Says Saundherson shpakin' "Me fingers is

To tear out in battle the thripes iv me foes. That would fain give us slavery, priest craft and knavery Brass in our pockets an' wood on our toes.

"It is the intintion of this here convintion.
If the bill becomes legal, the issue to join,
For if anywan royal forgits we are loyal,
We'll kick the regalia into the Boyne.

"Ye sons of King Billy from Cavan to Swilly, I'll give yez a lesson on Salisbury's plan— That if yez would gather advantages—blather! Call it' loyalty 'gittin' whativer yes can!

-S., in Westminster Gazette A MANLY PRESBYTERIAN MIN-

Defends the Catholic Church.

The Oakland (Cal.) News reports the following portion of a sermon delivered in the Independent Presbyterian Church, of that place, by Rev. Mr.

We are compelled to own that this old Mother Church shows an astonishing vitality. More than half Christendom still bows at her altars. The common people cling to her robes. Through pitiless storms that leave the seats of our Protestant sanctuaries nearly vacant, we see them crowding to her worship, morning, noon and night. Wherever a few of her children make their homes a cross-surmounted church will soon be seen. She builds wisely to meet convenience among the poorest communities to win esthetic culture wherever wealth creates such a taste to be pleased. And her people pay for her churches.

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COMPANY RIO.

"Her missionaries are always crowd ing to every heathen country, and among the great populations of India and China number their converts by added: scores for every one that Protestants can count as the fruits of their labors. No degree of possible self-sacrifice demanded by their work turns them demanded by their work thin themback. No danger appals them Wherever she gains a foothold she speedily erects the university, the college and the seminary as well as the church, and wins thousands of the sons and daughters of other religions, and even Protestants, by the superior appliances with which she furnishes them. And close by the side of her school and church you will soon see her asylums for indigence and misfortune spring up. She is also a gentle and tireless nurse of human pain. Where the pestilence mows its deadliest swath ica, and then he described the character. of human lives, there you will see her Sister of Mercy and Father Confessor, never shrinking from the touch of the plague and never leaving the field or

of Protestantism, bearing this sent-ence: With all respect for the earnestly religious among the Old Catholics and the Continental Pro testants we judge that the Church of Rome contains by far the greater part.

Hould on till I mintion the Ulster convintion
That's to put the comether, they say, on Home
Wid Saundherson, Russell and Balfour to
bustle
The parliament members—like childer at
school.

There's Saundherson havin' militia in Cavan;
Wid thousands by polis to join on the nod
An' dimperince Russell, wid texts in his muzzle,
Rembracin' the Bungs for the glory is God.

Says Saundherson shpakin'. "Me forces to

is tolerated for a moment. There is no debate over methods. The preliminaries of work are all settled. All hesitation is cut off. There is nothing to be done but the work. And what that is was a decided ages ago—to extend and preserve the Church at she is. Each member soon learns his part. Age after age the command goes forth from the triple crowned Head at Rome. The whole we tell ye beforehand iv what we have done:
An'ss for the nation, we'll be its salvation—
We'll rend it in pleces to keep it in one!"

## A SON OF GENERAL SHERMAN.

Father Thomas Sherman Preaches at the Jesuit Church.

[Detroit Tribune, April 3, 1893. Father Thomas Sherman, the son of the late General W. T. Sherman, spoke last night at SS. Peter and Paul's Church on Americanism. He was most vigorous in his words. After he had introduced the subject he said:

"I am indignant that in this day and age there should be any set of people who want any man to have his rights diminished by reason of his being a Roman Catholic or a Roman Catholic priest or a Jesuit. I am indignant in every drop of my American blood. I am ready to defend the Roman Catholics against such vicious

attacks.
"I here fling down the gauntlet in the face of any man who can belong to any such organization. There can be no such organization in America. We are not under the rule of a Nero nor under any government when Jesuits could be tortured because they are Catholies.

He told how his grandfather fought

"I defy any man who is a member of such an organization as I have referred to to tell where his grandfather was at that time. If he was in the war he was in the British camp. I propose to prove that such men are anti-American, ex-American and un-American. If ever they were Amer-icans they have lost all pride and all traits.

"None dare to speak or gather in public but they meet in secret and in vile alleys: They are cowards and wolves. Father Sherman said that to prove

his statements it would be necessary ica, and then he described the charac teristics of Americans.

DEPINITION OF AN AMERICAN.
"An American is known by his broad, manly independence. An American is known by his candidness An

Rome contains by far the greater part to Grover Cleveland when he took his of the living spiritual faith that exists on the Continent (of Europe). Testimony could hardly say more. The individualism, and Catholicism is the

as one person. The State's right is not to allow such as will do evil. The ends do not justify the means : this is false and vile and not Catholic doctrine. Any attempt to lesson our influence and our rights is conspiracy and crime against the State, and I call upon the State to investigate such associations, and, if such exist, to indite them.

"I know I will be called an agitator, and I am willing to be called one. We are the best American citizens because we are Roman Catholic and we are 10,000,000 strong. Father Sherman argued that giving

spiritual allegiance to the Pope was not un-American. He added: "The union of State and Church in America is an impossibility. It never can be. It would be un-American."

#### THE CATHOLIC CHURCH AND HER CHARITIES.

An Eloquent Address by the Hon-Bourke Cockran of New York.

The Hon. Bourke Cockran recently delivered an address in Providence, Rhode Island, for the benefit of St. Joseph's Hospital on "The Church in Her Charities," in which he said in

"The Church in Her Charities suggests a subject which embraces a whole history of Christian civilization. I believe that if I was asked to state to-night what was the most important event of the last fifty years, I should say that it was the late Papal Jubilee. You are fully aware that the last fifty years has been a memerable epoch in the history of the human race. We have seen ancient institutions crumble into dust, monarchies overthrown, dynas-ties expelled, and the map of Europe changed. We have seen in our country slavery forever banished, and yet fully all that has been realizing accomplished for the human race in the way of material development, commercial progress and political emancipation, I should say the cele-bration of the Jubilee of the Pope at at Rome within the past few weeks was the most important event within the last half century.
WHAT THE GOLDEN JUBILEE CELEBRA-

TION TYPIFIES.

It typifies and illustrates what the Christian Church must be in the future, the part it must play in the development of human institutions. We have all read of the splendors of that occasion and of the throngs that assembled in St. Peter's, the enthusiastic way in which the Pope was received, and of the revival of Christian faith which was shown, and the respect and rever-ence to the head of the Church reveals the undving and unquenchable vigor

advancement.

But times have changed, and the Church no longer finds it necessary to maintain the sanctuary as a place of refuge for the oppressed. monasteries have been suppressed, and the State has been forced to

kept open for the refuge, be-cause the State supports the hungry, is there no longer any need globe. And the emblem of his mission of charity to the Church? Have all her functions been fulfilled? My friends, the creation of the human hand. It CIVILIZATION HAS DEVELOPED A CON-

TEST FOR BREAD,

and the daily competition is much as it existed when men fought openly in the field in order to obtain possession of the goods of their neighbor or in defence of the property which they had. The competition is gradually driving into the crowded cities of this land large numbers of the population. The young, active and ambitious are deserting the fields of agriculture and are crowding into the business marts. Countless thousands fall by the wayside and are trampled under foot by the careless ones hurrying on. On all sides there is every indication of this dis-tress, but it is heeded not. Those who could help turn their eyes away. There are cries for a remedy in legislation and education. All cry in vain. Like the whistle of the ocean steamer when the mariner does not know where the danger lies, their appeal Who shall suggest the sounds forth. remedy?

We who walk through our great cities and see the long line of wharves crowded with the leviathans of the deep, the long rows of store-houses, filled with costly wares, the hives of industry, the miles and miles of palaces adorned with luxury, the grand churches with their heavenpointing towers, we have no conception of the extreme poverty and degradation they contain. Walk along one-half a mile from the center of luxury in a city of 300,000 or more. and you will reach the most degrading and abject poverty, and except for Christianity, hopeless poverty. Day after day the honest and industrious father goes from his home to ask but for a chance to work for his daily bread, and day after day he is driven back to that home, whose walls are reeking with disease, through whose broken panes the cold winds whistle, at whose door that awful wolf of starvation is ever present. The gloom and despair of to-day isn't lightened by the hope of relief to-morrow.

THE REMEDY IS FAITH IN GOD INCUL-CATED IN THE TEAHINGS OF

THE CHURCH.
Where is the remedy, where is the hope? Here is where the Christian Church must enter. No other remedy is possible for the terrible growth of poverty. He who reads history aright knows that the barbarian was not a cruel man, but a hungry man. He slaughtered because his arm was strengthened and his heart fired by hunger. In London one hundred thousand working men go to Trafalgar Square, that spot so full of monuments of England's greatness, and demand bread. Is not the hungry denizen of a great city as dangerous as the savage barbarian who lurked in the forests until he broke forth and destroyed corn ladened fields and happy vil-

Assertant and Assertant by the profession and a proper of the position of the result of the position of the po lages?
Here we are confronted by a terrible

It was a thousand years old when Constantinople was taken, and the Cathedral of St. Sophia became chief temple of the Moslem faith. mission was not a conquest or slaughter, but a mission of peace and good-will mony could hardly say more. The power of the Catholic Church and her same. There is no right of the major use of that power for good within a lity to pull in direct opposition to the certain sphere are not to be questioned. "Wherein lies the secret of this wherein lies the secret of the lies wherein lies are secret of the lies wherein lies are secret lies wherein lies the secret lies have been suppressed, and the State has been suppressed, and the State has been suppressed, the

of gloom, but he kindled the flames of Christian truth on the Irish hills which is yet alive in the four quarters of the globe. And the emblem of his mission was not the sword or torch, it wasn't the creation of the human hand. It finds its bed in the green fields where the flocks feed; it is nurtured by the running brooks, and turns its face to the sum. It spreads its green leaves, and the dews of heaven refresh it. It is the messenger of early Spring. It tells of the valor of men and the virtue of women. Emblem of an indomitable race, thy roots are no longer confined to thy green island home, but are spread all over the world! Everywhere men love and honor the shamrock.

During all these fourteen centuries the Irish people have been loyal in the heat of persecution. The enemies of their creed sought to hide their faith in darkness and ignorance, but they failed; and to-day in every quarter of the globe the Irish people have carried and planted the seed of their faith, and the evangelization of the world is largely the result of the committee stargely the result of the present measure.

ARCHDIOCESE OF TORONTO. But because the sanctuary is no longer of gloom, but he kindled the flames of

their faith, and the evangelization of the world is largely the result of

their faith, and the evangelization of the world is largely the result of American emigration.

IT WAS CONSIDERED A CRIME.

They have been driven from cities and villages and sought seclusion in the mountains, and there participated in the worship of their God. If they had to ver heir heads no stately dome, they had the blue vault of heaven, constructed by their Father. If they had no marble altar upon which to spread the white cloth for a chalice, they spread it over a rock. They worshiped God through all these dark ages, and persecution, and carried their faith triumphant through it all. What is the influence of the Catholic Church upon the race in the hour of emancipation? To-day we see through clouds despotism thrown down and the Irish people independent. Already we can almost count the hours that must clapse before the Irish people will assume control of their own and it and yet notwithstanding the years of persecution and oppression which they have suffered, the trainsportation of the women and children, the confiscation of their lands, the shedding of the blood of their patriotic martyrs, there is no suggestion of their triumph. Notwithstanding all these oppressions the Irish people have to day no other desire than to engage with their adversaries in peaceful competition of business. Nowhere is there a suggestion that the wrongs of centuries should be wiped out in blood and nowhere is there even a demand of for the lightest atonement. Everywhere we find them pressing forward to resume once more the place they where we find them pressing forward to resume once more the place they where we find them pressing forward to resume once more the place they do ecupied in past ages and the desire which animates the breast of Irish patriots is for the time when they may revive their drooping hearts and store which animates the breast of Irish patriots is for the time when they may revive their drooping hearts and store which animates the breast of Irish patriots is for the time when they may revive their drooping h

SHOW TO THE WORLD THAT THEY ARE A NATION OF SCHOOLS AND INDUS-

TRY ;

New York, April 23.—The Sun's London cable says: London is torn to-day by conflicting political emotions. Last night's great Home Rule triumph in the House has inspirited the Liberals wonderfully. The Tories are rejoicing with equal vim over the demonstrations by the visiting Irish Unionists. Friends and foes alike are marvelling over the magnificent speech with which Mr. Gladstone brought the debate on the second reading of the Home Rule Bill to a close, and over the matchless eloquence of its delivery. It was a far finer effort than the speech with which he introduced the bill a few weeks ago. It is, indeed, pronounced by competent opinion to be the greatest utterance of Mr. Gladstone's life, both in matter and in manner. The moment he took the floor the great

#### ARCHDIOCESE OF TORONTO.

## FROM FORMOSA.

HAT A VETERAN TRAVELER SAW AND HEARD IN THE PRETTY VILLAGE ONE BALMY DAY LAST WEEK.

Abreast of the times.

Much more might be said of the village and its institutions, but this must do for the present. Meanwhile, if you want to spend a day with pleasure and profit, go to Formosa.

April, 24 1893.

LEBEN S18 WOHL.

Let us not for the hope of obtaining some pleasure, satisfaction, or advan-tage, expose ourselves to the danger of withdrawing our minds from God.

"If we can't cure your Catarrh, no matter how bad your case or of how long standing, we'll pay you \$500 in cash." That is what is promised by the proprietors of Dr. Sage's Catarrh Remedy. Doesn't it prove, better than any words could, that this is a remedy that cures Catarrh! Costs only 50 cents

-THE-

RECOGNISED STANDARD BRANDS

"Mungo" "Kicker" "Cable."

> Universally acknowledged to be superior in every respect to any other brands in the market. Always reliable, as has been fully demonstrated by the millions that are sold annually and the increasing demand for them, notwith standing an increased competition of over One Hundred and Twenty - five Factories. This fact speaks volumes. We are not cheap Cigar manufacturers.

# 5. DAVIS AND SONS,

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Largest and Highest Grade Cigar Manufa

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Pectoral Balsamic Elixir



oving been informed of the composition ECTORAL BALSAMIC ELIXIR,

feel it my duty to recommend it estions in lent remedy for pulmonary effections in general."
Montreal, March 27th 1889. N. FAFARD, M. D.
Professor of chemistry
at Laval University

"I have used \*PECTORAL BALSAMIC
"ELIXIR with success in the different cases for which it is advertised, and it is with pleasure that I recommend it to the public." Montreal, March 27th 1889. Z. LAROQUE, M. D.

FOR SALE EVERYWHERE AT 25 & 50 C. PER BOTTLE.

Sole Proprietor L. ROBITAILLE, Chemist, JOLIETE, P. Q., CANADA.

### GRAPES AND THORNS.

By M. A. T., AUTHOR OF "THE HOUSE OF YORK," "A WINGED WORD," BTC.

CHAPTER XIV. - CONTINUED.

He was used to depending on her, and to being sure that she meant what she said, and could perform her promises. Yet he wished to make certain. "You have to go out alone, and have no protection but that of servants," he said.

"I do not need any other protec-tion; I am quite safe here," she re-

"You cannot marry again," he went

Perhaps there could not have been a stronger proof of the purification which Annette Gerald's character had undergone than the fact that this reply was made without a tinge of bitterness or regret. She spoke with gentle sincerity—that was all. As an absorbing affection had made her consent to be taken without love, so now a pity and charity yet more engrossing enabled her to find herself discarded without anger.

"Follow God, and think no more of me," she said. "I remain here. Go when and where you will."

It was the first time they had spoken together for several days, and was more by accident, apparently, than of their seeking. Passing through the room where Annette was, Lawrence had seen her trying to open a window that resisted her slight hands, and had opened it for her. Then the sweet clangor of the Ave Maria breaking out from all the towers at once, they had paused side by side a moment.

Perhaps he had wished to speak

and seized this opportunity.

At her answer he looked at her earnestly, for the first time in months it seemed to her, and with a look she could not endure without emotion, so far away and mournful, yet so searching, was it. It was a gaze like that of one dying, who sees the impassable gulf widening between his eyes and what they rest upon. How many, many glances she had encountered of -laughing, critical, impatient, in the old days that now seemed cen-turies past; superficially kind, penitent, disregardful, careless, but never from the depths of his soul till now. Now she knew at last that his soul had depths, and that, as she stood before him, he was aware of her, and saw

her as she was.

"Annette," he said, almost in a whisper, "words cannot tell my sense of the wrong and insult which I have neaped upon you—on you more than

all the rest put together. 'Do not speak of that," she said,

rying still to be calm. Of all the women I have hurt or destroyed, you are the noblest," he went on, seeming not to have heard She drew her breath in quickly, and

stood mute, looking down, and some strong band that had been holding her down - how long she knew not perhaps for years, perhaps for her whole life—loosened, and she felt herself growing upright. She was like the graceful silver birch that had been bowed over by the snow, flake after flake, till its head touches the ground, when the warm sun begins to melt its burden, and it lifts a little, and feels itself elastic.

In days when Honora Pembroke was his ideal, "noble" was the word he applied to her, and Annette Ferrier applied to her, and Annette Ferrier always felt herself grow small when I wish to support myself, to be reard him utter it

"Of all women I have ever known, you are the noblest and most lovely," he said slowly. "I was blind. Too he said slowly. "I was blind. late I have learned that. And if I exist in the ordinary life of men. had a wish left, it would be that God am either in purgatory or in hell would reunite us in heaven.

The snows had melted, and she stood upright at last.

There was a confused whispering in her brain. Since she was loved and honored, why need they part? She could comfort him, be at his side al ways, and help him to win back peace. if not happiness. They would per form works of charity together, and in humbling herself she would raise him. She lifted her eyes, and opened her

lips to speak some such word, but checked herself on seeing him turn away. His face was no longer calm and sad, but full of anguish. All the enticements of human life had assailed his soul, and were fighting against its one stern tenant, remorse. Silently, and with a feeling of unacknowledged disappointment, she awaited the result, scarcely doubting that he would When had he not yielded? vield. was the bitter question that rose in spite of her, only to be thrust down again under many excuses, as she

## MANLY PURITY



Remedies, consisting of CUTICUEA, the great skin cure, CUTICUEA, the great skin cure, CUTICUEA SOAF, an exquisite and greatest of humor remedies. In a word, they are the greatest skin cures, blood purifiers, and humor remedies of modern times, and may be used in the treatment of every humor and disease. From the corema to seredula, with the most gratifying and unfalling success. Bold everywhere.

Porter Drug Ard Chemical Corp., Boston.

"How to Cure Blood Humors" mailed free.

MPLES, blackheads, red, rough hands and falling hair oured by CUTIOURA SOAP.

RHEUMATIC PAINS

He stood near the window, with his face turned to the light, and she watched the struggle without daring to move or to speak. What silent to move or to speak. What silent clash of warring passion held him thus rigid she could only guess; what voices sweet and pitiful were pleading, and what voices stern and terrible replying, who can say? It did not need that angels of darkness should be there; the human heart was enough. In that swift review when the soul, anticipating a privilege of eternity, can compress a lifetime into a moment, what visions of all that life might give could have presented themselves!—dusky eves and sun-lighted mornings, when the singing of birds, mingled with the prattle of children, and quiet and elegant leisure, and smiling friends, made earthly existence seem like an Elysian dream; ever-present affection, with its excuses for every fault, its recognition, prompt and inspiring, of every virtue, its cheering word for the hour of sadness, its loving check, its sympathy, its silent tenderness; the free dom of earth which wealth can give every portal opening as if by magic, existence a perpetual feast. They crowded upon him mercilessly, and tossed to and fro his grief and re morse as the sea tosses its dead, that are now but faint white outlines, half

lost in froth, now cold faces starting clearly out of the thin, green wave. How many times that soul was lost and won in those few minutes none but the invisible witnesses of the scene could tell.

