of sheds had been erected with berths, capable of lodging 3,500 people, at the east end of the island. These buildings enabled the medical superintendent to dispense with all the tents.

The completion of five new hospitals, in addi-

tion to the three alluded to, enabled all the sick to be removed on the 7th September from the marquees and bell tents, and to restore the churches to their former use.

On Sunday, 12th September, divine service was held in both churches

On the 8th September the old passenger sheds were vacated. The number of sick was now rewere vacated. duced to 1,327, of whom 150 were convalescent, and sent to the east end of the island, where, at last, male and female convalescent wards were established.

About this time the "Superior," from London derry, arrived. She left port with 366 passengers, 18 of whom died on the passage, 8 on board at quarantine, and 120 sick were sent to hospital. In squalor, wretchedness, filth and misery these poor creatures exceeded any that arrived during this season of death. As to their terrible con dition one fact will suffice. So destitute were they that the captain had to cut up the canvas breadbags to furnish clothing for some of them. Oh! what hearts must not the Irish landlords have possessed who could expose their fellow-creatures o such misery. Everlasting shame upon such fiends for their cool, calculating and mercenary

On the 13th September thirty hospital nurse were discharged, their services being no longer required.

On the 14th September there were 1,386 sick in the hospitals, and a cold easterly storm tried the poor creatures in the sheds most severely.

On the 19th September there were 1,277 sick, namely, 491 men, 448 women and 338 children. There were 1,240 cases of fever and 37 of small

The "Emigrant," from Liverpool, now arrived. She left port with 528 passengers, 43 of whom died at sea, and two died while being landed at

est number was invariably found, as in former years, in vessels from Liverpool. Cork and Dublin rivalled Liverpool in sending out sickly

It was observed, as in former years, that emigrants who came from distant country places to large sea-ports, there to await the sailing of a vessel, living in the meantime in crowded cellars and lodging houses, invariably suffered more from illness during the voyage and arrived in a more unhealthy condition than those who had but a short distance to come, and little delay at the

port of embarkation.

The disease which proved so fatal was, in most cases, brought on board, and many captains of vessels could, on going into the hold, point out the particular berth, place or places where the disease originated and the direction in which it spread. In all such cases it was ascertained that the family occupying the berth had come on board diseased or convalescent from fever, with foul and unwashed clothes.

On the 28th September there were 1,263 in hospital, namely, 473 men, 441 women, and 349 children. On the 1st October, 773, namely 304 men, 253 women and 216 children. On the 2nd October, 715, of whom 690 were laid up with fever and 25 with smallpox. On the 9th, 364, and on the 23rd only two patients, both connected with the quarantine establishment, namely William Lindsay and — Ham. On the 28th October Ham was the only one left, Lindsay having died.

the 29th October the Governor General. Lord Elgin, addressed a letter to the Earl Grey, Colonial Secretary, in which he said, in speaking of the distress and suffering which had been occasioned to the Province of Canada by the immigration of the year, "The subject was forced upon my attention at every point in my progress through the Province, and I regret to say that I found a disposition, even among the most loyal subjects of the Queen, to contrast the visitation to which Canada, as a colony, had been subjected, with the comparative immunity enjoyed by the neighboring States, who are able to take measures to defend themselves.

But the Earl Grey was mute as the sphinx The time had not come for the English Govern-ment to speak, while the Irish were going with a vengeance.

The total number of passenger vessels inspected at the quarantine station in 1847 was upwards of 400: of these 129 had fever and dysentery among their passengers, 20 had small pox, and 9 both fever and small pox. Five thousand two hundred and eighty two passengers died on ship board, namely 4,092 at sea and 1,190 at quar-

TO BE CONTINUED.



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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, April 23, 1892. DOES THE END JUSTIFY THE MEANS?

A curious prosecution has been instituted by Rev. Dr. Parkhurst, of New York, as President of the Society for the Prevention of Crime.

Dr. Parkhurst, in company with a Mr. Gardner, agent of the society, and Mr. John Irving, a member of Mr. Parkhurst's congregation, visited a disreputable house kept by a Mrs. Hattie Adams, for the purpose of obtaining evidence on which to base a prosecution against the proprietress.

The evidence of the three visitors was to the effect that Dr. Parkhurst had discarded his clerical dress and assumed that of a man of business, so that access to the house would not be denied the party. They reached the house at half past eleven, before midnight, and after some parley with the proprietress, it was arranged that five of the girls who were inmates of the establishment should dance the cancan in their presence.

We suppose that the reverend gentle man, who was the manager of the whole proceedings, imagined that by employing an agent to make the subordinate arrangements for the "circus," he would escape the guilt of participating in the immoral entertainment of which he was the chief promotor and designer. Surely the reverend doctor deserves as much fame for his ingenuity as was attained by Beatrice de Cenci, who did not herself imbrue her hands in her father's blood, but merely employed and paid the assassins who carried out her plans. We may here remark that the term "circus" was used by Dr. Parkhurst himself in describing the proceedings. Being asked in the cross-examination what he meant by this word, he answered that "he meant a sort of gymnastic exercise performed by the young women.

We are aware that detectives some times succeed in breaking up bands of thieves, burglars, and other criminals, by becoming members of their gangs, and even by taking part in the crimes committed, or by inducing them to commit crime, so that they may be captured in the act. But we were not aware that Christian ethics permitted this to be done, in face of the pronouncement of St. Paul that evil is not to be done that good may come from it. Yet we find a singular disinclination on the part of the Protestant religious press to pronounce it wrong for Dr. Parkhurst to have bargained for an immortal exhibition, even though his object was to get sufficient proof of the evil character of the establishment, so that it might be broken up.

Are we to conclude from all this that what Protestant ministers have been long proclaiming to be one of the wicked teachings of Jesuits is in reality a distinctively Protestant doctrine? There is in fact considerable evidence in history that this doctrine is really generally believed by Protestants, notwithstanding the indignation they so readily exhibit when the Jesuits are falsely accused of teaching the same thing. The Anglican Bishops formally told Charles I, of England that he could lawfully sign Lord Stafford's death-warrant, in order to save his throne: and a Presbyterian clergyman who condemned dancing as a sin, at the same time publicly declared that President Harrison was justified in permitting it at his inauguration ball and now we find Dr. Parkhurst and the Society for the Prevention of Crime endorsing by their practice the same

It is perhaps unnecessary for us to any other Catholic theologians have ever taught this doctrine, that "the

General Assembly of the Presbyterian mittee on French Evangelization, in which occurs the statement that the cal writings which are assiduously inculcated in colleges and seminaries, but also are made to permeate the whole system of elementary education in the Province of Quebec" are "impure and corrupting," and that in consequence of such teaching there is a "great and increasing difficulty in getting witnesses to speak the truth and to regard the sacred obligations of a judicial oath." (Proceedings of Assembly at Winnipeg, 11th June, 1887.

Bishop A. Cleveland Coxe, of Western New York, was also one of those who made a similar charge against the Jesuits. Would it not be in order now for these gentlemen to pour out some of their indignation against Dr. Parkhurst and the theologians who belong to the Society for the Prevention of Crime, who have practically advocated the very doctrine which they falsely attributed to the Jesuits?

We do not expect them to do this, however. Both these gentleman and others whom we might name devote so much of their leisure to the concoction of calumnies against Catholics that they cannot find time to purge false teachings out of Protestantism.

## WAR BLUSTER.

It is a favorite device of the Irish Orangemen to threaten dire warfare unless their political notions are carried out by the powers that rule. This habit seems to be hereditary, and we are accustomed to read in the twelfth of July orations every year the harmless threat that rivers of red gore will flow if their views are not carried

out. But the country generally goes along smoothly enough in spite of these terrible menaces, and we are never treated to the scenes of bloodshed with which we are regularly threatened, except that if on such occasions a lonely Catholic is met by a dozen or more of these fire eaters, he may fare badly at their hands-or if there is an orphanage or hospital kept by unarmed Catholic ladies, such as the Sisters of Char ity, an Orange mob is very likely to assemble from time to time to break the windows at midnight, when there are no men around to protect the defenceless females.

The Orange members of the British Parliament have recently proclaimed once more their determination to resist by force the establishment of Home Rule in Ireland if the Liberals pass a Home Rule measure during the next session of Parliament. A meeting was held recently at the residence of Lord Arthur Hill, comptroller of the Queen's household, at which the lister Tory members formed themselves into an "Ulster Defence Association," and passed blustering resolutions by which all present bound themselves to take up arms to prevent Irish self-government in case a Home Rule Bill should become law. One of the principal speakers was the notorious Colonel Saunderson, who promised that Ulster would furnish 300,000 men to fight the Home Rulers, and to protect Protestant Ulster against being dominated by the Papist majority of the other three provinces of Ireland.

The character of the Irish Orangemen is so well known that these threats are taken at their proper value. The Orangemen of Ulster have just courage enough, when they are in overwhelming force, to waylay funeral processions, as they did recently the procession which was escorting the remains of a venerated priest to its last resting-place. They break windows under cover of the darkness, and attack peaceful Catholics in their homes, but they take care to do the like of these acts of violence only when they know there will be no men to resist, or when they are backed by a strong police force, or by the military. Hence Colonel Saunderson's braggadocio is very generally estimated at its proper value. and those who took part in the bluster at the Defence Association meeting are ridiculed as empty blusterers even by the Tory press. Lord Randolph Churchill affects to believe that the repeat here that neither Jesuits nor threats will be carried out and that a serious conflict will take place between Protestants and Catholics in Ireland if end justifies the means;" though it is Home Rule be granted; but the Belnot long since the parsons of Ontario fast National Observer, which is an and Quebec endeavored to stir up the ultra-Orange organ, advises the mal-Protestants of the Dominion into a fer- contents not to make themselves ridicment mainly on the plea that this is a lulous by their empty threats. Lord Jesuit doctrine. Over and over again Churchill's views on their significance was this calumny repeated, especially are put at their true value. He ad: would not be likely to lie down quietly knowledged by all fair-minded people during the mission to assist in eduduring the anti-Jesuit agitation, and vised Ulster to take up arms in self. to be killed while the 300,000 were to be quite justifiable and even very cating young Catholic missionaries at parted at all in purely secular schools

value on his own influence that he im-Church in Canada a report of the Com- agines the people of Ulster will do just what he recommended. -

The truth is the Protestant tenant standard Jesuit theological and ethi- farmers of Ulster are becoming every day more and more convinced that the triumph of the Nationalist cause is the only remedy for the evils from which the country is suffering, and which press upon them just as severely as upon their Catholic neighbors. Home Rule is not a religious question at all. The question at issue is the protection of the people at large from landlord oppression, altogether independently of their religious creed; and the Protestant tenant farmers are becoming fully aware of this.

The Orangemen, however, fearful that their dominancy will be at an end, as a last resort have resolved to raise a religious howl as a means of preserving their ascendancy. It is certain, however, that no agitation they may attempt will prevent the success of the Liberals at the coming election, which it is now expected will take place in June or July.

It is said that the Unionists or Tories will contest every seat in Ireland, and and practically from any share in the of the infidel party. The subject of this statement is probably near the truth.

Outside of Ulster, that is to say, in nearly three-fourths of the constituen cies of Ireland, the Tory vote amount to less than 9 per cent. of the total vote usually polled; but the only hope of the party to retain the sixteen seats his little clique wish to perpetuate, but possible obstacle is thrown in the way they now hold in Ulster is to make it they are the things which must be of the practices of religion in the army, as expensive as possible for the Nationalists to keep their eighty-six seats. They hope that in this way the Nationalists may run short of funds to con. test the elections successfully. There is little danger, however, that the Nationalists will suffer for want of money, as means are already being taken to supply this need at the present critical juncture. The principal Church. danger lies in the fact that the division in the Nationalist party, arising out of the obstinacy of Mr. Parnell and those who adhered to him, may cause the loss of a few seats-not more than half a dozen at most. But there is even ground for hope that this unforalists will take the field as an unbroken phalanx, in spite of the cowardly threats of Colonel Saunderson, T. W. Russell and their tribe.

It is scarcely necessary to say that the Irishmen and English Liberals laugh at the threats of Colonel Saunderson and his echoes. The same doughty warriors made precisely similar threats when the Irish Anglican Church was disestablished. Colonel Saunderson and Orange Grand Master Johnston declared then that "the tyrannical Irish Church of England establishment; but the lining was never supplied. It is worthy of note, however, that the Government have taken no notice of these treasonable sentiments uttered in the house of one of the Queen's officials. If Irish Catholics had given expression to such threats they would have been mercilessly shot down, as even innocent men were dealt with at Mitchelstown for attending a peaceable meeting, the object of which was to obtain redress of grievances by constitutional means.

The utter folly of all this talk about Ulster demanding protection from the rest of Ireland in case Home Rule be established, is sufficiently clear from the single fact that at this moment a majority of the Ulster members in Parliament are Home Rulers. Ulster has 33 members, 17 of whom are Nationalists and 16 Tories. But the popular majorities make the absurdity still more conspicuous. The Nationalist votes polled in 1886 were 118,008, while the Tory votes numbered only 105,591, giving a Nationalist majority of 11,417. The fact is the ultra-Protestant Ulster of which so much is spoken is a mere myth. It is true the Protestants of Ulster are a majority of the population, but the majority is but small, as the Catholics are within a small fraction of 48 per cent. of the population of the Province, according to the last census. The numbers are Catholics, 833,566; Protestants, 909, 513. But from the votes polled it will much in favor of Home Rule as are the

Catholics. It follows from this that Colonel Saunderson's army of 300,000 Ulster Orangemen attacking Home Rule would be sadly lacking in the expected number of rank and file; and as the Catholics and Protestant Home Rulers

far, in June, 1887, as to read before the few years ago, and he sets so much find quite enough to do to hold Ulster public wherein it is the duty as well as D. C. instead of marching on to Dublin to the right of every citizen to use his inoverawe the new Irish Parliament.

