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Catholic Record.

Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, MAY 5, 1894.

NO. 811.

A Legend of the Blessed Virgin.

The day of Joseph's marriage unto Mary.
In thoughtful mord he said unto his wife,
"Behold I go into a far-off country
To labor for thee, and to make thy life
And home all sweet and peaceful." And the
Virgin
Unquestioning beheld her spouse depart:
Then lived she many days of musing gladness,
Not knowing that God's hand was round her
heart.

And dreaming thus one day within her cham-

ber.
She wept with speechless bliss, when lo! the face
Of white winged Angel Gabriel rose before her. And bowing spoke, "Hail! Mary. full of The Lord is with thee, and among the nations Forever bleesed is thy chosen name." The angel vanished, and the Lord's high Pres-

With untold glory to the Virgin came. A season passed of joy unknown to mortals, When Joseph came with what his toil had

when Joseph Came won,
won,
And broke the brooding cestacy of Mary.
Whose soul was ever with her promised Son.
But nature's jealous fears encircled Joseph.
And round his heart in darkening doubts held
sway.
He looked upon his spouse cold eyed, and pondered
How he could put her from his sight away.

And once, when moody thus within his garden,
The gentle girl besought for some ripe fruit
That hung beyond her reach, the old man answered,
With face averted, harshly to her suit:
"I will not serve thee, woman! Thou has

wronged me:
I heed no more thy words and actions mild!
If fruit thou wantest, thou canst hencefort ask it From him, the father of thy unborn child!"

But ere the words had root within her hearing, The Virgin's face was glorified anew; And Joseph, turning, sank within her presand knew indeed his wonderous dreams were

true.

For there before the sandled feet of Mary
The kingly tree had bowed its top, and she
Had pulled and eaten from its prostrate
branches.

—JOHN BOYLE O'REILLY.

THE CATHOLIC CHURCH IN THE UNITED STATES.

Charles J. Bonaparte Before the Cath-

Boston Pilot.

The lecture course of the Catholic The lecture course of the Catholic Club of Harvard University closed magnificently on the evening of Wednesday, April 11, with Charles J. Bonaparte, Esq., of Baltimore, Md., on "The Catholic Church in the United States. Seaver Hall, Harvard University, was crowded. President Eliot was prominent in the audience. Professor Thomas Mullen, president of the club, presided. of the club, presided.

This event at Harvard was most suggestive in the personality of the lecturer and attendant circumstances.

Charles J. Bonaparte is a grand-nephew of the great Napoleon, and bears a marked likeness to his world-famous relative. He is a Democrat in the best and broadest sense of the word; an earnest Catholic, receiving his classical training from the Jesuits at Georgetown. He is an alumnus of Harvard and now a member of the Board of Overseers of that University. But a little way on in his forties, he ranks high in the legal profession, and is a leader in the best social life of Bal-

A prominent figure at the various historic events which have occurred in he life of the Church in this country, ince his own maturity, it surely gave ood for thought to hear his uncompromising Catholic utterances in that seat of learning which represents so much in the life of the older New England element; and which is taking in some sort new color and development in these days from an element of which dreamed not.

We subjoin copious extracts from the superb address of Charles J. Bona-

parte.

A well-known work of fiction is entitled "What Will He Do With It?" and an equally well, if perhaps less favorably, known statesman of the last generation once inquired, "Well, what are you going to do about it?"
I propose to ask, although I can hardly pretend to answer this evening, the some two questions as to my subject. The Catholic Church has entered into our American polity; what will she do with it? The American people see her in their midst; some are surprised, a few angry, many uneasy and openly or secretly frightened to find her there. What do these dissatisfied or anxious citizens advise the

American people to do about it? We must first realize that the Catholic Church in the United States becomes every day more throughly acclimated and at home. She is no car-pet-bagger; her cross is planted to Surely I need not pause to prove this; it is proved by this meet-

A Catholic Club in Harvard University, assembled to hear a Catholic overseer of Harvard College, constitutes a phenomenon which no one can overlook or misread; whoever looks at it hears the Church say, as she tightens her grasp on American life: suis, l'y reste," and feels in his heart

that she says this truly.

We may know the fact and not necessarily or immediately appreciate its consequences; this is no less true of Catholics than of other Americans. The notion that the Church is a stranger and a sojourner in our land has not been out-grown by all her children. Some, even many Catholics, have but half learnt, although they are every

wards, but Americans first, last and Church to Municipal Reform." The all the time, and nothing else at all; at least, in a sense which would make them any the less Americans. No man can really have two countries, any the more than he can faithfully serve two ity in all forms when face to face with masters; . .

masters; no one is or can be an American citizen, in the full and more especially of our municipal and true sense of the word, who feels politics. "In every city in our land himself an Irishman or a German or to-day," he said, "the bulk of the property is in Christian hands. The anything else, except as George Washington or John Adams might have felt

indifferent to the good or ill fortune of any branch of the human family, and the land where one's kindred dwell, one's parents are buried, one's childhood was spent, must be, to a man of ordinary sentiments, something more than a red or blue patch on the map. I have no quarrel with those who on the shores of New England, in the shadow of the Alleghanies, by the Mississippi or the Great Lakes or the far Pacific, remember to honor St. Patrick, or St. George, or St. Andrew, or St. Boniface, or St. Wenceslaus, if the last is the saint I mean padific. the last is the saint I mean, and if I to march to the polls under the whip of have his name aright; I would put no some political knave and meekly lay prohibitory tariff on foreign sanctity; the production of the domestic article will not be checked by its importation, nor will the supply exceed the demand. As our country makes her own one band of immigrants after another, she takes with them their traditions and their ideals, their memories and their hopes, to blend these in the moral and intellectual heritage of all her children. Neither do I stand aghast at green Neither do I stand agnast at green flags or black, white and red flags flying once a year beside the stars and stripes, or laws made public here and there in the tongue of many thousands among those called to obey them; the really sad and shameful feature of such incidents is the paltry demagoguism which too often inspires or magnifies them. But, whilst I think only the better of a fellow citizen because his birthplace or that of his fathers yet claims his sympathies and shares his affections, I hold him alike unworthy and dangerous if he has still to learn that here and here only are

all his interests and all his duties. I say this especially to and of Catholics, because American Catholics have only gradually recognized its truth, and other Americans have only recently and imperfectly come to see that they recognized and acted on it. That the United States was and would remain a Protestant country seemed to those within no less than to those without the Church, almost a matter of course fifty years ago; it was assumed course lifty years ago; it was assumed complacently or regretfully as the case might be, but practically assumed by Church is the Kingdom of God on might be, but practically assumed by all. To the very estimable gentleman who founded the third Dudleian lecture, this club would have seemed as incongruous as one founded here by Mohammed. Webb might appear to us Nous avons change tout cela, or rather, all of the Church down to a sort of wreckhas been changed, not by us or, consciously or of set purpose, by any one, but through the silent workings of time and human experience. The has struck and wrecked on the rock mustard seed planted when Archbishop Carroll received his episcopal consecra-Carroll received his episcopal consecration fell on no ungrateful, no alien soil; men have slowly, often reluctantly, learnt this as they saw a stately tree with deep roots and spreading branches grow from that seed and over the specific property, to the are struggling in the water, cinging the rocks, starving, freezing, perishing. The starving, freezing, perishing. The carrollary of the public property, to the rather doubtful benefit of the public explained on the "dual life" hypothesis; on such edifying occasions he was branches grow from that seed and over the rocks, starving, freezing, perishing. The carrollary of the public property, to the rather doubtful benefit of the public explained on the "dual life" hypothesis; on such edifying occasions he was branches grow from that seed and over the rocks, starving, freezing, perishing. The carrollary of the public explained on the "dual life" hypothesis; on such edifying occasions he was world is shipwrecked. The Church is safe and sound on the everlasting in the water, cinging the rocks, starving, freezing, perishing. The carrollary of the public of the rocks, starving, freezing, perishing. The carrollary of the rather doubtful benefit of the public of the public of the public of the rather doubtful benefit of the public of the public of the rocks, starving, freezing, perishing. The carrollary of the rather doubtful benefit of the public of the rather doubtful benefit of the public of the rocks, starving of the rocks, star branches grow from that seed and overshadow them. As to this we have no right to complain of public opinion; our fellow-citizens of other faiths have ourselves. No Protestant communion native to the United States has had to transform from aliens into citizens so these communions, undertook the task so weak and so poor and so widely dispersed.

The foundation, laid fourteen years after the Pilgrim Fathers landed at Plymouth, when a handful of exiles raised the cross at St. Mary's, has had to bear a gigantic superstructure beneath whose weight it might well have

crumbled had it been built by hands. I have as yet only asserted and illustrated the, to my mind, indisputable fact that the Catholic Church has entered well into American life, and some little anxious speculation may be pardoned to your courtesy as to how much time I shall need to answer my question, "What will she do with it?" but I venture to remind you that I do not propose to answer this question. I do not know what she will make of American institutions, and I do not think any one else knows; this ignorance does not indeed disable one to talk on the subject; but it limits his ability to talk fruitfully. Nevertheless, there is no room for doubt that her presence and her influence will be, nay, are, factors and factors of daily gathering weight, in the development of American society and a forecast, however tentative and sketchy, of even one among their possible fruits may justify by its interest a few moments'

At the very instructive "Conference

reverend writer spoke with an indig-nation, unfortunately but too well founded, of the inertness and seeming perty is in Christian hands. The weight of social and civic influences is nimself an Englishman, or (to compare a very small person to great ones), I may feel myself a Corsican.

I say this, of course, subject to all reasonable qualifications. No civilized man, certainly no Christian, can be indifferent to the good or ill fortune of the subject of the course of the co multiplied abominations of municipal life crouch at our door. The possibil-ities of righteous administration beckon in God's name to you and to me. Brethren, somehow we must bring our conscience to stand in awe of that dark responsibility, and to kindle to ardor and purpose before that glorious possibility. It is all nar-

rowed down to a simple question of using Christian powers in behalf of the kingdom. What right have you to tamely hand over, year after year, your Christian taxes for foul hands to seize and put to destructive uses before your eyes? What right have you down your Christian ballot in behalf of some remote factitious issue, while civic waste and corruption and misrule are running riot up to the very doors of your churches and schools and homes? What right have you to compel your neighbor's children and your own children to walk streets set thick with death-traps for both soul and body? What right have you and I, Christian men, to rest under even a shadow of responsibility for slums and tenement horrors, and gambling hells, and dives? What right have you and I to suffer a generation of citizens to grow up under the powerful object lessons of filthy, ill-kept streets, slipshod, knavish public work, official corruption and malfeasance flaunted in every paper; saloons outnumbering Christian institutions twenty to one civic office fallen so low that it is spurned by self-respecting men? I tell you, the young man who runs that gauntlet and retains his integrity has saved his citizenship 'as by fire,' and, with shame I add, no thanks to the

Church. THE CHURCH AND CIVIC REFORM. I am not here to either deprecate or justify this severe censure it is more to my purpose to note why, in the writer's judgment, "the Church," as he uses the term, has incurred it. "The Church," he says again, "like Keat's Saturn, has sat as 'quiet as a stone' under the influence of certain traditions. One of these most sedative earth. Another is, that everything outside of the Church is 'secular. These two are but the obverse and the

of sin. Hundreds of wretched victims When it is not too busy with shore. its psalmody and Greek sermons and theological debates, it does a little business in the line of getting a few thought of us much as we thought of of the wrecked worldlings ashore But it is so particular as to its life saving methods, so fastidious as to the kind of people it deigns to save, so vast a number of its members, and I tired most of the time with the whole doubt if any, even the humblest among wreckage business, that the percent age of salvation is lamentably small.

That Catholics and the clergy, no les than the laity, have their full share of responsibility for misgovernment of every kind in the United States, and particularly for the misgovernment of our great cities, I would be the last to deny. If any one, whether in the Church or out of it, chooses to add If any one, whether in the that they have something more than their fair share, that among those who to quote Dr. Ecob once more, "tamely hand over to the agents of the devi certain sections of territory which are forthwith transformed into a Sodom for the damnation of both soul and body, even among those whom he terms elsewhere "the sons of Belial, political brigands . . . and all-round villains," are not only more of my own faith than there ought to be (one of either class would fulfil that condition but more, sadly and shamefully more than is explained by the proportion of Catholics to the whole population, I have no quarrel with this critic; but, whatever may be the shortcomings of individual Catholics of any class or rank, ecclesiastical or civil, these shortcomings are not excused for them heard something very like that theory, with variations, advanced by Catholics. I have have heard something

only to be admired and broken. For Catholics this doctrine is no less false and pernicious because stated in other language or applied under other skies, but we sometimes fail to recognize an old friend when he greets us in a strange garb. wholly superfluous to remind even ourselves that the Catholic Church does not mean the Catholic hierarchy? or the Catholic clergy, or devout Catholics, or "practical" Catholics, or professed Catholics? Every baptized man is a member of it; every unbaptized man is a candidate for membership. The former may be the bitterest enemy of Catholicism, of Christianity, of religion in any form, but this does not change the fact of his membership any more than the bullock's blood washed from Julian's head the waters of baptism : he can no more refuse to be a Christian and elect to be something else, than he can refuse to be a man and elect to be a gorilla or an elephant. The second may have never heard of the Church, or her faith, or her Founder, or he may now all these only to despise and revile them, yet he is none the less the Church's divinely appointed ward and pupil. And as no man, however pererse in doctrine, however degraded in nature, however odious in sentiment and conduct, can rightly escape her authority, or cease to awaken her interests, so nothing that he can do or say or think or feel is beyond or beneath or aside from her ken. For every idle word he shall answer, and in naught wherefore he shall answer is the Church

without concern. Apply then the fundamental Catholic doctrine to the duties and responsibilities of American citizenship; will I be told that the Church can stand mute and unmoved whilst her children actively or passively assist to make any spot of the nation's soil a Sodom, any exercise of the nation's power or neglect of the nation's office a source of damnation for soul and body? In our country do we render unto Cæsar the things which are Cæsar's if we raise no finger while our sovereign, the American people, is robbed, disgraced, misled and debauched? And if we render not to Cæsar his due, if we are recreant to our trust as citizens will it avail us, think ye, to justification that we fast according to the law and give tithes of all we possess? Believe me, fellow-citizens and fellow-Catholics, there is no room for you to so think or to so act with a clear conscience; a well-known English statesman was called a good Pro testant, but a bad Christian. I leave others to criticise this description, but no one can be at once a good Catholic and a bad father or son, husband or citizen; if he fail in any one of the duties of life, he fails in his duty to

the Church. A few years ago a well-deserved monument, adorned with appropriate symbols of morality and law, was raised to the Pilgrim Fathers. I have recently seen certain seemingly incongruous episodes in the private life of the orator at its dedication (episodes now become public property, to the rather doubtful benefit of the public) gentleman been a Catholic (I suppos that we ought to regret that he is not he might have been reminded some what appropriately of the mediæval prince-Bishop who explained that he cursed and swore, not as Bishop, but as prince, and was asked by his confessor, when the prince was in purga tory or a place even less pleasant where, he thought, would the Bishop be? When Hyde needs a palm-leaf fan, I suspect that Jekyll will want his summer clothes.