He moved at length, and Annette stepped nearer with sudden alarm, as she saw him put his hand into his som slowly, as if with dread to draw forth what was there. The hand closed on what it sought, and with bitter shrinking, as if it were his heart he was thus uprooting, brought it to light. It was no knife, nor pistol, nor vial of poison, as she had feared, but a folded paper. She had seen it in his hands before, and

He opened it and read; and she, leaning nearer, read also, without stopping to consider her right. was the breviary Lawrence

Gerald carried in his bosom, written largely and clearly, and signed with his name in full : "I am a gambler, a housebreaker, a thief, a sacrilegious liar, a murderer,

and a matricide. my love! stand firm! stand firm!" the wife tried to say; but the words died in a whisper on her lips, as her heart fainted with pain and delight.

He did stand firm without having heard her admonition. She saw the unsteady lips close again, the gazing eyes droop, the whole face and form compose itself. That brief reminder written to be a visible witness when the voice of conscience should fail, was more potent than poison or blade or bullet

"I wish to take a room by myself in another part of the city," he said. "Are you willing?"

"Certainly!" she replied. "But I would like to know where it is. Not," she added quickly, "that I would intrude or trouble you in any way But you cannot expect me to lose all interest in you, and I shall feel better to know where you are, and to go once to see your room and the people you are with."
"I will let you know as soon as I

moved from all society, except those persons whom I must see, and to wait my time in penance. You under-stand it all, Annette. I no longer am either in purgatory or in hell-I do not yet feel sure which.

He was going away, but turned at a little distance, and looked at her once again. "My dear," he said once again. "M faintly, "good-by!"

She could not utter a word, could only clasp her hands over her face, and so lose his last glance. For as he spoke that farewell, and as she heard his retreating step, the door of her sealed and frozen heart burst open, and her dead love, stirring uneasily in its grave during these last days, rose up stronger than ever before, and resumed the throne it was never again to abdicate. There, at last, was a man worth loving !

The next evening she received hi new address; and he added: shall be out to-morrow, and the padrona will admit you, if you wish o come.

Of course she went; but, what had not been to her a matter of course, the place pleased her. The house was in an old and crowded part of the city, where the streets swarmed with poor people; but the room was at the very op, in an odd corner quite removed from noise and communication with any other apartment, and had an eastern and northern window that ooked off over palace roofs and through towers and domes to the peautiful mountains. Close to its outhern wall pressed a church tower, and on a level with its windows ros the sculptured facade, wreathed with angels. Once there, one might easily forget the steep, dark stair, the squalid street below, and even the bare walls and floor of the room itself.

Annette had not allowed herself to bring any article of comfort, still ess of adornment, though her heart had ached with longing to do so. But she placed a beautiful crucifix on the one poor table, and left a volume of lives of saints beside it. A bunch of roses hung at her belt, and her fingers lingered on them in doubt for

called to mind his sufferings and his a moment. But she checked that im— ing him with cruelty. However, with isolation. How much might roses a story-teller's prescience, we are fully pulse also. How much might roses a story-teller's prescience, we are fully breathe of woman's presence there and all the graces and sweetnesses of life! waves which are sending him nearer But before leaving, she hung over an arm of the crucifix a single small bud, where the petals showed like a drop of blood oozing through the

> As she was placing this last souvenir, her tears dropping over flowers and cross, there was a sound as though a hurricane should draw in its breath before blowing, the floor of the room trembled, then there came a tremendous and reverberating stroke. great bell in the tower was striking the hour of noon, and the chamber shook as a bird's nest shakes when a storm sweeps over the tree in which it is built. For the moment everything in the universe was obliterated but sound. She breathed its tremulous waves, she was enveloped and borne up by its strong tide; the very sunshine and the blue of the sky were like bright, resounding tones. Then the stroke ceased; and, circling round and round in fainting rings, the music of the bells went out to join the music of the spheres, perhaps to creep with a golden ripple up the shores of heaven. The woman who had opened the door

wondered much to see the pale signor come down with a face flushed with her to think the best of everything.

You must be very good to him, and not allow any one to intrude," Annette said to her. "I shall come to the church here below every morning at 7 o'clock; and if he should be ill, or any accident should happen to him, I wish you to come there and tell me. But you must not talk to him. Speak to him only when he asks you That evening she wrote to her

mother: "Lawrence has left me, and can say, except that I trust he has won a perfect forgiveness.

"I am sorry, dear mamma, if you are lonely, but I cannot return to America. I do not wish for society anywhere. Here in Rome is my place with my religion and the poor to occupy my time. Try to be happy, and to think of me as peaceful and contented. And, mamma, if there should be any good, honest man whom you would like to marry, I shall be glad of it. Goodness is the chief thing.

Mrs. Ferrier wept profusely over this letter, not doubting that Lawrence was dead.
"The poor fellow!" she said.

"After all, he wasn't so bad as he might have been.

And then, bethinking herself, she wiped away her tears, and calmed her grief as much as possible; for it would not do to render herself unpresentable. It was necessary to go at once with th news to F. Chevreus

The way that Mrs. Ferrier took to the priest's house was a round about one; it led in an opposite direction and stopped before a new dry-goods store of the most glittering sort. There was, in fact, no shop in Crichton so fine or so much frequented as this People went there at first from curios ity, and were disposed to make them selves very merry regarding it; but there seemed to be nothing to laugh at, unless it might be certain erroneous notions in their own minds Everything was well ordered and busi ness-like, the clerks attentive and re spectful, and the proprietor perfectly dignified and watchful. Indeed, a slight excess of dignity and watchful-ness had at first marked his conduct,

ing offence. We have already intimated that Mrs. Ferrier had a new footman.

This functionary, a slim and senti-mental young man, let down the step for his mistress; but before she had made her majestic descent, the proprietor of the shop stood in the door, bowing to his wealthy customer. She beckened him out, and motioned the footman away out of hearing.
"Poor Lawrence is dead, John!"

she said plaintively, a smile tempering her grief. "And it's best so, of course. I've just got a letter from Annette.

And, John—"
The lady paused, and looked down, and laughed a little.
"Well, what is it?" asked the new

merchant with an appearance of curiosity.
"She's willing."

John's face expressed two contrary emotions at this announcement—one of pleasure, the other a dogged sort of resentment that Annette's willingness should have been considered of conse-

"It is pleasanter to have every body pleased," the lady said soothingly. "Of course, though, it doesn't make one bit of difference with me so far as what I shall do; for you know, John, I'd stand by you through thick and thin. Now I must go to F. Chevreuse.

"There isn't a more respectable looking merchant in the city of Crichton," said Mrs. Ferrier emphatically to herself, as she drove away. "Beg y'r parden, mum?" said the

slim footman, leaning over. "I wasn't talking to you!" exlaimed his mistress indignantly.

It was, indeed, observed by every-body that Mrs. Ferrier was very high with this unfortunate man, who was humility personified, and only too assiduous in his obedience. She had assumed a trifle more of state with all her servants; but the footman was scarcely allowed to breathe freely.

"I shouldn't wonder, now, if he might think he could marry Annette, she muttered to herself, as they drove

waves which are sending him nearer and nearer to his haven, and that before the year is over the day will be named. Already in our mind's eye we see the fair Betty in her bridal robes, with her magnificent and patronizing mistress fastening on the veil, and giving her a kind and resounding kiss at the same time. We even hear the small whisper with which she silences her bridegroom's last jealous misgiv ing when he comments on the salute given her by the master of the house "What! you think that I could ever

have had a fancy for him—a man who drops his h's?" The withering contempt of this remark was decisive.

But we are anticipating.

Mrs. Ferrier found the priest at home, and gave him the letter to read. He read it attentively, but came to a different conclusion from hers. He did not tell her so, though, for it was evident that Annette wished them to think that her husband was dead. Her former letters had prepared him to suspect a state of things very near the

After a long conversation, in which F. Chevreuse perceived that his visitor was lingering and hesitating in an called his attention to the concluding opposite direction, and walked from sentences of the letter.

isitor, read it again, and gave the most friendly, and even cordial, terms letter back, quite uncomprehending. —it was, indeed, taken for granted in Crichton who could have been unconfriends — but — in short, she walked

scious of her meaning.
"You may think me foolish, Father, at my time of life, to be thinking of marrying again," she said deprecat-ingly. "But you have no idea how lonely I am. Honora will soon have a he was being spoiled by the adulation house of her own, anybody can see paid him on all sides. that; Annette won't come back; and Louis won't live here, after what has she could go to Annette; and, new happened. I have nothing to do but that Gerald was dead, if the ambiguous wander from room to room of my great house, and think how awfully lone-some I am, and almost wish that I had a little cabin that I could fill. I don't house, and think how awfully feel as if I were in a house, but as if I where she knew everybody, and where were out somewhere. Many a time she had not, certainly, to complain of I've gone and sat in my chambercloset, just to feel my elbows hit something

She paused, and F. Chevreuse said, "Yes!" as sympathizingly as he could wondering greatly what was to come. "John is a decent man, and my equal in everything but money," she

"Oh! it's John!" F. Chevreuse exclaimed, light breaking in.

Mrs. Ferrier dropped her eyes and

"I don't see any harm in it, if you have got your mind made up," the priest said, recovering from his first astonishment. "I suppose it would be of no use for me to try to break off the arrangement, even if I wanted to.

"Well, John is pretty set," the lady admitted modestly. "I dare say," was the smiling re joinder. "When is it to be?"

"In a month, if you please. He is started in business now, and is doing well, and there's no reason why he shouldn't be a great merchant as well as any other man. He's capable of it, f anybody is," she said, becoming a little defiant.

"Certainly!" replied F. Chevreuse with perfect gravity. "There is not a law in the commonwealth which will prevent his being as great a merchant itarian -in the best sense of the word as he pleases. The world of trade is open to John, and I wish him all success in it. Do you put your property

ness-like acuteness of the woman who the love of our neighbor be-knew perfectly well the value of cause our neighbor is a beloved

money.
"No, Father, we keep our accounts separate," she said. "He had half separate," she said. "He had half of God's love. The centre of philan-enough to start in business with, and I thropy is self. It makes you help the lent him the other half. The income of the whole is to go toward our housekeeping, but he will have nothing to do with the rest of my property.'

F. Chevreuse nodded. "I see that you haven't lost your head. You have managed your own affairs so well thus far, you may as well continue to do the same, for your children's sake.' A month later there was a quiet

marriage at the priest's house; and the only notice the Crichtonians had of was when John appeared again in Mrs. Ferrier's carriage, this time by her side, instead of in the dicky.

Everybody smiled except Honora Pembroke. She alone, perfectly polite, and refraining from all interference, felt haughtily indignant at the mar It was in vain that F. Chevriage. reuse tried to reason away her pre "I do not object because he was

poor," she said. "Riches are less a distinction than a difference. But he has been a servant, and that is irre-The priest began to hum a tune :

"Ah! ca ira, ca ira, ca ira! Les aristecrats a la lanterne." Somewhat to his surprise, she blushed

slightly, but did not smile. "You may think me foolish, or even guilt of sinful pride," she said with a certain stiffness; "but this is a feeling of which I cannot rid myself. I do not like to sit at table with a person who has once brought me my soup, nor on the same seat in the carriage with one who used to let down the step for me. Of course I recognize and submit to the situation; but I shall go to my own house again immediately."
"Well!" said the priest, "it takes a

simple, unpretending, humble, apparently, good to the poor, and going freely among them. I thought I knew you thoroughly; yet all at once I come upon the rock in that smooth stream. Have I ever caught a little gray shadow of it before, I wonder? Well, well!
I won't undertake to blast it out of the way at once. I am sorry, though, that you do not like John."
"I like him in liveries," said Miss

Pembroke with dignity.
"I tell you," persisted the priest,

"they are going to be a very happy

couple."
"I haven't a doubt of it," she replied. "But that is no excuse."

The her go. The He laughed and let her go. The haughty recoil of pride in the fibre was not to be reasoned away.

It was a clear afternoon in midautumn; and when Miss Pembroke stepped from the priest's door, she paused a minute on the sidewalk, and hesitated which way to go. not wish to return home, and she did not think of any other place where she

would rather go.

And then, without looking, she was aware of a tall gentleman, who came down the street, and, still without looking, knew that he had crossed to her side of the street, and was approaching her. And then, with a perverseness which was scarcely natural nusual manner, Mrs. Ferrier at last to her, she turned quite coolly in the m, perhaps lest he might think that He read it a second time, glanced up through his spectacles at his she and Mr. Schoninger were on the away from him. Perhaps she found cordant with her saddened one. She almost fancied sometimes that he had an air of triumphant pride, and that

> She had been wishing lately that letter they had received really meant that, perhaps Annette would like to Miss Pembroke felt have her. strangely lonely in her native town, any lack of attention. But she would be lonely for ever rather than Mr. Schoninger should think that she waited on F. Chevreuse's step for him. He must have been at the end of the street when she came out, and-surely saw him, and had been giving him time to overtake her!

CONCLUSION NEXT WEEK

## A True Humanitarian.

"There are tens of thousands of Protestants in this country bellowing against the Catholic Church who have never read a Catholic newspaper or conversed with an intelligent, progressive Catholic, and yet they profess to know what they are talking about .-

Pomeroy's Advance Thought.
"Brick" Pomeroy, the American
Cobbet, has the gift of presenting his thoughts with remarkable viger, precision and fearlessness. We have just read his "Early Life," written by himself. It is as interesting as David Copperfield, and fuller of wit, wisdom and instruction. The old-time vigor of the La Cross Democrat marks the pages of Advance Thought. If we were asked to classify Mark M.

Pomeroy, we would say he is a human -by nature, who has never understood the difference between philanthropy and Christian charity: two things Instantly the beautiful modesty of Philanthropy is essentially sensitive the bride-elect gave place to the business-like acuteness of the woman who the love of our neighbor be creature of God, and in loving him our love drifts in and becomes a part miserable because their misery pains you. Christian charity is altruistic in the sense that our love for our neighbor is the result of our love for Him who made him. In the former case the motive of impulse is self; in the latter it is God, the infinitely perfect Being, towards whom intelli gent activities should drift as naturally as material objects drift towards the centre of gravity .- Catholic Times.

## Who Robbs the Catholics?

Lewis Towey, the eloquent Catholic of Lawrence, thrilled his audience at the Academy of Music when he said: "I have worked for total abstinence for the last twenty years, and I rejoice in the good which our total abstinence societies have accomplished, but in these twenty years the rumseller has stolen from us five times more than we have gained !"-Marlboro Star.

The best medical authorities have pronounced Ayer's Sarsaparilla to be the most skillfully-adjusted combination of alteratives and tonics known to pharmacy. It is this fact which has carned for it the well-merited title of the Superior Medicine.

Relief and Cure.

SIRS.—I have used Hagyard's Pecteral
Balsam for coughs and colds, and it gives
relief in a few hours and always results in a
cure. I would not be without it.

Mac. ALPRED VIDS. Berlin, Ont.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti-Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung treubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in caring consumption and all lung diseases.

"The priest shall be vested (Leviticus vi., 10.)
"And he made, of violet allet and fine linen, the vestme wear when he ministered in as the Lord commanded Maxix...)

APRIL 29, 1898.

THE REASONABLENI

LIC CHURCH.

CEREMONIES OF T

BY REV. J. J. BU

as the Lord commanded Sixxix. 1. In every place there is si offered to My Name a is offered to My Name a method altar, having a gold there was given to him much should offer of the prayers the golden altar, which is to f God." (Apocalypse, or Ite. The Catholic Church tion of Mass and in the of the sacraments en forms and rites. These

emonies. Church wishes to appe as well as to the intelle press the faithful with faith and piety. What is more capable heart and mind of man priest celebrating Mass inspiring than some

By these

How beneficial and impression formed by of the Church, the followed will show: One of our mission

to visit a tribe of Ir been deprived of a procentury. half a century. through the forest fo came near their villag Twas Sunday morn the silence was broke of voices in unison. To his great distinguished the mus

of Catholic hymns we What could be mor this simple, savage per to celebrate the Lord's been taught by the What more those sacred songs-th the "O Salutaris," or -uttered by pious lip through the forest I better evidence cou beneficial effects of raising the heart to G

our holy religion has quently subjected her ceremonies. them, laugh and Those people do no that by doing so they acting most unrease reasonable person, n demn another with sides of the question

These wiseacres, themselves that the

And yet few thing

ies without hearing Hence the misunder representations reg exist among well m If people would about that which the stood; if they would a Church the same tr institutions; if the both sides of the quicising and ridicu and her ceremonies treat her with that ness, that candor, t teristic of the Am

lealing with other vast amount of ig We claim that ce worship of God are they were sanctio Old Testament and His apostles in the

The angels are have no body. Coship they rende The heavenly The heaveny ual, but entirely They render Go worship according prophet Daniel,

prophet Daniel, the Lord, . . bless the Lord. forever." Man substance similar body, a material heavenly therefore, honor

form of worship, "God is a sp adore Him must and in truth." From these wo ciple we are no terior worship is essential, and demned. True itself externally ifests his feeling ceremonies.

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Exodus prescri nacle and its of the altar and the holy vestn his sons were formance of the

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#### THE REASONABLENESS OF THE CEREMONIES OF THE CATHO-LIC CHURCH.

BY REV. J. J. BURKE

"The priest shall be vested with the tunic."
(Leviticus vi., 10.)
"And he made, of violet and purple, scarlet and fine linen, the vestments for Aaron to wear when he ministered in the holy places, as the Lord commanded Moses." (Exodus vasix. 1.)

as the Lord commanded Moses. (Exodus XXXIX. 1.)

"In every place there is sacrifice and there is offered to My Name a clean offering."
(Malachias i., 11).

"And another angel came and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God." (Apocalypse, or Revelation, viii., 3.)

The Catholic Church in the celebration of Mass and in the administration of the sacraments employs certain forms and rites. These are called ceremonies. By these ceremonies the Church wishes to appeal to the heart as well as to the intellect, and to impress the faithful with sentiments of faith and piety. What is more capable of raising the

heart and mind of man to God than a priest celebrating Mass? What more inspiring than some of our sacred

How beneficial and how lasting the impression formed by the ceremonies of the Church, the following incident will show:

One of our missionaries once went to visit a tribe of Indians who had been deprived of a priest for nearly half a century. After travelling century. through the forest for some days he came near their village.

Twas Sunday morning. Suddenly the silence was broken by a number of voices in unison. He stopped to To his great astonishment he distinguished the music of a Mass, and of Catholic hymns well known to him.

What could be more touching than this simple, savage people endeavoring to celebrate the Lord's Day as they had been taught by the priest fifty years What more elevating than those sacred songs—the "Stabat Mater," the "O Salutaris," or the "Te Deum" -uttered by pious lips and resounding through the forest primeval! What better evidence could we have of the beneficial effects of our ceremonies in raising the heart to God!

And yet few things connected with our holy religion have been more freour holy religion have been more frequently subjected to ridicule than her ceremonies. People scoff at them, laugh at them, call them foolish and unreasonable. Those people do not stop to consider that by doing so they, themselves, are acting most unreasonably. For no reasonable parson, no judge, will conreasonable person, no judge, will condemn another without hearing both

sides of the question.