The Ulster Nationalists elected in duce the electorate to vote according 1886 did not gain their seats by to the dictates of conscience. France merely accidental majorities. The is a Catholic nation at heart, notwiththree Donegal members were elected standing the temporary apathy which by majorities of 1,421: 3,849: 3,506, is exhibited by the bulk of the people respectively. South Down was carried in regard to the religious convictions by 970: the two Fermanaghs by 266, of their representatives, and it is the and 1,233: Mid-Tyrone by 1,987: the knowledge of this fact which makes the two Monaghaus by 1,471, and 3,706. infidel rulers of the French Republic In the other Nationalist constituencies fear that the people will rouse themthe majorities were smaller, but they selves to take more interest in the elecwere sufficient to show that the Ulster tions; for they well know that if this be Orangemen are not Ulster. Some of the case, the days of infidel rule will the Tory members had majorities which soon come to an end. Premier Louwere small enough too. In South bet's despotism is simply a very un-Tyrone the majority was only 99, and Republican attempt to put off the day of in South Derry it was only 138, or retribution, which we believe to be about one half of the smallest near at hand, and which cannot be de-Nationalist majority given above.

seen that the tall talk of the Ulster French people are fast awaking to the Defence Associates is empty vaporing. importance of resolute action in politics. In Ireland, with Home Rule, the Protestant minority would be treated whom Mons. Loubet also spoke disjustly; but justice is not what the paragingly, was no more guilty than fanatics want. They want ascendancy. Father Lemoigne; yet he has been ex-Catholics are now excluded from office, pelled the country, to the great delight anti-Catholic, and anti-Catholicism be government of the country. The his discourse, which was so distasteful people are also punished for crimes to Premier Loubet, was the religious apparent antagonism to public instituwhich are no crimes at all, and the education of the French people. He rulers of the country are at no pains told his congregation that if religious to conceal their hatred of the people education be abolished, a generation they govern. These are some of the of bad citizens will grow up, and, rethings which Colonel Saunderson and ferring to the laws by which every changed.

## THE JESUITS IN FRANCE.

everywhere have a special spleen lating defeats than those which were against the Jesuits, because this illus- endured during the Franco-Prussian trious religious order is always in the war, which resulted in depriving Thanksgiving day many appreciative van in the advocacy of Catholic truth France of two of her most highly and the defence of the liberty of the prized provinces, which, with their

It will be remembered by our readers that the leaders of the anti-Catholic movement in this country. during the last three or four years. occupied themselves chiefly in maligning the Jesuits, pretending that they had nothing to say against the Catho tunate breach will be closed before the lie body generally, but that they elections come on, and that the Nation- | wished merely to repel aggressions which the Jesuits were making against civil and religious liberty.

There was not a particle of truth in these allegations, but as the Jesuits are well known to be among the most zealous and exemplary of Catholic priests, the attack was made upon them onslaught against the Catholic religion on every point. The infidel Government of France are now following tactics similar to those which were pursued with French political matters.

A recent telegram informed us that on the 25th of March Premier Loubet said in the French Chamber of Depuernment is determined not to allow the laws do not suffice to correct the evil he said that "the Scotch Jesuit Forbes, who had insulted the French army in his sermons, would be expelled the country." The statement of the Minister was loudly applauded, and at Mons. Loubet's request a vote of confidence was taken which resulted in 254 votes for the Government, and 116 against.

We are so accustomed to the misrepresentations of the infidel rulers of France, and even their positive falsehoods, whenever they speak of religion. that it might well be suspected that Premier Loubet did not confine himself to truth in making these statements. The Jesuits are such efficient preachers, and so resolutely opposed to arbitrary irreligious measures, that we may always expect that the enemies of reshafts of calumny; and this is just what has happened in the case of Mons. Loubet's accusations.

The Jesuit Father Lemoigne did no more than condemn the interference of ceived into the Church. The Fathers the French Government with the strongly denounced the Montreal civic be seen that many Protestants are as liberty of the Church, and he very properly exhorted his hearers, who Parliament in future who will fulfil prominent city officials, and produced their obligations to God and to relig. a great sensation. The effect was so ion, so that the Church may not be oppressed in the future as it has been officials were led to sign the pledge.

The Catholic McCord. Principal MacVicar of Montreal went so defence in his famous Belfast speech a marching to victory, the latter would moderate, and especially so in a Refluence and powers of persuasion to inlayed much longer; for the signs are With these facts in view, it will be numerous and unmistakable that the

> he said that if these laws succeed in their purpose of driving religion out of the army, the army will be demoral-The enemies of the Catholic Church 'ized, and will suffer even more humilwealth, were transferred to victorious address delivered at a meeting whereat Germany.

The Scotch Jesuit, Father Forbes, of

French army. It was, on the contrary, an appeal to the patriotism of the people to preserve the efficiency of the army, but it suited the Premier's There was not a word of reprobation purpose to misrepresent Father Forbes | for the Blue laws and witch-burnings, words.

Father Forbes is a Scotch Jesuit who has resided many years in Paris, and he is much beloved by the people. Premier Loubet cannot prevent the truth of what Father Forbes said from becoming known, and he will only render himself and his Government ridiculous by his harsh treatment of as a preliminary to a more determined the aged and venerable priest. By such measures as he has thought proper to adopt to prevent liberty of speech, he will rather hasten than delay the day when the French people by the self-styled Equal Righters of will assert themselves at the polls, and ditches from Belfast to the Boyne would Canada, the pretence being that the place in power a new Government be lined with rifles" in defence of the Jesuits are improperly interfering which will rule the country in accord to exist between Catholics and Pro ance with the wishes of the people.

Father Lemoigne's sermon, the despatch tell us, gave great offence to many persons in the congregation, ties that the Jesuit Father Lemoigne and especially to a number of Social delivered in the Church of St. Merri an lists who were present, and who raised unpriestly address, and that the Gov. a cry in the church, that "the Republication of nationality or creed. By lic is insulted." It is evident that pulpit to be turned into a tribune for these Socialists went to the church on political agitation, and that if existing purpose to interrupt the preaching of the Gospel. The fact that there are in the Government will close the churches Paris so many of this noisy class is of offending ecclesiastics. In addition the best possible proof that the predictions of Fathers Lemoigne and Forbes are true, that the people will become immoral if religion be suppressed. These Socialists are the very people who are at this moment causing so much consternation, and giving so much trouble to the Government by their frequent murders committed by exploding dynamite bombs among the people wherever they will cause most damage. It is the best possible proof that Father Lemoigne was in the right when we find that he gave offence to the worst criminals in Paris.

us that the Paulist Fathers, from New York, concluded a monster mission at St. Patrick's Church last Sunday. ligion will make them a target for their The mission has been one of the most successful ever held in the city. During its progress over five thousand people signed the total abstinence pledge and fifty-six converts were reauthorities for their apathy in not enforcing the liquor laws. The deare voters, to be faithful to their relig- nunciation was made in the presence ion, and by their votes to elect men to of Mayor McShane and a number of great that Mayor McShane and other in the past. This language will be ac. A large sum of money was collected

A DESPATCH from Montreal informs

the Catholic University, Washington,

A FALSE EDUCATIONAL THEORY.

The Detroit Evening News of 11th April publishes an interview between one of its reporters and Colonel John Atkinson, a Catholic lawyer of that city, on Parochial schools, this being the name by which the Catholic schools of the United States are known.

The News interviewer tells the public that the Colonel has long been opposed to the "Catholic policy of maintaining Separate schools," but "the reasons for his opposition are now given for the first time.

All that he is able to say in favor of secular public school education may be comprised in the following pro-

1. That they engender prejudice against Catholics, and prevent them from being employed in official or other positions, especially those which depend upon the votes of the people, 2. They are an impediment intimate acquaintance with Protest-ants which would result from friend

ships contracted in the school room.

3. They make the Public school comes a sort of State religion, inasmuch as Protestants come to regard Catholics as half aliens, because of their ions in which non-Catholics take a deep interest.

4. They result in imposing a double tax on Catholics for educational purposes, and embarrass the priests financially, as well as by imposing on them excessive labor. 5. There is a waste of energy in the

commonwealth, because two schools have to be sustained where one would The present is not the first occasion

on which the colonel has given utter-

ance to views in which no true Catholie can acquiesce. So recently as last listeners were disgusted on hearing him declare in a public lecture or the Right Reverend Bishop Foley, of In all this there was no insult to the Detroit, presided, that the New England Puritans are the source from which is derived everything that is worthy of admiration on this continent. which were characteristic of Puritan rule; not a word of praise for the noble efforts of the zealous Jesuit and other missionaries who were the first to endeavor and who are endeavoring still with wonderful success to Christianize and civilize the aborigines ; not a word of admiration for the Catholic colonists of Maryland, who were the first to make laws on this continent proclaiming liberty of conscience to all colonists. We could respect a Protestant who

> would appeal to us, as some have done, on the ground that separate education destroys the good feeling which ought testants, because they are kept asun der. We deny, however, that such is the case. In Catholic schools the children are grounded in the principles of their religion, one of which is to love our neighbor as ourselves, without dissuch teaching hatred for our fellowman cannot be engendered; still we can respect the philanthropic sentiments of Protestants who differ from us in opinion, and would desire to see children of all creeds educated together, but in this case we would demand that they leave us free to follow our own convictions in the matter and not endeavor to force us to adopt their views. But we confess we are surprised to find professing Catholics, who should know better, maintaining that Catholics must necessarily mix with Protestants at the elementary schools in order that life friendships may be there established between them. In actual life a very small proportion of the friendships which endure are contracted in school days; but at all events the number of schoolmates a child will have is necessarily limited, and there is no reason why these schoolday intimacies should not be formed between children of the same religion as between those of different creeds. We venture to say that the life-long intimacies will be more numerous among those of the same creed than they would be if children of all religions were educated together.

However, it is not on this plea that we insist on the necessity of religious instruction in the schools. It is because the whole child should be educated, the moral faculties should be developed as well as the intellectual and physical, and this can be done only through religious teaching. The most important lesson to a child is to know God and to serve Him in thought, word and deed. This lesson is not imand it is imparted very de

in any school which is not pro a religious school.

But Colonel Atkinson tells the supporters of Public school angry with us, and will perse we adhere to our conscientiou tions. Surely we would deser persecuted if through fear of ion we were to give up our r neglect our duty to educate dren according to the precept and His Church and our consc There are duties from which

not be exempted through fea may lose certain State patre that our neighbors will seek cute us, or that they will refu ployment, or that they will vo us at elections. One of these the proper education of our and if it were needful to sae itself to maintain this righ selves and our co-religio should be ready to make the We often hear quoted with

asm the motto of the heathen "It is a glorious thing one's country.

It is still more glorious necessary in the cause of God Will the Colonel say that we less for God than the Feder were willing to do thirty yo maintain the integrity of States?

But Catholics of the Uni are not required at preser much as this, and will they make the necessary sacr though they be taxed doub to maintain their Catholi Yet there is hope that the p Enited States will be broug injustice of inflicting this We sincerely trust the Cat will continue their demand of this grievance till the abolished in every State. not be abolished unless C main firm in their demand "Who would be free, themselve

Of all that Colonel Atkin vanced in favor of his v only remains the argumen is a waste of energy in wealth when two schools a instead of one. To this w if the commonwealth or sta with schools which will fur cient education, we may selves with the State school State schools are insufficie portant matter of religio parents cannot evade th bility to God to see that th be supplied. The conside will be an additional unit expense is but a second Parents should endure but they may seek for t lawful means by making injustice, by using their obtain restitution throug the civil authorities, a

their electoral franchise

state of affairs changed. There is also a sugge colonel's reasoning that schools are made anti-Cat tice because Catholics bay Parochial schools. This contrary to fact. It is w the tendency of Protestar school commissioners or introduce Protestantism teaching. The instance prove this are numerous here only refer to the cas teacher Travis, who wa the pupular vote of the ing that Catholics receive as licences to commit si specially to this instance and notorious, but it is of what frequently oc know of instances v schools were establish cause the Catholics wer just such insults as this

The Colonel follows u of his own views by would not surprise him were within a few year abolition of Parochial instruct Catholic paren children to Public se scarcely necessary for such a prognostication fancy. Pope Leo's doc ation is identical wi illustrious predecessors Pius IX., in his celebr December 8th, 1864, following modern error

Catholics can appr of instructing youth Catholic faith and th the Church, and whi solely, or at least pri end, the natural scilife on earth."

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a religious school. But Colonel Atkinson tells us that the supporters of Public schools will be angry with us, and will persecute us if we adhere to our conscientious convictions. Surely we would deserve to be persecuted if through fear of persecuion we were to give up our right, and neglect our duty to educate our children according to the precepts of God and His Church and our conscience.

There are duties from which we cannot be exempted through fear that we may lose certain State patronage, or that our neighbors will seek to persecute us, or that they will refuse us employment, or that they will vote against as at elections. One of these duties is the proper education of our children; and if it were needful to sacrifice life itself to maintain this right for ourselves and our co-religionists, we should be ready to make the sacrifice.

We often hear quoted with enthusiasm the motto of the heathen poet : "It is a glorious thing to die for

one's country. It is still more glorious to die if necessary in the cause of God and duty. Will the Colonel say that we should do less for God than the Federal soldiers were willing to do thirty years ago to maintain the integrity of the United

But Catholics of the United States make the necessary sacrifices even to maintain their Catholic schools? Yet there is hope that the people of the Enited States will be brought to see the injustice of inflicting this double tax. will continue their demand for redress of this grievance till the iniquity be not be abolished unless Catholics remain firm in their demand for justice. "Who would be free, themselves must strike the blow."

Of all that Colonel Atkinson has adonly remains the argument that there is a waste of energy in the commonwealth when two schools are sustained instead of one. To this we reply that if the commonwealth or state supply us with schools which will furnish a sufficient education, we may content ourselves with the State schools; but if the State schools are insufficient in the important matter of religious teaching, parents cannot evade their responsibility to God to see that this deficiency

colonel's reasoning that the Public schools are made anti-Catholic in practice because Catholics have Separate or Parochial schools. This suggestion is McGill College Faculty of Arts, has prothe tendency of Protestant teachers and ist among the students to be foolish or teaching. The instances which would says: prove this are numerous, but we shall here only refer to the case of the Boston teacher Travis, who was sustained by the pupular vote of the city for teaching that Catholics receive Indulgences they are dangerous. In either case as licences to commit sin. We refer they should not exist." as licences to commit sin. We refer specially to this instance, as it is recent and notorious, but it is only a sample of what frequently occurs; and we know of instances where Catholic schools were established simply because the Catholics were subjected to

EDITORIAL NOTES.