When I commenced this paper I thought to give a little time to the more or less gloomy vaticinations of those among our separated brethren who travail in spirit to see the Church so near them and so big, and growing daily the bigger and coming daily the nearer; I have the less reason to regret that I have already too long de-tained you to permit of this, since, with all possible respect for them, I find little to consider, with promise or profit, in their utterances. almost invariably either fair words which butter no parsnips, or big words, which break no bones; either the expressions of an uneasy optimism would belittle a danger it which secretly fears to face, or tongue lashings for that very improper character of Babylon who so strongly affects scarlet and differs so widely in some respects from St. Cecilia's cherubs. Time may be trusted to test the merit of the first; as to the second, their object has been little the worse for a very liberal and protracted application by the false and mischievous theory of this treatment, and I think she can which Dr. Ecob condemns; they sin stand it yet. There is, however, one against the light. And yet I have argument, or outery doing duty as such, which merits a passing, or clos ing, word, at least for its antiquity. Pilate was told that his Prisoner made half learnt, although they are every day learning more thoroughly and more and more rapidly, that they are Americans, and not Irishmen or Germans, or Frenchmen, Italians or Poles; not, understand me well, Americans first and some sort of foreigners after
At the very instructive "Conference of olics. I have heard something which might possibly be mistaken for dolled that his Prisoner made which might possibly be mistaken for and Jogues and others came to renew which might possibly be mistaken for dolled that his Prisoner made and Fathers Brebouf and Lalemant which might possibly be mistaken for dolled that his Prisoner made and Fathers Brebouf and Fathers B

members in good standing," those who art no friend to Casar"; there are almost annihilated in blood. Their have "experienced a change of heart," some among us as consciously unjust where expected to fulfil the law of right-eousness, which for the impure existed

THE OLDEST PRIEST IN CAN. heritance so dearly bought and are still faithful Catholics. ADA.

The Patriarch of the Ontario Priesthood in a Historic Field.

years since the famous discoverer of Canada first planted the Cross of Catholicity on the shore of the little Bay of Gaspe on the St. Lawrence. The first Winter of Catholicity in the now prosperter of Cath ter of Catholicity in the now prosperous Dominion was a most tragic and discouraging one. The bitter cold, such as the daring explorers had never experienced in sunny France, was unusually severe, but the fearful plague of scurvy which befell them was appalling. One after another the little colony fell victims to the dread disease, and the frozen earth refused the privilege of burial. It was a truly pittable sight to see the two devoted priests, Father William and Father Anthony, who accompanied the expedition, ministering to the hearth broken sufferers and performing the services for the dead in the biting cold services for the dead in the biting cold over each succeeding victim ere his remains were buried in a snowdrift when no grave could be dug in the frozen and filthy clay. We admire the constancy of the Christians in the Catacombs, but where does the history of Christianity furnish a more tered. of Christianity furnish a more touch ing illustration of abiding faith than that of these ill-fated sufferers forming in religious procession under the

spire with the holy purpose which impelled the glorious St. Patrick to results to results and the spirit spirits and the spiri visit the shores of Ireland a dozen centuries before — to gather a new race and nation into the fold of Christ. and was familiar with their language, Bay, on the east side of Lake Huron. Bay, on the east side of Lake Huron.
The distance was near one thousand was a priest whom Father Sullivan had The distance was near one choice was a priest whom rauner miles and the gentle priest had to prepared for his first Communion in a paddle all the way in a frail bark church where Father Conway had been canoe, guiding his delicate craft up the pastor thirty years before, so that Ottawa River to Lake Nipissing, thence down the French River to Lake Huron and southward along the shore into Georgian Bay. His condition may be destination, but he was cordially welcomed by the Hurons, who built for him a hut of bark in which Champlain, who followed the good father on his journey, assisted at the first Mass offered up on the soil of Western Can-

From this beginning grew one of the nost remarkable missions ever established on the American continent. It of immense reach in forming the was here that the saintly Father Le character, and it is not a little to have Caron and his companions labored so constantly presented to the consider-successfully among the Hurons that in less than fifteen years the towering cedar cross adorned every one of the twenty-five Huron villages, and the ancestors, especially in an age and nation of 30,000 children of the forest country where blood is highly worshipped at Catholic altars and gathered their little ones to be taught by the beloved "black robes."

A tragic fate was in store for them. treal. And when Champlain was restored to authority a few years later, and Fathers Brebœuf and Lalemant

when they cower now before the like clamor. Were the Jews who drove Pilate to shed innocent blood, friends to Cæsar? Are those who in our day and country proscribe men for their faith and stir anew the dying embers of sectarian hatred, are they friends to American liberty?

The CAM CAM in the distribution of sublime marryrdom their careers of sublime marryrdom the

The Church in Canada has made remarkable progress, in spite of all the obstacles with which it has had to con-Irish World.

It is now three hundred and sixty ears since the famous discoverer of Canda first planted the Cross of Catholicity the shore of the little Bay of Gaspe of the days of Chambels and the constants with which it has had to contend the contend the

country progressing since the building of the Canadian Pacific Railway, the tory.

One of the active workers for the

past forty years in the development of the Church in Ontario is the Rev. Pat in religious procession under the frowning promontory of Quebee, all who were able to drag their wasted, plague-smitten forms through the drifts, and kneeling before an improvised altar, offering up their piteous appeal for mercy to Him who died on Calvary for man's redemption, and repeating solemn vows to His Blessed Mother to propitiate her intercession in their behalf. A pitying savage brought a remedy and they were healed, (and when spring came the three little ice-bound ships were released and the colonists were soon on their way home. It is not to be wondered at that nearly three generations passed before a prominent colony was established on Canadian soil. passed before a prominent colony was especially fitted him for missionary established on Canadian soil. A worthy successor of Cartier was found in the indomitable Champlain, who brought with him in 1615 the Champlain and his successor Archbishop Lynch, under whose administration he was Chancellor of the Archbiscoese. When little band of explorers accompanied Bishop Jamotin 1882 was assigned to the by the corps of Franciscan Fathers from the Monastery of Brouage to inserved until a few years ago, when he came near losing his life by being thrown from his horse. The less oner-This fearless soldier and explorer had already spent many years among the rude children of the Canadian forest, and was familiar with their language. and had shared with the Hurons and Algonquins many a fierce conflict with their implacable foes, the Iroquis, from the south side of the St. Lawrence and the great lakes. One of the priests, the saintly Father Dolbeau, selected as his food of the priests, the silver jubilee of Father Sullivan of Thorold, Ont. At High Mass in honor movement and erect figure are more sainty Father Dolbeau, selected as his field of missionary labor the head-quarters of the Hurons, which consisted of about a score of villages on Georgian Father Sullivan, Father Conway, who of about a score of villages on Georgian had prepared him for his first Commun-

participated in the same Mass. He is a strict total abstainer, a fact to which he attributes largely the imagined as he finally reached his destination, but he was cordially wellconfined to his own congregation, but

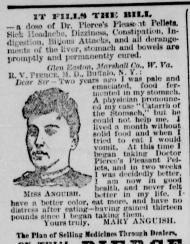
priests representing three generations

Example.

Example and family traditions are ability, the eminent worth and noble deeds of a long line of illustrious esteem in which a family has been held for its dignity and worth through Champlain was attacked by an English several generations is a capital, an Champian was attacked by an English fleet at Quebec, overpowered and carried off to England. The Catholic missions were broken up and poor Father Le Caron forced to see the ruin competitors, and all the aid in advance of a high position and the good-will of the community. More is of all his labors, and driven out from among the simple people whom he had expected of him than of them; he is grown to love as his children, sank broken hearted to his grave in Moncase be dishonor. He is thereby stimulated to greater effort to succeed .-

When St. Veronica was urged in sickforces in the ascendant. The fierce ness to accept some exemption from her work while I can, while I have time."

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and scrottle of the very worselfind, the doctors said. I got so weak that I could not walk around the house without taking hold of chairs to support me. The doctors treated me for three years, and at last said there was no hope for me. Taskediff I might take B.B.B. and they said it would do me no harm, so I began to take it, and before three bottles were used I felt great benefit. I have now taken six bottles and am nearly well. I find Burdock Blood Bitters a grand blood purifier and very good for children as a spring neidcipe.

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THE SIEGE OF LIMERICK

BY AGNES M. STEWART, Author of "Life in the Cloister," "Grace O'Halloran," etc.

CHAPTER X.

A bitterly cold night was that of the 29th of December, in the year 1691. A cutting north-east wind, united to a fall of snow, which had become heavier as the short winter day waned on, and to which, in the earlier part, was added a somewhat thick fog, had conspired to render the previous day as bitterly inclement and unpleasant to the good citizens of London as could

well be imagined.

The wind sighed in long and fitful gusts, and cut across the face of the wayfarer as he turned the corner of the streets; it howled amongst chimney pots in the old city, and made the windows rattle in their frames, and the sign-board suspended over the door of the Dog Tavern, on Ludgate street, creaked and flapped heavily as it swayed to and fro in the bitter night

But within the hotel all was warmth and comfort; the huge fire in the kitchen burned brightly in the ample fire place, before which hung a large sirloin, and the red flame flickered cheerily on the bright culinary utensils which garnished the kitchen wall. A goodly array of choice smoked hams hung suspended from huge hooks in the rafters that sup-ported the ceiling, and the apparently treshly-sanded floor as yet showed not the print of a step from the dreary scene without.

But just as the heavy clock of St. Paul's tolled the hour of 9, two persons entered, clad in large cloaks whitened with the heavy snow-storm, and followed by a woman, whose dress betokened her to move in the humbl walks of life, and, advancing to the fireside, they stood for a few moments enjoying its genial warmth, the men conversing in an undertone with the worthy and somewhat buxom hostess, Mistress Warner, who had just entered the kitchen to deliver various orders concerning her expected guests

"You have a private apartment for me, Mistress Warner," said our old acquaintance, John Ashton, whom it were easy to recognize, despite the slouched hat drawn over his eyes, and the cloak closely buttoned up to the throat, with its huge collar pulled up

to the chin.
"Yes, the green-room is ready, plied the woman, "and supper shall be on the table at the appointed time. Would it not be well, good Mr. Ashton," she added, "to repair thither immediately." And sinking the already low tones of her voice to a whisper, she continued:

See you not you party who have I do not like the air of just arrived. curiosity with which they regard yourself and friends."

In fact, two persons had closely followed on the heels of Ashton: in the one, a well-formed, handsome young man, we recognize the page, Hard-ing; in the other, the villanous expreceptor Benson, not yet by his late recontre in Ireland sufficiently afraid of meddling with the affairs of others to abstain from playing the part of the informer. Acting on the suggestion of the worthy hostess, Ashton made a sign to his friend, and bade the woman who had accompanied him hither follow him to the apartment which Mistress Warner had spoken of. Having closed the door, stirred the fire into a cheerful blaze, and handed some wine to his Ashton introduced the female to his friend, Burdett, by the name of Mrs. Pratt, saying: "You are aware that mercantile matters require me, with two of my friends, to go immediately to France to purchase some bales of French silk for one of our city merchants. In order to expedite this business, then, Mrs. Pratt, who is a friend of the master of a vessel I wish to engage, has met us here to-night, and the owner, Mr. Paseley, will not be long ere he arrives, and you, Burdett, will, therefore, be a witness of the bar-gain we shall make." Ashton had scarce finished these few words when a

CONSUMPTION SO PRONOUNCED By the Physicians



Given Over by the Doctors! LIFE SAVED BY

AYER'S CHERRY PECTORAL

"Seven years ago, my wife had a severe attack of lung trouble which of the physicians pronounced consumption. The cough was extremely distressed especially at night, and was frequently of attended with the spitting of blood. On the doctors being unable to help her. On the doctors being unable to help her. cough was extremely distressing. I induced her to try Ayer's Cherry Pec-toral, and was surprised at the great relief it gave. Before using one whole bottle, she was cured, so that now she is quite strong and healthy. That this medicine saved my wife's life, I have not the least doubt."—K. Morris, Memphis, Tenn.

Ayer's Cherry Pectoral Received Highest Awards AT THE WORLD'S FAIR

low tap at the door announced the arrival of the person for whom he was

waiting.

The man Paseley was of unprepos sessing appearance, short and thick set, and an unaccountable impression of impending evil shot across Ashton's heart, as his eyes met those of this per son fixed on his countenance with a scrutinizing, sinister expression, and which, when they encountered those of Ashton, immediately feel beneath his glance. Paseley was, in short, one of those persons who cannot look you in the face from an innate consciousness of their own villainy.

At length he said : "You want to engage my smack, sir, at least, so I understand from my Pratt: may I ask to what

port you wish to conduct her.
"To some one of the seaports of
France," replied Ashton. "I suppose you already know, from your friend, that myself and some two or three other persons are about to go thither to purchase silk and other articles of French merchandize.

Again Ashton noticed the man's eyes fixed curiously on his face, as though he questioned the truth of what he said, and he replied:

"Well, sir, you shall have the use of my vessel, but really I shall expect a large sum for the hire, under existing circumstances.

"Under existing circumstances? repeated Ashton, laying a stress on the words the man had used. "What do you mean? I want to hire your vessel, and you will be glad to have a large sum for its use : name the amount you require.

One hundred and fifty pounds, was the unhesitating reply.

Anxious as Ashton was to secure the ressel, even he started at the mention of the enormous sum, and after much haggling, the stipulated sum was brought down to the still enormous amount, if we consider the value of money at the time of which we write, of one hundred guineas. It was then arranged that Mrs. Pratt, with Burdett and Paseley, were to meet on the follow ing morning at the Seven Stars, in Covent Garden, an hotel near to Ash ton's place of residence, and there con clude the bargain, by depositing the money in Paseley's or Mrs. Pratt's hands, should the former not be able to be there: and the two friends were then left to refresh themselves, after a long walk in the inclemency of the weather, by the goodly sirloin which Mistress Warner served up, flaked by a substantial pastry and a flagon of strong home-brewed ale, succeeded by hot spiced wine.

But let us leave the brave and un-fortunate Ashton, whose life was sacrificed, as our readers will know, in the cause of the exiled Stuart race, and in the present ill-omened enterprise, and follow the ill-conditioned Paseley and the woman Pratt into the room beneath, in fact, to the kitchen of the hotel, in which still remained Benson and the

page Walter Harding.
No sooner were the advancing footsteps of Paseley and his companion heard, than the two former personages hurried to meet them, and the sinister countenance of Paseley lighted up with a smile full of meaning as he ap proached, and touching Harding on the shoulder, he whisperod:

"I have news for her Majesty, follow me.'

Out into the cold dark night, with the keen north-west wind blowing fall in their faces, together with the driving sleet, the crisp snow crackling beneath their feet, and the sky as dark as their own hearts, walked the page and the preceptor, the master of the smack and his friend, Mrs. Pratt, and scarcely had the doors of the hotel closed behind them, than the man Paseley advancing to Harding, whispered

"He is prepared to give even as much as a hundred pounds for the hire of the vessel. I asked one hundred and fifty, thinking it would go far to show whether it were wanted for purposes of merchandise or not; as if so, he would entertain no idea of hiring it, instead of which he demurs a little and then coolly offers a hundred guineas, as if the guineas were but as many shillings, and now I will leave Mrs. Pratt to tell her tale, which I am sure will strengthen the idea we entertain. Then, rejoining the woman Paseley whispered a few words in her ear, she nooded assent, and advanced to Harding, while Paseley and Benson conferred together in a low tone of voice.