These wiseacres, however, flatter themselves that they know all about the Catholic Church and her ceremon-ies without hearing her side of the case. Hence the misunderstandings and mis representations regarding her that

exist among well meaning people. would but learn to speak If people would but learn to speak about that which they knew and understood; if they would accord to the Catholic Church the same treatment as to other institutions; if they would examine both sides of the question before criticising and ridiculing her teachings and her ceremonies; if they would but treat her with that openness, that fairness, that candor, that honesty characteristic of the American citizen when

His apostles in the New Law.

I. The angels are pure spirits. They have no body. Consequently the wor-ship they render God is spiritual,

The heavenly bodies are not spiritual, but entirely material substances. They render God a sort of external worship according to the words of the prophet Daniel, "Sun and moon bless the Lord, stars of heaven bless the Lord. Praise and exalt Him Man has a soul, a spiritual substance similar to the angels; and a body, a material substance similar to the heavenly bodies. He should, therefore, honor God by the twofold

form of worship, interior and exterior. "God is a spirit; and they that afore Him must adore Him in spirit and in truth." (John iv., 24.)

From these words of the beloved dis-

ciple we are not to conclude that interior worship is prescribed as the only essential, and exterior worship con-demned. True piety must manifest itself externally. Man naturally manitself externally. Man naturally manifests his feelings by outward signs and

The Catholic Church recognizes that man has a heart to be moved as well as an intellect to be enlightened. She enlightens the intellect by her good books, sermons, etc.; and she moves the heart by the grandeur of her cere-

ave

ıŧ.

If any one doubts that God considers coremonies necessary to divine wor-ship, let him read the books of Leviti-

testimony, saying: Speak to the children of Israel, and thou shalt say to them: The man among you that shall offer the Lad and the control of offer to the Lord a sacrifice of the cattle, that is, offering victims of oxen and sheep, if his offering be a holocaust and of the herd, he shall offer a male, without blemish, at the door of the tabput his hand upon the head of the victim, and it shall be acceptable and help to his expiation." (Leviticus i. 1 et chaerule.

seq.)
After enumerating all the sacrifices and ceremonies, the sacred writer closes the book of Leviticus with the words, "These are the precepts which the Lord commanded Moses for the children of Israel in Mount Sinai," thus showing that He considers cere-

monies necessary to divine worship.

The religion instituted by Our Lord and Saviour Jesus Christ is more spiritual than that of the Old Law. Nevertheless He did not discard ceremonies. He accompanied all His religious acts In the Garden of by ceremonies. In the Garden of Gethsemani He fell upon His knees in humble supplication. He went in procession to Jerusalem preceded by great multitude strewing palm ranches on the road and singing,

Hosanna to the Son of David. fore He cured the deaf and dumb man, He put His fingers into his ears and touched his tongue with spittle, and looking up to heaven He groaned and and said, "Ephpheta," which is, "Be thou opened."
At the Last Supper He invoked a

blessing on the bread and wine, and after the supper He chanted a hymn with His disciples—ceremonies similar to those used in the Mass. When He imparted the Holy Ghost to His apostles, He breathed upon them. In a similar way they and their succes-sors communicated the Holy Ghost upon others by breathing upon them, laying their hands upon them and pray ing over them, when conferring the sacrament of holy orders.

St. James directs that if any man is sick he shall call in a priest of the Church, who shall anoint him with oil, as is done in the sacrament of extreme unction.

We must, therefore, admit that ceremonies used in the worship of God are reasonable, since they are sanctioned by God in the Old Law and by Jesus Christ and His apostles in the New

All these acts of Our Saviour-the prostration in the Garden, the procession to Jerusalem, the touching of the deaf man's ears, the chanting of the hymn, the laying on of hands, the anointing of the sick—are but so many ceremonies serving as models of the ceremonies used by the Catholic Church in her public worship and in the administration of her sacraments.

Before entering upon an explanation of the ceremonies of the Mass, which is our principal act of public worship, let us examine the meaning of the vestments worn by the priests during the celebration of that august sacrifice. First, it is well to remember that these vestments come down to us from the time of the apostles, and have the weight of antiquity hanging upon them. Hence, if they did not demand our respect as memorials of Christ, they are at least deserving of attention

on account of their antiquity.

The 28th chapter of Exodus tells us dealing with other questions—what a the sacred vestments God wear during priests of the Old Law to wear during the priests of the Old Law to wear duri the holy vestments for thy brother Aaron and his sons, that they may do the office of priesthood unto Me." As God in the Old Law prescribed vest ments for the priests, so the Church, guided by God, prescribes sacred vestments to be worn by the priest of the New Law while engaged in the sacred mysteries.

The long black garment which the priest wears around the church in all the sacred functions is called a cassock. Kings and officers of the army wear a special uniform when performing their public duties; priests wear cassocks and other special garments when per forming their public duties. These vestments are used to excite the minds of the faithful to the contemplation of

Who, for example, can behold the cross on the chasuble the priest wears without thinking of all Christ suffered heavenly things. for us on the cross? As the priest in celebrating Mass represents the person of Christ, and the Mass represents His passion, the vestments he wears represent those with which Christ was

clothed at the time of the passion.

The first vestment the priest puts on over the cassock is called an amice. It is made of linen, and reminds us of the veil that covered the face of Jesus

when His persecutors struck Him.
(Luke xxii., 64.)
When the priest puts on the amice he first places it on his head, thus recalling to mind the crown of thorns that pierced the head of Jesus.

The alb (from Albus, white) represents the white garment with which

The chasuble, or outer vestment the priest wears, represents the purple garment with which Christ was clothed as a mock king. "And they clothed Him with purple." (Mark xv. 17.) Upon the back of the chasuble you see a cross. This represents the cross Christ bore on His sacred shoulders to

chasuble, stole, and maniple, the Church uses five colors—white, red,

purple, green, and black.
White, which is symbolic of purity and innocence, is used on the feasts of Our Lord, of the Blessed Virgin, of the angels, and of the saints that were not

martyrs.

Red, the symbol of fortitude, is used on the feast of Pentecost, of the Exaltion of the Cross, of the apostles and martyrs.

Purple, or violet (the color of pen ance) is used in Advent and Lent. Green (the color of hope) is used on all Sundays when no special feast is celebrated, except the Sundays of Lent and Advent.

Black (the color of mourning) is used

on Good Friday and during the cele-bration of Mass for the dead. Thus we see that each vestment and

every color used has a special signifi-All are calculated to attract our attention, elevate our minds to God, and

fill us with a desire to do something for Him Who has done so much for us -to at least keep His commandments. One word about the use of Latin in the celebration of Mass will perhaps be appropriate here. History tells us that

when Christianity was established the Roman Empire had control of nearly all of Europe, Asia and Africa. Wherever the Roman flag floated to the breeze the Latin language was spoken, just as English is spoken, where the sovereign of Great Britain or the President of the United States hold sway The Church naturally adopted in her liturgy the language spoken by the In the beginning of the fifth century

vast hordes of barbarians began to come from the north of Europe and spread desolation over the fairest portions of the Roman Empire. Soon the Empire was broken up. New the Empire was broken up. New kingdoms began to be formed, new languages to be developed. The Latin finally ceased to be a living language. The Church retained it in her liturgy, 1st, because, as her doctrine and liturgy are unchangeable, she wishes the language of her doctrine and liturgy to be unchange able; 2d, because, as the Church is spread over the whole world, embracing in her fold children of all climes nations and languages - as she is universal-she must have a universa language; 3d, because the Catholic clergy are in constant communication with the Holy See, and this requires a

uniform language. Besides when a priest says Mass the people, by their English Missals or other prayer books, are able to follow him from beginning to end.

The Mass is a sacrifice. The prayers of the Mass are offered to Hence when the priest says Mass he is speaking not to the people, but to God, to whom all languages are equally intelligible. Are not these sufficient reasons for the use of the Latin language? Are not good Catholics more attentive, more devout at Mass than others at their prayer to turn our minds and our hearts toward this subject; that frequent meditation on Christ's passion will move us to avoid sin, which caused it : and that nothing can more efficaciously cause us to think of Christ's passion and death than the Holy Sacrifice of the Mass.

TO BE CONTINUED.

The Blessed Sacrament.

We who live near to this great Sacrament are like people dying of thirst beside a stream of running water, yet they need but stoop to quench their thirst. We are like people who stay in their poverty beside a rich treasure, and yet they need but held out thair, hand to be need but hold out their hand to be rich. Without the divine Eucharist there would be no happiness in the world. Life would be unbearable. When we receive Holy Communion we receive our joy and happiness. When we come home after Holy Communion if anybody asked us what we were bringing with us, we might answer, "Heaven."

As a tree flourishes in proportion to the richness of the soil, so the human body thrives in accordance with the quality of its blood. Hence the necessity of keeping the vital fluid rich and pure with Ayer's Sarsaparilla, the best blood medicine you can find.

"Clear Havana Cigars"
"La Cadena" and "La Flora." Insist upon having these brands.

cus and Exodus. Almost the whole of these books treats of the rites and ceremonies used by the then chosen people of God in their public worship.

The 26th, 27th and 28th chapters of Exodus prescribe the form of the tabernacle and its appurtenances; the size of the altar and the oil for the lamps; the holy vestments which Aaron and his sons were to wear during the performance of the public ceremonies.

The book of Leviticus treats more particularly of the sacrifices, rites and ceremonies of the priests and Levites.

The book of Leviticus treats more particularly of the sacrifices, rites and ceremonies of the priests and Levites.

"And the Lord called Moses, and speeced as a fool. (Luke sents two wested by Herod when sent the white garment with which charts was vested by Herod when sent the walkness, loss of appetite, restlessness and sleeplessness, and found B. B. the most strengthening and beneficial medicine I have taken.

"All unley St., Toronto, Ont. Hence the wearer is reminded of that purity of mind and body which he should have who serves the altar of the should

FIVE-MINUTE SERMONS.

Fourth Sunday After Easter.

TEMPTATION. Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the erewn of life, which God hath promised to them that love Him.—(St. James i. 12.)

These words, my dear brethren, are from the Scripture, read in the Divine Office for to day. They also, and very appropriately, have a prominent place in the Office read on the feasts of mar-

tyrs through the year.
"Blessed is the man that endureth temptation." "Yes," you may say, "certainly, if a man does endure and resist temptation, it is a good thing, and one for which he has reason to be thankful; but, for my part, I would rather get along without being tempted." This is a thought which is being very likely to occur to those who are in earnest about saving their souls, and are therefore afraid that they may give way to temptation, commit mortal They are inclined to sin, and be lost. envy others who seem to have a good and innocent natural disposition, and sometimes they may, perhaps, wish that they themselves had died in their baptismal innocence, before temptation and sin were possible.

Now this wish is not altogether wrong; it is certainly pleasing to God for us to desire that it might be impossible to offend Him, and that our own salvation might be made secure. But it is a mistake, when He does allow temptation to come on us without our fault, to think that it would be better for us if He had not done so.

It is a mistake, and why? Because far the greater part of us cannot ac quire supernatural virtue in any high degree, give much glory to God, or be entitled to much reward at His hands, without a good deal of temptation. it would please God to infuse all the virtues into our souls without any trouble or labor on our part, it might indeed be very well; but this He is not bound to do, and generally He does not choose to do it. He prefers that we should obtain our virtues partly by our own exertions. And as we will not pray or meditate, do penance or mortify ourselves enough to accomplish this end, there is no way to make any virtue strong and hardy in us except by forcing us to oppose its contrary vice. It is quite easy to seem very pleasant and good natured when one has no crosses or provocations; but let a sharp or insulting word be said, and it will soon be seen how much real patience there is in this seeming goodhumor; perhaps passion will flame out all the more violently for being long in repose. But if one's patience is often tried, and stands the test by means of our own earnest struggles, it will become after a time something which we can really count on.

This, then, is one good in temptation, that it makes our virtue really strong and solid for future use. But another value of it is to enable us to make acts at the very moment which will have an eternal reward and merit, and which we should never make were we let alone. Let one be tempted by impure thoughts for a day, and faithfully resist them; in that day he will perhaps have done more to please God and obtain merit and glory in heaven than in a year of ordinary life.

So if temptation comes without our own fault, we may indeed rejoice and count ourselves blessed, as St. James says; for it is indeed an earnest of the crown of life which our tried and strengthened souls shall win, which shall be decked with the innumerable gems which our battles with sin have merited. But let us not allow it to come by our fault, for then we cannot hope for a blessing with it. 'Lead us not into temptation," we say every day; profitable as the contest may be to us, it would be presump tion to offer ourselves to it, or to a from God an opportunity for it. Let wait till He chooses us to the strife, and then thank Him for the trial which shall give us, with His help, the crown of life which He has promised to those who love Him, and for His love hate and resist sin.

## A Word of Advice.

"Name the Church among your heirs," says the Catholic Columbian to Catholic will makers. Give liberally during your life, according to your means, say we. Do not by your will make the Church a party to postmortem wrangles and scandalous law-suits. He who contributes generously when he can hold his money deserve and receives more merit than he who gives when he can't keep it.

The relatives of post mortem donors, as a rule, feel that the Church has in sinuated herself between them and their interests. This feeling is apt to inject gall into their Church relations -unless they are saints. But it is not prudent to count on that contingency. Cases have been known of relatives of wealthy defuncts who were not saints We think our always bright and much-admired contemporary will admit this fact.—Catholic Times.

At this season the effects of catarrh and cold in the head are most seriously felt, and endanger life and health if not promptly treated. For this purpose there is no remedy equals Nasal Balm. Promptin giving relief and never fails to cure. Sold by all dealers 50c a bottle, by mail, post paid. Address G. T. Fulford & Co., Brockville, Ont.

Co., Brockville, Ont.

Mr. H. B. McKinnon, painter, Mount Albert, says: "Last summer my system got impregnated with the lead and turpentine used in painting; my body was covered with scarlet spots as large as a 25 cent piece, and I was in such a state that I could scarcely walk. I got a bottle of Northop & Lyman's Vegetable Discovery, and at once commenced taking it in large doses, and before one-half the bottle was used there was not a spot to be seen, and I never felt better in my life."

No other Sarsaparilla can produce from

No other Sarsaparilla can produce from actual cures such wonderful statements of relief to human suffering as Hood's Sarsapar-

The Profundity of Faith.

Men could never rightly conceive the ends and objects of creation were not the element of religious belief implanted in their souls. planted in their souls. It requires taith in the powers and purposes of divinity to sustain humanity's concep tion of its own existence. Men could have no confidence in their mission on earth, the reason of their being, were they not impressed through faith with the designs of Him who moulded them

When men wonder why they are here, when they attempt to solve the problem of creation, they must fall back upon religious faith. They cannot answer the questions that press upon them through the intellect alone. Aristotle and the ancient philosophers into whose souls the rays of religious faith had not coursed their way, could not satisfactorily determine the end of human existence. Even while they admitted the immortality of the soul, and conceived some reason therefor why the soul had been created, they could not fathom the great object of creation, nor yet learn that it sprang from one source, because they were pagans, devoted to worship and knowledge of smaller gods. To these putative powers they attributed the beginnings of creation, and if they investigated at all the reason of their being it was to conclude that they were created manifestations of the forces they worshiped. With the Christian era came different concep-tions of creation. The whole divine economy became clear; the purpose of creation was manifest. Faith was born-the element that makes creation comprehensible. With the eyes of faith men understand why they have been brought into existence. They comprehend why God has made then and what He expects of them. They see the reason for conforming certain definite standards of action, for practising the virtues and moral rules of righteous living. In a word they recognize the scheme of creation, they realize the objects of life. Faith is the milestone that points the way to eternity, the sign that directs human conduct at the crossroads of existence. Were the element of religious belief, knowledge of a superior power whence all created things proceeded, to be eradicated entirely from the human soul, mankind would find itself to day in the condition of the ancients who worshipped sticks and stones and broken bones as forces higher than humanity. Faith is the corner-stone on which human progress is safely builded. It is the bulwark on which is reared man's knowledge of his work on earth. Should not men, therefore, carefully preserve and nourish their religious faith? Should they not sedulously guard the treasure that gives them knowledge of themselves and inspires them to high ideals of right living? Read the answer in the vast majority that hold some form of Christian belief.

It is the profundity of faith that enables men to grasp the immensity of Without it they would creation. grope, as did the men of pagan times. amid the alleys of ignorance and misconception of their existence. Faith is the guide-book that tells them who and what they are, and what they have come on earth to do. - Connecticut

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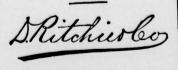
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For 25 Years

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Eat Better, Sleep Better and feel stronger than I have for many years. I have taken six bottles of Hood's Sarsaparilla bought of Mr. Sanderson, the

druggist." John Aikens. CORDIAL ENDORSEMENT.

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Correspondence intended for publications 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 29, 1893. EFFORTS TO NULLIFY HOME RULE .

The Methodist ministers of Ireland are now engaged in making desperate efforts to defeat the Home Rule Bill, and a recent despatch is to the effect that more than two hundred have signed an appeal to Methodist ministers in England to oppose it on religious and commercial grounds.

The total number of Methodist ministers in Ireland does not exceed two hundred and fifty, so that if the report be true we may presume that there is a practical unanimity on the part of the Methodist ministers on this subject; but with all their congregations the Methodists do not amount to more than about fifty thousand throughout Ireland, and they are, of course, among the favored minority who are satisfied with the old condition of things, whereby all offices and places of emolument under the Government are monopolized by that minority.

It is not very much a matter of surprise that the Methodists should wish this condition of things to be perpetuated on religious grounds, for a pampered and favored class are nearly always selfish, wishing their privileges to remain intact; but it would be the old story of the tail wagging the dog if their opinions were to prevail.

No one presumes to deny now that the immense majority of the people of Ireland want Home Rule. The wishes of a considerable minority deserve to be treated with due respect, if they are reasonable, and it must be acknowledged that the Irish Nationalists have agreed to deal with the Protestant minority with the greatest considera-They have been willing to accept the proposed Home Rule Bill now before Parliament, with all the guarantees against Catholic ascendancy in matters of religion and education which could be devised by a thoroughly Protestant Cabinet; and what more could a Protestant minority reasonably desire? Yet the Methodist ministers actually demand something more than this, and that something is that an unjust condition of Protestant ascendancy and monopoly of offices shall be maintained, besides retaining all the iniquities of the present land laws. We venture to say that the Nationalists will not calmly accept such a solution, the Methodist ministers to the contrary notwithstanding.

A new solution to the Ulster difficulty is also said to be under consideration. Some of the Liberal members, it is said, will support an amendment to the Home Rule Bill by which Londonderry, Antrim, Down and Armagh shall have the option between Government by the Irish or the Imperial Parliame nt.

W e cannot credit that Mr. Gladstone's Gover nment will permit such an amenda tent as this. These very counties of Ulster are the localities where the vyranny of Orange domina tion has hi therto run riot, for the reason that the other counties are almost thoroug,'ily Catholic. In fact, Ulster is by no a eans the Protestant Province it has been represented to be, inasmuch as it has a Catholic majority if Belfast be taken from it. It would be supremely ridiculous to institute a special form of Government for four counties which form as much a part of Ireland as any county in the country. It would be just as reasonable to make Belfast an antonomous city, or to institute it under a special form of Government; and we are convinced that neither one nor the other of these things will be done.

If it be so necessary to invent such guarantees as these which are being suggested for the protection of the Protestant minority in Ireland, which never suffered at the hands of Catholics, what justice would there be in leaving the Catholic minority of the four counties at the tender mercy of the Orangemen, who have always used their power, and use it still, for oppres-

sion?

SHIP SHEET OF WELLEN PALE

Ireland have not used their majorities ent question, however, is not how the for the purpose of excluding Protestants from employment, or from Parliament, as the Protestant majorities in Catholics. We say, therefore, that if frequently attested by physicians and tion was not needed as an evidence of the Protestants of Ulster want guarantees, the Catholics of that Province, and especially of the four counties named, are still more in need of them.