WE request our subscribers not to send us obituary poems for publication. We would like very much to oblige our kind friends by giving them insertion, but we find it absolutely impossible so to do. Were we to begin publishing matter of this kind the quantity of space taken up by it in the RECORD each week would be simply surprising. We do not object to insert a short obituary notice in prose, but we cannot give place to poetry.

A QUEER scene was witnessed recently in Toledo, Ohio, on the stage of Daly's theatre. This was the marriage of Sadie Walker and Joseph Sagstetter. The ceremony is thus described by one of the local dailies: "The shouts of the motley crowd, the fumes of tobacco smoke, and the odor of liquor, the attempt of the orchestra to play a wedding march, all conspired to make the ceremony seem like a play instead of a genuine marriage. The members of the company occupied seats on the stage." Similar occurrences have be- is noticeable, too, that at intervals they come very frequent of late years ; but will not their repetition lower the estimation in which the sacred institution of marriage is held? It is no wonder the Ministerial Association held this approached the Holy Table for Com that with the growing disrespect with which the bond of matrimony is now

A motion to repeal certain penal Britain was made recently by Mr. though they be taxed doubly in order Patrick O'Brien in the British House of Jesuits save what he may have read in Commons. It was pointed out that a recent Act was passed which allowed the Salvation Army free scope to conduct their services in the open air We sincerely trust the Catholic people amid the beating of drums and flying sketch of the character of the defendof banners, while the officers of the army were allowed to display all their | Henry, and those of others like him, abolished in every State. But it will paraphernalia of war; but there is still a law by which a penalty of £50 may be inflicted "upon any Catholic ecclesiastic who appears in canonical robes and vestments outside his church." Catholics are vanced in favor of his views, there still excluded from the offices of the Lord Chancellorship of England and the Lord Lieutenancy of Ireland, and any religious in England or Ire land who does not register himself may be summarily expelled from the country. It is also against the law for Catholic Bishops to take the titles of their Sees. Two years ago Mr. Gladstone introduced a bill similar to that now introduced by Mr. O'Brien to wipe these statutes off the books, but the motion was voted down by the be supplied. The consideration that it will be an additional unjustly inflicted motion will probably be voted down fury against Catholics refuses to do.

PROFESSOR JOHNSON, Dean of the contrary to fact. It is well known that nounced the secret societies which exschool commissioners or trustees is to dangerous, according as we are to reintroduce Protestantism into their gard them as childish or serious. He

"If the secret societies mentioned by Dr. Jamieson are of a childish character it is a folly for grown men to be associated with them; but if they are of a serious character, as alleged, then

But societies of this kind will continue to exist as long as a large proportion of the Protestant clergy advocate their expediency, as is the case at present. Among the follies which are laid to the charge of the McGill socie-

this account and says it will be ad- assured that that is all the foundation in England as a matter of course. But if the London Times. a Princess were to become a Catholic in order to be eligible as the consort of a Catholic Prince, all the fanaticism of the country would protest loudly. The Greek Church, however, teaches the same as the Catholic Church on nearly all doctrinal points. We may see from this how flexible is the Protestant faith, sides His Lordship, on the throne, when the question is to adopt modern assisted by Rev. Father Flannery, P. P., fancies, yet how inflexible when it is proposed to come nearer to the doctrine handed down from the Apostles through successive ages. English Protestantism is willing to fraternize with all shades of error, but it will not product the touch and the to endure the truth which is attested by the traditions of eighteen centuries.

it would seem, be entirely happy without taking an occasional fling at the Catholic Church and its priests. It very often fall foul of each other, when abuse of the old and true Church week in London, Rev. Mr. Talling, Presbyerian, read a paper on secret regarded by Protestants, divorces and other societies. He said that outshould become a common occurrence. side the scope of his paper were societies inimical to the State, such as the Jesuits and anarchists. Shall we call But Catholics of the United States are not required at present to do so much as this, and will they hesitate to Mr. Talling knows nothing about the the Mail, the Orange Sentinel, or some Presbyterian paper. He occupies the position of one who would seek from

OUR friends the preachers cannot,

the plaintiff, in a bitter legal fight, a ant. The shameful lives of the Eighth were denounced in most unmeasured terms by the Jesuits. For this they became "inimical to the State." Good men never feared, but always loved, the Jesuits. Bad men feared them, hated them, wrote books against them, because the Jesuits were always a to fight to the bitter end.

THE reported proceedings of the meeting at which Mr. Talling read his paper are somewhat interesting as well as amusing. These meetings are Mass by His Lordship the Bishop, always more or less so—usually more. assisted by Rev. M. J. Tiernan, assist-Rev. M. Courtice, Methodist (we may ant priest; Fathers Noonan and Gahan say "advanced Methodist," for he has a burning ambition to make mankind Father Ferguson. holy by Acts of Parliament, statutes, by-laws, policemen's batons, patrol wagons, etc.), denounced the use of to-bacco. He said that "he had used it for three years and get such a stiple or large transfer or three years and get such a stiple or large transfer or lar Parents should endure the injustice, but they may seek for redress by all lawful means by making known the injustice, by using their influence to obtain restitution through petition to the civil authorities, and by using their electoral franchise to have the state of affairs changed.

There is also a suggestion in the colonel's reasoning that the Public of the civil are a unsgrace to the civilization of the age, but they will certainly be expunged by the Liberals when they come into power. If the Tories were wise they would accept the inevitable, and would forestall the Liberals now that they have too much influence over the state of affairs changed.

There is also a suggestion in the colonel's reasoning that the Public of the civil authorities, and by using their electoral franchise to have the state of affairs changed.

There is also a suggestion in the colonel's reasoning that the Public of the civil authorities, and by using their influence over the said that "he had used it for three years and got such a stink on his fingers and clothes that he could not get it off." Rev. Mr. McIntyre here put in the very ill-natured suggestion that "he must have used bad tobacco." Rev. Mr. Murray appeared to defend to tobacco, saying that the "greatest obacco, saying that the "greatest obacco, saying that the "greatest obacco, saying that the unitary, and an the credit then of doing what the present house. The Liberals will have too much influence over the said of affairs changed.

There is also a suggestion in the credit then of doing what the present house. The Liberals now that they have used bad tobacco." Rev. Mr. Murray appeared to defend to the unitary and an the credit then of doing what the present house. The Liberals now that they have used bad tobacco. Saying that the "greatest put in the very ill-natured suggestion that "he must have used bad tobacco." Rev. Mr. Murray appeared to defend the organ distribution. The colone is created by Misses Leach, Hennessy, Harper and O'Meara, and Messrs Mullins, LeBel, Coles of God, and lesser lights should be very careful before they set themselves up against that." Rev. Mr. Courtice thereupon withdrew his motion, lest it might press too heavily on the corns of brotherly love. At the next meeting he will probably introduce a resolution concerning the use of tea, coffee, chocolate, cocoa, pink and straight lemonade, bock beer, ginger beer, pop, cider and city water. For serious reasons we would recommend him not to call in question the innocence of tea.

> A NOTABLE figure has been removed from Canadian public life in the person of Hon. Alex. Mackenzie, whose death occurred on last Sunday. It may with truth be said that the whole Dominion will grieve at his loss, for, no matter how widely his political opponents may

vantageous that the Prince should be a there is to the rumor. The Gazette "pantofellheld," i. e., a henpecked is the organ of the most anti-Irish husband. The Princess is to join the wing of the Tory party, and in its Greek Church in accordance with the hatred of the Home Rulers perhaps Roumenian law, and this is regarded equals, if indeed it does not surpass,

## HOLY WEEK IN LONDON.

The solemn season of Holy Week was observed in St. Peter's cathedral, in this city, with the usual devotions be fitting the occasion.

On Wednesday evening the Office of Tenebræ was solemnly chanted. Beof St. Thomas, and Rev. Joseph Bayard, P. P., of Sarnia, the following priests Mount Carmel.

On Holy Thursday His Lordship the Bishop celebrated Pontifical Mass, when the holy oils used in the administration of the sacraments were solemnly blessed. His Lordship was assisted in the ceremony by Rev. Father Flannery, assistant; Rev. Fathers Molphy and Gahan as deacons of honor; Rev. Fathers Brady and Aylward as deacon

and subdeacon, respectively.

The great feature of the day was munion. Truly the people of London understand the grandeur of this feast, and it must have given great pleasure to the Bishop and priests to see so many of their flock receiving on that

The Tenebræ was again chanted in ward, whilst the Rev. Fathers Tiernan Noonan and Kennedy occupied places in the sanctuary.

On Friday morning the Mass of the Presanctified was celebrated by Rev. Father Tiernan, coram pontifice, Fathers Kennedy and Noonan acting as deacon and sub-deacon; whilst the Passion was sung by Fathers Bayard,

A large number of the congregation was present in the afternoon at 3:30 to assist at the devotion of the Way of the Cross.

In the evening the ceremony consisted of the Stations of the Cross; and a sermon proper to the feast was preached by Rev. Father Ferguson, of Assumption College, Sandwich.
On Saturday took place the cere-

bulwark against which rascality had mony of the blessing of the baptismal font, the Easter holy water and the Paschal candle, after which High Mass was sung by Rev. Father Tiernan.

On Easter Sunday Masses were at the usual hours—7, 8:30 and 10:30—the last one being a Pontifical High acting as deacon and sub-deacon sermon was preached by Rev.

Fiske's Mass in E flat was sung by

The usual Masses were celebrated at St. Mary's, at which large congrega-tions assisted. The choir ably executed Millard's Mass in B flat.

The chief feature of the evening devotions was the rendition of the Vespers by the Sunday school children.

## A WONDERFUL CURE.

Striking Results of Faith in the Miraculous Powers of Lourdes.

London, April 9. The Tablet prints to day the following story of a miracle at Lourdes over the signature of Edward Wesley, who

writes: "On March 13 I was at Lourdes and was just leaving the grotto, after hear-ing Mass at the Basilica, when I saw a

SHE WAS WHITE LIKE A CORPSE, her limbs were twisted and she was blind. She was carried into the pis-

young girl carried on a bed by four

when entering the piscine and being bathed in the water she suddenly and instantly become well, her contorted limbs were restored to their right position, and her eyesight was completely restored.

"Her mother asked us if we would like to see her daughter, so we went in The window was wide open, the sun was pouring into the room and the as facing the light, but she said she did not feel the glare in the least

"She seemed the very picture of

health and animation. All the particulars told us by her family were con-

firmed by the doctor who came with her from Geneva. He also told us that so little did he expect her recovery that he had not gone to the grotto with her. However, the miracle was witnessed by an English Protestant doctor, who happened to be at Lourdes, and he has signed a declaration that the cure was utterly beyond medical power, and that the girl is perfectly cured, her legs and arms dropping into their natural positions, while her eyes became bright and clear, when a minute previously she had been blind

## REV. SAMUEL DAVIES.

and a hopeless cripple.'

Death of a Methodist Minister who Saved Bishop Hendricken's Life.

Rev. Samuel Davies, a Methodist clergyman known as "the pauper pastor," died at Providence, R. 1., a few days ago. His honorable sobriquet was given him because he had devoted his life to the service of the poor and lowly, himself being as poor as any. His father, an American missionary in Asiatic Turkey, and his mother, an Armenian lady, were murdered by the Turkish authorities. Their son, a mere child, was adopted by a German family, and educated for the ministry. When twenty years old he came to America, being a passen-ger on the same ship, the Columbia of the Black Ball line, with the late Bishop Hendricken, who was then a prishop Hendricken, who was then a young priest. During the voyage the the Know-nothing captain and crew assaulted the priest for having dared administer the last rites of the Church to a poor dying Catholic woman.

Here is the stown as took after the

Here is the story, as told after the death of Bishop Hendricken by Mr. Davies himself: The captain of the vessel and all the officers and crew were members of the Know-nothing party, the captain being a notorious leader and president of a lodge of Know-nothings in Maine. There were seven hundred steerage passengers, of whom five hundred, Irish and German, were Catholics. Rev. Mr. Davies took spiritual charge of the Protestants. Fathers Hendricken and Walsh, newly ordained priests, were cabin passen-gers. When thirteen days at sea a Catholic woman in the steerage was taken mortally ill, and Mr. Davies notified Father Hendricken. young man," says Mr. Davies, "hurried into his cabin, donned his vestments, and was passing out with the Eucharist in his hand when he was confronted by the captain, who damned him for a Papist and seized him by the throat, declaring that abroad his ship people would have to die without d—d Catholic mummery. Drawing a pistol, he threatened to shoot if a step was taken towards the spot where the poor woman lay dying. Clasping his crucifix, young Hendricken replied that he must go to the relief of that departing soul, even though his life be sacrificed Livid with rage, the captain would have felled him to the earth but for the other priest and myself. We got the young priest away and persuaded him to refrain from open defiance of the captain until supper time, when he could slip down, while he would en-deavor to engage the captain in con-versation at table. The ruse sucversation at table. The ruse succeeded, and while the captain, with coarse gibes and ribald jokes, was de-claring that no Catholic rite should ever be administered abroad his boat, Father Hendricken was at the dving woman's side, hearing her confession and administering the Sacrament. She died while he was repeating the final

prayer.
"Just before supper was over, sailor burst into the room and informed the captain that that 'd-d priest had got down and was fixing that Irish woman.' Snatching up a pistol, the captain sprang from the table, followed by the mate and purser, bent on de-stroying Father Hendricken. We ran out after them, and were in time to see

ties, the following is mentioned by the how widely his political opponents may be the convergence of a minimum to the professor:

"I remember reading—I think it would not surprise him if Lo XIII.
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the midday train. She made her final the act of pushing the inanimate body adieu to Our Lady before leaving, and over the side when the Germans felt upon them, felling them right and left, and wrestling the body from them.
'Mutiny, by G-d!' exclaimed the captain; but I bade him beware; that these Germans were but preventing the murder of a priest, and that i goaded to desperation by his wicked ness, summary vengeance might be resorted to and none be left to tell the tale. At this moment a great commo-tion was heard in the quarter where the Irish emigrants were penned up. The captain's deed had been made "I took her recently paralyzed hand, which was warm and healthy, and she said: 'Thanks to Our Blessed Lady of Lourdes, I am comdown and implored them in the name of God and all the saints to be calm and All the partic- restrain their fury, and but for his influence they would have forced the hatches, and the decks of the good ship Columbia would have been deluged in

blood. "Taking in the situation, the cap tain sullenly ordered Father Hen-dricken to be ironed and locked up, but this the Germans would not allow They carried him to their own quarters and nursed him back to life. he was removed to his own cabin they fed him from their own scant provisions, fearing poison, and night and day until the ship reached New York, three emigrants stood sentinels at his cabin door to protect him from secret violence.