"Look you, Mr. Harding," said she, 'Mr. Ashton offered me one thousand pounds, to be paid down before Lady day, if I helped him to the hiring of this vessel. One thousand pounds!" she repeated. "This is a large sum, and would make a rich woman of Martha Pratt; yet out of love to her gracious Majesty, I will give it all up. What do you think, Mr. Harding, will Queen Mary do for me? for 'tis I and Paseley chiefly, more than yourself and Benson, who have helped to the unfolding of this plot.

"Now do not alarm yourself, Mistress Pratt," said Harding; "I will take care to represent to her Majesty what you have lost in her service, and depend on it, she will not forget you. Count on me for standing your friend, and rest assured we shall, all of us, receive a rich reward. I have dogged Ashton repeatedly. know that he was on terms of friendship with Nevil Payne, who suffered torture, and has since died from its effects.* Indeed, I remember Ashton was with him last April at a Jacobite meeting, held at the Globe Tavern, near Northumberland House, and I feel convinced that the plot now hatchteel convinced that the plot now hatching has some connection with the last, and—"

pitch."

The unfortunate Nevill Payne soon afterwards died from the effect of these barbarities.

Strickland's Life of Mary.

"And Ashton is a poor man, remem-er," interrupted Benson. "Verily friend Harding, the Lord is making use of us, His elect ones, as instru-ments in His hands for the punishment of Jacobite traiters and false sons of the English Church, like this Ashton, who are straining every nerve to bring back the Popish King, in lieu of the godly William and his consort.

"And the thousand golden guineas which he has promised me," chimed in Mrs. Pratt, "can surely not come from himself; no, doubtless, they are given by friends of the late king, as also the money for hiring the vessel. But I tell you what, Mr. Harding, unless you bring me to quick speech with Queen Mary, I will seek an audience of Her Majesty myself, for I am quite determined she shall know how much I am running the risk of losing, in order to serve her cause.

'Pray do not alarm yourself un necessarily, Mrs. Pratt," replied Harding, sharply; "depend on it, their gracious Majesties will not suffer your services to go unrewarded; so be at the palace at the hour of noon on the morrow, and I will crave an audience for you.

By this time they had reached the Strand, and separated, Harding to return to his apartments at the palace the entrance to which he obtained, as the hour was somewhat late, by mean of a pass-key, intending to usher Ben-son in with him, and Paseley and the woman Pratt to their respective lodg ings in the neighborhood of Coven

CHAPTER XI.

A SECESSION.

Again domiciled with his cousin, Isabel O'Neill, the brave and worthy Sarsfield was compelled, for a time sorely against his will, to yield to the effects of a violent cold, and became almost rampant under the restraint to which he had been subjected; for he had been confined to his bed during three entire days, at the expiration of which, finding himself somewhat re covered, no solicitation could prevai on him to remain quiet and inactive so rising some time before the hour of noon, clad in a loose dressing gown, and his pleasant face a shade paler than usual, the General was ready to see and be seen by any who might wish to confer with him on matters of busi

A visitor, however, awaited him of whose arrival he little dreamed, and his astonishment may be better imagined than described when Sir Reginald St. John presented himself before him.

Sir Reginald was, indeed, personally stranger to the General, though known to him by repute, and the same repute had informed him that he was a rave and skillful officer, a devoted adherent of William of Orange, inheriting in every respect, the principles of his now aged father, the former inflexible and stern upholder of the Commonwealth.

Sarsfield drew himself up to his full height, and looked inquiringly at his visitor, almost doubting the reality of his presence, certainly never dreamfor a moment that the right arm and sword of St. John were now at the command of James the Second.

Yet so it was, for, advancing for ward, St. John exclaimed :

"General Sarsfield, I am willing to serve under your command, and offer to fight in defence of His Majesty, King James, now in exile at St. Ger-

"Is it possible," exclaimed Sarsfield "do I hear aright? Report has spoken of you, Sir Reginald, as one of those who were singularly disaffected to the government of king large the state of the second sta in fact, who trod faithfully in the steps of his ancestors; but, believe me, I seek not to analyze the motives which have brought to our aid the sword of so gallant an officer. I ask you only have you counted on the certain loss you must inevitably sustain when your defection becomes known?"

"I have done so, General, and am well content to abide the issue," replied Sir Reginald. "I shall lose my estate, which will, of course, become forfeit to the government of William should he still continue to wear the crown, which I now believe he unlawfully usurps. Beyond this I am not aware that any grievous calamity awaits me. To be plain, my heart sickens at the sight of the many frauds and artifices which are being resorted to for the purpose of upholding William's interests; nay, more, I have myself suffered in this way but recently, my name having been unlawfully used,

+Queen Maryand her ministers strove very hard to make the honorable and high-minded Payne, Jacobite tutor to the young Earl of Mar, legal informer regarding this conspiracy, in which many of the nobility in Scotland, as well as England, were involved some months before it had reached its present height. And later, Mary wrote several letters to the Privy Council in Scotland, making ominous enquiries as to what had become of him. The following, in answer to some of these inquiries, was written to the principal minister of Her Majesty for Scotland, who was then at Court.

"To Lord Melville:" Yesterday, in the afternoon, Nevill Payne

Scotland, who was then at Court.

"To Lord MELVILLE:

"Yesterday, in the afternoon, Nevill Payne was questioned as to those things that were not of the greatest concern, and had but gentle torture given him, being resolved to repeat it this day, which accordingly, about six this evening, we inflicted on both his those shows a consistent with all the severity that was consistent with humanity (?) even that pitch the pitch that pitch that pitch that pitch the pitch that pitch the promptor of the executioner to increase to so had not proved the promptor of the executioner to increase to so high a pitch."

and I represented as having broken the tie of betrothal long subsisting between myself and the Lady Florence

O'Neill. "But are you not aware that you have been summoned to England, and that Florence has been most unwisely introduced to the Court of Mary? claimed the General. "Her situation is now one of extreme difficulty, for, if I do not mistake, she already finds herself in what we may term a species of detention; for,

Sir Reginald, you are summoned to the court as a faithful adherent of William, under the idea that Florence will not dare to refuse to wed you, whilst herself, closely watched by the queen, her only refusal to consent founded on the supposition that you are true to their interests. I had given her credit for more sense,' added, "than to imagine she would so heedlessly throw herself into the power of our foes, for truly, whichever way I turn I see only difficulty, for had the summons reached you before you came hither, and you had returned as the adherent of William, a sorry plight would Florence have been in, for Queen Mary intended to appoint an early day for your nuptials, and as the case at present stands, though my heart rejoices to receive you as a brother in arms, I see no escape for her, as yet, from the mishap and captivity her foolish heedlessness has caused; for much as she will rejoice to hear that the cause for estrangement existing between you and herself has been so unexpectedly removed, still I do not imagine," he con-

that of Florence herself. 'And is it possible Florence has placed herself in the power of Mary," exclaimed Sir Reginald, with a feeling of remorse at his heart, for well he remembered that it was at his sugges tion Sir Charles de Grey had sough the Court of William, at a time when his own blind attachment to the service of the latter had made him assiduous to gain over as many as possible to his

tinued, with a smile, "that William

and Mary would now receive you as a

traitor whose disloyalty far exceeds

"I will leave Limerick at once," he said, "and hasten back to England, and see her safe beyond the precincts of the court. They are full of danger to any persons suspected of disaffection to the present Government.

"How?" exclaimed the more cool ad cautious Sarsfield. "Allow me and cautious Sarsfield. to point out to you the mad folly of such an attempt. If Florence is in danger, your presence will not save her, and can only result in your own imprisonment. Submit quietly, and trust to the safety of our foolish young relative through the influence of her Sir Charles, or some other fortuitous chance turning up in her

This, then, was the end of Sir Reginald's journey to Ireland, this, the end of his loyalty and love for William, the cause of his estrangement from Florence. In the course of a few days, stung by the base use that had been made of his name, of the discreditable actions daily resorted to, St. John had resolved on yielding his allegiance elsewhere, and secure again the affections of his betrothed; now, in the home of his maternal aunt,

increase their membership. an era in which organizations predominate. Men come together and bind themselves in union for many pur-On all sides we see societies and federations formed for the advance ment and attainment of various objects Efforts which made individually would be useless, are by combination ren-dered effective, and gaining strength from unity create a force which is almost irresistibe. To Catholics especially, at the present time, should these facts irrisistably appeal. For too long a time we have not known one anothe as we should. We have frittered away many priceless opportunities. Does arise in which our sentiments should be aroused, we have no cohesive force, no working together. Rather with our ignorance of one another, and our purposeless aims we stand aloof and look askance at each other, inert, life-less. Do we see this elsewhere? Certainly, we do not. We see large, movcompact bodies, with a purpose, ing, compact bodies, with a purpose, and they execute it. Recent events show how important is Catholic organization. We who feel we have the right, and are swelling with the consciousness of it within our bosoms, and yet let that right be smothered by our own fault. Not so much our fault, but our stupidity. Perfect our organiza-The association formed to de tions. fend Catholic interests and to promote them, affords the necessary means of combination in the hour of imperative

A child was cured of croup by a dose or two of Ayer's Cherry Pectoral. A neighbor's child died of the same dread disease, while the father was getting ready to call the doctor. This shows the necessity of having Ayer's Cherry Pectoral always at hand.

HOAST is the old Scotch name for a cough. The English name for the best cure for coughs is Dr. Wood's Norway Pine Syrup. Norway Pine Syrup is the safest and best cure for coughs, colds, asthma, bronchitis, sore throat, and all throat and lung troubles. Price 25c. and 50c.

Minard's Liniment Cures Dandruff.

LOCKED OUT.

BY CHARLES W. HOOKE.

By Charles W. Hooke.

Jack Watson drank heavily when he was in college, but we called him a good fellow. After he left college, he began to drink heavily and to be a good fellow, but we called him a drunkard. When he was twenty-five years old I looked upon him as a lost man. I believed that he would be a mere sot at thirty, and that he would die miserably before he was thirty-five.

We lost each other for some years, and then, after a chance meeting in New York, I dined with him most happily in the comfort of his home, and in the light of a beautiful woman's eyes. When the light was withdrawn, and we were left to dim the remaining illumination with a haze of tobacco smoke, I fell into deep thought upon the agreeable failure of my prophecy. What had saved Jack? I might have said it was his marriage, but I knew he had fallen into the depths again soon after. Hearing that report, I had pitied her exceedingly, and had thought the worst of Jack. Yet, I could not doubt that he was at last in the sure way. Knowing him so well I felt that some surprising incident must have changed the course of his life, and my curiosity craved the story.

"I know what you are thinking about," said he. "You're wondering why I am here instead of being in the gutter."

"Oh, no, Jack," said I, "nothing of the sort. I always knew you'd come out all right. You drank a little at one time, of course, but—"

"No, I didn't," said Jack. "I never drank a little. Moderation wasn't in me. I was a drunkard. I lived the lite of a drunkard. I died the death of a drunkard."
"Metaphorically." "Metaphorically?"
"Literally. That may sound absurd, but
it is only the truth. Nothing but death
could save me."
"Not even—"

"Metaphorically?"

"Literally. That may sound absurd, but it is only the truth. Nothing but death could save me."

"No: not even Alice."

His eyes filled with tears of tenderness at the mention of his wife's name.

"I was never so wrong-headed," he continued, "as to suppose that a man can be saved by love alone. Any person who has had experience in such matters knows that an added motive for sobriety is an added temptation to the drunkard. You see a man marry and keep sober for a while. Then you see him take a drink again. You say it is because his love has wained with the honey-moon. It's no such thing. At first he does not drink because the novelty of the situation keeps his mind off the subject. Marriage seems like a vacation from the dullness of life. And then love grows stronger until he begins to realize what it is. The preciousness of his possession reveals itself to him. He who has more than is due is never free from fear. What if he lose her? He renews the dangers. In the front rank of them he sees his appetite. And that is the end of him. As soon as he knows that it will be absolutely fatal for him to touch a drop of liquor he is certain to do it. That was my experience; and my sin was the greater because I knew it all beforehand.

"Yet you escaped the consequence."

"No; it killed me, as I have already said. I will tell you the story. You can make a tarce, comedy, or a tragedy out of it, just as you like. It was a ghastly joke. Mother Nature is the grimmest practical joke rafer all, and this is the way she played it on me. But first I must let you into the mysteries of our early housekeeping. The details seem trival, but they contributed to the final catastrophe.

"I began with the usual drunkard's balance—on the wrong side of the books. We took a flat in that long row I pointed out to you as we came to town on the L. Our furniture we procured on the instalment plan. It was not luxurious, of course, but you should have seen how happy a home Alice made of it. There were weekly payments to be met, and

now, in the home of his maternal aunt, he had become the friend and companion of Sarsfield, the valiant opponent of William, his very name infusing fresh hope into the hearts of their followers and a terror to his enemies.

To be continued.

Catholic Organization.

Give the Catholic societies that are approved your warmest support. Encourage them, stimulate their purpose, increase their membership. This is

and was dragged over the brink.

"That was the beginning of such degradation as I could not name to any man but a true friend. The poverty which drunkenness entails is not nearly the worst of it, and yet that alone is heartrendering to endure or to look upon. What Alice suffered, doubtless, I do not even know. How she unfailingly forgave the angel of the book must have recorded in words we have not learned on earth. Through it all I think her principal anxiety was to preserve our home.

"I will not weary you with the story of her struggles. There is nothing so mean as money, and the less you have of it the meaner it is. One can reap a fortune at arm's length, but a few pennies will sneak into an intimacy with their owner which will desperately assail his self-respect. May heaven forgive the man who will not guard his wife from that, if he can; and I could, but did not, for the sake of my appetite.

"At last there come a day like that when I best the the recover from Emis and I for the sake of my appetite.

but did not, for the sake of my appetite.

"At last there come a day like that when I borrowed the money from Ennis, only far more serious. It was Wednesday and the polite collector had mentioned Friday — the day when men are hanged — as the probable occasion of a humilating experience for me. After my heartrendering disappointments I raised the necessary amount. I had preserved my connection with Allen and Graves, and was still in charge of their New York office, but my position was in jeopardy because of my habits, and my salary was overdrawn and squandred. I borrowed that money of one of our customeas, Andy Playson.

occause of my habits, and my salary was overdrawn and squandred. I borrowed that money of one of our customeas, Andy Playson.

"You know him. He said that he wanted to 'talk business.' Andy cannot talk business comfortably except in a liquor saloon. The demon inside me welcomed him as a friend. Here was certainly an excuse. It was a matter of business to preserve my friendly relations with Andy.

"The next thing I remember distinctly was opening my eyes in total darkness. I thought at first I was blind. How long it took me to to discover where I was I am unable to say. In reality I was lying in the little vestibule of my office. I got upon my feet, opened the inner door and turned on the electric light. My watch was stopped, but from the window I could see the illuminated dial in the tower of City Hall. It was nearly midnight,

"But what, midnight! I had no idea whether I had been unconscious three days or a month. My mind was so stupified that I could not ascertain the date in any of the ways which would have suggested themselves to me in my normal condition. There was a newspaper on my desk. My eyes rested upon it without intent, but at least one word seemed to detach itself from the page. It was the date of the week in the date line of the paper, and that day was Friday; then it was already too late.

"There was a pistol in the drawer of my desk, and somehow, though my hands trembled so that I could hardly hold a key, I managed to open the lock and at last o secure

ED OUT.

house know of my disgrace. There was no answer.