Unnecessary as guarantees are for the Protestants of Ireland, the Catholic Nationalists have never said a word against granting them, and under the Home Rule Bill as now proposed the Protestant minority will be, as Mr. Blake has already expressed, "the spoiled children " of the country. It would be supremely preposterous to exempt half of Ulster from being subject to the same Government as the rest of the country, the political interests of the province being the same with that of the rest of Ireland.

We must say we are pleased to see it stated that Mr. Gladstone will not permit his bill to be smirched with any such clause as this. If Ireland is to be self-governed the wisdom and influence of the whole people is needed for its satisfactory government. Indeed we are very doubtful that even the people of the four counties would accept such a clause, cutting them off from their influence in the Government. If guarantees are so necessary for them as it seems to be imagined they are, surely they should have patriotism and loyalty enough for their co-religionists in the Catholic counties, to use the influence they would exert in an Irish Parliament for their protection.

When the practicability of giving Ulster a separate autonomy was mooted on a former occasion, the idea of attempting such a thing was scouted by Mr. Parnell, and the same objection holds in reference to the present scheme, which, however, we think can scarcely be seriously contemplated by any section of the Liberal or any other party in the Pouse of Commons.

#### BEAUPORT ASYLUM.

The Toronto Mail is very much exercised over the fact that the Beauport Lunatic Asylum has been placed by the Quebec Government in the hands of the Sisters of Charity. It assumes that the Church is essentially adverse to permitting any State inspection or control over the care of the insane, and it foretells most dire misfortune as the result of placing the asylum under the charge of a Catholic religious order because of the aversion of the Sisters to adopting "modern methods."

The Sisters of Charity have had long experience in conducting the Lunatic Asylums of the Province, and have been able to manage them efficiently at a saving to the province of about 30 per cent., and it is for this reason chiefly that the Quebec Government Asylum under their care. We have no doubt that the Quebec Government is perfectly satisfied that the Sisters will conduct the asylum efficiently as well as economically.

We are told that the Longue Pointe Asylum, which has been established for many years, under the same order of Sisters, "did not in its early days afford any very flattering testimony to the efficiency or indeed the humanity of management under religious auspices. It was always many years behind the age."

It is well known that the present condition of the Longue Pointe Asylum is admirable, and attests both the zeal of the Sisters in doing their work and the success of their kind methods of dealing with the insane.

Twelve years ago a Medical Commission which examined the Quebec Asylums gave a report adverse to the management of Longue Point, but it is well known that there was much exaggeration in their statements. It is very possible and even probable that the management could be improved, and as a matter of fact it has been very greatly improved since that time. If the Sisters had not shown their ability to manage, the Quebec Government would not be likely now to ask them to take charge of Beau-

We are told that "the Church resented bitterly the enquiry into its lunatic department, and Premier Ross, who was responsible for the outrage, was defeated in consequence." It was not McCarthy, up to the time when he through any indisposition to admit the right of the civil authorities to require the Government. We are much mis- actually predominates in New England, point at the cost of exciting the worst Church of the Annunciation in proper care to be given to the patients the assumption of excessive authority regards the formation of the Cabinet. because it is Catholic," for though this was also held last week in the Covent P. P. A. in this country, who would, over an institution which was not in The Catholic cities and counties of receipt of Government aid. The pres- Tariff Policy which gains for him a place of the Protestant forms in many bury was the chief speaker. He was the Catholic religion.

Sisters of Charity managed their asylums in years gone by. The efficiency with which Longue Pointe Asylum is like a new life. The sudden growth the four counties have done toward the managed at the present time has been of the Protestant Protective Associathe matter, and the recent action of the Government is an evidence of the confidence which is placed in the Sisters that they will do their work well.

#### ABSURD REPORTS.

It was recently stated by one of the speakers at a meeting of the A. P. A in Boston that underneath the Jesuit college of that city there is a wellequipped armory of guns, the object being of course to kill all the Protestants, and ultimately to conquer the United States, and bring them under Catholic government. The idiotic speaker who made this statement was woman, Mrs. E. Trask Hill, and it appears that the audience took in the statement as if it were a gospel truth.

It will be remembered that a few weeks ago a similar statement was made in Peoria, with this difference, that the arms were said to be deposited under the cathedral of the city. and so seriously was the report taken that the Bishop of Peoria deemed it advisable to invite the city council to visit the cathedral in order to inspect it. We have not heard that the council deemed it necessary to make the inspection. We mention these reports because we have learned that in some of our Canadian towns similar rumors have been circulated, presumably by members of the P. P. A.

As the Catholics of the United States number less than one sixth of the population, and in Ontario just seem a very likely story that in either of either country. We suppose, however, that as long as there are fools alive such reports as these will continue to be made people will believe

#### MR. DALTON McCARTHY'S MOTIVES.

new party.

fact that Mr. McCarthy himself O'Brien will succeed where the late Mr. acknowledged that his reason for going into opposition to the Govern-ernmental impossibility." ment was personal spleen and disappointment because he was not consulted in reference to the formation of Sir John Thompson's Cabinet, and the papers which support him are Free Press with the statement that

"Of all the malignant remarks that have been made against Mr. McCarthy by his former friends of the Ministerial press, the statement that he is actnated by disappointment is the least likely to be given credence."

The Free Press (of Ottawa) gives as proof that disappointment was not a factor in inducing him to go into opposition, the statement that "he might have been a Chief Justice or a Minister of Justice in a Conservative Cabinet years ago, had he desired office," and, further, that "he is a gentlemen of independent means and one of the leaders of his profession."

It is very possible that the reasoning of the Free Press would have considerable weight if we had not Mr. Mc-Carthy's own confession on the subject. Heacknowledged in explaining his position to his own constituents that as for the first time in the formation of a Conservative Government he was not consulted, there remained no alterna-

tive for him but to go into opposition. This admission was, of course, a tactical mistake, but as he made it, he cannot now evade its force. It is evident that he now sees his mistake, and he would be glad if he had left his unfortunate words unsaid, but it is too late now to make the public believe that he is animated with the honest conviction that the tariff policy of the Government is a wrong one. The very policy which he now condemns had no more ardent supporter than Mr. found a personal grievance against taken if the country will make his yet the Independent concedes that in passions of a mob already full of sentithat the undue interference of the personal piques the basis of a policy. due time this will be the case. In rements of hate and the desire of ven-Government in the management of a The country cares very little whether private asylum was objected to, but to Mr. McCarthy was consulted or not as

Commons. It is the old Equal Rights movement galvanized into something other visitors competent to judge in the latent bigotry which exists among a certain class throughout Ontario and which needs only to be appealed to on a no-Popery cry to be roused to activity. This dark-lantern association is sworn not to tolerate the ap pointment of Catholics to any office if they can exclude them. On this policy, many Orangemen, the Sons of England and the members of the P. P. A., are at any time ready to unite and this is the secret of the large demonstration which greeted Mr. Mc Carthy in the Toronto Auditorium the other day.

> It is well understood that it is not Mr. McCarthy's trade policy which secures to him a certain following. Many of those who have ranged themselves under his standard are opposed to this policy, but as a recent issue of the Montreal Witness stated, they are ready "to swallow it for the sake of his politico-religious stand." It was easy to see at the meeting in the Auditorium where the plaudits came

> in. They were given sparingly enough when he proclaimed himself the champion of the farmers as against the manufacturers, but they were given without stint when he announced his undying hostility to the French language and the Catholic schools of Manitoba.

This anti-Catholic policy has been tried in Canada before, but it proved ment cannot be predicted with cera failure. It was the policy of abler and more far-seeing politicians than Mr. McCarthy ; and if Catholics are a little over one sixth, it does not true to themselves, as we have no doubt they will be, Mr. McCarthy and case they could entertain any hope of his new policy will share the effecting such a general massacre, or fate of those who preceded him in of taking control of the government stirring up the bigotry of the country. We may rely upon it that outside of Ontario he will not have a corporal's guard to sustain him.

There have been Whalleys and Newdegates in the British House of Commons who year after year took occasion to make an exhibition of bigotry by making anti - Catholic motions, but A desperate effort is being made by they succeeded only in becoming the Toronto Mail and a few other the laughing-stock of Parliament. papers, remarkable for their bigotry, Such motions may possibly be supto boom Mr. Dalton McCarthy and his ported by a larger contingent in the Canadian House, but there is not the It is, of course, a most damaging least fear that Mr. McCarthy and Col. George Brown made himself "a Gov-

## "CATHOLIC NEW ENGLAND.

The Independent, which is one of the leading Protestant religious journals pretending that disappointed ambition of this continent, has taken alarm at has nothing to do with his present one of the facts disclosed by the last Certainly under his own regime the course. The Mail of the 20th inst. census of the United States, the cause police were instructed to prevent by have decided to place the Beauport introduces a quotation from the Ottawa being the remarkable increase of the Catholic Church in the strong- which no such seditious language was hold of Puritanism, the New England spoken. States, and in an article under the heading "Catholic New England" it listening to him and cheering him on gives expression to its surprise as that "so crazy and unjust a measure follows:

"The Church of Rome is at the front in New England so far as members are This has been suspected, but not definitely known. of 1890 makes it an undeniable fact. The communicants of the Roman Catholic Church exceed in number those of nearily a quarter of a million. The excess is surprisingly large."

The figures revealed by the census are as follows:

munica 102,161 68,021 63,505 327,721 51,185 156,396 ew Hampshire 763,987 1,005,120

As the religious census only makes return of the number of communicants, and not of the whole population, these figures include only those who practice their religion, but they reveal the fact that there is a larger number of practical Catholics than of Protestants who practice their religion, though nominally the Protestants are still much more numerous than the Catholies. Children who have not made their first Communion are, of course, not included in this return.

lie Church will be highly gratifiying shedding of blood. No. . but a disit cannot be said that Catholicism deavor to make a tempor cry political Holy Sacrifice of the Mass in the ference to this prospect it adds that gance. New England "will not be alien It is not, however, Mr. McCarthy's form of Christianity is taking the Garden Theatre at which Lord Salis- if they could, prohibit the exercise of

certain following outside the House of districts, yet "no backward step has been taken in any particular."

We commend these views of the Independent to the careful consideration of those of our fellow-citizens of Canada who profess to fear lest the Dominion will be unprogressive unless the Catholic Church be repressed by persecuting measures.

#### THE HOME RULE BILL.

The debate on the second reading of the Home Rule Bill closed last Friday, and by a majority of forty-three the motion was carried. The opinion was expressed by Tory correspondents of the New York press, such as Smalley, of the Tribune, that there were grave doubts as to the passage of the second reading. Their prophecies, however, have been false, and Mr. Gladstone's following in the Commons is apparently as united as it could well be.

One of the chief difficulties recently raised was the oft-repeated assertion of Mr. Joseph Chamberlain and Mr. Goschen, that if the measure were to pass now it would not be a final settlement, as an Irish Parliament would soon find grievances under its operation which they would desire to see

This objection is one which has often been raised before, but an imaginary difficulty like this will scarcely be allowed to stand in the way of the solemn judgment issued by the country at the general election.

It is barely possible that the present Bill will not be absolutely final, for absolute finality in any Act of Parliatainty; but taking into account all the probabilities there is no more reason for supposing that the present Bill will not be final than for any other legislative Act. From the fact that so much careful thought has been expended on it, there is even more reason to suppose that it will be final than for most other Acts of Parliament, but if in its operation it be really found to be defective in some respects, there is no reason why the defects should not be corrected.

Toobject against it the possibility that it may not be a perfectly satisfactory measure is to throw an obstacle in the way of all legislation. At all events it was before now asserted that no satisfactory measure could be passed, and with this objection fully in view the people rendered their verdict, and the experiment will have to be made.

Mr. Balfour has been delivering a speech in Belfast, and his language in opposition to Home Rule was not that of an honorable opponent arguing on constitutional grounds, but that of a seditious agitator. It was a direct incitement to rebellion, and the wonder is that his language was permitted by the Irish Secretary. force many meetings in Ireland at

He told the Orangemen who were had exhaused the patience of the Ulster Loyalists, and he was not surprised that their indignation had broken all bounds," and that "they felt ready to resort to extreme measures for the defence of their threatened rights. He told them that the men of all Protestant bodies combined by Ulster will not be abandoned by Great Britain to the fate which had been planned for them by the men in power. He prayed to God that the Irish loyalists will not be compelled to fight for their rights. He believed that such a calamity will be averted, yet that the tyranny of majorities is as bad as the tyranny of kings, and he could not deny conscientiously that what is justifiable against a tyrannical king is under certain circumstances justifiable against a tyrannical majority."

If the Ulster Orangemen are led by such inflammatory speeches as this one by an ex-Minister of the Crown, to rise to the commission of acts of violence, Mr. Balfour ought to be held strictly to account or his incendiary language, and there is scarcely a doubt that he will b actually held responsible for it. Such language will certainly not prevent the passage of the Home Rule Bill, but it may excite This state of things as exhibiting the worst passions of the fanatics he the substantial progress of the Catho- addressed, and it may lead to the to our readers, and though at present honest demagogued would thus en-

A meeting of the Primrose League

not so bloodthirsty as his nephew, on this occasion, though it will be remembered that in a former speech he gave utterance to very similar sentiments. He exhorted the House of Lords to pay no attention to discussions which might arise concerning its powers under the constitution It was the duty of the Lords, he said, to rescue the Empire from its assailant : all of which means that the Lords must oppose the expressed will of the people.

It is a settled fact that Mr. Gladstone will not allow the House of Lords to throw any serious obstacle in the way of carrying out the wish of the electorate, and it may be taken as certain that the Bill will become law in spite of all obstacles.

#### P. P. A. WORK.

There appeared on the 25th of March in a paper called The Quill, published in Windsor, the following letter concerning the management of the Catholic hospitals at Windsor and Chatham; To the Editor of the Quill :

To the Editor of the Quill:

DEAR SIR:—I was much pleased with a letter in your last issue respecting the Hotel Dieu, and being in a position to know where of I speak, I agree with what the writer says on the subject.

The case he mentions is not the only one, for there are several others of a like nature, and for which no excuse can be offered. A young man named Morris, a county charge, while confined there a short time age was repeatedly urged to become a Roman Catholic, and I have it from the lips of a present inmate herself, Mrs. Presious, that she was compelled to renounce the Protestant religion before she could receive any attention inmate herself, Mrs. Presious, that she wa compelled to renounce the Protestant religion before she could receive any attention from the Sisters in charge and for the sak of securing peace.

of securing peace.

It is unnecessary for me to cite these cases as they must be known by almost every man, woman and child in the city, but I will claim, and that without fear of successful contradiction, that as a hospital the Hotel Dieu does not deserve the name, as every serious case they have had has been the subject for a funeral. How could it be otherwise? They have only one qualified nurse, and she, with the other Sisters, has ber devotions to attend to, which appears to take up the greater part of their time; nor have they a resident physician to attend to the severe cases that an institution of that description must necessarily have on hand. The town of Chatham, for several years, was forced to rely on the St. Joseph's Hospital until patience ceased to be a virtue, and a general hospital was erected, and now the Roman Catholics themselves prefer going there on account of the better medical treatment they receive.

No sensible-minded person will dispute the fact that Windsor will be compelled to do the same thing, but as usual in such cases our Roman Catholic friends will make a great outery and pronounce it "Religious Persecution," but they must bear in mind that where they use an institution for religious purposes it must be supported by their Church, and they have no right to expect the public at large to contribute to its support.

We will allow a Protestant, goald. f securing peace.

It is unnecessary for me to cite these cases is they must be known by almost every man yoman and child in the city, but I wil

We will allow a Protestant gentle man, the editor of the Chatham Banner, to answer the letter of "Citizen." The following appeared in its editorial columns on the 19th of the present month:

Somebody sends us a marked copy of the Somebody sends us a marked copy of the Windsor Quill, containing a communication from "Citizeo," criticizing the management of the Hotel Dieu, in that city, charging that the Sisters of the Hospital have been attempting to pursuade patients to abjure their Protestant faith. As to that we know nothing.

Protestant faith. As to that we know nothing, but the writer states that:

"The Town of Chatham for several years was forced to rely on the St. Joseph's Hospital until patience ceased to be a virtue, and a general hospital was erected, and now the Roman Catholics themselves prefer going there on account of the better medical treatment they receive."

ment they receive."

The absurdity of the above almost robs it of its maliciousness. It is a simple, plain, unvarnished series of straight falsehoods. The General Hospital scheme was really started here before St. Joseph's was opened, and although scores of Protestant patients have been at St. Joseph's the past few years, we have yet to hear the first whisper of complaint, either as to treatment or interference. No such thing has ever been hinted at, and as the public hospital was only opened last evening, the statement that Catholics prefer it is palpably absurd. The malice of the writer is so apparent as to discount his statements respecting the Windsor hospital. It would be a blessing to the community if the writer of the letter had been caught young and taught truthfulness. fthe above almost robs it of and taught truthful

We feel firmly convinced that the production signed "Citizen" is the work of some member of the P. P. A. There seems to be a settled purpose on the part of these persons to misrepresent the Catholic Church, its clergy and its institutions. We have never yet heard of a case where the good and self-sacrificing Sisters interfered in any way with the religious convictions of patients in the Catholic hospitals. The letter of the P. P. A conspirator

bears refutation on its very face, for everybody knows that were the Sisters to have acted in the manner referred to they could not receive aid or recognition from the Government.

It may ere long be worth while considering whether it would not be advisable to arrest and prosecute for criminal libel the writers of such letters as that of "Citizen."

ON THE 25th of March, the feast of the Annunciation, the Princess Beatrice, the Queen's favorite daughter, and her husband, assisted at the Gounod's Mass which was sung, but we have no doubt the intelligence will be very unwelcome to members of the

"SHOW ME YOU At one of the lect this city by Margaret are told by the daily Essery presented he accompanied by an of a feather," etc.

the attention of our to the fact that the lished in Chicago cal American, the edit being a Protestantson of Mr. Wm Ja Berlin, Ont., and ne fray, publisher of In its issue of March following reference t

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RELIGIO In a recent is Presbyterian Rev from the Rev. Alfrom Venice, Ital; makes a savage hierarchy and Spain on accour against the oper church, in Madri

of the Protestant .

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ing strictness. It was in pur efforts of a for Episcopal office church and sc Spaniards was no persecution Rev. Mr. Robe "the priests, b montane press,

moment pursui

"SHOW ME YOUR COMPANY."

At one of the lectures delivered in this city by Margaret L. Shepherd, we are told by the daily press that Mayor Essery presented her with a bible, accompanied by an address. "Birds of a feather," etc. We wish to draw the attention of our chief magistrate to the fact that there is a paper published in Chicago called the Canadian American, the editor and manager being a Protestant-Mr. J. P. Jaffray, son of Mr. Wm Jaffray, postmaster, Berlin, Ont., and nephew of Mr. Jaffray, publisher of the Galt Reporter. In its issue of March 24 last it had the following reference to Mrs. Shepherd:

following reference to Mrs. Shepherd:

STILL AT WORK.

"A Canadian note says: 'Before an immense audience at the Opera House on Friday evening Mrs. Shepherd, the exnun, was presented with a Bible by Brantford sympathizers. The presentation was made by Rev. Mr. Thompson, a Baptist minister.' Mrs. Shepherd is pulling the wool over the eyes of Canadians most beautifully. Over there they present her with a Bible; but not with a character. She lost that in Chicago after a weak attempt to reform. Mrs. Shepherd is not an exnun. She is an exsomething else, and has a very radiant life to her credit."