"The captain refused to allow a burial service over the dead woman or to let the body be sewed up in a ham-mock. He ordered it to be dragged up, and in the presence of the be-reaved husband and children he had the still warm body tossed into the sea Three years later he was murdered by one of his own crew, and found the watery grave that he wished to give Bishop Hendricken."

Years after, the good minister, tired and hungry, stepped into the Providence Cathedral one night. A service was going on, and as it was the first time he had ever entered a Catholic church, he watched the ceremonies with close attention. Among the throng of priests he recognized his former friend, now the Bishop of the diocese. After the services he called to see him, and the Bishop took him to his home, where ever after he was a welcome guest.

## Indigestion

Is not only a distressing complaint, of itself, but, by causing the blood to become deprayed and the system en-feebled, is the parent of innumerable maladies. That Ayer's Sarsaparilla

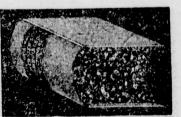
feebled, is the parent of innumerable maladies. That Ayer's Sarsaparilla is the best cure for Indigestion, even when complicated with Liver Complaint, is proved by the following testimony from Mr. Joseph Lake, of Brockway Centre, Mich.:—

"Liver complaint and indigestion made my life a burden and came near ending my existence. For more than four years I suffered untold agony, was reduced almost to a skeleton, and hardly had strength to drag myself about. All kinds of food distressed me, and only the most delicate could be digested at all. Within the time mentioned several physicians treated me without giving relief. Nothing that I took seemed to do any permanent good until I commenced the use of Ayer's Sarsaparilla, which has produced wonderful results. Soon after commencing to take the Sarsaparilla I could see an improvement in my condition. My appetite began to return and with it came the ability to digest all the food taken, my strength improved each day, and after a few months of faithful attention to your directions. I found myself a well woman, able to attend to all household duties. The medicine has given me a new lease of life."

## Ayer's Sarsaparilla, PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bettles, \$5. Worth \$5 a bottle.

# A GREAT OFFER



The CATHOLIC RECORD Webster's - Dictionary

# FOR \$4.00.

The Infidel put Through a Severe Course of Logic. CONTINUED FROM OUR LAST.

Ingersoll - The gentleman (Dr. Peters) makes another mistake, and a

very common one.

Lambert—The gentleman made no mistake. He struck the true key to reply to you. You had stated that "the Church was an enemy of education." He, to show the untruthfulness of this, adduced an overwhelming array of evidence. What did you do? Did you meet him fair and square like an honest, candid man and withdraw your accusation or attempt to discredit the facts adduced by him? No; you sneaked away from the defence of your charge and pretended that his facts were adduced to prove the divine origin of Christianity—a point that was not then in question. You are an eely You are an eely oponent and one needs to have sand in one's hands to hold you. You con-structed a little abortion of a syllogism and attributed it to him thus:

Ingersoll-This is his (Dr. Peters argument: Christian countries the most intelligent; therefore they owe that intelligence to Christianity. Then the next step is taken. Christianity being the best, having produced these results, must have been of divine origin.

Lambert-Dr. Peters made no such argument in his reply to you and when you say he did you show an utter want of that candor of which you talk so much. He adduced facts to disprove your false statement that "the Church is an enemy of education," and the divine origin of Christianity came not in the line of his reasoning. Just here is the irksomeness of disputing with you. One must be eternally cor recting your blunders and misrepreentations and holding you to keep you from dodging issues after you have There is nothing easier than putting silly arguments in the mouth of your opponent and then dis-playing your dexterity in oversetting them. It is a little game of this kind that I have caught you in here. N Christian with any logic in his head argues that because Christian civilization is the highest and best in the world the Christian religion is there fore of divine origin. As well migh one argue that Howe's sewing machine is superior to all others; therefore Howe's sewing machine is of divine origin. And thus you dodge your opponent's facts by misrepresentating him and Christians. and Christians, and then going off with a lot of unmitigated rot Egypt and Rome, Greece and India. I will show you how the Christian argues and see what you can make of Christian civilization is superior to any other civilization in the world. Christian civilization is the result of Christian principles from which it springs. Therefore Christian principles are superior to the principles underlying any other civilization.
You will observe that the purpose here is not to prove the divine origin of Christianity, but the superiority of its principles or fundamental truths over hose of all other religions of the world. Having got this far the mind is preto consider the arguments for the divine origin of the religion which teaches those truths. How different this sounds from your tricky presentation of an argument, which enabled you to ring in your familiar pagan

roundelay. GOOD SOIL AND POOR RELIGION. Ingersoll-Is it not evident to all that if the churches in Europe had been institutions of learning-

Lambert-The churches were the centres around which the institutions of learning, the schools and universi-

Ingersoll—If the domes of cathedrals had been observatories-

Lambert - I am not aware that it was forbidden to make observations from those domes. The tower of Pisa is atenough for Galileo.

Ingersoll-If the priests had beer teachers of the facts of nature, the world would have been far in advance of what it is to-day.

Lambert - In other words, if the

ninth century had been the nineteenth this would be the twenty-ninth cen-

Ingersoll - Countries depend on something besides their religion for progress.

Lambert-This is one of those profound observations of yours that makes your admirers stare in wonder. I venture to say you will find nothing like it in any philosophy from Plato and Aristotle down to Guilielmus Prope, more commonly known as Bill Nye am sure I never read anything quite so profound, and I hope I never will again. It has such a titlating effect on the risible muscles when it comes on one with an honestly-believe-honorbright-courage-of-the-soul sort of sud denness. I frankly admit its truth, and all the more readily as I have so rarely the pleasure of agreeing with you. Without food and drink enough to keep body and soul together, progress, at least in this world, would be of a rather jejune character. But the progress produced by food and drink without fundamental truths enough to give the human mind a good working majority would be of a fat and lump-ish kind, while the indispensible con-

After suffering horribly for years from scrofula in its worst form, a young son of Mr. R. L. King, 706 Franklin st., Richmond, Va., was re-cently cured by the use of Ayer's Sar-saparilla. No other medicine can approach this preparation as a cleanser of the blood.

true civilization and progress.
Ingersoll-Nations with a good soil

can get along quite well with an exceedingly poor religion.

Lambert—Egypt has the most fruitful soil in the world. Yearly the Nile feeds it with its rich, fruit-bearing deposits, so that it needs but the touch of the human hand to make it smile with

waving, golden grain. Notwithstand-ing all this it does not seem to have got on quite well with an exceedingly poor religion. Turkey is a good soil, and so is India, Persia and Africa; they have exceedingly poor religions there, yet they don't seem to have got on quite well-particularly as compared with less favored countries where they have the true-that is the Christian-relig-While the latter are alive, flourishing, intelligent and civilized, the former seem to suffer under an intellectual blight that paralyzes energy and produces a numbness. During your profound meditations did this contrast ever occur to your powerful mind? True, they get on, but they do not get on "quite well," as a doctor would tell you after feeling their pulse, though he might assure you with professional confidence that they are getting on "as well as could be expected under the

circumstances Ingersoll-And no religion has yet been good enough to give wealth and happiness to human beings when cli-

mate and soil were bad and barren. Lambert-This is another of your sage remarks. But I am not aware that any one ever recommended relig ion as a substitute for climate and soil, and if you imagine that religion was introduced into the world as a sort of guano bed plus a moral code you have een laboring under a false impression Did it ever occur to you that in those parts of the world where nature is most generous of her gifts and bestows them on man with lavish profusion, religion has but little influence and the arts and sciences are unknown? Follow the equator with the sun around the globe and you will observe this striking fact COLONEL INGERSOLL'S BOYHOOD.

Ingersoll - Religion supports no-

Lambert - The "American Cyclopædia," in supplement to volume 9, tells us that your father was a Congre gational minister. As a rule, minis ters and their families are supported by their congregations on the Pauline principle-that he who serves at the There altar should live by the altar. was a time, then, when the bread you ate, the bed you slept on, and even the little baggy blue-drilling breeches you wore (I remember they used to wear them baggy at that time, giving the youngster quite a Turkish aspect) were supplied by the generosity and pity of faithful of the Congregational creed. You err, then, when you say with such dogmatic fervor, that "relig for the sam ion supports nobody," methods prevail now that prevailed then—I mean as to the means of support, not to the style and material of elothing. It is in this sense only that religion is a "perpetual mendicant"—as you so elegantly and feelingly express it. Applause has weakened your memory, and made you forget that in your cynical and cruel words branding your parents as you were agents of religion in its perpetual mendicant business, and, like Ham, ridiculing your own father's nakedness. I do not say you did this unfilial thing intentionally, you simply did not think of it. I do not speak of these things, which your coarse remark has forced me to refer to, as a humiliation or dis honor. The dishonor and disgrace is in the forgetting of it and the gross ingratitude of it and your mean fling at religion as a "mendicant," in your pride of success and better circum stances. How embarrassed you would be to introduce the honest old Congregational minister and his wife to your present following! And how embar rassed those old folks would be, and how sorrowful! It is well they sleep in peaceful and honored graves. They in peaceful and honored graves. suffer no pain or shame from the coarse diatribes of their unworthy son against the religion that cheered their weary way through life and gave them hope of peace and rest beyond. You men-tion with pride the name of Franklin. Let me quote for your benefit from a letter he wrote to Paine to dissuade him from publishing his infamous
"Age of Reason." It runs thus: 'Among us it is not necessary, as

among Hottentots, that a youth to be raised into the company of men should prove his manhood by beating his TO BE HANDLED WITHOUT GLOVES. In these remarks some of you kid-gloved, eider-down namby - pambies may accuse me of harshness them what they think-if they can perform that operation—of your expression that "religion is a perpetual mendicant." It lives on the labor of others, and then has the arrogance to pretend that it supports the giver,'

death, "Upon the fences of expecta tion gathered the unclean birds " A Back Number."

and your saying in reference to Chris

tian ministers in relation to Voltaire's

This is the slighting remark that is often applied to women who try to seem young, though they no longer look so. Sometimes appearances are deceitful. Female weakness, functional troubles, displacements and irregular ities will add fifteen years to a woman's looks. These troubles are removed by the use of Dr. Pierce's Favorite Prescription. Try this remedy, all you whose beauty and freshness is fading from such causes, and no longer figure in society as a "back number." It's guaranteed to give satisfaction in every case, or money paid for it returned. See guarantee on bottle-

PATHER LAMBERT AGAIN CAS- ditions of life, plus true religion, gives of superstition impatiently awaiting their prey." Has a man who talks in this way the right to be treated with any reference to his supposed delicate feelings? I believe in dealing with men like you we should not lose time or space in concocting fine spun, delicate turns of expression to cover up or soften the thoughts suggested by your conduct and your sophistries and misrepresentations, your fancy phrases and rounding periods do not make your coarse insults anything offensive and outrageous; and those intellectually flabby people who im-agine you should be always touched with lavender kids are the best illustrations of Darwin's theory of man's des cent from those burlesque imitations of him-the gibbering, grinning, lascivi ous, unclean, vile smelling monkeys. They are standing evidences of an unwholesome and perverted taste. It is always proper to call a spade a spade. I cannot understand how some men calling themselves ministers of Christ, and wishing to be considered as such, and drawing their pay as such, and Years, of course, must elapse before wearing long-tailed coats and white an authoritative decision of the Church neckties as such, can phrase their replies to your insults to their creed and Creator as if initial steps have been taken, and that fat smile of approval, fished for compliments at your hands, and wished to be said to have drunk the blood of be considered by you as fine, liberal, martyrs, is to see her religious glory broad-minded fellows wonderfully out revive in the highest of honors paid to of place in the pulpit. They would her children.

London Universe and out of their pulpits and openly and at once enrolling themselves under It is a small compliment vour flag. o you to say I respect you more than any color that his employer for the I do them. Their conduct is the saddest commentary on the times we live in, and they deserve the loaded lash of the whip with which you have so frequently scourged them. I think if there could be a plea made for the mitigation of the sentence of Judas Iscariot it should be said of him that while he betrayed his best Friend and Master and Saviour he did not wear a white choker or a pious simper and pretend to be His friend after he had kissed Him; and that he quit the ministry and hanged himself with a thus ridding the world of the halter. scandal of his visible continuance I believe on the great day of reckon-ing in the Valley of Decision the Judge of the quick and the dead will look on you and Judas Iscariot with less disapprobation and loathing than on those panderers to your inordinate vanity. You are a child of Christenvanity. You are a control of the dom. This fact is beyond your power dom. This fact is beyond your power dom. to change. You are a prodigal, it is true. But when old age makes the quick blood move slow; when the pleasures that please lose their charm and become husks and Dead Sea apples, stale and unprofitable; when your mind, free from the pressure of excitement incident to ephemeral applause, settles lown to think of the problem of human life and destiny in a manner and with the mental integrity worthy of it, you may come back again weary and heart sick of all shams and rejoice those whom you now scandalize. This is a possible, but not a probable ending of he Agnostic scene when the curtain falls and shuts from your sight forever the bright world which you have made the god of your idolatry. Death points his skeleton finger at all, and when the light of eternity begins to shine in our faces the honest man is strong enough to try to put himself right with the universe and squar L. A. LAMBERT.

Did it ever occur to you to take Hood's Sarsaparilla, the best spring medicine's Try a bottle this season. It will do you good Blood Will Tell.

Blood Will Tell.

Good blood will show its quality. So will bad blood, the one in a healthy body and ruddy complexion, the other in ill health, blotches, pimples boiles and sores, and frequently in intenser forms as ulcers, abscesses, erysipelas, scrofulous disease, salt rheum, etc. Every organ of the body depends upon the blood for force and vitality, and is but scantily served when the blood is impure. No potent as a blood purifier or more rapidly produces new and healthy blood than Burdock Blood Bitters, which neutralizes the various poisons and restores the vitalizing power of this all important fluid. As an instance of this read what Mr. J. S. Neff, of Algoma Mills, Ont., says in a recent letter: SIRS,—A year ago I was troubled with spots breaking out all over my body, the effect of bad blood. I consulted three different doctors, who gave me medicine but did not cure me. I was advised to try B. B. B., and after using two bottles I noticed the spots getting less. I continued the use of B. B. B., which entirely cured me, giving me also a splendid appetite. Since then I would use no other medicine.