"Confused, alarmed and utterly sick at heart, I sank down on the floor and sat there leaning against the wall. And then in desperation, I thought of the weapon in my pocket, and was on the brink of death. Yet, through it all, one idea grew stronger as the other faded. I longed to see her again. Pledges rose to my lips which no man could utter and then violate, which no woman could hear unmoved, from the one she loved.

"It came into my mind to burst the door, and I had got upon my feet to make the effort when I was aware of a person ascending the

LES W. HOOKE.

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the weapon. Yet it seemed an idle and cowardly thing to do, to die without a struggle, to accept the consequences of my fall as final. I put the pistol acts my pocket and hastened from the office. But one thought was in my mind, to learn the worst at once. She would forgive me certainly. Even a brother can claim seventy times seven, and I with a far more potent right would plead again. This fall would be my last.

"It seemed as if I was at home by magic. The key turned in the street door. I climbed the dark stairs and came to the third landing breathless with my haste. The small key turned in the lock, but the door did not open. There was nothing alarming about that. Alice often used the second lock to make herself secure. ENGLAND.

His Grace the Most Reverend Doctor of the Church of England," which he lately delivered in his cathedral city, and which justly attracted much attention and comment throughout Australia and elsewhere. The controversy which called forth the discourses in question originated in the following manner. At what was styled the Dio-cesan Festival of the Anglican Church,

which was held in the city hall, Mel-bourne, the Protestant Bishop of the diocese complacently assured his readers that "they belonged to the ancient Church of Christ which, as long ago as A. D. 341, sent three Bishops from England to France to represent them at the Council to be held there." Dr. Carr not unnaturally felt bound to notice and correct a statement which gained considerable publicity through the columns of the press, and which was a direct challenge and contradiction to Catholics and Catholic belief. With characteristic kindliness, how-

There was notating anathring about that; Alice often used the second lock to make herself secure.

"Alice," I called, and shook the door, There was no response. I listened. Surely there was a confused sound within, a murmur as of the weeping of one who is exhausted with the shedding of tears. It was almost a relief to find she was there. We had no friends to whom she could go in an emergency, but if the rooms were bare she might have taken refuge even with comparative strangers. I spoke her name again, It seemed as if the noise within ceased. I thought that she was coming to the door, but she did not. Certainly she had heard me.

"Did she deliberately exclude me? Had she learned of my debauch? Had I been guilty of something more disgraceful than drunkenness? In the darkness which concealed the last three days what madness and folly lay forgotten but irrevocably written in my past? But perhaps she was asleep. I made a loud noise at the door, as loud as I dared, fearing to let the other inmates of the house know of my disgrace. There was no answer.

"Confused, alarmed and utterly sick at ever, the Archoishop, not wishing, as he himself says, to impugn either the intelligence or sincerity of the Protes tant prelate, contented himself with describing his extraordinary state-ment as "an historical joke." With remarkable rashness, however, the Bishop and his friends refused to allow matters to rest here, and insisted on "It came into my mind to burst the door, and I had got upon my feet to make the effort when I was aware of a person ascending the stairs below me. I had no wish to be discovered in such a plight, and so I put my back against the door and kept quite still. The hall was as dark as a coffin. I did not see the man who passed, for did he have a suspicion of my presence. He went up the stairs to the next landing and there paused, I waited for the noise of the door's closing, but it did not come. Instead, I heard a light, peculiar sound, which even in my miseries aroused a faint curiosity. I remembered suddenly that the Lawrences, who occupied the flat above, were away from the city. What was the man doing at the door?

"I ascended the stairs noiselessly. There was a ray of light above. It came from a dark lantern in the hand of a man who kneeled before the door examining the lock. In an instant a wild and absurd thought came to me. I drew my revolver and advanced upon this man. He heard me and turned. Enough of the light from his lantern struck upon his face to show me a picture of fright. This burglar evidently had not the courage suited to his profession.

"Don't be alarmed,' said I. 'If you do what I tell you, and do it promply, I will let you go.'

"He looked at the revolver and then he plunging headlong into a wild defence of the claims of the Church of which they were champions, to be regarded as the original and primitive Church of Catholic England. Under these circumstances the Archbishop of Mel-bourne was compelled to deal seriously with assertions which struck direct at the interest of religious and historical truth. The publication which has now reached us is the result of Doctor Carr's brilliant discharge of the splendid ser-

vice in the cause of right and justice

which he so usefully undertook. The Archbishop, in dealing with his opponents in controversy, proceeded to combat their various assertions in a manner as systematic as it was con-clusive. His arguments, like squadrons, swept the whole plain of battle, the standards of his enemies falling one by one. First dealing with the what I tell you, and do it promply, I will let you go.'

"He looked at the revolver and then he uttered a sort of growl, which resolved itself at last into the words, 'What do you want?'

"With my left hand I struck a match and lit the gas in the hall, in order to have enough light to shoot by. 'Come with me,' I said, and made him go down the flight of stairs carrying his tools with him

"Now,' said I,' you have a nippers in that little bag. Turn the key in this lock.' He did it, for he had no choice. I secured myself that the door could be opened with the small latch key. My heart beat like a trip hammer. I had no voice to tell the burgler he might go. I waved my hand and he vanished in a second. Then I entered. often-repeated Protestant assertion that the foundation of the English branch of the Church was due to a visit to England by St. Paul or some other amongst the Apostles, and showing by numerous quotations from Anglican writers of proved capacity and knowl edge that the whole tendency of English learning and inquiry had been to establish the absurdity of any such contention, the Archbishop of Melbourne next proceeded to make clear once more, quoting the most eminent and reliable of English scholars and and he vanished in a second. Then I entered.

'The hall was bare: no curtains hung before the parlor door. The windows stared at me. Enough light shone in from the street to show a room absolutely empty. My wife's name came from my lips in a tone such as a man may use when he pleads for mercy in the face of death and has no hope.

'I raised the pistol, which was still in my hand, and then I whispered to myself, 'not here.' Even the bare walls, I thought, retained some memory of her, which stayed my hand. That room, I said, had to me the one chance of my life, and I had thrown it away; but I would not die there. I would at least hide my disgrace from the eye of mercenary curiosity. I wished no such epitaph as the papers would be likely to give me. divines, the absurdity of the allegation that the Church established in their country by Papal and Roman mission aries was the parent of the present Church of England, which, in the candid words of Doctor Short, Protestant Bishop of St. Asaph, "dates from the period of the (Henry VIII.) divorce. The very ablest of modern English his torians have long abandoned effort at sustaining any contrary contention, and Doctor Carr piled proof on proof to wards the establishment of the fact Having so far disposed of his opponent

and Doctor Carry piled proof on proof to mercenary curiosity. I wished no such epitaph as the pupers would be likely to wish the proof on the coverage of mercenary curiosity. I wished no such epitaph as the pupers would be likely to wish the proof on proof to make the proof on the coverage of the proof on proof to wards the proof on the coverage of the proof on proof to wards the proof on the coverage of the proof on proof to wards the proof on the coverage of the proof on proof to wards the proof on proof to wards the establishment of the king so far disposed of his opponents the Archbishop went to show what the common lot for us all. If there had been any hope in my soul that I could ever make amends to her I would have lived in torment, if necessary, to do it. But I had utterly despatched that room. The function of become was all that distinguished me from one who had passed through the great change. My mind had ceased to exist and my heart to suffer. Doubtless, muscular energy of a rygin for the proof on proof to wards the establishment of the fact. Having so far disposed of his opponents he had the proof on proof to wards the establishment of the kert had the proof on proof to wards the establishment of the kert had been unconstant to the proof on proof to wards the establishment of the kert had been when a the had the proof on proof to had struggling to the sould the proof of the man of level life of the proof of the proof of the and the proof of the man of level life of the proof of the man of level life of the proof of the man of level life of the proof of the man of level life of the proof of the man of level life of the proof of the man of level life and tunult and the proof of the proof of the man of level life and tunult and the proof of the proof of the man of level life of the proof of the man of level life and tunult and the proof of the proof of the proof of the man of level life and tunult and the proof of the proof of the man of level life of the proof of the man of level life of the proof of bound the shameless tyrant to Anne of Cleves. He attached himself to Cromwell while the fortunes of Cromwell He voted for cutting off flourished. Cromwell's head without a trial when the tide of royal favor turned. He conformed backwards and forwards as the Hooting in the air. Be wise in time.

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to "catch" whatever disease may be

THE ORIGIN OF THE CHURCH OF They were only too clearly not such as the early British Church would have accepted as rulers and leaders, nor whom the Catholics of their own time Carr, Archbishop of Melbourne, has just published in collected form, by Mr. Thomas E. Verga, Melbourne, the otic Irish Archbishop of Melbourne un-Mr. Thomas E. Verga, Melbourne, the otic Irish Archbishop of Melbourne un-series of able lectures on "The Origin doubtedly deserves the thanks of his co-religionists everywhere for the work which he has now published, which will, we believe, long remain a valued store of knowledge on the subject of grave historical importance, as well as a memorial of his own ability, learning, and zeal in the service of the Church and the defense of religion .-

IDEALS.

Irish Catholic.

A correspondent wants to know

often suffers by a false presentation of it. If parents confine themselves to teaching their children the command-ments of God and of the Church and His revealed truth as taught by the are founded on His perfect will. our Lord has said :

But our correspondent refers more particularly to ideals. Professor Eagan, it is said, makes Katherine, in "Marriage of Reason," a convent bred girl, impossible good. Are not such "impossible good" ideals discouraging to the the youth?

Man is to a great extent a creature f imitation. On this fact is based of imitation. the familiar adage: Show me your company and I will tell you what you are." The pattern one proposes to follow should always be on a higher plane than that which he occupies at any given time. It should not be unnaturally or impossibly good, but it should be a very high standard of per-

The Church recognizes the imitative propensity in man, and that is why she proposes for his imitation the saints. Whatever may be one's calling or condition in life he will find before him a saint who has led a perfect Christian life in that condition The Church has her saintly heroes in all conditions, from the king to the

if Mr. Egan has made his Katherine "impossibly good" he is not a true artist. Ideals should always be possibles or they will fail to excite the imitative faculy. That which attracts ui in the lives of the saints is the knowledge that they were flesh and blood like ourselves, that they had their times of temptation, despondency and gloom, and that by God's grace and their own preseverance they fought the good fight and won the victory. Knowing that we are of the same nature, and that we have the same opportunities and promises of help that they had, we are encouraged to follow their example. If they had been unnaturally or impossibly good we could find no companionship with them, and their live would have no lesson for us. The Sor of God became man that men might imitate Him. - Philadelphia Catholic Times.

The Groundwork.

That notorious French infidel who declared that "if God did not exist, some genius, in the interest of human ity, ought to have invented Him." ha awakened echoes in strange and unex pected places. Morality is, of course, essentially necessary to the well-being of every nation; even those who disavow every form of religious worship being quick enough to advocate such a "system of ethics" as, they fancy, can exist with dogma. The futility of this hope has often found expression in books by infidel authors; but there is evidence, also! too strong, that many Christians in America still cling fondly to the old illusion. What shame they must feel on reading such words as these from the unsavory pen of Count

Tolstoi ' "The attempts to inculcate morality independent of religion are like the actions of children when, wishing to move a plant which pleases them, they tear off the root which does not please and seems unnecessary to them, and plant it in the earth without the root. Without a religious foundation there can be no true, unsimulated morality; as without a root there can be no true

This is a forceful expression of a great truth. -Ave Maria.

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POPE LEO AT HIS BEST.

The Sovereign Pontiff's Frail Body Houses the Spirit of a Giant.

In personal appearance Leo XIII. has a marked resemblance to those

shadow from a life of fasting and ombia, acting for the President, Dr. asceticism, which Fra Angelico so loved to delineate — single figures with steadily in the path of honor and duty, to delineate — single figures with solemn faces full of profound thought or deep devotional expression, standout against a background of brilliant blue or bright gold. The Pope seems to have only sufficient body left to house the spirit that longs to be at rest. He was always more or less delicate, and, according to the Baltimore Sun, one of the most cogent objections he urged in the conclave against his being elected to the Papacy, when it became A correspondent wants to know what is to be thought of "the practice of parents teaching their children the Catholic faith in a manner which makes it so severe that the child is led to believe that it is impossible for a human being to be a good Catholic?"

There is no doubt that true religion from a great by a false presentation of the great of the control of the evident that the votes were tending toward him, was that his delicate health would in a short time render a grand, though infrequent, ceremonies which take place in St. Peter's, and at which he assists as the central figure. When seated in the crimson, high backed, sedia gestatoria, which is borne up by long poles resting on the His revealed truth as taught by the church there is little danger of disclothed in crimson damask, he may be couraging the children; for truth is the food of the mind and God's laws the food of the mind and God's laws And through the vast crowds. By the sides our Lord has said: "My yoke is sweet and my burden is light." are carried the large fans (**flabelli**) of the chair, or sedia, up near his head, are carried the large fans (**flabelli**) of Some parents, however, are very successful in making religion odious to the young, and we believe this to the young, and we believe this accounts for a good deal of modern inaccounts for a good deal of modell it fidelity, indifferentism, and even of aversion to religion. To represent religion as cold, gloomy and cheerless, as a damper on the God-given cheerfulness of youth, is to do a great injustice to both religion and the young. Some very good people mistake the melancholy results of dyspepsia or of a sluggish liver for religion. Children who receive their religious instructions under such preceptors are apt to be very unhappy in their youth and very irreverent, when they want to see and observe each individual face. The heavy, huge tiara, which he wars at the work is the wars at the work in the work in the work in the whole vast crowd, and to see and observe each inbe very unhappy in their youth and very irreverent when they grow up. pearls, seems to oppress him by its weight and bulk. His hand trembles with nervousness or the burden of years as he lifts it up from the superincumbent weight of the great cope, which enwraps him from the shoulders to the feet, and extends it to bless the people as he passes. At audiences, which, with unwearying good nature, he still continues to give, being seen closer as he looks all his age, which is now reaching the close of his eighty-fourth year. The constant surprise of those who see him and hear him speak in that strong, deep voice, with the slow and clear enunciation for which he has always been distinguished, is that a man of such age preserves so well the brilliancy of mind, the vividness of memory, the keenness of intel-lectual grasp which were his characteristics from his early years. How-ever well he may be served and assisted by the brilliant minds around him, the acts he does and the letters he issues and the addresses and discourses he makes, are wholly and solely the outcome of his own mind and the result of his own intellectual operations. — Chicago Herald.

How Many Souls Are Lost.

remarks which we find attributed to Mr. Anthony Comstock. It is a sad While we commend Brother Nichols Seasonable and to the point are the Mr. Anthony Comstock. It is a sad picture of the havoc among souls transpiring every day. "Thousands of youths," he says, "every year are turned aside from paths of virtue and honesty by the assaults that are made upon the citadel of thought through committed and honesty by the descence of the property of the propert criminal and obscene publications. The editor who makes his stock in trade the highly sensational details of loathsome crimes, in my judgment is the seed-sower from whose scattering much of this demoralization results.

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A CATHOLIC REPUBLIC.

Some Characteristics of the People of the Republic of Colombia

Says El Tiempo: The government of meager figures of saints, worn to a Vice-President of the republic of Colfulfilling all the political guarantees to carry out the constitution which they gave before election. The relations of Church and State are alway sintimate and cordial, Catholic schools and col-leges are numerous and producing the very best results. The National University, which was carefully reorgan ized by the present Government, with the approbation and assistance of Mon signor Agnozzi, who was then Papa delegate to Columbia, holds a high rank

among educational institutions.