THE RITUAL OF THE P. P. A.

We publish in this issue the ritual of the P. P. A., supplying the heading thereto ourselves. The little book is without a title, and nowhere does the name of the society appear, thus demonstrating the fact that it is nothing short of a conspiracy carried on in the same fashion as the business of the burglars and the sneak thieves, the peculiar language made use of being such as obtains between one "pal" and another. There is a remarkable uniformity about the book, the printing having been executed in what is known amongst compositors as a "blacksmithshop," the spelling, punctuation, spacing, press work, etc., being of a character to make Faust and Guttenberg groan in their graves

It is more than ever apparent that this P. P. A movement is merely the organization of the dump - heap element - hungry, disappointed and discredited politicians who for a long time have been waiting, like Mr. Micawber, "for something to turn up." Place and power, prominence and pelf is their goal, and "no-Popery" is painted on their flag solely for the purpose of influencing the unwary and the uneducated class of Ontario.

Their efforts will, however, be vain. Disgrace and discredit will follow them as long as they live, and as they, one after another, become known they will be held in the utmost contempt by every sensible man in the community, irrespective of creed or race. The time will soon come when the members will rue the day they ever joined such a contemptible cabal, which is as a noxious and unsightly weed in our fair country.

## RELIGION IN SPAIN.

Presbyterian Review a letter appears | boat with Prelacy, represented by Dr. from Venice, Italy, in which the writer makes a savage attack on the whole hierarchy and civil authorities of Spain on account of the prohibition Liturgy." against the opening of a Protestant church, in Madrid under the auspices of the Protestant Archbishop of Dublin,

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Archbishop Plunket has taken special interest in the erection of this church with synod-hall, class-rooms etc., and the cost of erection is said to have been no less than £10,000. The purpose was not merely to supply a place of worship for Protestant Englishmen, but to start a propagandism among the Catholic Spaniards, and it was for this that such elaborate preparations were made.

Now it has been the fixed policy of Spain to forbid a Protestant propagandism in the country. The worship of Protestant strangers has not been interfered with, nor are Spanish Protestants, who are extremely few, persecuted there; but seeing that in all the countries of Europe where Protestantism was established the establishment was effected by violence and unlawful acts of destruction of Catholic churches and other institutions, more than three centuries ago the Spanish Government decided not to allow a Protestant propagandism, and this policy has been pursued ever since, though with vary ing strictness.

It was in pursuance of this that the efforts of a foreign claimant to the police there was no further mischief they could efface the name of Christ Episcopal office, to open a Protestant than some personal injuries inflicted from the hearts of the French people, church and schools for the Catholic on both sides. Spaniards was resisted; but there was no persecution of Protestants to justify Rev. Mr. Robertson's statement that "the priests, backed up by an ultramontane press, are at the present

worst days of the Spanish Inquisition."

When it is borne in mind that only very recently did Great Britain relax the most cruel penal code which the world ever knew, in order to extirpate the actual religion of England, Ireland and Scotland, and to substitute for it a novel and aggressive form of worship, a fair-minded observer will not be severe upon Spaniards for their determination to preserve their country as a Catholic nation, and to avert the possibility, nay even the probability, of a repetition in Spain of the horrors to which a Catholic people would be subjected if an attempt were made to enact there the scenes which took place in the British isles in establishing Protestantism.

We would not advocate the introduc tion of the Spanish policy into this country, where Catholicism and Protestantism are both firmly rooted, and both must depend for their propagation upon the manner in which they put forth their claims to credibility : but Spain is in a different condition, and the Spaniards must be left to judge for themselves what course it

is proper for them to pursue. As a matter of fact the Spaniards had an experience during the second quarter of the present century of what they might expect if they allowed the public propagandism of Protestantism. There were then revolutionary juntas through the provinces in which the spirit of Protestantism predominated, and a persecution was inaugurated against the Church, and particularly against the Religious Orders. Those troubles were not settled until 1848, and it is no wonder that the Spaniards are disposed not to witness a repetition of them.

The Rev. Mr. Robertson has quite a fancy for the "Reformed Spanish Church," under which name the Madrid Church was professedly to be opened. He praises them for using the old Mozarabic rite which was in use amongst the early Christians of Spain, and which goes back almost to Apostolic times." That rite has not the antiquity of the rites commonly used in the Catholic Church, and for this reason the Roman rite has been substituted for it even in Spain. It was used only by the Christians living among the Moors, from which fact it derives its name ; still it was a Catholic rite, and the doctrines implied in it are thoroughly Catholic and not Presbyterian. It is, therefore, only for the sake of encouraging diversity from Catholic usage that Mr. Robertson speaks so strongly in favor of the use of this liturgy, and not through zeal for Christian truth, if he believes in the declaration of the Scotch Covenant by which the Westminster Confession of Faith was agreed upon, that the Confession is "most orthodox and grounded upon the word of God."

It is surely a strange sight to find which bears them is "the Mozarabic

## THE WAR BEGUN.

as it was known that the Orange threats had not coerced a single Liberal vote in Parliament against the Home Rule Bill, but that it had passed by the full majority expected for it, the Belfast Orangemen determined to make a vigorous demonstration against an Irish Parliament, which they did attempting to burn down a tavern kept by a Catholic named Mr. Connolly. They were foiled by the police, and the flames were extinguished, though several attempts were made during the night to complete the destruction.

The rioters then proceeded to the Catholic quarter, where the National-letter written by Victor Hugo in reists were burning some tar barrels in gard to the Catholic Church and eduhonor of the Second Reading cation. We can scarcely think it of the Bill. The Dorsetshire possible that Victor Hugo would have company of soldiers were ordered out, but the police declared that they were tion. It appears more like the screech able to suppress the riot, and the of the degraded Chiniquy. At all military were not called on to inter- events it is doubtful taste on the part fere.

between the mob and the Nationalists, Christian communion. Victor Hugo but through the intervention of the and many others like him would if

the mob, while violating the law and both secular and religious are making this demonstration against it, combined. We beg to draw the sang the National Anthem. This is attention of our contemporary to quite in keeping with the character the words of Rev. John Williams, moment pursuing a policy of intoler- of Orange loyalty. It is a conditional editor of the Parish Messenger and

ance and persecution worthy of the loyalty, the condition being that they pastor of St. Barnabas Episcopal shall be allowed to treat Catholics as serfs. But it will not be forgotten that it was to the airs of "Croppies lie Down " and "Protestant Boys" that the attempt was made in 1836 to set aside Queen Victoria from the succession, and that it was Catholic Ireland, represented by Daniel O'Connell, which exposed and frustrated the plot.

Such is the real character of Orange Belfast's loyalty; but there is not the least danger that Belfast will be allowed to rule Ireland. It is more than likely that the threatened civil war against Home Rule will be quelled certainly beyond Belfast and the four Orange counties it cannot even exhibit its face.

The war has begun by an attempted destruction of the property of a few Catholics, and it will probably end with the incarceration of a few fana-

THE "LADY" LECTURER ON "ROMANISM."

Our good city of London was last week visited by the "lady "lecturer whom Florence Booth, of the Salvation Army, dismissed from its ranks as an incorrigible and incurable subject. She gave two lectures to " 'ladies' only" and one to a mixed audience, and the Free Press reporter stated that less than a hundred persons-which might mean a dozen-at 15 cents a head, were that class who usually go to see entertainments or exhibitions that circle. pander to the grosser elements of human nature. If we judge by the report of the lecture which appeared in the Free Press, it was the silly screech of an angry woman who seems to have taken the advice which a certain Jew gave to his son - "Make meney, my son, make money : honestly, if you can, but-make money." We must confess we did not expect the "lady" lecturer on "Romanism" would have been given such a freezing out, in view of the fact that there is a considerable number of the P. P. A. in this city, and

that she is one of its organizers. If other places were to act similar to London, the career of this mischievous and brazen woman would soon come

## EDITORIAL NOTES.

THE secretaries of state and other officers of that underground organization, the P. P. A., held a meeting in this city last week. One who was there describes it as a lively one, an uproarous one, a red-hot one, where there would have been a great sale for bricks, rocks, bludgeons and blunderbusses. The chief cause of the disturbance arose from a discussion as to the merits and demerits of the lady organizer, late of Chicago, who is now in these parts delivering lectures In a recent issue of the Toronto Presbyterianism rowing in the same on "Romanism." One of the mem-dalous and untruthful utterances of the bers arose in his place, with Kentish characteriess and shameless male and from the Rev. Alex. Robertson, dated Plunket, when we know that Knox fire in his eye, a Bible in one hand called Prelacy a "rag of Popery," and and a resolution in the other, and offered from place to place delivering lectures it is stranger still to find that the boat a motion of want of confidence in the "lady" organizer, on the ground that such, however, is the fact, and it is she was a Jesuit in disguise. When the guerilla warfare of words ceased the poison and the sharp-shooters of street corner The Ulster war has begun, and this | English became exhausted, a vote was lost by a small majority.

> THE Canada Farmer's Sun, the official organ of the Patrons of Industry, published in this city, of which Mr. Geo. Wrigley is the editor, in its last issue criticises very severely, and community. The article is a very creditable one and places the Sun's management amongst that class of the community who possess broad minds and manly hearts

In the Christian Guardian of March 29 appeared what purported to be a written such a mass of misrepresentaof our contemporary to quote the utter-Some severe fighting took place ances of Infidels in condemnation of a and hence the effort to substitute It is a remarkable circumstance that secular for an education where

church, Omaha, Neb. In a recent issue he wrote: "Whether it be treason or not, if we were forced to choose between purely secular training and

Jesuit training for son of ours, as we look for salvation by the cross, we would not hesitate one hour, and that in the cause of both God and country.

On the feast of the Holy Family, his Lordship Archbishop Fabre of Montreal delivered in his cathedral a short sermon on the subject of Sunday observ ance. He greatly deplored the common practice of having excursions and by the police of Belfast alone; but pleasure trips on the Lord's Day, with not even the paltry excuse of healthy recreation, as these outings are generally accompanied with dissipation and disorder. He also referred to the other Sunday attractions provided for the public and said that the mission of those who led away the people from the churches is a very unenviable one. He expressed the hope that increased devotion to the Holy Family would bring on a renewal of the primitive Sunday observance, which had been the source of the prosperity and happiness of Canadian families in the past. Speaking of the spirit that should dominate in all Christian families, he condemned children's balls, warned husbands and fathers against the dangers of club life, and called the serious attention of parents to the sad influence of impure literature upon their children, especiin attendance. They were persons of ally when such appears in the columns of a newspaper received in the family

> MR. CAMPBELL BANNERMAN, Secretary of War in Mr. Gladstone's government, referring to the fiery speech recently delivered by Col. Saunderson, thus took that person's measure in happy style: "The honorable and gallant member for Mid-Armagh has two existences. He is a colonel of the Irish militia, and he is also an Irish member, an active, if not an excited, politician. It was solely in the second capacity that he made these speeches. My honorable friend will have long ago learned to gauge the value of the exaggerated language sometimes employed by the gallant member, and I think that special notice need not be taken of this particular ebullition.' We will allow our readers to judge to what extent this description of Col, Saunderson applies to our own N. Clarke Wallace.

A course of Sunday evening lectures is announced to be delivered in St. Mary's Church, Berlin, on "The Catholic Church and Its Doctrines.' We doubt not good results will follow from these lectures, as our Protestant friends will thus have an opportunity of hearing explanations of Catholic belief from the authorized pastors of the Church. It is incomprehensible that our separated brethren should pay any attention to the scanfemale tramps who are running about on what they term "Romanism." But well that the antidote should follow

A CATHOLIC young lady, Miss St. is the way it has proceeded. As soon taken, and the motion was declared John Clarke, has taken the prize of one hundred guineas which is granted every seven years by the London (England) Royal Institution to the author of a scientific work which shows to the best advantage the goodness and wisdom of Almighty God. This prize is given in accordance with a most deservedly, the bigots who are legacy left for this purpose. Miss by putting out the street lights, and now trying to create bad blood in the Clarke is the first lady to whom it has been awarded.

## A DANGEROUS MAN.

The Portland (Oregon) Sentinel thus humorously refers to its travelling agent when about to start on his trip We hope the humor will have serious effect on those of our subscribers whom the cap may fit:

whom the cap may fit:

"There left this city, on Tuesday evening, via the Northern Pacific Railroad, a dangerous man. How those fare who may oppose him in his onward march for conquest and cash, we tremble to think. Of giant proportion, armed to the teeth with revolvers, and to the toes with razors down his bootlegs, he is prepared for bold deeds in a good cause. Full of dash and enthusiasm, yet angered by long suffering imposition, he seeks enemies whom he will devour, and friends whom he will reward. Nothing, we are sure, can stop his course, which lies from Tacoma to Seattle, Port Townsend, and Victoria, and such intermediate points as he may suspect lurks an enemy of one or more year's unrequitted record or a possible innocent who may be made a victim for a year's receipt in advance. Such is Mr. J. Barney Munly, who is now on the route given above in the interest of the Sentine! He goes seeking new subscribers, collecting unpaid subscriptions, and to mark the graves of "dead horses"—from two to five years unpaid subscriptions, with the paper "refused" at the Post Office."

The man who shuts his eyes to a little sin will soon be walking arm in

## THE RITUAL OF THE P. P. A.

[We print this week the following docunent, which is the ritual of the P. P. A. It will convince our readers and the public generally that a dangerous element is being organized in our midst. We have followed the original as closely as possible, by which it will be seen that men of intelligence are not at the head of the movement.]

OFFICERS AND THEIR STATIONS.

President—In the East.
Vice-President—In the West.
Secretary of State—In the South.
Chaplain—In the North.
Sergeant-at-Arms and Guard—On the ight and left of the Vice-President, the Guard being on that side nearest the door of intrance.

ontrance.
Treasurer—On the left of the President.
Secretary—On the right of the President.
Sentinel—Without the inner door, in the

antercom.

The station of the President, Vice President, Secretary of State and Chaplain shall be draped with national colors.

On the altar, in the centre of the room, which is also draped with national colors, lies an open fible. On the station of the President, Scales of Justice. The Sergeant at-arms and Guard are armed with Swords.

OPENING. (The President shall call the Council to order by one rap of the gavel and the efficers shall assume their respective stations)
President—Guard, is the Sentinel at his post, and has he in his possession the talisman and pass-words of a friend.
Guard—Mr. President, the Sentinel is at his post.

Guard—Mr. Fresident, the dispost.

President — Mr. Vice-President, are all present Friends, and have they in their possession that talisman which entitles them to remain with us and give us counsel?

Vice-President—Mr. President, for myself alone can I answer; of them I know not.

President—Then you will proceed to ascertain by the only true and proper method.

Vice-President—Sergeant at arins and communicate to Vice-President — Sergeant at arms and mard, you will advance and communicate to be the mystic words and display to me the alisman of a true friend.

talisman of a true friend.

The Sergeant at arms and Guard arise from their stations, advance to the front of the Vice President give the words and display

Vice President give the words and display the talisman.)

Vice President — Being in possession of the necessary qualifications, you will ascertain if all present are Friends of this Order and justly entitled to remain; you will then report to me the result of your examination. Be careful—pass none by.

Be careful—pass none by.

[The Sergeant at Arms and Guard receive both words from every person present, except the President, Should there be any friend present not in possession of the pass-words, they shall, if properly vouched for and being justly entitled thereto receive the same from the Vice President. After all have been rooved, the Sergeant-at-Arms and Guard oved, the Sergeant-at-Arms and Guard turns to the West)

Guard—Sergeant-at-Arms, all have proved nemselves Friends of this Order. Sergeant-at-Arms—Mr. Vice-President, all ave proved themselves Friends of this Vice President—Mr. President, all presen are Friends of this Order and justly entitled

remain. President—To your devotion Friends

Chaplain-Oh, Mighty Power, that rule

Chaplain—Oh, Mighty Power, that rules the World; that gave the earth form; filling the heavens with gems that glisten by night, and the light of day in which to pursue our usual avocations; Oh thou Divine Being that breathes life into the flowers, the beasts of the field, the birds of the air and the fish that are in the sea, Thou art not unmindful of us hou hast given us power to understand and risdom to instruct, so that the wicked in Thy name may not destroy us: Thou hast blessed us with light and truth; Thou hast made al men after Thine own image; no man, by reason of his riches, is greater than his fellow man in Thy sight; for do not all men come into this world through the same laws of nature, formed by Thy power and at Thy command? Do not all at their last hour leaves but the same and the days of the concommand? Do not all at their last hour leave by the same way unto death? Therefore, why should we feel exalted above our fellow-men, when we know Thy will and Thy power? We now humbly come to Thee, not in fear, but in love, craving Thy blessing upon us; while assembled, guide us by Thy glory and our good. Amen.

President—I now declare this Council oper to the transaction of business. Guard notify the Sentinal.

(Then shall follow the Order of Business as laid down in the Constitution. RECEPTION.

President - Sergeant-at-Arms, you will

ascertain if there is any candidates in waiting.

The Sergeant-at-Arms retires and gets names of Candidates in waiting and reports the same to the President, when he will obtain from the secretary a Scroll for each Candidate in waiting. A table with pen and ink, having been already prepared, he will require all applicants to fill in their Scrolls and affix their signature; Sergeant-at-Arms collects the same and returns to the audience chamber, advances to the altar and says;).

Sergeant-at-Arms — Mr. President, I find ... waiting in the outer chamber, while I come to you and the Friends bearing these Scrolls as professions of their faith and nobleness, which, with your permission, I will place in the hands of the Council that final action thereon may be taken.

President — Sergeant-at-Arms, it is so ordered.

[After Scrolls have been reported on by

wicket.)
Guard — Who approaches this Council chamber, where justice presides and freemen meet for deliberation?
Sergeant-at Arms—True men, who have thus far stood the test and who are willing to bind themselves still closer with us for the accomplishment of the purposes of our Order.

Guard-Do you vouch for them?

Sergeant at-Arms—I do.
Guard—Advance.
(Guard receives the—from Sergeant at-Arms, and opens wide the door and says:)
Guard—Enter, you have thus far met all the requirements of our Order.
(Applicants are conducted to and placed in line in front of the President.)
President—Sergeant at-Arms, who have you so fearlessly brought among us to disturb our deliberations? Who are these men?

turb our deliberations? Who are these men?

Sergeant at-Arms—Mr. President, I come believing, trusting and hoping, not knowing but I most honestly believe, as I have asserted heretofore, that these are some of God's noblemen—honest, conscientious men, who love their fellowmen, who are willing to assist a fallen friend; I mean men in whom you can confide and in whom you can place the most implicit confidence, I mean such men as will stop and stoop to assist and counsel a fellowman in distress and such I believe these persons to be.

President — Sergeant-at-Arms, I declare you were over bold to bring these persons here, and they were over confident to submit so meekly to your guidance. Have a care. You are well aware of the dangers which surround us. Do you know these men sufficiently well to continue this journey and

surround us. Do you know these men suffi-ciently well to continue this journey and assume the responsibility of so grave a charge?

charge?
Sergeant-at-Arms—They have been well vouched for and have passed the secret ballot clear. I am willing to assume the responsibility. "As I would that they should do unto me, even so do I unto them," And in my firm belief in their integrity, do I again recommend them to your consideration

President—Tis well We accept your plea in their behalf, and vile indeed would they be who would betray such contidence as yours. Bring them hither. (To candidates:) Place your left hand in that of your guide, your right hand upon your heart, say I, pronounce your name and repeat after me:

late this my solemn obligation. Amen.