Monthly Prizes for Boys and Girls.

Monthly Prizes for Boys and Girls Honthly Prizes for Boys and Girls. The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, o boys and girls under 10, residing in the Protince of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$6; 3rd, \$1; 4th, \$1; 5th to 1tth, a Handsome Book; and a pretty picture to those who send not less han 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto not later than 29th of each month, and marked "Competition;" also give full name, address, age, and number of wrappers. Winners' names will be published in The Toronto Mail on first Saturday in each month.

day in each month.

Mr. Peter Vermett, Hochelega, P. Q., writes; "Dr. Thomas' Eclectric Oil cured me of Rheumatism after I tried many medicines to no purpose. It is a good medicine." Just think of it—you can relieve the twinges of rheumatism, or the most painful attack of neuralgia—you can check a cough, and heal bruised or broken skin, with a bottle of Dr. Thomas Electric Oil, costing only 25 cents.

Thomas' Electric Oil, costing only 25 cents.

Mrs. Harry Pearson, Hawtrey, writes:
For about three months I was troubled with
fainting spells and dizziness which was
growing worse, and would attack me three
or four times a day. At last my husband
purchased a bottle of Northrop & Lyman's
Vegetable Discovery, from which I derived
considerable benefit. I then procured
another, and before it was used my affliction
was completely gone, and I have not had
an attack of it since."

Mr. Henry Graham. Wingham, writes us

CATHOLIC PRESS.

Ave Maria.

In explaining his address to the Mormons, President Eliot, of Harvard University, is quoted as having said : "I am not a Roman Catholic, for but I would not deny the Roman Catholics or any other sect their rights." A gentleman occupying the distinguished position of Mr. Eliot should be more precise in his language. Catholicism is no more a sect than a tree is a branch.

News that has been or will be read with joy by millions of devout Catholics throughout the world is given in the Lenten pastoral of Archbishop Walsh, of Dublin. He states that "proceed-ings have been commenced for the canonization of our heroic fellowcountrymen who gloriously suffered death for the faith in Ireland in the days of persecution." The proceed-ings now in progress will be concerned The proceedwith some hundreds of cases, each of which must be individually dealt with. can be pronounced on these candidates courted the sunshine of your the old-time "Island of Saints and whose every foot of soil may

It would seem that the modern curate is expected to be a sort of ecclesiastical chamelion, able and willing to take time may fancy. If not, how is it we find in the Anglican journals adver-tisements such as the following: Temporary help wanted, ough Evangelical. 2. Wanted, curate, Ecangelical. 3. Curate wanted, sound Evangelical and Protestant. 4. Curate wanted, moderate Evangelical. Wanted a curate, a decided Evan-

gelical. 6. At the end of April wanted a curate, an earnest Evangeli cal. 7. Two curates wanted, moderate and musical. 8. Senior curate wanted immediately, liberal Evangelieal." Of course, the curate who is "Evangelical," simple and positive, can easily become, according to order, "thorough," or "sound," or ite," or "decided," or " " earnest. or "liberal," which must be a great

comfort to the various church-going people who will be blest with their ministrations. The Bishop of Worcester can hardly ipon reflection feel very proud of the

eathenish sort of letter been guilty of writing in reply to some clergyman who, it appears, has asked for a dispensation from the fast of Lent. The letter of which we venture to think the writer should feel ashamed contains the following : "As I am not aware that our Church has prescribed a fast during Lent." Of course, in the very strictest sense of the word, the Law Establishment may, perhaps, be said not to have prescribed a fast, having laid down no details. In fact, it is known never to have "prescribed

As a witty writer observed anything. when speaking of Anglicanism, "a remarkable characteristic of it is that it has never yet known what to say nor how to say it.

Buffalo Union and Times.

When Erastus Wiman is not praising Goldwin Smith, the latter is prais-ing Mr. Wiman. Neither gentlemen amounts to anything except in a common ability to talk long and loud Canada has rejected Smith as America and Britan rejected him. He found his proper place when he became the oratorical idol of Orangemen.

The New York Methodist Conference protested against the absolute exclu ion of the Chinese from America, and described them as among the most quie and inoffensive immigrants here. anyone ever hear the said conference protest against the exclusion of Catho lic Europeans, and give a character to them? Never. And the Chinese of America are to a man almost a de graded, miserable, sin - begetting, echerous crew. Not being Catholic the Methodists send their daughters to dote on them.

A new pipe line from the Pennsyl vania oil fields to Philadelphia is to be built by a company of British capitalists, among whom are the Prince of Wales and his baccarat friend, Mr. Wilson, of Tranby Croft. The corpor ation will be called the English Pipe Line Company, capital \$10,000,000. Fancy the Black Prince making money in kerosene, or Prince Hal sporting around as "Coal Oil Johnny!"

The famous duel which has not come off between the two New York society men, recalls another fiasco of the same sort satirized by an Irish wit, in which the principals refrained from meeting at the request of their kindred; where-upon the lampoonist wrote:

"Two heroes of Erin, abhorrent of slaughter, Improved on the Hebrew command— One honored his wife, and the other his daugh-ter.
That their days might be long in the land!"

Pere Didon, the great Dominican whose magnificent "Life of Christ" has made him famous throughout the civilized world, is preaching the Lenten Conferences this year at the Church of the Madeleine, Paris. The statement that the Conference begins at 3 p. m., but that the church is overan attack of it since."

Mr. Henry Graham, Wingham, writes us:
"For fifteen years I have suffered with Indigestion, and during that time I could get nothing to give me relief, although tried a great many different kinds of medicine recommended for that complaint. I now feel like a new man, and this wonderful change has been accomplished by the use of four bottles of Northrop & Lyman's Vegetable Discovery. To me it has been a valuable medicine."

Minard's Liniment is used by Physicals.

It is frequently thrown out, and claimed to be most damaging evidence against the Catholic system of morals, that the larger part of convicts in our prisons are Catholics. In many parts of the country this is doubtless too true for us to be able to deny the charge. And wherever it is true, we will not try to evade it, as if the fact did not We will deplore it, and pray that it may be remedied. But what ever may be the case elsewhere, here in Maryland we can affirm a different We learn from a re state of things. liable source that out of about 700 men in the Maryland Penitentiary only 95

are even nominally Cathelies; out of 60 women only 4 are Catholics. is, out of 760 in all, only 99 are Catholies, or less than one seventh. Now an accurate estimate makes the Catholics of Maryland to one-fourth of the population; accordingly, if the pro-portion were kept, they would be one-fourth of the inmates of the prison, while they are actually but little more than half that number. At the Maryland House of Correction, as we learn from the same authority from which we have received the above statistics. those who profess the Catholic faith are even fewer in proportion. It will be asked, - what is the cause of the better state of things in Baltimore Why are Boston and New York so much worse? So far as they are worse (for we have not exact figures to present), it must be largely result of immigration-a cause which is comparatively little at work here. Those cities are continually admitting vast numbers of European immigrants very many of whom are of the criminal class already. Coming from Catholic countries they are nominally of that religion; and so, though with much injustice, they are reckoned against us as swelling the list of Catholic convicts! How much this necessarily makes against the Catholic system of morals any reasonable man can deter mine. Whatever may be the ground of the more favorable condition here we are thankful for it, and hope the fact may be of interest to our readers.

Boston Republic.
Prominent New Yorkers are already making plans for a grand railroad procession to Chicago on the occasion of the dedication of the exposition buildings. It is proposed to run ter special trains, ten minutes apart, each train to have elaborate decorations and music. It is believed that fully five thousand people will want to make the trip. It is the intention to have in New York, both preceding and suc eeding this triumphal procession, im posing ceremonies of a commemorative haracter. These include a civic and industrial pageant representing the landing of Columbus and historic scenes from his life, unveiling of Columbus statue in Central Park, grand banquet and choral festival.

Sample Chocolate Free

A postal card addressed to C. Alfred Chon-tilou, Montreal, will secure you samples of Menier's delicious imported Chocolate, with directions for using.

Thomas Myers, Bracebridge, writes "Dr. Thomas' Electric Oil is the best medicine I sell. It always gives satisfaction, and in cases of coughs, colds, sore throat, &c., immediate relief has been received by those who use it."

CONSTIPATION CLAIMS many victims. Ward off this dread disease by the use of Small Sugar-Coated Burdock Pills when needed.

Mr. J. E. Humphrey, 46 Bond Street, Toronto, says Burdock Blood Bitters wrought a complete cure of dyspepsia in his case after all else had failed.

all else had failed.

Nothing creates more disease, discomfort and distress than constipation of the bowels, in B. B., we have a remedy sure to remove and cure it.

"Was troubled with continual headache and loss of appetite but before I had taken many doses of B. B. B. appetite and health returned."

J. B. THOMPSON, Bethesda, Ont.

Mrs. Jane Vansickle, Alberton, Ont., was cured of liver complaint, after years of suffer-ing, by using five bottles of B. B. B. She recommends it.

recommends it.

UNSIGHTLY PIMPLES, BLOTCHES, TAN, and all itching humors of the skin are removed by using Dr. Low's Sulphur Soap.

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

There are a number of varieties of corns. Holloway's Corn Cure will remove any of them. Call on your druggist and get a bottle at once.

them. Call on your druggist and get a bottle at once.
DR. LOW'S WORM SYRUP has removed tape worms from 15 to 30 feet long. It also destroys all other kinds of worms.

Keep Minard's Liniment in the House.

"German Syrup"

A Cough cine should be abso-lutely reliable. A mother must be able to Medicine. pin her faith to it as to her Bible. It must contain nothing violent, uncertain, or dangerous. It must be standard in material and manufacture. It must be plain and simple to admin-

ister; easy and pleasant to take. The child must like it. It must be prompt in action, giving immediate relief, as childrens' troubles come quick, grow fast, and end fatally or otherwise in a very short time. It must not only relieve quick but bring them around quick, as children chafe and fret and spoil their constitutions under long confinement. It must do its work in moderate doses. A large quantity of medicine in a child is not desira-It must not interfere with the child's spirits, appetite or general health. These things suit old as well as young folks, and make Bo-schee's German Syrup the favorite family medicine.

AN EASY WINNER



After a trial, nothing wins a woman's

confidence so easily as "Sunlight" Soap. Her own good judgment tells her that it is a different soap and a better one than any she ever tried before, and that its cleansing yet mild properties are far superior to any thing she ever used before. "Sunlight" Soap will never disappoint anyone who gives it a fair trial and the beauty of it is, that it can be used for every pur-

pose for which soap is used.



We will send half a pound of Nestle's Foo THOMAS LEEMING & CO., MONTREAL,







INDIAN SUPPLIES.

SEALED TENDERS addressed to the tradersigned, and endorsed "Fender for Indian Supplies," will be received at this office up to noon of SATURDAY, 14th May 18th, 18

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NO OTHER Sarsaparilla has the

careful personal supervision of the proprietor in all the details of its preparation as has HOOD'S Sarsaparılla.

faithfully observed the Church, and, by fa brought the flesh under the spirit; by foregoing tomed pleasures and amu brought the world under by a good confession and have again enlisted in Christ, and thus declar eternal enemies of sin a start again to-day strength to follow our Lea Christ, to certain victory St. Paul, in the epistle the text is taken, remin tians at Colossa that if t with Christ their though be turned to where Chris at the right hand of God. things that are above, not the things that earth ; for you are dead, is hid with Christ in God O brethren! would did but realize this Would that their thoug tions were directed t eternal destiny! Absorare, in the sordid pursui they cannot be too often are here only on t mighty and merciful Go lavish hand, surrounder means of gratifying of desires and appetites. quently to make us forg object for which this

APRIL 23, 1892.

FIVE-MINUTE SER

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Low Sunday.

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gifts of the kind fathe estrange from him You would. that such a state of natural. Well, so brethren, with us, wi only children of a God, our Creator and l us life and all the thi tiful universe to enjo But, remember. He is an imperfect and par a jealous God, and w share our hearts with when men fix their things of this world them to God, and use out regard to the Giv acting in an unnatu an irrational mann you will enjoy His Paul says: "When C who is your life, the appear with Him in

For nearly half Cherry Pectoral ha popular cough remed The constantly incre this remedy proves it best specific for cold diseases of the throat A HAPPY HINT—
keeping a good thing and for this reason take recommending those is any form, blind, bleedin Betton's Pile Salve, remedy in the world, short a wast deal of suffence. Send 50 cts to Brown Drug Co., Bal your druggist to order Do not delay in gett folks. Mother Graves is a pleasant and sure child why do you let it is so near at hand?

Ask for Minard's

Ask for Minard's ar

## FIVE-MINUTE SERMONS.

Low Sunday.

How To USE GOD'S GIFTS.

If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. (Ep. to Colos., iii., 1.)

The feast of to day, my dear brethren, brings to a close the solemnities of Easter; and it was the practice, in the early ages of the Church, for those who had been baptized on Holy Saturday to put off, on this day, the white garments which they then assumed, and to resume again their accustomed occupation. The white garments were but an external sign of that internal purity and cleanliness which the soul purity and cleaniness which the soul received in the waters of holy baptism, and the soul, thus purified and strengthened by God's grace, went beldly forth to the battle-field of life, to meet again its three great and deadly enemies: the world, the flesh, and the devil. So we, who, during the penitential season just closed, have faithfully observed the laws of holy Church, and, by fasting, have brought the flesh under subjection to the spirit; by foregoing our accustemed pleasures and amusements have brought the world under our feet, and, by a good confession and Communion, have again enlisted in the ranks of Christ, and thus declared ourselves eternal enemies of sin and the devil, start again to-day with renewed strength to follow our Leader, the risen

Christ, to certain victory.
St. Paul, in the epistle from which the text is taken, reminds the Christians at Colossa that if they be risen with Christ their thoughts must now be turned to where Christ is — sitting at the right hand of God. "Mind the things that are above," he continues, 'not the things that are upon the earth; for you are dead, and your life is hid with Christ in God."