The character of the people of Colombia is naturally proud and inde pendent; they are noted for their love o literature and the arts, and Bogota the capital, is recognized as the Athens of South America. Mere human respect does not go far with them, and the man who is not honorable and upright re ceives but little respect in society.
Senor Caro, for a time, at the request

of Monsignor Agnozzi, the apostolic delegate, consented to fill a chair in the Catholic University, on its organization. He is an honorary member of the Spanish Academy and, as a poet, orator and statesman, ranks among the ablest and best of his countryman. His translation of Virgil into Spanish poetry is recognized by the Spanish Academy to be the best in the language.

Late reports say that Dr. Caro has een decorated by His Holiness Leo XIII. with the insignia of the Order of St. Gregory the Great, as a testimony of respect for his learning and ability, and a merited reward for his great se vices to religion, to education and to good government. Religion is the same everywhere: it makes good men and good citizens.

Lectures on the Saints.

It is a hopeful and consoling sign of the times when non-Catholic clergymen begin to deliver sermons on the great saints of the Church. Thought ful persons who have observed the character of the discourses uttered from Protestant pulpits in general will hail any such movement with satisfaction. It has become unusual nowadays for a minister to preach upon a Gospel text, and the result has not been favorable to religion. If the sermons preached on any given Sabbath in Protestant churches throughout the United States could be collected, they would be found to contain more genuine irreverence and sacri legious familiarity than can be imputed to all the infidels from Celsus to Renan. The "Lives of the Saints," as St. Alphonsus Liguori has said, are the Gospel in practice; and, next to the Word of God as interpreted by His official representative, we could wish that our separated brethren would meditate upon the Word of God as illustrated by His favorite servants. One good Presbyterian minister of Binghamton, N. Y., the Rev. Dr. G. Nichols, has begun a series of sermons on "Seven Great Mediæval Doctors and Founders—St. Anselm, St. Bernard, St. Dominic, St. Francis of Assisi, St. Gregory, St. Thomas While we commend Brother Nichols good Catholic, was neither a saint no

terms. - Ave Maria. The Lungs, Liver, Kidneys, Bowels, &c., act as so many waste gates for the escape of effete matter and gases from the body. The use of Northrop & Lyman's Vegetable Discovery helps them to discharge their duty. Mr. W. H. Lester, H. M. Customs, Toronto, writes: "I have personally tested the health giving properties of Northrop & Lyman's Vegetable Discovery, and can testify as to its great value."

a doctor nor a founder, except in a limited and inofficial sense of these

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parilla. "It affords me much pleasure to recommend Hood's Sarsaparilla. My son was afflicted with great pain in the joints, accompanied with swelling so had that he could not get up stain to bed without crawling on hands and knees. I was very analous about him, and having read HOOD'S Sarsaparilla. I determine about Hood's Sarsaparilla. I determine the same about Hood's Sarsaparilla.

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The Catholic Mesons, the option of using the ballot, if they the debate has shown to all that the he even insinuated that Quebec was Published Weekly at 484 and 486 Richmond street, London, Ontario. Price of subscription—\$2.00 per annum.

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

London, Saturday, May 5, 1894.

THE SCHOOL LAW DEBATE.

We already mentioned in our columns that without any demand on the part of Catholics for a change in the Separate school law touching the manner of voting at Separate school elections, two bills and a resolution have been under consideration in the Ontario Legislature having reference to this matter.

The resolution of Mr. W. R. Meredith had been already disposed of, proposing a compulsory ballot for both Public and Separate schools. We pointed out that it had not been proposed because either Public or Separate school supporters desired a compulsory ballot, but because that gentleman is compelled to make some show, at least, of interfering with the Separate school system, in order to please the P. P. A. and the anti - Catholic element of Ontario generally. Strange as it may seem, in order to carry out this purpose, and at the same time to put on an appearance of dealing with Catholics and Protestants alike, he was willing to tinker with the Public school system so as to have the satisfaction of tinkering with the Separate school law, and so shamelessly was this done that he practically admitted in his speech on this bill that such was his purpose. It was, however, deservedly defeated on a strictly party vote, the two Catholic Conservatives in the Legislature supporting Mr. Meredith's motion.

We cannot too strongly condemn this making of the Catholic school system a shuttlecock to serve the political ends of either one party or the other; and for this reason we opposed not Mr. Meredith's bill alone, but also those of Mr. J. Conmee, of Algoma West, and Mr. McCallum of East Lambton.

The last two bills were dealt with on the 24th of April, Mr. Conmee's being supported by the Government. This passed to a second reading by a party vote also of 52 to 30. It gives to Separate school trustees the power to ordain that School elections shall be by ballot This is not so objectionable as Mr. Meredith's motion, yet it is objectionable to the extent that it is a change which Catholics have not asked for, and it shows that both parties in the Legislature are ready to make a plaything o Catholic interests.

But here, it may be asked: "If the ballot is a good thing, why should it not be adopted in the Separate school elections?"

This question was, indeed, suggested, and answered by Mr. Clancy in his own way during the debate on Mr. Conmee's bill. He said:

"There was talk of its being forced upon them, and the House had been told that bigots were in favor of it. sane man would, even if bigots also asserted it, deny that two and two make four. No man's course should be changed because bigots also held it. The contention that the ballot should be rejected by Roman Catholics because it is given them with ulterior objects I regard as far-fetched and lame."

This is but a "far-fetched and lame " excuse for Mr. Clancy's making himself the tool of our enemies by supporting Mr. Meredith's bill.

The utility of the ballot in ordinary municipal and legislative elections is a matter of opinion. As to ourselves, we believe that in such case it is beneficial, because it is well-known that wealthy people who have many employees, or other persons who are under their power, have exercised an undue influence to prevent freedom of election.

Nothing of this kind has occurred in reference to Separate school elections: and it has not been asserted with any show of truth or reason that the like has occurred even in a single instance, house, for during his twenty years' much less that it has occurred to such occupancy of a seat in the Cabinet he has knowledge of our early history from the representatives for Vienna in the an extent as to require a legislative earned by his integrity and ability the change to correct the evil.

Public school elections such evils have the Ministry was disagreement with and painstaking research. But last occurred, and, therefore, though the the course of the Government on the year and a student would have been

thought proper, only a few sections have adopted it.

In the case of the Separate schools, there is still less need of the ballot than in the Public schools. In most Separate school sections there is not even a contest, and in January, 1894, there was a contest in only thirteen The proportion of contests in the Public school elections is certainly much greater, as the frequency with which we have known such to have taken place proves, though we have no detailed statistics by means of which the Arrears must be paid in full before the paper can be stopped. fact may be established for the whole Province. It is, therefore, a most gratuitous insult to the Separate school supporters to assume, as our enemies do, that they are in special need of protection from oppression. It is an insult to our clergy to assert, as Mr. Meredith and his followers have done, especially during the last general election canvass, that it is from them that the laity are to be protected.

To this we may add that a ballot, to be carried out properly, involves considerably more labor and expense in the necessary elaborate arrangements than the present mode of election. In forcing the ballot, this extra expense will be placed upon poor sections which would be ill able to bear it.

As we have said before now, we re peat, we have no particular objection to offer to the ballot in itself : but we do strongly object to tinkering with the Catholic Separate school, by intro ducing changes into it without a peti tion from the Catholic body in general and even against their well-expressed will; that will having been expressed unmistakably at every election where the ballot was made an issue.

During the debate on Mr. Conmee's bill, the Hon. C. F. Fraser made an able and eloquent defence of Catholic rights, which will be found elsewhere in this issue. He struck the right note when he said:

"We have not asked for the protec tion of another law to be thrust upon us to guard us. When we find our rights invaded and our privileges denied to us, then you will hear our You will not be left in any voices. doubt about it at all. It is because we have nothing in that regard to complain of, nothing of which to make a matter of reproach against our clergy that we have remained quiescent ; and perhaps in that respect we have been to some extent to blame.

We cannot see the matter in pre cisely the same light with Mr. Fraser. The absence of agitation among Cath olics seems to us to arise from the cause that they desire no change, whereas in the case of agitation, there would have been occasion given to Orange and P. P. A. counter-resolutions in greater quantity than they have yet been poured out upon the country. May it not be said, therefore, that quiescence was the most prudent course for the Catholics to

Mr. McCallum's, or the P. P. A. bill, went further than to impose the ballot on Separate schools. That gentleman declared that the object of his bill was to assimilate the Public and Separate school laws. That it had no such purpose is evident from the fact that it aimed at increasing the difficulty its would be gathered by the generafor a ratepayer to become a Separate tion of the future. school supporter. This he proposed to effect by leaving out the word agent ingly of the Church in Halifax. from the Separate school, so that application to become a Separate school supporter should be made in person.

This proposal would be against the British North America Act. Mr. Mc-Callum seems to have been blissfully unconscious of the fact that the Ontario Legislature has no power to make such a law. Nevertheless the bill was supported by Mr. Meredith and all his party, except Mr. Sol. White of South Essex. In this Mr. White was somewhat more staunch to Catholic interests than Mr. Clancy, who voted for the second reading of the bill while acknowledging that he was opposed to some of its clauses, which he hoped to see amended in committee. We must say we are amazed that Mr. Clancy's adherence to this continent perhaps were more his party should have led him into this

act of treason to Catholic interests. We very much regret that the ill health of Hon. Mr. Fraser forced him to interrupt his speech on the first day of the discussion, so that he was obliged to deliver the second portion on the following day, and was even then unable to conclude it. Very general sympathy was expressed for the honorable gentleman on both sides of the respect of all. It had been asserted It does not appear that even in the that the cause of his retirement from tials of true history - earnest

actual cause is his declining health.

THE MEMOIRS OF BISHOP BURKE,

By Cornelius O'Brien, D. D., Archbishop of

The "Memoirs of Bishop Burke" is the title of the latest work from the pen of the cultured Archbishop of Halifax. It is not of many pages, but terse and full of vigor, and its wealth of illustration, incidental reflections and criticism make it a mine of imformation such that a student cannot afford to neglect. It is written in a style polished and oftimes epigrammatic, and is, like everything that comes from the gifted pen of the Halifax prelate, remarkable for its exactness and precision.

Its publication was, the author remarks in the preface, prompted by the hope that it might "in some slight degree aid in building up a national literature."

And this is our shame. We are not of yesterday. Our country has thrown aside the swathing bands of infancy. She is with virile tread pursuing her way up the broad avenues of prosperity and of civilization; and yet she has no literature that can be styled Canadian. Other lands have engrossed the attention of her men of letters, and the rich lessons that might be revealed by Canadian tradition and history are left ungarnered.

Dr. O'Brien has turned aside from the beaten track. He has devoted himself to the task of tracing the career of one "who, though not by birth a Canadian was one by long adoption, by long years of service for the public good, and by love of and faith in what his keen foresight gave him a calm and settled assurance would be a great country."

He has thus earned the gratitude of all wholove and believe in their country and who have aught of reverence for those who have laid well and wisely the foundations of our civilization. Well has the author limned the portrait of the missionary and Bishop who was affrighted by no danger and daunted by no obstacle in the performance of his duty. From the day he arrived at Quebec, friendless and moneyless, a stranger and unknown, to the day when, worn out with incessant toil, he went forth to meet the God whose cross he bore. exemplified in his own life and preached to men, he was ever the same resolute and intrepid man of duty. He was a maker of history, not one to be led by the strings of hide-bound conservatism, but of bold and original mind, that took in at a glance the needs of the country and the means of satisfying them. He was opposed and oftimes threatened in the accomplishment of his designs, but opposition but redoubled his energies. He was no stranger to the fact that the timid go in bands and the brave in single file. He had learned, the saintly Bishop, that toil unwearied and constant was the essential condition of success, and towards the even-tide of his eventful life he had the satisfaction of seeing the seeds of Christianity ripening into a goodly harvest and the assurance that

Dr. O'Brien writes very interest-"What we call the Church in Halifax," he says, "does not differ from, nor is it a distinct foundation from, the Church of Acadia. It is simply a continuous development of the mustard seed sown at Port Royal in 1604."

Few are aware of the stringent laws enacted by the Government for "the suppression of Popery." But happily it was the last cry of unreasoning rage from the loathsome and uncanny demon of bigotry. The Archbishop says that the atmosphere of Halifax was always a dissolvent of bigotry: "There is some subtile, broadening influence in the ocean air that makes the Haligonian intellectually large-brained, and develops generosity of spirit. Nowhere on stringent penal statutes enacted, and nowhere did they so quickly become obsolete; and nowhere has there been so little persecution and so much kindly feeling between Catholics and Protestants.

This is high praise from a man who scorns to use the honied words of flattery, and will doubtless be appreciated

by the dwellers in the city by the sea. The Memoirs will be a revelation writings ornate and rhetorical, but sadly deficient in the essen-

not the mother of the civilization of America. So it has been handed down from generation to generation, and song and story have told us that the old walled city throned high amidst the butting cliffs washed by the St. Lawrence was the source whence came the stream of our Christian faith and morality. Dr. O'Brien, however, pierces the fiction from breast to backbone with a blade as sharp and true as that of Damascus. He, excepting always the Spanish colonies, claims for Nova Scotia the title of Mother Church, and few are there who after reading the Memoirs will deny it to be just and tenable. He shows that in Nova Scotia was the first town built and the first church raised to the Almighty. In 1604 Rev. Nicholas Aubry and another priest arrived with De Monts and his first settlers on the shores of the Bay of Fundy. Nothing daunted by difficulties, they cleared the land, erected a church, and the mission that has come down to us with an unbroken continuity from that period had its beginning. This fact is important, for it proves conclusively that eleven years before the arrival of a priest in Quebec was the fire of Christianity enkindled on the shores of

Nova Scotia. Some will feel aggricved at the rude demolition of an historical idol, and many a glowing passage in the glory of Quebec-Mother Church of America -that has held an honored place in the histories of our Gallic brethren will doubtless be relegated to the regions of romance and of poetry. Facts are incontrovertible, pearls verily of exceeding price, worth more in history than the dross of much sentiment. Some historians assert that the mission of Port Royal was destroyed a few years after its founding, but the Memoirs furnish incontrovertible proof of its continuity. It had indeed many reverses. but it was ever a beacon light, shedding its mild and invigorating radiance on the severely

afflicted hearts of the Acadians. There was ever the gathering ground of the exiles, who would not, despite bribe and persecution, surrender their heritage of faith, and who, in dark and bitter days, when all hope seemed lost, were consoled and strengthened by the priest of Irish blood sent thither by the Bishops of Halifax. And if to-day they are prosperous and united, with a bright destiny before them, they owe it to the enlightened zeal of the Bishops of Halifax, who were their staunchest friends and truest protectors. "It was," says Dr. O'Brien, "a race of martyrs who came to the aid and rescue of the sorely afflicted Acadians, but they were not their brothers in blood. Some Frenchmen, it is true, were procured later on but the men who throttled the bigots, asserted and enforced the rights of all Catholics and made the Acadians what they are to day were the sons of Erin, mailed in the unshaken faith of their martyred ancestors.

We advise our readers to read the 'Memoirs of Bishop Burke." They have all the qualities that give a book a permanent value-justness of thought and chaste and elegant diction. It should be on every home book shelf, for it is the bearer of.