President—My friends, this is the Department of Justice. If there is anything in the proceedings of this Order thus far which you do not conscientiously approve, you are at liberty to retire, We feel safe to trust you, for you are surrounded by whom you know not; those who will always be present with you and you know it not; therefore if you desire, you are at liberty to go. What will you do? Is it your desire to advance? (Candidate answers.) This well. Go with the Sergeant-at-Arms to the next department, where more and severe pledges will be required of you.

(Candidates are conducted to the Secretary of State).

tary of State) Sergeant at Arms—Mr. Secretary of State, I am directed to present these aspirants to you for further consideration and trial.

Secretary of State—My friends, I bid you welcome, But before you can be admitted, I must require you to assume a solemn and binding obligation, such as we have all taken. You will say I, pronounce your name in full and remain silent,

That I will, to the best of my ability, preserve the purity of the ballot at any and all elections; that I will discountenance frauds and impositions by arts and tricks upon the people.

and impositions by arts and tricks upon the people.

That I will maintain a rigid enforcement of the principles of honor and honesty against political usurpation and oppression; that I will maintain and defend the government of Canada and the government of the Province in which I live against foreign invasion, against a foreign foe, national or ecclesiastical, against rebellion, treason or the foes of good government. That I will forever renounce and abjure any foreign power, king, prince, potentate or ecclesiastical power, whereby the same may in any way conflict with my rights as a citizen, or my rights of conscience, and, if need be, I will take up arms and, by opposing, end them I furthermore promise and swear, I will ever make it the aim of my life to keep the Church separate and distinct from the State. (Candidate repeats.) To all of which I do most solemnly promise and swear, so help me God. Ame.

My friends, if there is anything in these

My friends, if there is anything in these My friends, if there is anything in these proceedings inconsistent with your conscientions belief as Christians, or as citizens, or as honest men, you are at liberty now to retire, but remembering the obliations you have taken. What will you do? Do you still desire to advance? It is well. You will now be conducted to the Chaplain for further trial. (Are taken to the Chaplain, on right of President.)

Sergeant-at-Arms—Worthy Chaplain, I come to you for counsel, bringing with me

I come to you and the Friends bearing these Scrolls as professions of their faith and nobleness, which, with your permission I will place in the hands of the Council that final action thereon may be taken.

President → Sergeantat Arms, it is so ordered.

[After Scrolls have been reported on by Committee, or otherwise scrutinized]

President → Sergeantat Arms, you will now retire and test the fidelity and sincerity of these applicants and report to this Council for final instructions.

[Sergeantat-Arms retires, causes applicants to arise and place their right hand over their heart]

Sergeantat-Arms – You will say I, pronounce your names in full and repeat:

I, ....., do most solemnly and sincerely promise and swear, without any mental reservation or evasion, that I will not reveal anything that I have seen or heard to any person; that I will not disclose or in any manner make known the name, person or individuality of any member of this Order, either by word sign or otherwise, whereby the membership of this Order may become known to any person not a member of the same, so help me God.

[Applicants are then directed to wait until their yow has been reported and the will of the Council ascertained. The Sergeantata-Arms are yown still willing these applicants are then directed to wait until their yow has been reported and the will of the Council ascertained. The Sergeantata-Arms are yown still willing these applications be received? If not, you will now make it known. Silence prevailing, I take it as your desire that they come among us. Sergeantata-Arms and connect with them, to be seen applications be received? If not, you will now make it known. Silence prevailing, I take it as your desire that they come among us. Sergeantata-Arms and connect with them, to be seen applications be received? If not, you will now make it known. Silence prevailing, I take it as your desire that they come among us. Sergeantata-Arms and connect with them to work them, anything of any will now make it known. Silence prevailing, I take

of Protestants, (Repeat.) To all of which I do
most solemnly promise and swear, so help
me God. Amen.
Chaplain — Sergeant at Arms, you will
now conduct them to the Vice-President.
Sergeant at Arms — Mr. Vice-president, I
present to you these friends, to receive from
you instruction as to the necessities and
purposes of our Order.
Vice-President — Now let the darkness be
dispelled. Remove the cloud, that the light
of reason may dawn on their vision.
(Hoodwinks removed from candidates.)

[Hoodwinks removed from candidates.]

-there are only a few, but still a few -among the influential Catholics of

Ireland join in the Orange cry. It was

only the day before yesterday that we had some rich Catholics sitting at a

meeting in Dublin at which this cry

was raised, not so openly then, but in

principles corresponding to those I

have mentioned were received with

salvoes of Kentish fire. It has gone so

far with Irish Catholics that you find

them attending at meetings where they have their ears attuned to the

music of Kentish fire, and listening to cries and signals that have been the

signals of the persecution of their

course they have a perfect right to their opinions on this question, in which the country is somuch interested,

but they should take care in express

ing their opinions not to involve

interests which are higher than even

the prosperity of the country—not to sacrifice their Catholic spirit and Cath-

olic character—not to leave the impres

sion on the minds of their fellow-

countrymen that they place above the

THE INTERESTS OF A MERE PARTY

Let them work for their party and

sentiments of those few Catholic gen-

tlemen who have engaged in opposi

tion to the present bill, and it was

striking thing that the Protestant

said it would be the descruction of their

religion, and the Catholics said it

if I were to form an estimate of the bill

from extensive arguments and reasons

would say surely there must be some

good in it, because between two ex-

something that is tolerable. And

there you have men on one side and the other saying that their religion

was compromised by the bill. If these

Catholic gentlemen wish, they have a

this bill; but let them leave the ques-

that the interests of their religion will

not be sufficiently safeguarded by those

to whom the Almighty God has com-

mitted it-by the heads of the Church

and the clergy in Ireland. No matter

what may be said of them-and un-

fortunately some hard things are said

by the class of Catholic gentlemen

said of them, judging by results,

the piety of the country, and the vir-

THE FAITH OF THE COUNTRY,

tue of our people, are as remarkable

now as in any past time; and that would not be the case if the Bishops

and clergy of Ireland were not safe-guarding the interests of religion.

Let them oppose the Bill on party or

political principles, but let them leave

me that on their part also it is only a

fight for the retention of a monopoly.

During past times, as I have told you,

reland was governed by a handful of

Protestants who monopolized every-

thing in the country ; while there were

a tew of our Catholics that were allowed

the crumbs that dropped from their

who come forward to oppose the politi-

cal movement, and, as far as I can

under this Bill that absolute monopoly

These are the gentlemer

whom I refer-no matter what is

tremes you will always find a mean

interests of their religion

fellow - countrymen for years.

His First Public Address is for Church and Country.—He Defends the Cath-olies of Ireland Against the Orange Charge that They Wish to Perse-cute Their Protestant Fellow-Citi-

Cardinal Logue returned from Rome in time to participate in the solemn services of St. Patrick's Day in his Cathedral at Armagh. His welcome was something extraordinary. After the religious services an address was presented to him by the laymen of the Archdiocese and he made a long address in reply. In this address the Cardinal referred to the pending Home Rule Bill and the opposition that is being made to it by the Orangemen of Uster,—and even by Protestants of a milder type. On account of this feature of the Cardinal's address we think it advisable to place a large portion of it before American readers.

A great attempt is now being made to carry through a measure which we all hope will be for the welfare of the that whether it is likely to be so or not, is a matter of which I cannot pronounce any opinion. I had hardly time even to glance at a bill described as "for the better government of Ireland," but this glance showed me that I had not the practical knowledge to give an honest judgment upon this bill. Neither had I the time to weigh it thoroughly, to consider the and especially to consider the financial part of it was altogether beyond my power of judging. I had not the experience in business and in financial affairs that would enable me to form an opinion, and, therefore, with regard to the policy of this bill and as to what may be its effects on the country I could not speak without the greatest reserve and modesty. I, therefore, leave that aspect of the measure to wiser men, whose political training and whose knowledge of worldly affairs enable them to judge more accurately than I can. But of one thing I can speak. A system has been inaugurated in opposition to this bill, and I think it truly lamentable-utterly opposed to the best interests of the country epposed not only to the prosperity and

ing which I would like to see reigning amongst all creed and classes of fellow countrymen. The time I to read the newspapers was quite sufficient to enable me to form a judgment upon that view of the question. I could very well understand that between Protestants and Catholics, or amongst Catholics themselves, with regard to the effect of this proposed law on the destinies of Ireland, and for such a difference of opinion there is no person would be more willing te make every allowance than I would But when I see the opposition to this bill put upon principles—if I may so call them—which are likely to lead to disturbance, to hatred among classes, likely to destroy that spirit of peace and fellow-feeling which we hoped was settling down upon the country, likely

HARMONY AND UNION OF ACTION AMONGST IRISHMEN which alone could secure either temporal prosperity or spiritual peace to the country—when I see this it is a WHAT THE POPE'S VIEWS ARE

thing that I lament very much. My attention was specially directed to this matter by the fact that an attempt is being made to impress the people, and especially those who by their prejudices, and, if I might say so without offence, by their — perhaps I should not call it ignorance—by their want of experience of the world itself, to inspire them with the feeling that this Home Rule Bill, that is taken up so warmly by Ireland, and promoted by Irish members and some English states-men, is a movement intended for the suppression and the persecution of our Protestant fellow countrymen. In a word, they put the Pope forward as being at the bottom of this matter, and, as I shall further prove, they look upon it as a kind of new Papal aggression.
They seem to think that by this means the Pope wants to get his heel upon the necks of Irish Protestants. I can assure you, gentlemen, that I have good reason to know, and can assert without fear of contradiction, that the Pope has no intention in the world of this kind. Like so many of his pre decessors, and indeed like the whole of them whenever they had the opportun-ity, he has shown himself a desire in act and word to be a protector of oppressed people, having no wish in the world to interfere beyond what is necessary for his spiritual office either with the political institutions or with the welfare of any section of the community, no matter to what creed they

may belong. RELIGION, MORALITY AND POLITICS. Of course he must give direction in political as well as in other questions, because it is very hard to find a ques tion of pure politics which is not in some way connected with morality or with religion : and in addressing his own people he must give them directions as to the action they are to take with regard to these questions; but he has no desire in the world, I don't think the thought ever entered his mind, to make the action of the Liberal party in England or the Irish Nationalists the means, as it is repre-sented to be the means, of persecuting and oppressing our Protestant fellow-countrymen in Ireland. And what I for myself, and I can venture also to say without insulting them, for I know their minds in the matter, for the countrymen. At any rate, my dear least 1.

Ill:fitting boots and shoes cause corns. Holloway's Corn Cure is the article to use. Geta bettle at once and cure yeur corns. say for the Pope I certainly can say fidence, for myself, and I can venture also to would fi

friends, I think it is a lamentable thing to find this spirit of hatred and dissen-sion, this spirit so much opposed to holy charity, stirred up and fostered among any section of the people. There is a second thing that I think more lament-able still, and that is that we see some Bishops of Ireland. They seek noth-Bishops of Ireland. They seek nothing from the people, nothing whatever except what is due to them as free men, they seek equal and even - handed justice and nothing more. Hence I think it is a very dishonest thing to raise this cry of "the Protestant Church in danger." I believe it is a dishonest thing to raise this cry and to inspire the minds of the ignorant able still, and that is that we see some to inspire the minds of the ignorant people THIS FEAR OF PERSECUTION

the part of the Catholics. Catholics know too well what persecu tion is to have a wish to inflict it upon tion is to have a wish to inflict it upon others. It is not those who suffered persecution most who are likely to persecute others. I can state on behalf of the hierarchy of Ireland, on behalf of the clergy of Ireland, and, I am sure, on behalf of the people of Ireland, that they have no desire, no the world of taking advantages. thought in the world of taking advantage of any political power which may be placed in our hands for the persecution of our Protestant fellow-countrymen. But there is one thing we claim, and one thing we are deter mined to have. We may have to wait a long time for it, but have it we are determined, and that is equality-an equal standing and an equal footing with all our countrymen. What is really at the bottom of this kind of oppression, as far as I can see, is this: oppression, as lat a secution, not the foar of being put at a disadvantage, but the fear of losing a monopoly which the minority in this country have had for these bunded years: the fear of for three hundred years; the fear of losing the power of grasping for posi-tion and having under their control every political influence in the whole country. If there be any fear of persecution on the part of the leaders in this matter it is the fear that arises from a bad conscience. They measure other people's feelings, desires and intentions by their own, very likely and if they do so I should not be surprised that they should be afraid of persecution. I think it right to say this, because, although I pronounce no opinion whatever upon the political question, I have, I think, a right to ronounce an opinion on the false cry

which is raised, and which is A SLUR UPON IRISH CATHOLICS. I have a right to pronounce an opinion, and even condemnation of perpetually introducing of the name of the Holy Father on their political the peace of the country, and opposed platforms under another designation, to the spirit of charity and good feel and trying to make it appear that and trying to make it appear that the Pope, the Pope's Bishops and the Pope's priests, are moving for the purpose of oppressing their Protestant fellow-countryman. No doubt some of the population No doubt some of the people who took up this cry took it up honestly. I am sure that numbers of the Protestant people of the country who are stirred up to hatred of their Catholic fellow-countrymen by this cry are honest in their convictions. But I can

tell you that there is a great deal of dishonesty connected with this matter. I can give you one instance of it which oncerns myself. A telegram was sent from Rome to the English papers and I am sorry to say that some Irish papers that should have used better discretion also published it without question—to this effect:—it stated that in a conversation I had with the Holy Father he praised the Home Rule Bill, praised Mr. Gladstone, and, in a word, expressed himself highly delighted with all Mr. Gladstone was doing in order to secure Home Rule to Ireland.

on the matter I can't tell you, but I can tell you facts, and one is that from ten days before the Home Rule Bill was introduced till a number of days after the telegram appeared, I never saw the Holy Father except at a distance. It was quite plain that this telegram was manufactured, not in order to give a lift to Home Rule, but manufactured to favor this cry which has been got up, and to strengthen the impression which is sought to be made upon the minds of our Protestant fellow-countrymen - that the whole thing is a Catholic religious conspir-This telegram was manufac tured for the purpose of improving this position, which I deprecate so much and it is likely to lead to unpleasant consequences for the poor people, and, indeed, for the Protestant people also. It is likely to lead them into courses which have always ended badly for themselves, and ended badly for their neighbors ; it is likely to lead them into acts of violence and riot, in

which they have to bear the burden Surely, we go none the less straight, and suffer the consequences, because none the less securely to the Son be-cause we beseech His mother to take us these leaders who inspire them, when it comes to street riots, are never to by the hand and to accompany us, and be found in the post of danger. o put in a motherly word for her poor men drive forward the unfortunate people, set them at each other's throats, children. It is most reasonable to suppose that we shall find Him the more quickly and the more certainly and then when the mischief is done the leaders repudiate it. I think it if we approach Him by the very path well, therefore, to avail myself of which He Himself tred in coming to us—no other than the path of His this opportunity to protest against those principles which are being Blessed Mother. - Bishop Vaughan. pressed upon the mind of a section of the people of this country If you are tired and never hungry, Hood's Barsaparilla will make you feel strong and well, and give you a hearty appetite. at the present time. Statesmen are coming from England to preach this

DISUNION AMONGST THE IRISH PEOPLE to this false impression, and meetings Headache, which is usually a symptom of stomach trouble, constipation or liver complaint can be entirely cured by B. B. B. (Burdock Blood Bitters) because this medicine acts upon and regulates the stomach, liver, bowels and blood. are being held every day throughou the country in order to foster this feeling of distrust and mutual hatred between the various sections of the people of Ireland. There is only one thing that would be effectual to secure the prosperity of Ireland. That would be union among her own children, a

fellow-feeling and perfect confidence in each other, and I think I can say without fear of being contradicted by

events afterwards that, if this fellow-

feeling existed and this mutual con-

the Protestants of Ireland

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AMERICAN LITERATURE.

The Influence Catholicity Has Had in Shaping the Literature of Country. The following is a brief synopsis of

a lecture by the celebrated writer, George Parsons Lathrop, who, as all our readers are now probably aware, is the husband of the daughter of America's Hawthorne: To understand a literature we must be able to measure it by principles larger and broader than the literature the presence of these Catholics. The

itself. As the mariner's compass doe not always point due north, but varies east and west, a national literature will generally point in one general direction, though, if examined at a given time, it may be found to be leaning away from it.

The beginning of America's litera ture is to be found in Virginia, in the publication of John Smith's "True Relation of Virginia." The list of Southern writers at that time is not a long one, but it includes the account of the arrivals of the American colonists by Rev. Andrew White, whose spirit of hope for religion in America is full of ignificance. Religion was the master spirit in the

beginning of American literature, and may be expected to reappear. The religious idea was prominent above all the faults and unworthy motives of many of the early settlers.

The New England Puritans showed,

perhaps, the completest union of Church and State the world has ever work hard for it. But there is one thing I noticed. Coming along in the seen. Their literature, consisting of train I get the London Standard, and sermons and histories, had striking qualities of religious soundness. Religion held the New England forethere saw printed side by side two petitions, one speaking the sentiments of numbers of the Protestant communfathers with a deep mastery. ion in Ireland, the other speaking the

Their influence on the nation is cer tainly deserving of respect. The writ ings of the early settlers, however, made no great impression on the res of the world. To day we are more in-terested in what they did than what they wrote. The first American to make would be ruinous to their religion. I

would be ruinous to their training tell you I know little about the bill, but tell you I know little about the bill, but I European reputation by his writings if I were to form an estimate of the bill was Benjamin Franklin, who was well comed as a writer by the sceptical Hume, in England. Franklin's influence has long since waned, as every materialistic influence is bound to wane. The religious spirit, has how ever, reappeared in American literature. Longfellow, Unitarian and unbeliever though he remained, drank at Catholic fountains and identified his art with religion. Longfellow never fully believed in the divinity of Christ, perfect right as politicians to eppose and hence could not fully express it tion of their religion on one side. I think they have no reason in the past and no reason in the present to fear He, however, had a strong appreciation of the inward and outward force

> many of his works. Lowell, too, recognizes the remark able fact that non-Catholics the farther they recede from the faith and theories of the Catholic Dante, the more are they drawn back to admiration of hi works. Lowell's Catholic leaning is shown still more forcibly in his poem of "All Saints." He came in this poem to a close conception of the Communion of Saints. His most remarkable poen in this respect is "The Cathedral, which, though superficial and secular in much of its thought, has still a

strong religious tendency.

In Lowell we have the example of one of the brig itest American Protestant minds, coming close to the spirit religion out of the question. It is not the truth of the Church, and, their function. They are not the springing away from it again, yet, as their function. They are not the springing away from it again, yet, as guardians sent by God to safeguard he does, admitting that it is because Catholic interests in Ireland. I do not this modern age blots out life with vish to be uncharitable, but it strikes question marks. Like Longfellow, however, Lowell has perceptions of Catholic faith, without following them out to their logical conclusion. His "Cathedral," like "Christus," is a failure in this respect, and he takes refuge in the sophistry that man needs

only to deal with God directly.
"It may be said that Longfellow and Lowell had become strongly tinged with European culture, and had there imbibed Catholic sympathies. What shall be said of Hawthorne, however. judge, oppose it because they see that who did not see Europe until after h was forty, and whose greatest book, the "Searlet Letter," was not pub-lished until he was forty-six. Haw-thorne's "Scarlet Letter" is full of in which they were joined in a slight degree with their Protestant fellowcountrymen is slipping from their hands. Let them put their opposition on the right grounds. Let them oppose the Bill on the ground that it satire against the uncharitable religion of the Puritans, and leans toward the Catholic confessional as a means of spiritual comfort. Its lesson is that is injurious to themselves; and if they can prove it—but I think they will find open confession is the only means for the relief of the burdened soul. In the it hard to prove that—let them oppose it because they think it is injurious to the temporal interests of the country at Blithedale Romance" he again furnishes Catholic conception in the idea upon which the community was to be established, and in his "Marble Faun" he brought out the necessity of secret auricular confession. If Hawthorne were living to-day, with broader light and power for greater information in Catholicism, he, too, might be a Catholic. In this opinion, however, we will concede to those outside the Church

their right of private judgment.
Whittier, despite his outbursts
against Pius IX., in his way of treating Catholic stories and subjects, sh we the tendency we are discussing. It pertinent to observe that Emerson carefully screened his eyes from Catholic truth; and, despite his flashes of power and his transcendentalism, he ave utterance to thoughts startling in their flatness, lack of faith and rev erence. Two of the men who afterward became Catholics-Brownson and Hecker-were identified before their conversion with the same transcendent alism which Emerson espoused and developed. Brownson fought his way to truth through all the doubts and mists which kept Emerson spellbound to the last. Emerson's light disappears in the great glow of Br. wason's review of Emerson's poems.