O brethren! would that Catholics did but realize this great truth! Would that their thoughts and affec-tions were directed towards their eternal destiny! Absorbed, as they are, in the sordid pursuits of this life, they cannot be too often reminded that we are here only on trial. An almighty and merciful God has, with a lavish hand, surrounded us with the means of gratifying our reasonable desires and appetites. But, alas! the very gifts of God serve not unfrequently to make us forget the Giver. ook around you and see what is the object for which this noisy, bustling world is striving—what the end for which most men seem to exist. The fact is, brethren, that Mammon, the heathen God of riches, has disputed Christ's sovereignty over the hearts of men, and has actually erected his altar in those very hearts where the grace of Christ once reigned. The only conception men seem to have of this pres ent life is this, that it is a place where we are to strive to become wealthy the shortest possible time, without being over-scrupulous as to the means, and then to retire from active pursuits the better to indulge our sensual appe They thus invert the order of Divine Providence, and make an end of that which was intended only as a means to enable us to attain our

Everything in this world, my dear brethren, was intended by God for our happiness here and as a pledge of an eternal and infinitely greater happiness hereafter. It is a great mistake to suppose that Christianity requires pleasures of this life. No, not at all! Indeed, we are absolutely obliged to make use of many of them if we would maintain our very existence.

eternal destiny.

God acts towards us as a kind and The father knows that his child loves him, and he feels confident that the little presents he makes the child from time to time will only serve to strengthen the fond affection which nature has implanted between them.

But what would you think if those gifts of the kind father served only to estrange from him the heart of his You would, undoubtedly, say that such a state of things was un-natural. Well, so it is, my dear brethren, with us, who, after all, are only children of an older growth. God, our Creator and Father, has given us life and all the things in this beau tiful universe to enjoy. And all He asks in return is our love—our hearts. But, remember. He is not satisfied with an imperfect and partial love. He is a jealous God, and will allow no one to share our hearts with Him. So that when men fix their affections on the things of this world without referring them to God, and use these gifts with out regard to the Giver, they, too, are acting in an unnatural or, at least, in an irrational manner. Give your whole heart to God, brethren, and then you will enjoy His gifts, and, as St. Paul says: "When Christ shall appear, who is your life, then you also appear with Him in glory.

For nearly half a century Ayer's Cherry Pectoral has been the most popular cough remedy in the world. The constantly increasing demand for this remedy proves it to be the very best specific for cold, coughs, and all diseases of the throat and lungs.

A HAPPY HINT—We don't believe in A HAPPY HINT—HAPPY HAPPY HINT—HAPPY HINT—HAPPY HINT—HAPPY HINT—HAPPY HINT—HAPPY HAPPY HINT—HAPPY HI

Ask for Minard's and take no other.

## OUR BOYS AND GIRLS.

A True Little Gentleman.

Little boys and girls, get this story by heart, and practice in your lives the virture which it inculcates, and when you meet a little maimed friend think of lame Jimmie. Last summer I was passing through a pretty shady street, when some boys were playing at bat and ball. Among their number was a little lame fellow, seemingly about twelve years old-a pale, sickly looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance. The lame boy wished to join the game; for he did not seem see how much his infirmity would be in his own way, and how much it would hinder the progress of such an active sport as bat and ball. His companions, very good naturedly, tried to persuade him to stand at one side and let another take his place; and I was glad to notice that none of them hinted that he would be in the way, but they all objected for fear he would hurt himself.

"Why Jimmie," ssid one at last, you can't run, you know," "Oh hush!" said another — the tallest boy in the party; never mind, I'll run for him, and he took his place by Jimmie's side, prepared to act. "If you were like him," he said aside to the other boys, "you wouldn't want him to be told of it all the time." As I passed on, I thought to myself that there was a true little gentleman.

## A Tale of the Salve Regina.

As an illustration of the benefits of daily prayer, though offered by even the most hardened, and its efficacy in drawing upon them the grace of conversion, the following incident was related to me from his own experience by a holy Benedictine priest.

He was one day passing along the street, deeply engrossed in thought and with his eyes cast down, when he was stopped quite suddenly and in a most mysterious manner. Looking up to learn the cause of this unaccountable occurrence, he saw a woman making her way hastily toward him from one of the tenement houses before which he was standing. She seemed full of grief, and begged him breath-lessly to come and see her husband who was dying, but would not allow her to send for any spiritual assistance. She had seen the priest pass from a window above, and felt that he had been sent by Almighty God for the salvation of the dying man. She besought the Father, however, not to let her husband know that she had called him, as he would surely be very angry with

While ascending to the sick man's apartment, the priest gathered from the words of the woman that the life of her husband had been far from what it should have been. On enter ing the room, the man blamed his wife furiously for her disobedience in bringing in a priest, whom he had deter-mined not to see, but the latter quietly told him of the mysterious manner in which he had been stopped in the street, and the man soon became calm. He even listened to the words of the priest, who tried to make him realize his precarious state.

At first the dying man was unwilling to admit that he was dangerously ill. but added that in any case he should but added that in any case he should prefer to die as he had lived. Seeing that the time was short, for the man's life could be counted by hours only, if not minutes, the priest spoke so earnestly of the compassion of Christ for sinners, and appeared to be himself so deeply affected, that the hard heart was softened and the poor fellow us to ignore these wonderful gifts of a kind Providence, and to forego all the life could be counted by hours only, if was softened and affectionate father acts towards his finally consented to make his confession, declaring, however, that it was impossible in his present extreme weakness to remember all his sins But the information the priest had already gained from the woman, joined to his great experience of human nature, assisted him in overcoming this difficulty. The man was the more anxious now to do so as he believed that the priest was naturally stayed in the street in order to help him.

When absolution had been given the priest heard the woman's confession also, and then married her to the man whom she had called her husband, and made them promise that their children should be taken to the parish church as soon as possible to be baptized. The good Father then left them, but soon returned with the Blessed Sacrament and the holy oils necessary to adminis ter extreme unction.

After all had been thus happily ccomplished, the priest endeavored to raise the confidence of the dying man, and dwelt much upon God's evident designs on his soul. He then added that he supposed this great grace has been granted him in reward of some good work of his past life, but the now really penitent man disclaimed any thing on his part and declared his life to have been a succession of grevious

"And can you think of nothing," insisted the Father, "that, coupled with the all-saving merits of the blood of Christ-without which nothing is meritorious - can have brought this grace to you, when so many others have been eternally lost, with perhaps less

on their souls?"
"Well," said the dying man, brightening up after a pause, but speaking in a very low voice, "my mother—and a good mother she was-died when I was a lad. My brothers and sisters and myself were at her death-bed. After she had prepared herself to die she gave us all her last good counsel She called me close to her, and, giving me her blessing, placed her prayer-book in my hands and, opening it at a certain prayer, asked me to promise I

wild boy and but little comfort to her thither.

God rest her soul! Well, Father, I The l

the dying man, his voice growing were haunted still by the shades of the feebler, "but it is a prayer to the passengers drowned—so the fishermen

The priest found the well-worn book as the man had said, and taking it up, it opened of itself at a deep yellow page, after dark. where his eyes fell upon that beautiful The story reached its height when prayer to the "Mother of Mercy," to once at midnight all the windows of her who never turns a deaf ear to her the church were seen by a distant children and who loves to be invoked watcher through the trees ablaze with

by this dearest of her titles:
"Hail, holy Queen! Mother of Mercy, our life, our sweetness and our

Deeply moved, the priest knelt down by the side of the dying man, and ended the penitent soul had taken its flight.—Messenger of the Sacred Heart. On the n

## THE MAD SACRISTAN.

BY G. O'C., S. J.

A more picturesque location for a church I cannot imagine than that of the church of my story. The town, to whose Catholic hearts it affords such ineffable comfort, lies embowered on a some other explanation of the light." Hudson river hill-top in a wealth of way leads up from their midst to the to avoid the subject.
woodland. But the town itself nestles The boys fancied a cloud of pain apshyly away amidst its perfumed trees and flowers, seeking no other attraction than its great cascade in the glen comance and sweetness.

The church stands about in the heart of this town. It is small, scarcely able after night for a week they watched to seat two hundred worshippers, but the church, but in vain. They made quite a gem. It was built by a widow that the soul of her husband might rest nothing unusual was heard or seen. in peace, and was built with that exquisite taste which the devout sex always brings to bear upon anything linked with the service of God.

The architecture is Gothic, the ma terial red sandstone. The single aisle is laid in marble mosaics. The altar and the sanctuary-railing are of hard pine, heavily carved, with the sanctuary-lamp is of solid silver polished like a mirror. The widow wished that, when possible, a hundred candles should flame upon the altar at Beneno lamp or gas-get be needed. Out-side, the church was covered with violate by so much as a whisper. clambering ivy and shrouded by seven tall elm-trees, and beyond the trees God's Acre lay enfolding its sleepers.

Mad indeed the old man clined all proffers of assistance Sacristan. Mad indeed the old man was, but his madness was almost

pastor's house adjoining, or to make They quickly deposited their burdens his few and humble purchases at the on the door-step and strove to enter, store. He seemed devoid of the least but the door held fast. They hurried store. He seemed devoid of the least curiosity. A newspaper was never seen in his hands, and he never inquired what was happening in the world beyond his church. He never even opened a book, not so much as a prayer-book. The place of the latter was supplied by his never-absent beads and his constant union, with God, in mystery of all the strange sounds and devout meditation.

devout meditation.

His whole being was absorbed in his work as a sacristan and his love burning on the altar, and vases of

love was its secret. day the little church was swept, and twice a day the little graveyard raked and trimmed and watered. When Christ-Child should be born. evening came and there were no services, the old man knelt at the altar in prayer till exhausted nature bade him one glance into the sanctuary told eck repose on his hard hair mattress. them

No wonder they called him mad. Such detachment from earthly things, such absolute devotion to the Saviour Sacristan. The church indeed had than the world can understand.

farers heard peculiar sounds more than amidst his last supreme act of homage Drawing near it fearfully at night, and whispered they were sure the gravestones were lit with a lurid light, and they knew

would say it every day. I had been a they saw dark shadows flit hither and

The light on the gravestones might or code rest her soul: Well, Father, 1 promised, and I kept my word. Never a night have I lain down on my bed without first saying that prayer, no matter how bad I have been."

'And what is the prayer? asked the priest.

The night on the gravestones night have come from the moon, and the shadows have come from the trees that swayed with the evening winds, but the boys preferred to think them caused by ghostly visitations.

The rocks on which the Sunnyside

"I cannot tell you the name," said had foundered in the Hudson long ago Blessed Virgin; in yonder corner you told them—and why should not their will find the book in an old valise. The place is marked."

The place is marked." And so the story grew apace, and the

Such a light it must have been which had formerly lit up the tombstones, but the frightened boys had not tarried long enough to discover it. The watcher called others and they too, from afar, beheld the phenomenor together with his wife, began to recite the prayer aloud; but before it had till early dawn, when the light slowly

On the morrow the boys reported the fact to the Mad Sacristan, protesting their belief that the church haunted.

"Oh, no," he replied, with a smile,
"no, uo, no. Where is your faith, my
children? What spirit would dare children?

The old man was wrong, of course, foliage which completely hides it from for many a soul departed had been the steam-boat traveller. Some dozen known to appear in church, called fisher-folks' cabins straggle round near thither by some wise design of Provithe wharf, and a red, winding road- dence; but he was evidently anxious

peared on his forehead, and as he walked away, he seemed unusually meditative. Could it be possible he to the north, its famous pineries on the knew the secret of the strange illumest, and its own unfailing solitude, ination? The bravest of the boys resolved to penetrate the secret. He won two more to his project, and night

With the slow rolling away of another year, the story was almost forgotten. The Mad Sacristan pursued his strange ways and grew stranger. Finally, when winter came and God's Acre was covered with snow, he was rarely known to quit the church. one spoke to him there, however, he made no answer for the moment but beckoned the speaker to follow him outside. Here he despatched the busidiction, so that the whole interior ness as speedily and as charitably as should be flooded with their light and he could, and then returned to the Its sanctity he would not

People noticed that the old man's steps were growing feebler. A trem bling ague often seized him and forced him to hasten to his attic, lest his sufferings should prove a distraction to To this church there came the Mad the worshippers. He graciously de

It had no repulsive feature feature for the sake of our dear Redeemer," he said, "let me bear it. It heavenly. It had no repulsive features. It attracted the very children of the town. It was this. No one ever heard him speak of earthly things, exhold my God face to face forever."

The end came on Christmas eve

constant union with God in mystery of all the strange sounds and sights unfolded before them.

of our Lord in the Blessed Sacrament. flowers were so charmingly set be That work was done perfectly. That tween, and wreaths of evergreen and myrtle hung round all the No cobweb, dust or disarrangement with such a beauty, that the men were of any sort could exist beneath his eye struck dumb with amazement. They for more than a moment. Twice a had never beheld a sight so lovely. I

But whence had the sobbing come

There on the altar-steps, with his such absolute devotion to the Saviour who laid down His life for us, is more ont been haunted. The love of the than the world can understand. By and by, strange stories got afloat concerning the church. Belated wayonce from within it. Some of the altarboys dared to say it was haunted. They raised him gently and found him still breathing. He opened his eyes Our dear Redeemer is calling me

-I have prepared Him a great recep

ALWAYS TRUE.

In the morning I walked without pain."

NEURALCIA. Mr. JAMES BONNER, ES Yonge St., Toronto, Ont., writes: "St Jacobs Ol. is the only remedy that relieved me."

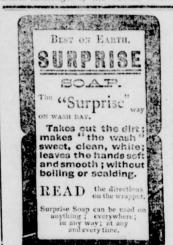
IT IS THE BEST.

RHEUMATISM.—Cot. DAVID WYLIE,
Brockville, Ont., says:
I suffered intensely with rheumatism in my ankles.
Could not stand; rubbed them with

ST. JACOBS OIL.

tion-I have done all things for His sake, and now He brings me my crown. Yes, O my Jesus, have mercy on my soul-receive me as thy servant for-

The effort cost him his last breath. His eyes grew fixed and his gray head fell over on the arm that supported it. Mad Sacristan was dead Little Messenger of the Sacred Heart.



## For Sale Cheap, or to Kent.

Part Lot 29, Con. 3, McGillivray, County Middlesex, about 50 acres. Brick house, barn, stable, sheds, orchard.
N. 1-2 S. 1-2 Lot 12, Con. 6, Tp. London, 50 acres, more or less; about 45 acres in grass; house, barn, etc.

barn, etc. FOR SALE.