The priceless relics of a heritag Of loftiest thoughts and lessons most

THE HOLY FATHER'S LOVE FOR POLAND.

The action of the representative of Cracow University, who is now in Rome, is in striking contrast to the abusive language used by the Berlin Neue Freie Presse, and the Dziennik Polski of Lemberg, Austria, in reference to the Encyclical Letter of Pope Leo XIII. to the Polish Bishops. The impudent reference of the latter journal to the Holy Father was endorsed by the Toronto Mail of the 13th of April as follows:

"It seems impossible that the head of the Catholic Church could have heard of the wail of distress that came from th murdered Russian Catholics. But the Vatican diplomacy has attained its object; and in the interests of the Franco-Russian entente, a blow has been struck at the Catholic Poles.

We pointed out in our last issue how unjust was this insulting language, as there is nothing but affection for the people of Poland to be found in the Pope's Encyclical, and this is borne out by the way in which the document is regarded by the Vice Rector

Austrian Chamber of Deputies. As soon as the vice-Rector read the kind expressions of the encyclical towards his Polish compatriots, he went

name, and on behalf of the university, on account of his love for Poland. The special reference made by the Holy Father to the University was the immediate occasion of this act, as the Pope said .

"We much desire that the University of Cracow, an ancient and illustrious seat of learning, should defend its rights and maintain its character for excellence. your university, as in those under the stimulating auspices of our well-beloved son, your Cardinal Bishop, We may admire the union of the highest scientific culture with the doctrine of faith, etc.

In regard to Poland itself and its people, the Holy Father declares that he always had "very closely at heart their interests," and he exhorts the Bishops to defend the honor and sacred rights of the Catholic Church, and, further, reminds them that in their dealings with the Government they have the right to appeal to the engagements which have been concluded with the Apostolic See.

He exhorts them indeed to fulfil faithfully their duties as subjects, but he does not ask them to submit to oppression; and though he does state that the Emperor of Russia made some arrangements favorable to the Catholics of the Empire, he does not hesitate to say in terms quite plain that the position of the Church and of the Catholic Poles needs to be improved. It is, undoubtedly, due to this fact that the Russian Government has prohibited the publication of the encyclical in the Russian papers. Also, Mr. Iswolski, who has been for some years in Rome in the capacity of Russian agent at the Vatican Court, will not be permitted now to return to his post. Thus the Russian Government marks its displeasure at the Holy Father's utterances, notwithstanding the fact that they were as mild and conciliatory as they could possibly be, when it is considered under what a hideous tyranny the Catholic Poles have been and are still ground down.

Of course, the cause of the anger of the Government at the Pope's utterances is the implied reproach of cruelty which any one at all acquainted with the history of religion in Russia, cannot help reading in the Encyclical, as it were, between the lines.

Thus the document states that the Government engaged to abrogate, or at least to moderate, the laws by which Catholic ecclesiastics were so harshly treated. The Holy Father adds:

"From that time we have never neglected an opportunity to insist upon the performance of these pledges. More than that, we have even referred the matter to the Emperor himself. We have pointed out the friendship he has ever professed for us, and his desire to do justice to your cause. We shall never cease to appeal to him, and, above all, to God; for the heart of the king is in the hand of the Lord.

The references to which we have here referred are the only passages in the Encyclical to which any exception could be taken; and the fact that exception has been taken to them shows that the Holy Father can effect more, and has effected more, for the Poles by his conciliatory attitude towards the Czar, than would have been done if he had thundered out denunciations against Russian tyranny, or had refused to admit Mr. Iswolski to his presence in the capacity of Russian agent.

The Poles are grateful to the Holy Father for the whole Encyclical, and to show their gratitude it is their intention to make a great pilgrimage to Rome in the autumn, under the guidance of Mgr. Stablewski, Archbishop of Posen. This testimony to their confidence in the Holy Father outweighs all the vituperation which an anti-Catholic press belches out against

The assertion that the Franco-Russian alliance is the work of Pope Leo XIII. will be great news to both powers concerned. It is generally believed that neither of them is over-amenable to the Pope's influence; but perhaps the Mail is wiser than the rest of mankind and sees further into the grindstone than do other people.

HON. JOHN O'DONNEL, of New York, is the framer of a bill that will, if eng acted, do much to destroy the liquor traffic. It is practically prohibition, but without its customary objectionable features. It provides a plan by which the majority of the legal voters of any town or county, together with a preponderance of the tax-paying interest of the community, may sign a petition against the granting of any licenses to sell intoxicating liquors. If the petition is sustained no licenses Public schools have had for many years school question. His illness during stigmatized as a historical heretic had his gratitude to the Pope in his own secure prohibition for a further term. king of Westphalia. He gave laws

CLERICAL STUDIES IN NEW YORK UNION SEMINARY.

It has been the boast of the Protestant sects, and especially of the Presbyterians, that their clerical students pay special attention to the learning of Greek in their college course, so that they may be able to study and understand the New Testament in the original language in which it is written, and so be able to explain the Scriptures to their congregations when they enter the ministry. Thus it has been claimed that they have a peculiarly well educated clergy who are able to put themselves at the head of every educational movement.

A recent examination of the candidates for the ministry held on April 10, at the Union Theological Seminary of New York, has exploded this boast in a most unexpected way. This is the seminary of which the Rev. Dr. Briggs, who was condemned for heresy by the General Assembly, is the chief theological teacher. examination was conducted before the New York Presbytery.

Dr. Briggs is famous for his discoveries in the field of what it is customary to call "higher criticism." This means that special study of the Bible which results in the denial of the inspiration and authenticity of portions ot Sacred Scripture; and in this department the students showed themselves to be very skilful, but they were unable to translate correctly a single sentence of the New Testament from the Greek, and much less, any of the Old Testament from the original Hebrew. It may well be asked how this new generation of teachers will be able to instruct their people in the saving doctrines of Christianity, when their clerical education is made to consist merely in sapping the foundations of Christian teachings, instead of learning the signification of those teachings by becoming better acquainted with the language in which they were writ-

It cannot be supposed that in the other Presbyterian seminaries which are of less note than the Union the education is of a higher degree : so the prospect that the Presbyterian Church of the future will have a clergy which will be able to cope with the spreading infidelity of the age is very slim indeed. It is by far more likely that they will aid in propagating unbelief in all Christian truth.

A MISSED DESTINY.

The manuscript of a short novel by Napoleon I. has been discovered among some musty old papers and documents. It is passing strange that the Man of Destiny should have through all the events of his career preserved this boyish effort. But it was the child of his brain and written at a period of life when the boy of Corsica looked forward to be the bearer of the cross, not of the sword.

The assertion may strike strange on ears that have heard that his earliest thoughts were upon camps and fields of battle. It may to some minds dissipate the glamour of romance associated with the early days of the French conqueror, but it is a fact immutable that his first love was for the Church. This is well proved by a letter written by his father, Joseph Bonaparte, on the 26th of August, 1785, to Monsieur Isoard in Aix en Provence. We read that Napoleon, having no inclination for a military career, wished to enter a seminary for the purpose of equipping himself for the priesthood. He was then sixteen years of age. His design was not accomplished, and henceforward we see him devoting himself with enthusiasm to the study of military affairs. But through all the phases of her marvellous career the dream of his boyhood was ever with him. When the siege of St. Jean d' Acre was raised on the 20th of May, 1799, the exclamation of the future Emperor was, "I have missed my destiny." As he told Count Las Cases, in after years at St. Helena, he would, had he taken St. Jean d'Acre, have effected a complete revolution in the East. But Sir Sidney Smith beat back his unvanquished squadrons and he recrossed the Mediterranean to be for fifteen years the autocrat of Europe-to be at once the most beloved and the most accursed man in the world —to immolate on the altar of his ambition myriads of his subjects. His throne was encircled by the bravest and most dashing soldiers that have ever played a role in the theatre of the world. The kingdoms of Europe were subject to his shall be granted for a period of five brothers. He made his brother Joseph years. At the end of five years, the King of Spain; his brother Louis

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through the Code Napoleon to nearly the whole of the American Continent. This indeed were sufficient to quiet the feverish hopes and desires of the most inordinate ambition, and yet his last days at St. Helena echoed the words uttered by him before St. Jean d'Acre, "I have missed my destiny." Visions of a quiet seminary life flitted perchance more frequently through his mind than those of camps and carnage. After all the turmoil of his career he had on that little island washed by the relentless waves time for meditation and time to realize the truth of the saying of St. Augustine that God has His part in the writing of the Philosophy of History.

A CURIOUS SOCIAL PROBLEM.

A discussion is now being carried on ndicate that the time-honored law. ommandments, is to fall into disuse in father snd thy mother that thou mayst lord; for this is just. Honor thy opinion. father and thy mother, which is the irst commandment with a promise, hat it may be well with thee, and hou mayest be long-lived upon earth." Ex. xx : 12. Eph. vi. 1, 3.)

So far has this discussion been arried that there is actually a "Reolt of the Daughters" against mater al authority, and they have organzed themselves into a League to obtain rannical mothers.

The discussion is being carried on en with bitterness through the press ad pulpit, and the members of the ague have agreed to assert their dependence by setting the commands

their mothers at defiance. The last number of the Nineteenth entury has several articles on this bject which is treated from different ints of view, according to the contions or prejudices of the writers; tall admit that the present discord tween mothers and daughters has med a magnitude which threatens break up many families.

Some of these writers make known at the demands of the daughters and propose remedies to the presstrained relations between them their mothers. Lady Cuffe, one these writers, demands that there no more chaperons to curtail the rties of the young ladies ; but Miss th goes further and demands that influence of the mothers themres must be ended. This lady, in wer to the query, "What can aughters want more than they have "?" says: "Your daughter wants She belongs to you now, can walk only in your paths, oy your pleasures, and live your She wants to belong to herself. as paths of her own she longs to lk in, and purposes of her own to ry out. She is an independent ing, created by God for the devement of her own talents, and for the

e of her own time." Miss Smith appears to forget enely that God, whose existence she knowledges, will hold the mother onsible for the manner in which children have been brought up. he fact that this state of things sts shows a bad condition of sociarising out of the lack of religious ciples in the rearing of the young; if such principles were inculcated

would have taken place. Iwo of these writers in the Nine th Century suggest as a remedy for present evil, more openness on part of mothers in dealing with ir children, early marriages, and tematic work. All these suggess are good as far as they go; but e of them, nor all of them together, suffice to correct the present evil, ich less to prevent its recurrence reafter.

ould not occur that this unfilial re-

Religion alone defines the duties of tents and children towards each r. Catholic children are inacted in these duties from the bening, and so it is impossible to ceive that if England had remained holic country this curious revolt the daughters would ever have ember the law of God: "Children, your parents in all things: for

The influence of religion is alone capable of guarding the young from every danger, and strengthening them against the temptations with which they are sure to be surrounded and beset on the journey of life.

NOTES ON THE A. P. A.

brethren are, with few exceptions, what you are." repudiating its tenets because for sooth their very nature shrinks back in we have enough faith in Canadian England with so much vigor as to manhood to prophecy that any body of men who formulate opinions that are which is at the same time one of God's a menace to good-fellowship will be non Catholic circles: "Honor thy contempt, and any organization that would fain sunder the bond of Chrisbe long-lived upon the land which the tian charity that unites us, and be a Lord thy God will give thee," or, barrier to our national prosperity, will children, obey your parents in the die by the sword of indignant public

And we make the assertion without fear of contradiction or of denial. We who believe in the doctrine of peace to men of good will must hold as a thing accursed the principles of this organization. How often have we not read these words that have changed the face of the world, and that have been the source of noble, unselfish deeds that stand for all time like beacon lights heir rights as independent beings, in the course of humanity "Love thy which, they claim, are denied them by neighbor as thyself." Have we not all fallen? Hath not one God created us.'

> These are the words of the Almighty; and the A. P. A. brands them with the stigma of falsehood when it declares in the presence of the Almighty that it will not give aid or employment to a Roman Catholic.

Do the following sentiments veil the fair form of charity?

"I denounce the Roman Catholic Church and its members and I curse its work. I will ever hold myself in readiness to defeat its machinations by force of arms.'

What can impartial men think of an organization that is pledged not to employ a Roman Catholic in any capacity, not to vote for him, not to counsel others to vote for him, but to citizen who cherishes any faith in the teachings of Jesus of Nazareth feel aught but contempt and pity for this oath that would disgrace the annals of the most barbarous and uncivilized nation? And yet there are some who call upon the merciful God to measure out to them His keenest vengeance should they prove recreant to the principles of the A. P. A. !

W. T. Stead speaks of the A. P. A. as

follows: America we find the same old demon with its familiar hoofs and horns and tail, scaring the old women of both sexes, with the bogey of impending massacre and of the domination of sixty millions by six. Ridicule ought to be the best means for exorcising this belated survival of antiquated bigotry.

We are confident that ere long the A. P. A. will have ceased its incoherent rayings and staved its murderous hand. What we want in Canada is building and not demolishing. Our course is onward and upward into the calm regions of truth. We care not to what creed a man may belong if earnest in his efforts to uprear the proud monuments of Christian civilization. We have work, and enough, to do, not to foment dissensions, but to lay deep and well the foundations of a nation whose watchwards shall be charity and liberty. Our only enemies are our country's enemies.

Who loveth the Flag is a man and a brother No matter what birth or what race or what No matter what birth or what race or what creed— For mankind are one in spirit and an instinct

bears along
Round the earth's electric circle, the swift
flash of right or wrong
Whether conscious or unconscious yet
Humanity's vast frame,
Through its ocean sundered fibres feels the In the gain or loss of one race all the rest have equal claim."

EDITORIAL NOTES.

THERE is much tribulation in the ranks of the Loyal Protestant Protective Women of Canada, for the reason en place. The daughters would that a very dark cloud is hanging over the characters of some of them. A press despatch thus states the case:

An action for \$10,000 damages, brought by Miss Marron against Mrs. Youmans, is being tried in a Toronto court. The details of the case as given in the press despatches reveal the fact that the conduct of these women is a reproach and a The A. P. A., despite the efforts of scandal. But we need not be surits adherents to galvanize it into a prised at this when we remember that semblance of a living organization, is they are the companions of Mrs. Shepdying slowly but surely. It is of such herd. Indeed before this disturbance hideous mien that to see it is to detest took place the measure of their worth it. It throve well in dark and noisome | could have been taken, when the old nooks, but it can ill bear the light of adage is called to mind: "Show me truth and charity. Our ministerial your company and I will tell you

A CLEVER letter which appears in horror from its polluting touch; and this issue, from the pen of Mr. Martin Malone, barrister, of Hamilton, presents to view an entirely new phase of the much debated school question, and is well worthy of careful perusal. It doomed to public opprobrium and is timely, too, in view of the fact that such papers as the Mail are endeavoring to make mountains out of mole hills as regards the relations existing between Catholics and Protestants in the Province of Quebec. An instance of this kind occurred recently. A sum of money was to be raised for church purposes in a district of that Province where the number of Protestants is perhaps not more than a dozen all told. The sum to be raised was only a few thousand dollars, and the property of the Protestants was not, of course, assessed for raising the money, but the Mail complains that they would have to pay a share of interest on the debt. Granting that this is the case, we have here a sample of how miserably small-souled some people are while engaged in the unlovely work of fostering a spirit of unrest in the community.