Neither Brownson nor Hecker are mentioned to any extent, in the handbooks of American literature, presum-ably because they are Catholics; yet

both Brownson and Hecker belong to and have given light and life to Amer-ican literature. Brownson and Hecker are a direct outcome of American life in many directions, and we may fairly conclude that they represent the tendency of our literature to return to the purely Catholic faith, which is the pole star in the expression of our American literary thought, and which has always been over it as a guiding and directing influence.

### THE LIQUOR TRAFFIC. The Archbishop of San Francisco the

other day delivered a most stirring and

eloquent oration on the evils of intem perance, pointing his moral by a list of statistics that are indeed deplorable. In San Francisco there are 3,200 licensed retail liquor saloons. The estimated expenditure is 11,000,000 dollars a year. There is a saloon to every ninety-six inhabitants and to every seventeen voters. There are more to the population than in any other city in America. In there is one to every 763 inhabitants, in Philadelphia one to every 883, in Chicago one to every 195, and in New York one to every 188. Only the busi ness of making men and women pau-pers through drink seems to suffer no depression in San Francisco. In some measure to ally these ills a League of the Cross has been formed, in order that by some means, in some way, the evil may be combated. "The leaders," said His Grace, "in this temperate movement are practical men. do not think that the time will com when vice will not flourish to an alarme ing degree, for the husbandmen will find the tares mingled with the wheat until the end, and they do not think that legislation will wholly root out this evil. The evil belongs to the domain of the Church, but it is also a subject for leg History tells us that the islation. morals of a people do not rise above the morality of their laws. I am convinced that unless the liquor traffic be surrounded by wise and prudent legis lation, regulating what cannot be suppressed, the temperance people wil not achieve what they desire. Agitation will gradually mould public opinion, and public opinion will crystalize into laws. To hasten this legislation the League of the Cross has been formed. This movement belongs to no political party. The highest duty of every patriotic citizen is to his country. irrespective of parties. It is a mora movement, and if people be hurt by a moral movement so much the worse for those who are hurt. The nation's life and the nation's hopes are found in the cottage. The time is coming when of Catholicity, and this appears in the saloon as a factor of our political life will go, and it will go forever."

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AFTER YEARS AN INTERESTI

STATEMENT OF For eight years a sore on my leg naving it broken. n bed five months in bed five months but all to no purpo of salves, liniments blood medicines bu 1883 it became so on one chair and lother for four mon my foot on the ground rush out in a stread

ELEVEN RUI developed on it validing skeleton (months). Friends the Hospital; but I they would take not then wanted to split he bone, but I was the operation. On turned to black never be cured. never be cured. Burdock Blood B and I thought I we the leg with the laccording to direct bottle I could wa taking three, I thu took a scythe and field. At the end leg was entirely he bone had worked came back to thei That was nine in never broken ou five miles to-da and all this I or certainly saved r I cheerfully recom Give B. B. B. a t

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ELEVEN RUNNING SORES STATEMENT OF MR. WM. MCNEE.

developed on it which reduced me to a living skeleton (I lost 70 lbs. in four months). Friends advised me to go to the Hospital; but I would not, for I knew they would take my leg off. The doctor then wanted to split it open and scrape the bone, but I was too weak to stand the operation. One old lady said it had turned to black crysipelas and could never be cured. I had never heard of Burdock Blood Bitters then, but I read of a minister, Rev. Mr. Stout, who had been cured of a severe abscess on the neck by B.B.B., after medical aid had failed, and I thought I would try it. I washed the leg with the Bitters and took them according to directions. After using one bottle I could walk on crutches, after taking three, I threw away the crutches, took a scythe and went to work in the field. At the end of the sixth bottle my leg was entirely healed up; pieces of loose bone had worked out of it and the cords came back to their natural places again. ELEVEN RUNNING SORES bone had worked out of it and the course came back to their natural places again. That was nine years ago and it has never broken out since. I can walk five miles to-day as fast as anyone, and all this I owe to B. B. B., which certainly saved my leg, if not my life. I cheerfully recommend it to all sufferers. Give B. B. B. a trial, it will cure you as it did me.

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## OUR BOYS AND GIRLS.

True Manliness.

Manliness means self-respect and re sistance. The first element we do not so much need to dwell on. But that word resist—why! Dean Stanley used to say it was the backbone of the used to say it was the backbone of the world. Resist the insolent thing which sometimes christens itself "public opin-ion," and which has often sanctified the most atrocious crimes. Resist self, its evil passions, and strive through difficulty as men do through gossamer threads upon the grass on a summer's morn. Have a moral as well as a physical courage. Let us strive for physical courage. Let us strive for an assertive truthfulness, and an impetuous honor. A coarse toast was once proposed at Eton college, and all but one sprang up to drink to it. Amid the jeers of his companions that young man remained seated, his glass upside down. His name was W. E. Glad-stone. Such men enrich their day and generation beyond measure. This is

#### Purpose in Life.

The pursuit of a life purpose is the most certain method of making our career one of usefulness and pleasure. The aimless pursuit of amusement rarely affords what is sought. A person, in the dream of the night, saw a gold plumaged bird so beautiful and attractive that he determined to possess it. In his dream he followed it over a field filled with flowers, down a hillside, across a purling brooklet, over a plateau beyond, and up a rugged mountain side. Now and then he reached forth his hand to grasp it, but it flitted away. At the summit of the mountain rose the polished sides of a marble shaft, and up it the bird glided with noiseless tread, followed by the dreamer. At the summit he grasped it—and it was dead.

grasped it—and it was dead.

So with the pursuit of mere pleasure.

The blase look of our fast young men
tells that it does not pay. But a life
purpose stimulates to effort, and as this sends us forward in the path of success, every advance step is one of happiness. And labor, thus inspired, is healthful. It invigorates our powers and ennobles our nature. Overwork, which kills, is the strain that a business which masters its owner puts upon him. But where we have a clearly defined purpose, and work sensibly for it, the carrying out of our plans becomes a pleasure. And this, after all, is the true happiness of life. Slavery in work or pleasure kills. Freedom in work or amusement in spires life.

#### Gustave Dore's Mether.

Many touching anecdotes are told in the artistic circles of London and Paris concerning Gustave Dore and his mother. Madame Dore was, it appears, a plain, quiet woman, who did not shine in society; but she had a keen sympathy with her famous son, the society is dealing. and showed infinite tact in dealing with him.

After her husband's death she lived with Gustave.

"He never married," said a friend of the great artist, "because, he said, he 'always compared all women to his mother, and they fell far short of her.'" She made herself his companion in every way: studied art, that she might understand his work; read the books and newspapers that he liked, and made his friends her friends.

Dore was a boyish, excitable man. She humored him in his whims, which

s the best comrade I have !" So strong was this comradeship between them that when she died Dore | weaker or younger than himself.

nsisted that she had not left him; that she was still in the house, and, unseen by others, bore him company. Sometimes when his friends were

with him, he would suddenly look up smiling, and lift his hand to command 'It was the mother speaking, he

"Did you not hear? would sav. He remained but a few years after her, and his belief in her presence lengthened as he drew nearer to the There was no morbid grief at her loss. She was always there, cheerful, and loving, his best friend and comrade.

There is usually a peculiar tenderness in the tie between a French mother and her son. Even when he is a coarse, worldly man in other relations, he gives her the most honorable place in his household, and pays

her a loving ebedience.

It is worth while for American mothers to discover why this is. Is it because the French woman tries to make herself the friend and comrade of her son in the middle age?

Happy is the mother who can do this, and happy is the son who can hear, like Gustave Dore, his mother's voice wherever he goes through life, and be glad to hear it!

## A Faithful Shepherd Boy.

Gerhardt was a German shepherd boy, and a noble fellow he was although he was very poor.

One day while he was watching his flock, which was feeding in a valley, on the borders of a forest, a hunter came out of the woods and asked:

"How far is it to the nearest vil-

track and said:
"My lad, I am hungry, tired and thirsty; I have lest my companions decided me to have nothing to de with

into the forest, and be eaten by wolves

or stolen by robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or more wouldn't be much to your master, and I'll give you were they you have earned in a whole more than you have earned in a whole

year."
"I cannot go, sir," rejoined Gerhardt, very firmly. "My master pays me for my time, and he trusts me with his cheap. If I were to sell my with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would

and the sheep should get lost, it would be the same as if I stole them."
"Well," said the hunter, "will you trust your sheep with me while you go to the village and get some food and drink, and a guide?" I will take care of them for you."
The boy shook his head. "The sheep," said he, "do not know your yoice, and—"Gerhardt stopped speak-

voice, and-" Gerhardt stopped speak-

"And what? Can't you trust me?
Do I look like a dishonest man?"
asked the hunter, angrily.
"Sir" said the boy, "you tried to "Sir," said the boy, "you tried to make me false to my trust, and wanted me to break my word to my master. How do I know you would keep your

word to me?" The hunter laughed, and he felt the boy had fairly cornered him. He

said:
"I see, my lad, you are a good,
faithful boy. I will not forget you.
Show me the road, and I will try to make it out myself."

Gerhardt now offered the contents Gerhardt now offered the contents of his script to the hungry man, who, coarse, as it was, ate it gladly. Presently his attendants came up, and then Gerhardt, to his surprise, found that the hunter was the grand duke, who owned all the country round. The duke was so pleased with the boy's honesty that he sent for him shortly after, and had him educated. In after years Gerhardt became a very rich and powerful man, but he remained honest and true to his dying

Honesty, truth and fidelity are pre-cious jewels in the character of a child. When they spring from piety, they are pure diamonds, and make the possessor very beautiful, very happy, very honorable, and very useful. May you, my readers, wear them as Gerhardt did! Then a greater than a duke my readers, wear them as definition did! Then a greater than a duke will befriend you, for the Great King will adopt you as His children, and you will become princes and princesses royal in the kingdom of God.

#### Why Charley Lost the Place

Whistling a merry tune, Charley came down the road, with his hands in his pockets, his cap pushed back on his head, and a general air of good-fel-

low-ship with the world.

He was on his way to apply for a position in a stationer's store that he was very anxious to obtain, and in his pocket were the best of references concerning his character for willingness and honesty. He felt sure that there would not be much doubt about his obtaining the place when he presented

these credentials.

A few drops of rain fell, as the bright sky was overcast with clouds, and he began to wish that he had brought an umbrella. From a house just a little way before him two little children were starting out up from his work and call to her, and they would take long rambles often through the rain or night.

through the rain or night.

"No; I will have none of you!" he often said to his friends. "My mother most boys who indulge in teasing or rough, practical jokes, he always took care to select for his victim someone

"I'll have some fun with those children," he said to himself; and before they had gone very far down the road he crept up behind them, and snatched the umbrella out of the boy's hands.

In vain the little fellow pleaded with him to return it. Charley took a malicious delight in pretending that he was going to break it or throw it over the fence; and, as the rain had stopped, he amused himself in this way for some distance, making the children run after him and plead with

him tearfully for their umbrella. Tired of this sport at last, he relin-quished the umbrella as a carriage approached, and, leaving the children to dry their tears, went on toward the

Mr. Mercer was not in, so Charley sat down on the steps to wait for him An old gray cat was basking in the sun, and Charley amused himself by pinching the poor animal's tail till she mewed pitifully and struggled to

while he was enjoying this sport, Mr. Mercer drove up in his carriage, and passed Charley on his way into the store. The boy released the cat,

and following the gentleman in, respectfully presented his references. "These do very well," Mr. Mercer said, returning the papers to Charley. "If I had not seen some of your other references, I might have engaged

you. "Other references? What do you mean, sir?" asked Charley in astonish-

"I drove past you this morning when you were on your way here, and saw you diverting yourself by teasing two little children. A little later a dog passed you, and you cut him with the lage?"
"Six miles, sir," replied the boy,
"Six miles, sor," replied the boy,
"but the road is only a sheep-track,
and very easily missed."
The hunter looked at the crocked

and missed my way. Leave your sheep and show me the road. I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They would stray into the forest, and he eaten by welves, seemed to him to he forest, and he eaten by welves." over his disappointment, he determined that wanton cruelty, even though it seemed to him to be only "fun," should not cost him another good place.

### WHY NOT RECIPROCATE?

Catholics, as a rule, treat Protestants fairly. We do not revile their religion, nor question the honesty of their political leanings; neither do we distrust or shun their social and business communications. Why can't they reciprocate and treat Catholics fairly

There are no Catholic ranters who go around howling about the dangers of Protestantism as do a certain class of evengelical humbugs concern-ing "Romanism." There are no Catholic politicians who ad-

vise their co-religionists to vote against some high official candidate or petty office-seeker because he is a Protestant, as do many of the latter class in the case of a Catholic who aspires to political distinction. There are no Catholics who fear for their liberties because the majority of our national and state legislators and executives are Pro-testants. We trust our Protestant fellow-citizens; there is no bigotry or intolerance in our religion. Why can't Protestants profit from our example? Why can't they admit, as they probably believe, that Catholics are earnest, honest, loyal, patriotic American citizens; that they love American citizens; that they love
American institutions, and are safe to
hold office in any capacity? Surely
in the crises that has come upon
America, in the wars that have
menaced the stability of the republic, Catholics have fought as valiantly and shed their blood as freely as Protestants. In the halls of legislation they have shown themselves as disinterested and patriotic as their Protestant brethren. In the observance of our brethren. In the observance of our laws they have shown themselves as faithful, in their execution as honest. Why not, then, credit Catholics with as much American spirit as Protes-tants? Why not admit that they are just as patriotic and earnest and pureminded citizens as their Protestant neighbors? Bigotry cannot conceal

the fact.
It is not, we are glad to say, the general custom among Protestants to revile Catholics. But there are altogether too many Protestants who are bigots, altogether too many who mis represent and belie their Catholic fellow-citizens. The "escaped nuns" and "converted priests "find too much welcome in Protestant circles. Their vile concoctions and lying stories are applauded too heartily. A little investigation would show that they are un true, but many Protestants hug them to their hearts in their hatred of every thing Catholic. This should not be. The spirit of brotherhood, the sentiment of the golden rule, ought to govern the relations of Americans, whether they be Protestants or Catholics, infidels or atheists. Religious strife and bigotry is out of place in the

free atmosphere of our country.
Catholics have no prejudices against their Protestant brethren. Why can't our Protestant friends reciprocate Life is too short for the fostering of bigotry and religious hatred.—Pitts-burg Catholic.

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C. M. B. A.

A United Canada.

The Canadian membership will this week read with pleasure the important pronounce-ment of His Grace the Archbishop of Montreal, wherein he fully recognizes the Grand Council of Canada, and advises a union of C. M. B. A. forces throughout the country. This will, we hope, end the Quebec difficulty. Further efforts to maintain the existence of a Grand Council in Quebec working in conjunction with the Supreme Council and apart from the Grand Council of Canada would, in view of the Archbishop's decision, be a viola-tion of the initial principle upon which the association was founded. It will be noticed that His Grace does not wish to deny to individuals the right to continue their financial and fraternal relations with the Supreme body; and in this he has, we think, acted most wisely. For the sake of harmony, both present and future, it is well that this should be so, and if any of our Canadian brothers will be made to feel happier and more secure in American pastures we may bid them good luck and allow them to depart in peace. There is now a bright future in store for Canada's Grand Council. All bickerings should cease—all the bitterness of the past should be forgotten—and an onward march the order of the day from the Atlantic to the Pacific.

It would be well were our brothers in all

parts of the country to take into considera-tion the advisability of forming, at as early a date as may be deemed advisable, Provincial and Territorial Councils, all working under the Grand Council of Canada. It must be patent to all, we think, that this course should bring strength and prosperity to the whole body at a much more rapid rate than now prevails. We all know that the Grand Council of Canada, as at present constituted, is a most unwieldly body. The expenses connected with the meetings have mounted up into the thousands, and the per capita tax falls far short of supplying the demand thus made upon it. From the financial point of view alone a change will become necessary, unless the membership take the other alternative and increase, perhaps double, the per capita payments. The formation of subsidiary bodies in the different Provinces and Terri-tories would effect a great saving in this regard; and, besides, local self-government would, we surmise, give more satisfaction than the present system could ever be expected to give. We would be glad to hear from branches and individual members or

this question.

Archbishop Fabre's Decision.

Montreal Star, April 20.

The Ontario Legislature passed an Act in 1892 to provide that in the case of all assessment associations which were connected with supreme bodies in any country outside of Canada, there should be a separation financially: that is, that the moneys or assessments collected in Canada should not be sent out of the country. To meet this legislation the Grand Council of Canada of the Catholic Mutual Benefit Association, under the jurisdiction of the Supreme Council of the United States, at its convention in Hamilton, passed a resolution by an almost unanimeus vote to petition the Supreme Council for financial separation, and appointed a committee for that purpose to confer with the Supreme Council who were in session assembled at Montreal last year. After two days' deliberation of both committees they presented a joint report recommending financial separation, with jurisdiction for the Grand Council of Canada over the whole Dominion, which was adopted, only two dissenting. An agreement was then drawn up and signed by both the Supreme and Grand Council efficiers, it being understood that whenever the majority of the C. M. B. A members in any province desired to organize a Grand Provincial Council under the jurisdiction of the Supreme Council of the United States, they should be given permission to do so. Some members in this province subsequently decided to ask for a Grand Provincial Council, and upon representations being made to the Supreme President, that officer, acting under the belief that a majority of the members desired it, granted the desired permission, and such a Council was accordingly established in December last. The Grand Council of Canada protested against this, on the ground that the secessionists had not the legal majority necessary. Previous to this Archbishop Walsh, of Toronto, had issued a letter recommending the membership in Canada to the difficulty. The Supreme Council of the United States, or whether they wished to remain majority was determined on.

His Grace has just forwarded his decision to the Supreme Recorder, and addressed the

to the Supreme Recorder, and addressed the following letter to the members of the C. M. B. A. in the Province of Quebec:

Archbishop's Palace, Montreal, April 18, 1803. To the Members of the C. M. B. A. in the

Province of Quebec:

On the 8th February last the Supreme Trustees of the C. M. B. A. held a meeting in Montreal and had an interview with me for the purpose of settling the difficulties which had arisen in your Association, and to decide if a Grand Council should be granted to the Province of Quebec, or if the agreement accepted by the Supreme Council and the Grand Council of Canada was to be adhered to. It was decided that the Supreme Council would send their Supreme Deputy into the province to ascertain what was the desire of the majority; that he would report to Supreme Recorder C J. Hickey, who would, himself, send the report to manufler seal or the Supreme Council of Canada, and that they defire to remain fully affiliated with said Grand Council of Chanda.

I therefore albeit to the letter I addressed to the members on November 29 last. I fully recognize the Grand Council of Canada.