Lot 17, Con. 14, Tp. of McGilliv-ray; 100 acres, more or less; house, barns, etc., and orchard. S. 1-2 Let 59, S.T.R., Tp. Oxford. kent, 190 acres, more or less; house, barn, orchard, etc., and Grist Mill with good water priv-ileges. Mill and site will be sold separately. P. O. Drawer 478, London.

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or farmers in Michigan. How to get a farm cheap; long

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Next Bi-Monthly Drawings in 1892-March 2nd and 16th and April 6th and 20th. LIST OF PRIZES. 1 Prize worth \$15,000 ..

3134 PRIZES WORTH - \$52,740.00

WORTH - \$15,000.00 TICKET, - \$1.00 Quarter Ticket, - 25 cts. 3134 Prizes worth \$52,740.00

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retained by the weakest stomach. Easily Digested, Strengthens and Stimulates.

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# OLLOWAY'S PILLS & OINTMENT

Purify the Slood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND ROWELS. They invigorate and restors to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the agest they are priceless

Complaints incidental to Fornales of all ages. For Children and the aged they are priceless.

THEOINTMENT
Be an infaitible remedy for Bad Lees Bad Breasts, Old Wounds, Sores and Ulcers. It is fornous for Gout and Rheumatism. For disorders of the Chest it has no equal.

FOR FORE THEOATS, BRONCHITIS, COUGHS,
Colds, Glandniar Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm

Manufactured only at Professor HOLLOWAY'S Establishment.
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of all Medicine Vendor, throughout the world.

Parchasers should look to the Label on the Pots and Boxes. If the address
ts not Oxford Street. London, they are spurious



PUBLICATIONS:

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office until Friday the 22nd day of April nextinclusively, for dredging in the River Kaministiquia, according to a plan and a combined
specification and tender, to be seen at the office
of W. Murdoch, Esq. Resident Engineer, ForArthur, and at the Department of Public
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Tenders will not be considered unless made on
the form supplied and signed with the actual
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An accepted bank cheque payable to the order
of the Minister of Public Works, for the sum of
one thousand dollars (3(,03)) must accompany
each tender. This cheque will be forfeited fit
the party decline the contract, or fall to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept
the lowest or any tender.

E. F. E. ROY,
Secretary,
Department of Public Works,

Ottawa, 24th March, 1892.

Department of Public Works, ) Ottawa, 24th March, 1892.

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R. LEWIS.

Branch No. 4, London, Meets on the 2nd and 4th Thursday of every nonth, at eight o'clock at their hall, Albiou Slock, Richmond Street. J. Forrestall, Pres. Vm. Corcoran, Recording Secretary.

C. M. B. A.

The Detroit C. M. B. A. Weekly, the subsidized organ of the Supreme Council, last week contained the following reference to

week contained the following reference to the separate beneficiary question:

We have been lead to say a few words to our readers on this subject because we find there are members in Canada who pretend to claim that "the true interests of the association "in separation and division, but when accused of such intentions, deny that that is their meaning, yet they are continually writing and speaking against, and denouncing as enemies of "the true interests of the association" those who maintain that "the true interests of the association" lie in complete and continual union under the present admirable system.

In compilance with a request from some

In compliance with a request from some influential members of the association, as well as in deference to resolutions passed by branches, we discontinued the discussion on separate beneficiary many months ago. It may also be said that every other C. M. B. A. organ in Canada has for a length of time con tained little or nothing upon the subject. question we still hold; and as time passes it will, we think, be found that our predictions will be verified. The continuance of the agiit is senseless, will produce much mischief, and if the editor has the welfare of the association at heart he should employ his pen in some better work than abusing fellowmembers who honestly hold different opinions from his own. Still more lax, however, is the Weekly because of its giving insertion to wild cat letters written from Montreal and other places, devoid of point or sense but full of abuse and vilification. When the editor says that he has been led to say a few words, etc., Canadian members, we fancy, will be curious to know the actual cause, and Long ago a truce was declared, but it would a subject upon which to write, quite naturally drops into the work of pitching into the

The C. M. B. A. Monthly, of Montreal The C. M. B. A. Monthly, of Montrea, now appears under new management, styled "The Catholic Societies Publishing Co." It is an excellent sheet, and will do much good in the work of developing an interest in associations connected with the Church. As a considerable portion of the matter is printed in the Freuch language it will be of special interest to our people in Quebec Province.

Proposed New Constitution.

Proposed New Constitution.

BY BEO. J. OMEARA, OTTAWA.

CONTINUED.

Reserve Fund.

On the — day of each and every month —
per cent. of the amount of the beneficiary fund
then remaining in the hands of the Supreme
Treasurer shall be transferred by him from the
beneficiary fund to an account to be known as
the Reserve Fund Account.

Such transfer shall be made upon an order
upon such Treasurer signed by the Supreme
and Grand Presidents, and countersigned by
the Supreme Recorder.

The rund so transferred shall be known as the
reserve fund of the Supreme Council of the
Catholic Mutual Benefit Association.

The Supreme and Grand Presidents are hereby deciared to be the trustees and custodilaus
of said fund, and shall control and disburse the
same as hereinafter provided.

The Treasurer shall forthwith deposit the
amount in the depository or depositories indicated by the said cu-todians to the credit and
in the name of the reserve fund of the Supreme
Council of the Catholic Mutual Benefit Association.

Whenever the amount so deposited exceeds

tion.
Whenever the amount so deposited exceeds the sum of \$5,900, the same shall be invested by

Council of the Catholic Mutual Benefit Association.

Whenever the amount so deposited exceeds the sum of \$5,000, the same shall be invested by the said custodians in Government registered bonds, state, city or council bonds, or in loans on such bond or mortgage on real estate as the said custodians shall designants, such loans not to exceed \$50 per cent. of the estimated value of said real estate.

The council of the Catholic Mutual Bone and for the seconit of the Catholic Mutual Bone in Association, and shall be placed in the hands of the said custodians, who shall give a receipt therefor, and deposit them in such incorporated safe deposit company as shall be designated by said custodians, who shall give a receipt therefor, and deposit them in such incorporated safe deposit company as shall be designated by said custodians, subject to the provisions of such a deed of trust as they and the said company shall agree upon.

The custodians shall leave their signature with each depository designated by them, for the purpose of verifying any documents having or purporting to have the same written thereon. The said reserve fund shall be accumulated from time to time, and shall remain intext and undiminished until the aggregate thereof shall equal the sum of \$10 for each and every member in the association.

The excess thereof shall be applied privately for the purpose of paying death claims whenever the sum of twelve beneficiary assessments levied as hereinafter provided, shall not be suificient for that purpose.

Secondly, To be applied by way of bonds upon certificates in force for twenty years, such bonds and the amount thereof to be declared and fixed at regular sessions of the council by a two-third vote.

Thirdly, For the exemption from assessments of members permanently, and totally disabled by old age, diseave or accident, and of all certificates for thirty-five years, if the holder be upward of sixty-five years for age.

All branches under the jurisdiction and jibilities as heretofore.

New Branches.

When a

withdrawal eards must not be taken into consideration.

The petition shall have thereon a certificate signed by the pastor of the parish wherein such branch is proposed to be organized, that the applicants are practical Catholics. Such petition shall be in the form prescribed by the conteil, and set forth in the appendix No. or membrane of the proposed of the prescribed by the conteil, and set forth in the appendix No. or membrane of the proposed of the prop

by the Coancil President or his deputy, and acting under a charter issued by the council, under whose jurisdiction said branch elects to work.

Hereafter not more than one branch shall be organized in any congregation.

The priest selected by the branch for the position, at its first regular meeting in December, or in default of such selection, the pastor of the parish in which a branch is organized, shall be the Spiritual Director of the branch.

The elective officers of the branch shall consist of a Spiritual Director, President, First and Second Vice President, Treasurer, Recorder, Assistant Secretary, Harshal, Guard, and Medical Examiner and Trustees, who shall be elected by separate ballot, and by their own consent annually; also, Grand Council Representatives and Alternate, who shall be elected by separate ballot, and by their own consent annually; also, Grand Council Representatives and Alternate, who shall be elected by separate ballot, and by their own consent annually; also, Grand Council Representatives and Alternate, who shall be elected by earn of the council of the shall be elected by the conciliors.

Every person who has filled the position of President in a branch for one year, or who actually fills such position at the end of the year, shall be entitled to the rank of Councillor therein. Councillors shall have precedence according to period of their attainment of that rank. In the absence of the President, First and Second Vice-President, the senior Councillor present shall preside. All charter officers of new branches shall be entitled to the rank of

Consultion and shall mask in the order of their burners of them. The Provident in the newforth of their burners of them. The Provident shall provide at all usedings, the constitution and by lawes; decide all questions of the provident of the pr

thereafter. They shall at the close of each term report their transactions to the branch in writing and make an inventory of all property of the branch. They shall inquire into and report upon the character and fitness of applicants for membership, and a majority of them must report favorably on the application before any balloting can take place thereupon.

TO BE CONTINUED.

Resolution of Condolence.

Ottawa, April 11, 1892. Editor Catholic Record, London :

Editor Catholic Record, London:

DEAR SIR—At a regular meeting of Branch 91, C. M. B. A., the following resolution was unanimously carried, and, as requested, I forward the same to you for publication. Hoping you may find it convenient to insert the same in your valuable paper,

I remain, fraternally yours.

M. J. O'FARRELL, Rec. Sec.

Moved by Brother J. B. Sullivan, seconded by Brother J. Mullin,

That this Branch desires to convey to Bro. Jas. McLoughlin our deep sense of regret and sympathy for him in the severe and painful losses he has sustained by the deaths of his beloved child and also of his respected mother, at the patriarchal age of eighty-four years.

Resolved—That this resolution be forwarded to the CATHOLIC RECORD and United Canada for publication, and a copy duly attested with the seal of the Branch attached be given Bro. McLoughlin.

JAS, BENNETT, President.

M. J. O'FARRELL, Rec. Sec.

JAS, BENNETT, President. M. J. O'FARRELL, Rec. Sec.

Toronto, April 14, 1892.

Editor Catholic Record, London:

DEAR SIR—At the last meeting of Branch No. 85, C. M. B. A., Toronto, the following resolution of condolence was passed:

WHEREAS—It has pleased Almighty God to remove from our midst our worthy and esteemed Brother, Joseph P. Campbell, be it Resolved—That we tender our sincere and heartfelt sympathy to his mother in her sad bereavement; and

Resolved—That this resolution be spread upon the minutes of this Branch, and a copy of it sent to his mother; and be it further

Resolved—That the charter of this Branch be draped for three months in respect for our departed Brother.

Thos. B. WINTERBERRY, Rec. Sec. Editor Catholic Record, London:

At a meeting of Branch No. 44, C. M. B. A.,
Amprior, Ont., held on the 4th April, 1892, the
following resolution was unanimously adopted:
WHEREAS — Almighty God in His infinite
wisdom has removed from our midst by the
hand of death Mrs. Rowan, mother of our
esteemed Brother, William Rowan, while sincerely we sympathize with Brother Rowan in
the sad loss he has sustained in the loss of a
loving and affectionate mother. We bow in
humble submission to Him who doeth all things
for the best. mobble submission to this resolution be for the best.

Resolved—That a copy of this resolution be sent to Bro. Win. Rowan and spread on the minutes of this Branch and published in the CATHOLIC RECORD.

E. C. ARMAND, Rec. Sec.,

At a meeting of Branch 41, Arnprior, Out, held on the 4th April, 1822, the following resolution of condolence was unanimously adopted:

WHEREAS—Almighty God in His infinite wisdom has removed by the hand of Death from our midst Mrs. McDonald, mother of our esteemed Brother, Duncan McDonald; while we sincerely sympathize with Brother McDonald in the sad loss he has sustained by the death of a loving and affectionate mother, we

Toronto, April 16, 1892.

To Brother D. A. Carey, Treasurer of Branch No. 7 and Grand President of the Emerald Beneficial Association of Toronto, Ont.: No. 7 and Grand President of the Emerald Beneficial Association of Toronto, Ont.:

ESTERMED AND DEAR BROTHER—At a meeting of St Patrick's Branch, No. 7, E. B. A., held in their hall on 7th inst., the following resolution of condolence was passed:

Resolved—That we, the members of St. Patrick's Branch, No. 7, E. B. A., do express our hearfelt sympathy with our worthy Treasurer, D. A. Carev, Grand President of the E. B. A., and his estimable wife in the loss they have sustained by the death of their eldest daughter, May, whom it has pleased the Almighty God in His infinite wisdom to call to the final home of all good Christians; and we pray that the Comforter of the Afflicted will obtain for them strength to bear their loss with that spirit of faithful resignation befitting truly Catholic, Christian parents; and that a copy of this resolution be forwarded to Brother Carey, and published in the official journals of this association. Signed on behalf of Branch No. 7.

M. J. Hayes, Pres.; S. J. Black, Vice-Pres.; S. H. Mullard, Fin. Sec.; M. C. Lee, Rec. Sec.

OBITUARY.

Chas. B. Masuret, London. Chas. B. Masuret, London.

We regret to announce the death of Mr. Chas. B. Masuret, son of M. Masuret, Esq., which occurred at his father's residence in this city, on the 13th instant. Deceased was in the twentieth year of his age. His illness was of short duration, peritonitis being the disease to which he succumbed. He was a young man highly esteemed by his acquaintances, possessing, as he did, very many of those noble traits which make young men beloved by all who know them.

which make young men beloved by all who know them.

The funeral took place on Good Friday, to St. Peter's Cathedral, where solemn funeral service was held. The cathedral was througed with sympathizing friends, and it may be truthfully said that the family have the heartfelt condolence of the entire community.

NEW BOOKS.

The following new books have been issued rom the publishing house of Messrs, Benzi-ger Bros., 36 and 38 Barclay street, New York:
"Instruction for the Month of May" and
for the Feasts of the Blessed Virgin. From
the French by Rev. Thomas F. Ward,
Church of St. Charles Borromeo, Brooklyn,

N. Y. "The Reasonableness of the Practices of the Catholic Church," by Rev. J. J. Burke, Paper, 20 cents.

"American Catholics and the Roman Question," by Monsignor Joseph Schroeder, D. D., Ph. D., Professor of Dogmatic Theology in the Catholic University of America. Paper, 25 cents.