A DISREPUTABLE class of newspapers came into being at the inception of the P. P. A. movement, and while the waves of prejudice and unreasoning bigotry were passing over the country they were able to eke out an existence. Their contents consisted for the most part of Blue Beard stories about the Catholic Church, and they fed largely on the carrion placed in the market by the miserable Chiniquy and Maria Monk. Mrs. Shepherd, too, was their goddess for a brief space. In fact anything and everyinjure him at any cost? Can any thing was patched up and pasted in their editorial rooms and sent out in the streets for sale in the form of newspapers. One of the most ridiculous of these papers was published in this city; but the concern has vanished, and, we believe, the proprietor and his traps are bound for either Kingston or Portsmouth. Two or three other papers of this sort, published in other places, have also, we are informed, gone the way of all villainy and are now to be numbered "No Popery fanaticism died fifty with the departed. May we not take this years ago in England. We imagined it dead and buried. Here in Western the secrety which caused limit as an omen that the society which caused limit as an omen that the society which caused limit as an omen that the society which caused limit as an omen that the society which caused limit as an omen that the society which caused limit as an omen that the society which caused limit as a normal secret which are rendered each Managined in England. these nasty things to spring into being is itself withering away. Every one tions, their peculiar charms, and the knows that it is only kept alive for elec. great spiritual graces they are calcution purposes and after the next contest we may expect to witness its funeral obsequies. It will take a long time, Catholic world. however, to remove the smirch from the characters of the men who are known to belong to it.

WHILE all the Toronto papers gave rence in the camp of "the Loyal Patriotic Women of Canada," it is we suppose that it is ashamed to make known to its readers the unsavory exploits of its P. P. A. constituency, or shall we take the more charitable view and consider that it suppressed a report of the proceedings in the interest of morality?

Do our readers know anything about Birrelling? It is the latest fad in London. Mr. Augustus Birrell is famous, and all because a certain work he wrote has caught the fancy of the multitude. He has genius, they say, and woe to the critic who should venture to declare that Mr. Birrell's literary effort gives evidence of anything like mediocrity. We do not mean to even hint at such a base and foundless charge; we merely try to number the epithets that should be showered on the unfortunate individual guilty of such a grievous mistake. Mr. Birrell discusses "authors" in a pleasant, humor-A press despatch thus states the case:

The British Canadian, an organ of the sure foe of pretence and of sham.

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The British Canadian, an organ of the sure foe of pretence and of sham.

The British Canadian, so when and published in Toronto by Margaret L. Shepherd. Mrs. Agnes C. Youmans managed the business last year. Miss Rebacca Marron was secretary-treasurer and book keeper. Mrs. Youmans is supreme president of the society but is no longer manageress of the publication. Miss Marron charges that Mrs. Youmans formed the purpose of having her expelled from the society; to do so she, so it is ous and sarcastic manner. He is the

said, charged Miss Marron with immorality, fouler pen than Swift's has soiled unchastity, fraud and dishonesty. our literature. He is full of odious images, of abominable allusions. His ove letters are defaced by his incurso inveterate that it seems a miracle he kept his sermons free from blackguard phrases. It is a question not of morality, but of decency, whether it is becoming to sit in a room with the works of this divine."

Mr. Birrel, however, notes that Addison, who was not inclined to be offensive in his protestations of friendship, says that Dr. Swift was the most agreeable companion, the truest friend and the greatest genius of his age. We have not seen anything for some time so racy and original as this work of Birrell.

Hannah Moore, the idol of Sunday chools, is described as the most detestable writer that ever held a pen : 'She flounders like a huge conger-eel in an ocean of dingy morality. She was an encyclopædia of all literary vices. You may search her nineteen volumes through without lighting upon one original thought, one happy

In Denver, Colorado, Alderman Corrigan, a Catholic, was elected on the 11th April, to the position of President of the Municipal Board. His opponent was a member of the A. P. A., and received the full support of that organization in his candidacy. This utter defeat of the A. P. A. combination is the answer of the respectable population of Denver to the re cent manifesto of the Apaists denouncing the mayor of the city as a perjurer and a traitor, for having appointed a Catholic as chief of police, and renouncing Apaism. It is every day becoming more and more evident that Apaism is wearing itself out in the United States.

IT HAS been decided that Mr Asquith, the Home Secretary, should introduce into the House of Commons his week the bill for the disestablishment of the Church of England in Wales. The Conservatives intend to fight this measure to the death; it is their intention, however, to precipitate a division so that by the end of the week, if possible, the fate of the bill may be known. It will be pretty sure to pass in the House of Commons; but the Lords, who are now apparently determined to show fight as long as the present Government is in power, will probably veto it. The contest for the ending or mending of the House of Peers as a legislative body must be precipitated by this persistent opposition to bills passed by the popular Chamber.

Our Lady's Month.

full accounts of the disgraceful occur-shores. Her glorious titles were be-stowed by many of the explorers upon somewhat peculiar to note that the One of our sovereign States is called Mail was as dumb as an oyster. Will in her honor, and her Immaculate we suppose that it is a shamed to make

HON. C. F. FRASER.

During the debate on the bill of Mr. Conmee in the Ontario Legislature, providing optional ballot in Separate school elections, able coarseness. This habit of his is Hon. C. F. Fraser made a brave effort to come to the front as of old, but his physical weakness intervened. He addressed the house three or four times during the debate, but or each occasion had to stop speaking from ex haustion. We take the following extracfrom his speech on Wednesday; from which it will be seen that he is still possessed of the brilliant debating power of days gone by:

brilliant debating power of days gone by:

I think I may say it is regrettable, that my hon. friends from Kent and Essex should have voted for the compulsory ballot, and perhaps not less regrettable that my hon. friend from Algoma should have introduced his bill. I think so for this reason: There are ten of us in the House who form part of the religious minority of the Province. Three of that number make nearly a third of that representation. When you find that in one shape or another there is an indication of feeling in favor of a change in the system of election, I think it is to be regretted, because to that extent it would be said to give color and proof to what has been often charged against the hierarchy and clergy of the Roman Catholic Church, namely, that they interfere with and use undue inflaence in reterence to the system clergy of the Roman Catholic Church, namely, that they interfere with and use undue influence in reference to the system of electing trustees, and improperly contro their elections, interfering, as the phrase has been put more than once, with the civil rights guaranteed to the minority by the laws of the land. I do not wish to say—I guard myself carefully against saying—that any one of these three gentlemen would himself declare there is any foundation for this charge. What I point out is that their action would be taken, and would be assumed to be, a demand for protection on their part, and a proof put into the hands and power of those who had uttered these things, that there was some foundation for their statements; and, therefore, their attitude is to be regretted. It is said by those who advocate this system that the vote for the election of trustees should be made secret, because thereby the Roman Catholic elergy in regard to the Separate schools. I utterly deny and repudiate, and I want to be understood as repudiating in the strongest language that it is possible to use—I utterly repudiate that at any time in the history of this Province, even in exceptional cases, has there been any such undue influence used, or any improper conduct on the part of the Roman Catholic clergy or hierarchy, or that they might be supposed to do fairly in connection with these schools, in which, if they are not the actual guardians, they are very closely interested. I think I can appeal to nection with these schools, in which, if they are not the actual guardians, they are very closely interested. I think I can appeal to to every Roman Catholic in this House to bear me cut in this remark. We have each our own views with regard to Separate schools. The laity has sometimes differed from the clergy in this connection. The priests have sometimes differed from the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We have all our differences of opinion in connection with Separate schools. Are there not differences of opinion in regard to Public

Ontario have differences not arisen? We have all our differences of opinion in connection with Separate schools. Are there not differences of opinion in regard to Public schools? Has there been no complaint about the management of them? Are there no grievances alleged against the Public school trustees? Are there no difficulties among the supporters of Public schools? And so with regard to the colleges and the universities, and through all the grades of educational matters. And are the churches themselves free from that particular offence? There are difficulties occasionally in them all. Is there any reason for saying that because the clergy are brought into them to a certain extent that therefore they are unduly milenening the conduct of those with whom they have to deal? What I say in reference to the religious minority is this: There is no man amongst them in favor of Separate schools—I say this without hesitancy)—there is no man amongst them clergy of the church wherever Separate schools are established should not be merely passive, merely lookers-on, in regard to them. He expects that they should be guarding, guiding and directing the schools. Roman Cutholics expect their clergy to do what, if there were Anglican schools established here, the Anglican laity would expect of their clergy under the same circumstances, or any other denomination if there were denominational schools Chamber.

Our Lady's Month.

There are few, if any, of the special devotions to which Catholic piety conservates the recurring months, that devotions to which Catholic piety conservates the recurring months, that where observance that hose which are sudered each May to the being growth and the content of the content of

second time overtaken by physical exhaus-tion, and with the remark, "It is useless for me, Mr. Speaker, to try to continue," he took his sear.

ARCHDIOCESE OF KINGSTON.

Dedication at Portsmouth-The Church of the Good Thief Dedicated to Divine Worship.

of the Good Thief Dedicated to
Divine Worship.

On last Tuesday, the 24th of April, the
feast of the Good Thief, His Grace the Archbishop solemniy blessed and dedicated the
beautiful new church at Portsmouth. It was
a surprise to everybody how such a church
could be built in the village, where the Catholics are but a mere handful. It is built
throughout in solid limestone. The walls of
the tower are nearly five feet in thickness,
and rise to a height of over one hundred teet.
It preserves the character of its style in all
its details, that of the ancient Norman. It is
the only church of its kind in the dominion.

At a quarter after 6 the Archbishop
arrived at the church, which was already
filled with people. The following priests
were in the sanctuary: Right Rev. Mgr.
Farrelly, V. G., Very Rev. C. H. Gauther,
V. G. Very Rev, Deans O'Connor, Murray
and Masterson, Ven. Archdeacon Kelly,
Rev. Fathers McDonagh, Hogan, Davis,
Connolly, Murtagh, O'Brien, Quinn, Cicolari, Hartigan, F. McCarthy, Fleming,
Killeen, Twohey, T. Spratt, McWilliams,
Carey, O'Gorman, M. Spratt, Kelly, O'Connor, Duffus, Stanton, O'Rourke, McDonald,
Twomey, Walsh, Carson, Neville and Kehoe,
When the Archbishop was vested in cope
and mitre the people were requested to accompany him and the clergy outside the
church, leaving the interior entirely vacant.
The altar was without ornament. It was a
church indeed, but not as yet blessed or
dedicated to divine worship.
The ceremony began before the principal
or dedicated to divine worship.
The ceremony began before the principal
or dedicated to bless the church exteriorly first,
and then interiorly.
When the blessing was over, the doors
were thrown open, and those who were fortunate enough to be near the door entered,
but the greater number had to content them
selves with standing room in the aisless and
on the steps before the door.

When the Archbishop was seated on the
temporary throne erected for him, the people
of the village presented him with an address.

His Grace, in reply, spoke t

Father Neville read for the benefit of the people the following statement of accounts:

Receipts — To donation from His Grace the Archbishop of Kingston, \$10,000; amount paid by the officers of the penitentiary and asylum, \$914,99; amount paid by villagers of Portsmouth. \$178; donation of Mrs. James Davis for purchase of altar, \$300; collection at dedication of church, \$96,50; bank interest, \$8,05; total, \$11,737,46.

Expenditure — By cost of church site, \$1, 253; cost of building materials, \$2,022; cash paid Sullivan and Langdon builders on account, \$9,688; cash to Harris & Walton for pews and altar, \$717; cost of cresting on roof, \$76,25; cost of hinges, bolts, locks, etc., \$47,95; architect's commission on account, \$250; cash to clerk of works, \$114; cost of stone crosses, \$19,90; carpenter's extra work, \$29; cash to Constable McIlwaine for work on roof, etc., \$9,50; sundries, \$10,40; total, \$14,297.

Present debt on the church, cash borrowed

work on roof, etc., \$9.50; sundries, \$10,40; total, \$14,297.

Present debt on the church, cash borrowed, \$2,499.54; balance due to builders, architect, painters, etc., \$1,300; total, \$3,799.54.

A collection was taken up to assist in paying off the debt. It amounted to \$80,50.

In the meantime the appearance of the church was undergoing a change. Two of the Sisters of Providence were busy decorating the altars. Soon they were covered with lights and flowers in preparation for benediction of the most Blessed Sacrament. His Grace gave the benediction, assisted by the Very Rev, Vicar Gauthier and Dean Murray as deacon and sub-deacon.

The music was supplied by the cathedral choir with orchestral accompaniment, and was under the able management of Mrs. DestRochers. Of the music we need only say that it was the same as that heard in St. Mary's cathedral on Easter Sunday.

It was a great day for the people of Portsmouth, and they must feel happy to have such a church with so small a debt upon it.

DIOCESE OF HAMILTON

The Bishop of Hamilton has made the fol-lowing appointments for episcopal visits, confirmation, church dedications, etc., for the months of May and June, viz.: May 1—Cathedral, Anniversary of Bishop's consecration

consecration.
3—Cathedral. Ascension Thursday.
6—St. Lawrence church. Confirm

3-Cathedral. Ascension Thursday.
6-St. Lawrence church. Confirmation.
13-Cathedral. Feast of Pentecost.
19-St. Joseph's chapel. Profession of Sisters
20-Dundas. Confirmation.
22-Loretto Academy. Festival.
24-Deemerton and Mildmay (county Bruce). Confirmation and celebration of Feast of Corpus Christi.
25-Carlsruhe. Confirmation.
26-Formosa. Confirmation.
27-Walkerton. Confirmation.
29-Chepstow. Confirmation.
29-Chepstow. Confirmation.
30-Teeswater. Confirmation.
30-Teeswater. Confirmation.
5-Mount Forest. Confirmation.
5-Mount Forest. Confirmation.
7-Dundalk. Confirmation.
8-Proton. Confirmation.

7-Dandalk. Confirmation.
8-Proton. Confirmation.
9-Melancthon. Confirmation.
10-Owen Sound.
From 10th to 15th, Owen Sound missions, iz., Meaford, Chatsworth, Wiarton, Cape

viz., Meaford, Chatsworth, Wiarton, Cape Croker, etc., June 17—Berlin and Waterloo. Confirma-

June 17—Berini and Waterloo.

tion.

19—New Germany. Confirmation.

21—Guelph. Confirmation.

24—Hamilton. Dedication of new St.
Joseph's church.

June 25 and following days of week. Distribution of prizes at the different colleges, convents and city schools.

July 1—Solemnity of SS. Peter and Paul, webshly at Arthur. On this Sunday pastors

July 1—Solemnity of SS, Peter and Paul, probably at Arthur. On this Sunday pastors are to take up annual collection for Peter's Pence, omitted last year by dispensation. Returning from Arthur, the Bishop will visit the missions of Elora and Macton for the purpose of administering the sacrament of confirmation.

Mutual Principle MAIMED FOR LIFE.

Lisgar, Ont., 31st March, 1891.

E. S. Miller, Esq., Sec. The P. P. I., St. Thomas, Ont.

Dear Sir:—Some weeks ago, through a runaway accident, I was so unfortunate as to lose one arm and one leg. I left home in good health, and a short time afterwards, while approaching a railway crossing, my horse became frightened, ran away and threw me under a moving train. Some months prior to this accident I had, at the solicitation of an agent, insured in the Provincial Provident for \$8,2000, one half of the policy being payable in case of total and permanent disability. I have just received your cheque for \$1,000 and have to thank the company for such prompt settlement. The proofs have only just been completed, and it cost me nothing whatever to establish my claim. I thoroughly appreciate your generous treatment.