Should some members desire to remain under the immediate jurisdiction of the Supreme Council, if they consider it to be in their interest to or 8c, I do not wish to interfere; but associated in the members of the C. M. B. A., and the case of the first of these to all justice, to associate the members of the C. M. B. A., and the case of the first of these to all justice. I grinds exceeding 3 low, but the final province is to consec, I do not wish to interfere; but associated the members of the C. M. B. A., and the case of the first of these to all justice. I grinds exceeding 3 low, but the final province is to consec, I do not wish to interfere; but associated the members of the C. M. B. A., and the case of the cas Province of Quebec :

especially my diocesans. I strongly urge that union which alone can secure the prosperity of your association. EDOUARD CHA. Archbishop of Montreal.

New Branches.

New Branches.

Branch No. 196 was organized in Montreal on April 13th by Deputy J. E. H. Howison. The following is the list of officers: Spir. Adviser—Rev. J. N. Leclerc, P. P. Chancellor pro tem—Moise Dorais Pres.—Louis Napoleon Routhier 1st Vice-Pres.—Louis Paul Cote 2nd Vice-Pres.—Auise Dubois Rec. Sec.—Joseph Leduc, 263 Seigneur Asst. Rec. Sec.—Moise Belanger Fin. Sec.—J. B. A. Surprenant Treasurer—Dr. Jos. Oliver D'aoust Marshal—Joseph Folsy Guard—Napoleon Dussoult, Trustees—for one year, Thomas Ryan, James P. Dunn; for two years, Aime Dubois, Moise Dorais, Joseph Leduc.

Meeting nights every first and third Wednesday in the basement of St. Joseph's church, Richmond street.

church, Richmond street.

Branch No. 197 was organized at Trout Creek, Ont., on April 14th by District Deputy Patrick McCool. The following is the list of officers:
Spiritual Adviser—Rev. Eugene Bloem Pres.—Richard Barrett
1st. Vice-Pres.—Michael Corkerry
2nd Vice-Pres.—Michael Corkerry
2nd Vice-Pres.—Owen Gough
Rec. Sec.—Richard E. Driscoll
Financial Secretary—John C. Heffernan Treasurer—James McGuiness
Marshal—John Barrett
Guard—Joseph Stoll
Trustees — Michael Corkerry, Robert
Lynett, J. C. Heffernan, John Barrett and Joseph Stoll.
Meetings first and third Fridays of each month at 7:30 p. m.

Resolution of Condolence

Resolution of Condolence.

Cardinal, April 17, 1893.
At the regular meeting of the Sacred Heart Branch No, 105, it was moved by Bro. P. Leary, seconded by Bro. John M. Garrell.

Whereas it has pleased Almighty God in His infinite wisdom to call to her eternal home the beloved sister of our esteemed Assistant Rec. Sec., W.m. Dillon, jr., be it

Resolved that the members of Branch 165, do extend to Bro. W.m. Dillon, jr., our most sincere and heartfelt sympathy in this his hour of affliction, and we pray that the great Creator of all good may strengthen him and give him the grace to bear with Christian fortitude the sad and severe loss sustained.

Resolved that a copy of the resolution be sent our afflicted Brother and recorded in the minutes of the Branch and also published in the CATHOLIC RECORD.

JAMES W. LEARY, Rec. Sec.

JOHN H. LEARY, Pres.

At the regular meeting of Sacred Heart Branch No. 105. It was moved by Bro. P. Leary, seconded by Bro. John Garrell, Whereas it has pleased an all-wise and impo-tent God to remove from our midst the beloved father of our respected Bro., Edward Weiks, bett

father of our respected Bro., Edward Werks.

Resolved that whilst bowing to the will of the
Almighty, the members of Branch 125, wish to
express their sincere sorrow to Bro. Welks for
the loss of a devoted and beloved father,
and desire to convey to our beloved Brother and
his family our deepest sympathy in their sad
affliction, and pray that He who doeth all things
for the best may comfort and console them.
Resolved that a copy of this resolution be sent
our afflicted Brother, recorded in the minutes of
the meeting and also published in the CATHOLIC RECORD. JAMES W. LEARY, Rec. Sec.
J. H. LEARY, President.

THE RITUAL OF THE P. P. A.

CONTINUED FROM FIFTH PAGE.

Behold, how glorious it is to be relieved from the presence of a mental darkness, grouping we know not whether! My friends, it is one of the purposes of this Order to awaken the citizens of this country to the fact that they are blindly allowing the papal power to gain absolute control of our educational institutions and Provincial and general government. Even now we are in bondage through the terrible influence which the Roman Church wields over this continent. Let it be your duty to assist us in bringing all to a knowledge of the danger which menances our free institutions.

(Candidate facing Vice President. Here may follow extempore speech by Vice-President.)

Vice-President — Sergeant-at-Arms, you

(Here the altar service is first given)

(Here the altar service is first given)

President—Place your right hand on the assumed emblem of the Roman Catholic church, your left hand upon the Book of your faith, and repeat after me: I hereby denounce Roman Catholicism. I hereby denounce the Pope, sitting at Rome or elsewhere. I denounce his priests and emissaries and the diabolical work of the Roman Catholic Church, and I hereby pledge myself to the cause of Protestantism to the end,

CLOSING.

President—Secretary of State, what tidings haveyou from the Department of State?

Secretary of State — Mr. President, the State has suffered at the hands of dishonest and disreputable men, who have attained their high position by imposing upon the credulity of a trusting people, but they are becoming aroused to the fact and now the halls of State are becoming purified and the unworthy law-makers are being set aside by the great will of the people; but still we want more honor, honesty and manhood in the high positions of State.

President—Chaplain, what cheer from the Church?

Chaplain — The light of the dawn has begun to beam upon the children of men, and my brethren can now see more clearly through the darkness that has unfolded their vision as in a cloud; error and blind superstition are being secttered by intelligence, and a knowledge of the light that illumes the pathway of the truth is fast leading to a full understanding of the symbols, dogmas and the creeds of an ancient mythology. Rome no longer, as of old, in the New World controls the free action of mind and conscience; but the fettered intellect is casting off its shackles, and declares a freedom to live with God and not an oppressive and arrogant priesthood.

President—All hall the glad tidings! And

be made to rejoice, rather than going about mourning all their days because they sough and found it not perfect. Mr. Vice-President, heard you not the glad tidings from State, Church, and the Place of Justice? What will you that we do to show our appreciation of these tast-coming changes?

Vice-President — Mr. President, wisdom suggests that we be not flattered by the outward show of a reformation; and being instrumental in bringing it about, we feel a pride, and it puffs us up and we become vain. Let us commune with Deity and ask guidance, light and protection.

President—To your devotions, Friends

President—To your devotions, Friends

Chaplain—Most Wise Designer and Maker of all that is, give us wisdom to understand aright the things we should do, guide us by Thy silent counsel as we go forth from this place to mingle with the pretenders of Thy love, protect us from the evil influences of our inborn passions, give us light to discern the true method to acquire that which we seek, be ever present with us in our daily walk and place Thy finger as a lock to secrecy upon our lips, that no word may escape us to the injury of the cause we have so carnestly espoused; ever guide our footsteps by the pillow of honest thought and our actions by the knowledge of our best, sober judgment, and may all our lives be an honor to this cause and acceptable to Thee and manifested by Thy approving smile of success. Amen.

FINAL CHARGE OF PRESIDENT.

Final Charge of President.

Place your right hand on your heart, repeat your names and remain silent.

Now you are about to retire from this sacred chamber, but before you go give me a solemn and binding obligation not to make known to any person in the world not a member in good standing in this Order, anything you may have heard or seen here to-night. All repeat, please:

To all of which I do solemnly promise and vow, so help me God.

Amen! Amen! Amen!

President. You are at liberty to depart and go whersoe'r you will, over this broad land. Remember your vows, your Canadian home, and peace go with you.

INSTILLATION OF OFFICERS.

INSTILLATION OF OFFICERS. By President or Past-President. (The officess elect will arrange themselves front of the altar, senior officers on the

belle Romenberg vom vom, vord Generalisa hood, and ponce go with your vom, vord Generalisa hood, and ponce go with your vom vom the control of the possibility of the control of the contr

ship roll has attained fair proportions. The first meeting was held on Monday in the Separate school. No doubt the membership will increase rapidly when the society gets in good running order.

A Remarkable Affidavit Made by a Well-Known Business Man Affileted with Locometr At-axis for Fifteen Years—Did Not Walk Siep for Five Years.—Was Given Up blac Leading Physicians of New York City and Discharged from the Manhattan Hospital as Incurable—His Marvellous Recovery in De-tail.

From the New York Tribune.

For some time there has been an increasing number of stories published in the newspapers of New York City, beiling of marvellous cures of various diseases. So remarkable are many of the stories in their nature, that much doubt has been aroused in the minds of the masses as to their authenticity. If they are true into the property of the physician of

DEFENDED MEDING

York and other large cities, and his case has created widespread interest.

The reporter next called on Mr. Robert W. Smith, a member of the firm of Marchal & Smith. Mr. Smith was found at his desk busily engaged, but when the reporter mentioned Mr. L'Hommedieu's name, and stated the nature of his call, Mr. Smith the cherfuly gave the following information with but little questioning on the part of the reporter.

"I have known Mr. George L'Hommedieu for twenty years and always found him a most estimable gentleman, a business man of great energy. He became connected with our firm as secretary in 1870, and attended strictly to his office duies until 1870, and attended strictly to his office duies until 1870, and attended strictly to his office duies until 1870, and attended strictly to his office duies until 1870, and attended strictly to his office down with his trouble. I distinctly recall the day when he was taken with his first spasm, and we was taken with his first spasm, and we was the stricken with his first spasm, and we was his fortiest in business affairs that he had in charge. As the diseases advanced he was obliged to succumb and reluctantly gave up his office work. From that time on his sufferings were almost incredible, and yet, so great was his fortitude, that he bore them without a murmur. I know that he tried various physicians and be states that he was finally discharged from the Manhattan Hospital, and told that he was in the last stages of locomtor ataxis and was to try Dr. Williams Pink Pills for Pale People, with the cold water treatment. He commenced to take Piuk Pills about September last, though not regularly, for like myself, he had very little faith in proprietary medidines, and was his improvement that he was entriely converted and commenced to take the pills as directed. The last time I saw Mr. L'Hommedieu he had gained the use of his limbs to such an extent that he could walk up stairs with the help of his wife, and is now doing much important work for us at his home."

ROBT. W. SMIT

an extent that he could walk up stairs with the help of his wife, and is now doing much important work for us at his home."

ROBT. W. SMITH.

Sworn to and subscribed before me this Eleventh day of March, 1803.

[SEAL]

Notary Public, New York County.

When asked to make affidavit to the story he smiled, but expressed his perfect willingness to do so, if it would induce any poor sufferer to Golow the same road that lead Mr. L'Hommedieu to relief. After securing the affidavit of Mr. Smith, the reporter called on Mr. A. C. James, who has offices and warerooms in the same building. Mr. James has known Mr. L'Hommedieu for a number of years, and was able to verify all the above facts.

"The last time I saw Mr. L'Hommedieu, which was two months ago," said Mr. James, "he was able to walk with his wife's assistance. This I consider remarkable, for I remember when he had to be carried from one chair to another. I was one of those who helped to suspend him with the arrangement made by Dr. Sayre, and I never knew anyone to suffer more than he did at that time. I understand that Mr. I Hommedieu has taken nothing but Dr. Williams' Pink Pills since last September, he was improved rapidly since he commenced their use, and I believe his condition is due to their good qualities.

Still on investigation bent, the reporter interviewed one of the leading wholesale drug dealers of New York City, and elicited the following facts about Dr. Williams' Pink Pills for Pale Pale. They are manufactured by the Dr. Williams' Medicine Co. of Brockville, Ont., and Schenectady, N. Y., a firm of unquestioned reliability. Pink Pills are not looked upon as a patent medicine, but rather as a prescription. An analysis of their properties show that they contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfalling specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus dance, sclatica, neuralgia, rhumatism, nervous headache, the after effects

NESTOR-BUTLER.

Mr. Michael J. Nestor, conductor, G. T. R., and Miss Mary Butler, daughter of Mr. P. Butler, of Mr. P. Butler, of Mr. P. Butler, of Mr. P. Butler, of St. Thomas, were united in the holy bonds of matrimony on Monday. the 2tth inst., in the church of the Holy Angels. Rev. Dr. Flannery, the officiating priest, celebrated the nupital High Mass and addressed the congregation on the sacredness of the solemn ceremony he had just performed. Miss T. Hughson presided at the organ, and Miss E. Murray, of Wilton Grove, sang a grand and very sweet. Ace Maria? at the offertory. After a sumptious dejeuner the happy couple left for Detroit, accompanied with the best wishes and blessings of their numerous friends.

MARKET REPORTS.

London, April 27.—There was no change in wheat; \$1.10 to \$1.12 were the ruling prices. Oats were firm, at \$1.05 to \$1.15, the latter for seed. Peas were easy, at 90 cents to \$1.05 per cental. The meat market was short in supply, and good hear that wheat; \$1.0 to \$1.12 were the runing prices. Oats were firm, at \$1.05 to \$1.15, the latter for seed. Peas were easy, at 90 cents to \$1.05 per cental. The meat market was short in supply, and good beef had a ready sale at \$6 to \$7 per cent. Veal was firm, at \$5 to 6 cents a pound, wholesale. Pork advanced to \$7.50 and \$8 per cett. There was no change in poultry. Young pigs were in good demand, at \$4 to \$6 a pair. Butter had a ready sale, at \$1 to \$6 a pair. Butter had a ready sale, at \$1 to \$6.15 per bag. Eggs were firm. at \$2 to \$2 cents per dozen. Potatoes had a ready sale, at \$1 to \$1.15 per bag. Good apples were firm. at \$2 to \$2.50 per barrel. Hay, \$7.50 to \$7 per ton.

Toronto, April 27.—Market dull.—Flour, straight roller, \$2.55 to \$3.20; extra, \$2.50 to \$5.00. Wheat, white. 66 to 68c; goose, 61 to 65; No. 1, Man, hard, \$3 to \$6c; peas, No. 2, \$7 to \$5; barley, No. 1, 49c to 44; No. 2, 30; to 40c; No. 3, 32 to 33c.

Sales—Peas outside at 69c.

Sales-Peas outside at 69c. Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

April 27.—Cattle. Some good butchers' cattle were reported sold at 3 and 3/e per lb. and it had to be very choice stock which brought over 3/e. Common butchers' cattle sold down to 2/e per lb and were very dull. About eight loads of export cattle sold dere to-day. Most of the sales were at 4/10 4/e per lb. and quite a number of nice cattle were laken at 4c.

Mitch Cows and Springers.—The demand was good at frices ranping from 835 to 85 per head. Calves. A local drover sold 30 calves averaging 130 lbs at 84.70 per head. Two very choice calves averaging 270 lbs sold at 810 a peice. Light veals sold for 82 upwards.

Sheep and Lambs.—Sheep sold at 85 to 87.50 per head and yearlings at 5/10 6/e per lb. One lot of 32 choice yearlings averaging 110 lbs brought 6/e per lb. Weighed off car, and common to good animals brought 85.50 to 85.75 per cwt. Good store hogs were in active demand at 85.75 per cwt.

Buffalo, April 21.—Cattle—Receipts. 61 cars

store hogs were in active demand at \$5.75 per cwt.

Buffalo, April 21.—Cattle—Receipts, 61 cars through, 1 sale; market feeling steady; good to choice steers, 1,65 to 1,250 lb, \$4.55 to \$4.50 lb, th butchers, \$3.85 to \$4.25; fat cows, \$5.05 to \$4.25. fat cows, \$5.05 to \$4.25. fat cows, \$5.05 to \$4.25. fat cows, \$5.05 to \$7.85; pogs and demand. Salest Yorkers, \$7.05 to \$7.75; good mediums, \$7.75 to \$7.80; pigs, \$7.55 to \$7.70; good canada dairy fed, \$7.40 to \$7.50; closed steady. Sheep and lambs 4 cars through, \$7 sale, including 12 held dambs to \$7.10; fair to good, \$5.25 to \$5.75; closed [1] which is \$5.50 to \$7.70; fair to good, \$5.25 to \$5.75; closed [1] which is \$5.50 to \$7.70; fair to good, \$5.25 to \$5.75; clipsed hambs, \$5.50 to \$6.10; wood sheep, \$4.50 to \$6.50; culls to fancy clipped sheep, \$8.75 to \$5.75; closed firm.

THE GREAT TARE THE BEST COUGH CURE.

SHILOH'S CURE.

COUGH CURE

COUGH CURE

COUGH CURE Cures Consumption, Coughs, Croup, Sor Throat. Sold by all Druggists on a Guarantee-

Sold by W. T. Strong, London.

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

A May Carol,

Sweet May ! 'tis thro' thy tender golden light, That falls from azure skies (half-yelled in That Italis from szure sates (nair-veiled on friesh young daisy buds, on lilles white, On violets by thind zephyrs kiss'd,—This thro' thy shining portal that we pass From Spring's aurora into Sunmer's noon And glide across thy crisp and dewy grass Into the rose-fields of the fervid June.

Ah! even so, sweet Mary, Queen of May,
Nursed in the soft light of thy sunny smile,
Humility's fair blossoms deck our way,
And flowers of Purity our paths begulle;
Swift thro' the portal of thy stainless breast,
Thy children unto God's great Summer dart,
For, thro' thy daisied meadows, Mother blest;
We reach the rose-fields of Christ's Sacred
Heart!

—Eleanor C. Donnelty.

We direct attention to the card of Mr. J. J. Hazelton, one of the most prominent Catholic residents of Guelph. Industrious boys who have leisure time would do well to communicate with that gentleman.

C. C. RICHARDS & Co.

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

JOHN D. BOUTILIER.

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and Hypophosphites. Impoverished and impure blood is al-seeps effectively restored to vigorous con-dition by this seemderful remedy. Cures Coughs, Colds and all Wasting Discuss. Almost as palatable as Milk. Prepared only by Scott & Bowne, Belleville.

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Part Lot 12, broken fronts, tier of jots, tp. Charlotteville, Co. Norfolk, 100 acres and fine buildings.

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Parts N. j and S. § Lot 29, con, 3, tp. of McGillivray, fifty acres, more or less; evod orchard: excellent brick house. Apply by letter to Drawer 541, London

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enough to bring it within the reach of all. WORKS: 484 RICEMOND STREETS
R. LE WIS. VOLUME X

Mar BY HELEN GR
Above all dreams tha dreamed.
Above all sense of bear Thou, love of loves, most Thou star forever shin

O mystery of loving! D Within the deep recess We hold thee close, for To us with bands no ti For that same death tha

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To help and comfort wit
Of love enduring thro

Of love so great that tho
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live. RITUALISM I

It is Progressing A The "Evangelic deal of sound and

the language would be inclined t held Great Britain power. As a ma n the tone of Ulste adversaries, the B ing quietly but who are at all can admit that the R The appointment Sheepshanks, Vic. Anfield, Liverpo Ritualist, as Bish practical recognit amongst the cler classes that the ceremonies and pin favor. To w For instance, a L "Attracted by the diction and Proc lowed by High attended St. Mich morning. St. Mic Catholic, but an an Oxford gradua only appointed in man. St. Michae of the poorest p side of Shoredite by model lodging gregation consis

officiating priest, gorgeous vestme after some praye palms were bless a cloud of incen tion, beginning The little girls f men the little came last. And took place, and congregation fo choir round the hymn. High Ma ccording to the In appearance oughly Catholic, the Palm Sunday olic Church.

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ceremony four not difficult