TRAGEDY IN A CHURCH.

A Spanish Priest Murdered at the

Madrid, April 16-A most horrible deed was committed in a church at Angelesoa, a village in the Province Angelesoa, a village in the Province of Lerida. The services of Good Friday were being observed, and the church was filled to its utmost capacity with devout worshippers. Everything was calm, as became the solemn cereonies, and Father Francisco Marti, monies, and Father Francisco Marti, the priest in charge of the parish, was kneeling at the altar. Suddenly, and without a word of warning, a man armed with a revolver and short sword sprang out from behind the pulpit to the left of the altar, where he had been

concealed, and rushed upon the priest, brandishing his sword. Father Marti, whose back was to the Father Marti, whose back was to the congregation, seemed to have instinctive warning that danger threatened him, and he partly turned his head in the direction of the man. But he was too late to do more than raise his hand to ward off the blow he saw aimed at him. The man stood over his kneeling victim, and in an instant the priest lay dead in front of the altar, where he had long served. The assassin's blow had struck the back of his served, and the keep blade almost his neck, and the keen blade almost severed his head from his body. The corpse fell forward and a stream of blood poured down the altar steps. Part of the hand the priest had raised in his vain effort to ward off the blow was cut off and lay beside the bleeding

awfulness of the tragedy they had just seen enacted. Women shrieked in terror and many of them fainted away. Some few of the more coolaway. Some few of the more cool-headed men attending the services made an attempt to seize the murderer. but they were thwarted by the assassin, who had undoubtedly armed an emergency. Levelling this weapon, he fired right and left, and drove his would-be captors to seek safety in flight. One woman, shrinking and crouching close to the altar rails, was hit by one of the bullets. She uttered a most piercing shriek, threw up her hands and fell dead to the floor.

The worshippers were panic-stricken. A general rush was made for the doors, and many of the people were thrown down and trampled upon by the excited throngs behind them. Several of them were seriously injured in this manner, among the number being some children, who, it is believed, will

now emptied, sprang into the fleeing crowd and, wielding his sword, still dripping with the blood of the massacred priest, he slashed right and left, cutting his way to the street. The crowd huddled close together to avoid the vicious blows aimed at them, makthe victous blows aimed at them, mar-ing, as far as possible a clear path for the murderer, but quite a number of them were hit by the sharp weapon and very dangerously wounded. Once he reached the street, the assassin started on a run and soon vanished.

The civil guard was alarmed by the

frightened people and a pursuit was immediately organized. The village

Marti, who was universally loved and respected by his parishioners. It is thought probable that the assassin has sought some secluded place and there killed himself. No reason is known for the crime, and it is believed by almost everyone that the man was nsane.

Later.-A man named Alsina, who is identified as the assassin, has been arrested.

CATHOLIC NOTES.

secretary of the British legation in

It is stated that Count Salis, third

Brussels, has been received into the Church. The Rev. Father O'Malley, of Niagara Falls, Ont., will soon break the ground for a new school, which promises to be

a very handsome structure. Rev. Philip A. Best, of the Carmelite nonastery, Falls View, Ont, has just

been transferred to St. Caecilia's Monastery, Englewood, New Jersey. Four Sisters of the community of St.

Anne de Lachine—Sisters Winnifred, Rogation, M. Jeane Damascene and Antonia—left Montreal recently for the far away missions of Victoria and Alaska. All four are young Sisters, the youngest being only eighteen.
Rev. Robert Ross, S. J., who recently

died at Beaumont, Eng., was an old university oar. He was one of the crew that won the boat race for Oxford in 1874. He was a justice of the peace and deputy lieutenant for County Down, when he gave up his property and position to enter the Jesuit novi tiate.

The Mortgage Bank and Investment Company, of Fargo, North Dakota, write us that they have farms for sale which they have obtained at very low prices under foreclosure, which they will sell at from \$1 to \$7 per acre, accepting \$50 when the contract is made, the balance to be paid in yearly installments. Most of these farms have considerable of the land under cultivation and houses and barns already built. They also say that they will lease sheep and cattle on shares to the parties purchasing the farms. This would seem to be a prime opportunity for ambitious young men to obtain a start in life. They will send description and prices to anyone who write them.

O, heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow.

Just be Glad.

We have erred in that dark hour
We have known,
When the tears fell with the shower
All alone—
Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With His own.

For we know, not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

-James Whitcomb Riley.

MARKET REPORTS.

London, April 21.— Grain (per cental)—Red winter, 1.35; white, 1.56; spring 1.35; corn, 86 to 99; ye, 1.20 to 1.56; barley, malt, 90 to 1.00; barley, toed, 85; oats, 85; pens, 95 to 1.20; beans, bush.

75 to 90; buckwheat, cental, 90 to 55.

PRODUCK—Eggs, fresh, dozen, 11; eggs, basket, 10; eggs, store lots, 9; butter, best roll, 17 to 16; butter, by basket, 16 to 17; butter, large roll, 14 to 15; butter, crocks, 41 to 16; hay, ton, 10; butter, 10; bit 10; butter, crocks, 41 to 15; butter, large roll, 14 to 15; butter, crocks, 41 to 15; butter, large roll, 14 to 15; butter, crocks, 41 to 15; butter, large roll, 14 to 15; butter, large roll, 14 to 15; butter, large roll, 15; butter, large roll, 16 to 12; maple symp, per gal, 1.00 to 1.35; maple sugar, per lb, 10; tallow, rough, 2 to 2; tallow, cake, 44 to 5; lard, 10 to 11; straw, load, 2,75 to 16,00; clover seed, bush, 7,00 to 7,75; alsike seed, bush, 6,75 to 8,00; Thnothy, bush, 1.30 to 2,9.

VELTAILES—Potatoes, per bag, 29 to 30; parsings, per bag, 30 to 30; carrots, per bag, 25 to 35; parsings, per bag, 40 to 50.

MEAT—Beef, by cocass, 5,60 to 6,50; mutton, by carcass, 6 to 9; mutton, per quarter, 7 to 11; spring lamb, per quarter, 125, to 11; 5pring lamb, per quarter, 125, to 150; veal, p3 reareas, 4 to 6; pork, per cwt. 6,00 to 6,20; pork, per ducks, pr. 35 to 90; ducks, lb, 5 to 6; geese, each, 30 to 50; geese, lb, 7 to 8; turkeys, load, 10 to 15; ducks, pr. 2, 50 to 5,00; fat beeves, 4,00 to 4,50; spring lambs, 5,50 to 4,00.

Toronto, April 21.—WHEAT—No. 2; white, 82c to 83c; No. 2, 85 to 87 ; regilar No. 1, 76c to 77c; No. 3, 85 to 87 ; regilar No. 1, 76c to 77c; No. 3, 85 to 87 ; regilar No. 1, 76c to 77c; No. 3, 85 to 400; extra, 44 to 46c; No. 3, 25 to 400; straight roller, 3,95 to 4,00; hay, (Timothy) ton, 12,50 to 5,00; fat beeves, 4,00 to 4,50; spring lambs, 5,50 to 40.

Toronto, April 21.—WHEAT—No. 2; white, 82c to 83c; No. 2, 85 to 87c; regilar No. 1, 76c to 77c; No. 2, 64 to 50; pars, per 66 lbs, in store, 70 to 73c; oats, per 51 lbs, 16,50 to

was thoroughly searched and members of the civil guard were sent to scour the surrounding country. Thus far every effort to capture the murderer has been vain, but the search has not been abandoned.

From descriptions given of him, the murderer has been identified as a retired soldier. The tragedy has caused widespread sorrow and indignation, and the whole village of Angelesoa is in mourning for Father Marti, who was universally loved and searched and members Wontreal Live stock.

April 21.—There were about 290 head of butchers, cattle, 175 calves and 100 sheep and lambs ers, cattle, 175 calves and 100 sheep and lambs ers.

April 21.—There were about 290 head of butchers, cattle, 175 calves and 100 sheep and lambs ers.

From descriptions given of him, the murderer has been identified as a retired soldier. The tragedy has caused widespread sorrow and indignation, and the whole village of Angelesoa is in mourning for Father Marti, who was universally loved and Common yeals sold at from \$2.5) to \$5 and choice ones at from \$7 to \$12 each. Sheep sold in lots at from 5 to 51c per 1b and spring lambs at from \$3.50 to \$7 each.

Something for Nothing

is a thing we cannot give you, and no other house can, but we can give you first-class dry goods at 45c on the dollar, and no other house in London can. The spring and summer portion of the bankrupt stock of Ralph Long, of Woodstock, has just been opened up for sale at our store, which means dry goods at less than wholesale prices to the ladies of London and surrounding districts. Never before did we have such bargains to offer all over the store. It's not one thing cheap and the profits made on the next. Everything at less than wholesale prices, and with our extrastaff of help we find it no trouble to show goods, so if you don't want to buy come right in and look, and when you want to spend money you will not have much trouble deciding where to buy. In our store you will find 50c, 60c, 75c and 81 dress goods, all-wool, 44 inches wide, in serges, tweeds, clothes and plaids, all at 25c a yard. You will find 10c, 15c, 25c and 30c dress goods selling at 55c a yard. You will find 20c or selling at 55c a pair. You will find 125c prints in light and dark colors selling at 5c a yard. You will find a 51c to shirts selling for 50c. In fact, everything is at 5c each. You will find 51 top shirts selling for 50c. In fact, everything is marked to sell at prices that will make you stare and wonder how goods can be sold for anything like the prices we ask. See that you get into the store with the marble floor, which is The London Bargain Store, 6.

The Very Rev. A. G. Kreidt, of Niagara Falls, has just completed a successful series of missions and lectures in western Ontario.

ORDER All-Wool Pants, \$3.00 All-Wool Suits, \$15.00

PETHICK & McDONALD, 393 Richmond Street.

PISO'S CURE FOR
CURES WHERE ALL EISE FAILS.
Bet Cough Syrup. Tastes Good. Use
In time. Sold by druggist.
CONSUMPTION

AN IMPORTANT WARNING.

To the Editor of the Catholic Record:

To the Editor of the Catholic Record:

DEAR SIR—The following paragraph, which recently appeared in the legal reports of the Toronto newspapers, is of vital importance to the people of Canada:

OF S. AND C. P. DIVISION.

Before Street, J.

FULFORD V. HOWE.—HOVES. Q. C. for the plaintiff, George Taylor Edition, of the town of proceedings of the town of the town of the town of the process of the plaintiff, George Taylor Edition, and the town of the

Especially infants, is prevelant more or less at all times, but is largely avoided by giving proper nourishment and wholesome fool. The most successful and reliable of all is the Gail Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

Gents, - My daughter was apparently at the point of death with that terrible disease MINARD'S LINIMENT cured her; and I would earnestly recommend it to all who may be in need of a good family medicine.

French Village.

"How are you?"
"Nicely, Thank You,"
"Thank Who?"

take it.

Give thanks. That it is three times as

cod liver oil.

Give thanks. That it is such a wonderful flesh producer. ful flesh producer.

Give thanks. That it is the best remedy for Consumption, Scropula, Bronchitis, Wasting Dis-eases, Coughs and Colds.

eases, Coughs and Colas.

Scott & Bowne, Belleville.

SCOTT & BOWNE, Belleville. HATS

ALL NEW GOODS ALL NEW STYLES PRICES CUT LOW

CAPS

BHATON



Dundas St. near Market Lane.

Foels Very Good. VIII
FOSTORIA, Seneca Co., O., Dec., 1338.
Mr. J. Lamberjauk writes under above date:
My 14-year-old boy had St. Vitus Dance, so that
he was unable to use his limbs and had to be hy 4-year-old by had. S. Thus and had to be fed. We doctored for about six months, without any improvement. Then the Rev. P. Golden recommended Pastor Koenig's Nerve Tonic, and after using 1½ bottles of it, the boy was getting better, and after he took 5 bottles of it ne was as well and healthy as before and began tog to to school, walked a distance of 5½ miles, and says he feels very good.

DELHI, Ohlo, Feb., 1900.

A young man 28 years old who is subject to a rush of blood to the head, especially at the time of the full moon, and he at such times raves and is out of his mind. Pastor Koenig's Nerve Tonic helps him every time. So says.

This remedy has been prepared by the Revenut is now prepared under his independent of the present its new prepared by the Revenut is now prepared under his direction by the

KOENIC MED. CO., Chicago, Ill. Sold by Druggiats at \$1 per Bottle. 6for \$5 Large Size, \$2.75. 6 Bottles for \$9. Agent, W. E. Saunders & Co., Druggist, ondon, Ontario. VOLUME 3

To our Subscribers

on our subscribers in the aid him to increase t in that section. We sh for any courtesies ex his travels. He is fu

former years, to trans CATHOLIC RECORD. Id rather live in Bob land:
For only there are the And the laurels gather The prizes of traffic an By shrewdness or forc But fame is sweeter wand the wise of Bohen Here, pilgrims stream From every class and Aspiring only to be en gold;

with the names that gold!
And each one bears in A palm of the dear Bol The scholar first, with Aflame with the glory girl with a picture. A boy with a world has smith with a marvel A player, a king, a pic, and the player is king. The ploughman is cro

I'd rather fail in Bohe I'd rather fail in Bone land;
There are no titles inh No hoard or hope for t No gilded dullard nati To stare at his fellow Bohemia has none but its limits, where Fans But for beauty and made.

CATHO "Thank God, sell." said O'Grad

Parliament that Union. O'Grady and had realize pounds for his v o allow a mere 1 interfere with There are hund their votes for thousand, a five sell their countr when supreme pend upon the the country becoming for their

Buffalo L The Dark Age writer after and fair treatment when Christian Jewish masters were attended b safety was ofter buildings. P Christians of t ourangoutang.

The following 'missioner 'Some warm w alls for the face will serve to ma more accessible woollen comfo Cornwall, and be softened an acceptable." testant conver affair of "blan

Miss Cusick Kenmare, is ev She is preaching speak at Folke the notorious known as Mr refused the use the purpose, cagainst Chris facilities to 1 reviling their The Tory ge

upon to face a at the close of the flight of This ex-Ame from Salisbur nephew, Balfe land, in which the Irish peo trigue with a doned later damages and he perjured b alty of his cri but the fact been practise public prosec come to Amer and a year

against him formation wa to allow of h there he is sa tion. Thus and shield th