Yours truly,

(S.) WILLIAM GIBSON,
Holder of certificate No. 19832.

A MISSIONARY'S EXPERIENCE.

"It is some years since the events am about to relate happened," Father Clifford said, speaking slowly. "I had just returned from Australia; and I found the work in Whitechapel, London, no less arduous than in Queens-land—indeed, of the two, the life in the Colonies was the more agreeable to

The missionary paused, as if in thought; and the young priest to whom the words were addressed did not speak. Father Clifford was giving a "mission; and the curate of Dhune, knowing that the time at Father Clifford's disposal was short, allowed him to tell his story without interruption or

remark.
"I presume you know little of a priest's work in such places," he said, in a moment or two, "but you know enough to form some idea of the class of people a priest meets. There was among my flock one man-an Irishman, too, alas!—well known for the wild, irregular life he led. His wife, poor soul! had managed to keep one faint spark of faith alive through all the events of a sinful and stormy career; and it was from her I first heard of her husband's dissolute life. James Daly was not an uneducated man, but rather the reverse; so that, when I chanced to find him sober, he could talk fluently and intelligently on many subjects. During our first meetings I allow him to lead the conversation; and, as I never mentioned relig ion to him, we became almost friendly When, after a while, I broached the subject, I was shortly answered; but for all that I did not despair of reclaiming him, and managed to visit regu larly the wretched rooms ne bome. Mrs. Daly, at least, was glad to see me, and often spoke of 'Jim.'
"'He's not strong,' she would say

'an', O Father, I sometimes fear that he will be taken sudden! All his people died without much warnin'

I myself had noticed that Daly's appearance had altered for the worse and, indeed, one could hardly wonder at that; for he was seldom sober. But he only laughed at any comment or Inquiries concerning his health, till one day at noon when I was fortunate enough to find him at home. "'Are you taking a holiday?' I asked, entering the room, where he

lay on an old sofa.
"'No, Father; but I have a con-

Well, I am glad to catch sight of you, anyhow. Do you know that the Passionist Fathers are giving a mis-sion in our church?'

"'I have heard that,' he answered, sullenly. "'Will you not attend the mission,

Daly?' I began.
"'No, I won't; and, there's an end

of the matter—wait, seeing I was about to speak. 'If I ever go to conshout to speak. In every go to consider the speak. The very self, Father Clifford. '' 'Very well,' I said, gladly. 'And why not now? Mind, Daly, you are

worse, much worse, than you suppose.'
"'Are you a doctor, too?' he inquired, with an incredulous shrug of

the shoulders. cal knowledge to see that you are very ill. Listen, Daly: for God's sake, for your own soul's sake, make your con-

"' Not now, I tell you, Father, -not

now.' When, then? Come, fix the time yourself.'
"He looked at me a moment, then,

with a mocking smile, replied: " 'To morrow morning at 3 o'clock. manifested no surprise, and he added: 'At that hour exactly.'
'' 'All right,' I said; 'and I hope

yon are not trying to deceive me. 'It was an unusual and inconvenient hour to fix; but I determined to be at his side in good time. Indeed, so restless and excited was I that by half-past 9 I was at his door: and as I raised my hand to knock, the door was flung open, and Mrs. Daly appeared.
"'He is dead, Father,—O God,

have mercy, he is dead !' Not James ?

"'Yes, yes. Only a few minutes ago he woke me, saying he must be away before you would come. He wanted a drink; and while I was getting it, he fell back dead.'

Yes, James Daly was dead - of heart disease, the doctor said. After a little time, sick at heart myself, I

left the place The morning was breaking over the city, but there were no stragglers abroad. Before I had gone far I was startled by hearing some one speak my name. I turned, and quite close me stood a lady of most unusual She was richly dressed, and spoke in tones singularly sweet. was too astonished to speak. At no time are women such as she to be met with in Whitechapel, and my amazement at seeing her there at that hour in the day prevented me from replying when she addressed; me. She waited for no reply, however, but mentioned a certain house and street and a woman's name.

"'That woman is dying. Go at once.

"Involuntarily I turned in the direction named; and when I turned again to speak to the lady she had dis-

appeared. "'She must have gone down some alley near,' I said to myself; 'but how suddenly! In God's name I'll seek the

place at once. So I did, and, with some difficulty, found it. Entering a room bare and dilapidated, I noticed what appeared to be a heap of rags in one corner. Approaching nearer, I saw the figure of woman stretched on a handful of straw, and covered only by a few tattered garmente.

"'My poor woman,' I said, 'you are very ill."
"She looked at me with wild, eager

eyes, but did not speak.
"'Have you been long—'I began.
"'Are you a priest?" she broke in, trying vainly to struggle to a sitting position.

"Then, for God's sake, leave this place—this hell! Go, go!"
"But don't you want me?"
"No, no! Want you! she laughed

bitterly.

" 'Are you a Catholic?' I asked "'I was,' she responded, shortly.

"'Then, poor soul, will you not make your peace with God? "'Peace! There is no peace for such as I. I deserve hell. Peace —' "'There is peace and pardon for

all. " 'No, no, no! There is no pardon for me-none! Why, for thirty years I have sinned-sinned as you can not know! In all these years I have never prayed—not once.'

"Never prayed!' I repeated mechanically.
"Never — well hardly at all. I
did dare to say a Hail Mary now

and then " 'And Mary will pray for you now.

"She threw up her shrivelled hands with a despairing gesture.
"'Will you go? Why do you stay
here to torture me? I don't wan't you, I did not send for you. Oh, go away

'But you did send for me.'

" 'It is a lie, -I did not ! "'For some priest, then,' I an-

swered, wonderingly. Whom would I send?

" 'Are you sure?' "'I'll swear so, if you like. Will

you go away?'
"'No. Listen.' And I told her, in a few words, of James Daly's death, and of the lady who had sent me to

her.
"'Who was she?' she asked.
"'God's Mother, I do believe,' said, solemnly. 'She gave a great, tearless sob.

"'Say that again, Father."
"'I do say it,—I do believe that
our Blessed Lady has had the pity on you which you will not have on your-

" Oh, if I could think that, I might hope that God would forgive me if she were to ask Him.' "God will forgive you!' I replied.

'Remember His own promises.'
'' 'If I could think so!' she sobbed.
'O Father, help me! I will make my

confession.'
"So she did, and I had her re moved to a home, where she lingered for three days. She died thoroughly penitent and hopeful; and to-day, rust, she prays for me in heaven The messenger? I am convinced it was no mortal; and the wisdom of the heart tells me it was the Refuge of Sinners, who is never invoked in vain."—Ave Maria.

AT LOURDES.

In spite of the evil prophecies made by hostile critics, the passing years reveal no falling off in either the number or the impressiveness of those stupend ous miracles which have made Lourdes the wonder-spot of the world. A few of these supernatural favors become known to the public, but by far the larger number remain unrecorded. some appeal more strengly to the popular mind, while others specially im-press scientific inquirers. An interpress scientific inquirers. esting illustration of this fact is offered by an article in the March Century. man convinced but afraid to believe, says: "There were two hospitallers in constant attendance: and together we disrobed the paralytic, whose eyes were now turned upon the crucifix, now turned toward the little alcove, whence we heard the sobs of his wife. A friendly little doctor stood beside the bath and felt the pulse-beat of the patient. 'Sixteen to the minute,' he said to me, in a low whisper; 'and yet there are some people who say that this Grotto has never been the scene of a miracle. Immersed anywhere but in these strange, ice-cold waters, whose medicinal qualities we can not detect, the patient would never rally; the heart would cease to beat at the shock.

. . . Three minutes, the usual time of immersion, had now elapsed; and at a nod from the doctor we drew our patient from the water, and carried him to a bench. As we dried his wasted limbs, the doctor applied a wasted limbs, the decor applied strethoscope to his heart, and then muttered, as though at his wits'end with perplexity: 'Another miraele, my brother! He still lives and is no worse! Miraculous waters indeed! The water in the great stone tub is not changed very often, for the output of the spring is limited. It is emptied only twice a day, and so it happens that about fifty cripples are bathed in the same water. When I recall the the same water. When I recall the number of contagious diseases that are among them, and remember that, as the doctor assured me, there is not a single case on record where a patient had contracted disease in the unclean waters, my scepticism as to the wonderful properties of the water is almost put to shame. If we permitted such an unsanitary proceeding in one of our great hospitals in Paris, said the doctor, 'we should soon have an epi-demic of contagious diseases on our

hands. Evidently, Lourdes is exempt from the ordinary laws of sanitation. Ocurse miracles can not always b scientifically proved as they can be in cures of cancer, for instance-nor need they be for sane men; but the unique distinction which Lourdes enjoys is that medical science has always offered

miraculous manifestation there. -Ave

SUNDAY NIGHTS WITH FRIENDS

THE MOTHER.

"You sometimes meet people who find it hard to say the Rosary," said the Professor of Ethics, whose ruddy face and white hair made an agree able picture, as he sat by the sunset window. "I once knew an author who was that way; I always believed that it was due to a prejudice inherited from Protestant surroundings. It was hard to overcome it. You may lessen the prejudices of a learned man, but you can do nothing with a literary man.

"I can not imagine anybody's having a prejudice against the Rosary," said the Lady of the House; "it is so full of consolation. It seems to me that even if it had not the direct warrant of Heaven on it, we should have chosen it of ourselves.

"It is remarkable," said the Conser vative, "that all things seem to lead, sooner or later, to the acknowledgmen of the position of the Blessed Virgin.'

Yes," said the Editor, eagerly, as he laid down his favorite Belleek cup ; "one finds it so in modern literature especially. I recall a remark made by the Host long ago, that in every new book he reviewed he discovered some allusion to Catholic practices. For myself, when I look back at those delightful brown-covered volumes of the American classics, which we used to get in Boston hot from the press, I fail to remember that their authors were not Catholics. Who thinks of Longfellow as a Protestant, as a hater of the Rosary, and of all the little courtesies and attentions which we offer each day in honor of that divinely lifted up Creature whom we call Mary? There is Hawthorne, too. He does not understand everything, but his logical humanity draws him toward the highest Christian conception of the Mother of God. Ruskin, of the Englishmen, is obliged to get over his distrust for everything which seems to him to savor of Catholic dogma. Everywhere—even in the stony place - you find the lilies of Mary springing up. Reverence for her is not forced upon us from above; it springs naturally from every human heart. It can not be suppressed: it will assert itself. In the most unexpected places are these sudden blos soms found," added the Editor, mus-"Who could feel himself moved so deeply by the sublimity of the Cross, if it were not for the pathos of the Mother? The crucifixion of a God makes the earth tremble; but the crucifixion of a God Man in the pres ence of the creature, linking Him with our common humanity, causes it to weep, awe-stricken, but heart-pierced. One would hardly expect to pierced. find the palest edelweis in honor of Mary in the works of Hendrik Ibsen, who has lately become a literary and

even a philosophical idol. The Professor of Ethics glared through his colored spectacles, but dis-

dained to speak. And yet in the most terrible of his dramatic poems, 'Brand,' there are a few lines which show that he knows that human heart of whose agonies he is the vivisector. Agnes, in 'Brand,' has lost her son. She is the victim of that habit of interpeting the Scriptures which Luther introduced and commended. Her husband, a Norwegian minister, had deduced from the Scriptures as stern, as unholy and as un-Christian a religion as unmother's heart suffers incredibly. She longs for consolation, and her husband sternly tells her to go to God; and she answers:

'God, as thou hast bade me know Him, Is a mighty King or Chief; How can I dare go unto Him With my little mother-grief?'

The mother heart is flung back from the stern Jehovah of Brand's form of Lutheranism. There is no comfort for her. The God, born of the Immacu-late Virgin for the salvation of mankind, who, according to these strange, unhuman Protestant precepts, has no special tenderness for His Mother, can not be expected to listen to the 'little mother-griefs 'of lesser mothers. One does not go to Hendrik Ibsen for lessons in religion; but here is a lesson he gives, simply because he is an artist, and no artist can be utterly false and remain an artist. Everywhere, and at all times of late, we see Christian humanity struggling to find the lost link that binds it to God. 'The old Church knew the human heart, Carlyle says somewhere. 'Her forte, Coventry Patmore declares, 'is psycho logical insight.' All this is true enough. But in the Church the human heart rests, because it finds its own. The heart of the God-Man is a human heart, and the merely human heart of the redeemed longs to be united with It, and to find sympathy.

Like draws like, and for the mother's consolation there must be the heart of motherhood. All the gems of poetry we find in that exquisite poem, the Litany of the Blessed Virgin, are not worth the simple word Mother. Solomon said 'Rose of Sharon,' and the great intellectual giants and subtle doctors have called her 'Mirror of Jus-tice' and 'Vessel of Honor;' but these grandiose titles are nothing to the one that answers tenderly the question of the bruised heart:

'How can I dare go unto Hin With my little mother grief?'

To have suppressed this longing for the mother love, the Reformers would have had to change the human heart. The yearning for Christ includes the desire for that understanding of sorthe strongest presumptive evidence of rows which His suffering Mother has."

There was nothing said in reply. The Musician turned on his stool, and softly played the solemn music of a strophe in the "Stabat Mater."—Maurice F. Egan in the Ave Maria.

PRAY FOR THE DEAD.

omething for "Holy Souls"—The Arch-Confraternity in France.

Alas! where are those who pray ssiduous and sufficiently for the dead? Let us say for our confusion : they are very few in number in the Christian society. Should we to surprise them, if the remembrance of the dead presents itself sometimes as a remorse, which torments secretly our con-science? What! the authors of my days who have done so much for me during their lives, and I, miserable, do nothing for them after their death Of! if they return now to the earth, these dead, so soon forgotten, could I, without shame, present myself before them, and stand the weight of the re proaches with which they could over-whelm me? Where would I find ex cuses to justify my unworthy conduct ? Everything that surrounds me would rise up against me and would bring testimony against my ingratitude towards my deceased parents. This house, where I live, and which is the fruit of their labor and of their sweat this place which I occupy in society, which is, perhaps, the heritage a father, whom it has cost more than me; those riches, in the midst of which I wallow, and which have been started by the laborious industry and wise conomy of my poor parents; every thing, in a word, seems to cry: Oh how guilty you are to forget them s soon since they have toiled so long for you! After all this I am no longer aston

ished if God sometimes permits the dead to come in person to recall the living to their duty, and to demand this tribute of prayers, which we no longer think of paying them. With-out doubt, I am far from thinking that such sorts of apparitions are frequent but I am persuaded that they have taken place more than once. Holy Scripture teaches that Samuel, after his death, appeared formerly to Saul, to address to him severe reproaches and I do not see why God would no still have the right, to say, to permit similar events. Without doubt, I am far from justifying the credulity, too weak, to those persons who think at every turn they see the dead come back and appear, and who receive, as a reality, the vain phantoms of an imagination, excited by grief or by souvenirs. But I am equally convinced that it is not needful to pose a a free thinker against the possibility of apparitions, since reason teaches us that God can permit them, and experi-ence proves that He has, in fact, per-

mitted them more than once. Let us then pray for them ; pray for the dead; let us all pray without ex-ception. Tell me not that you have neither piety nor faith, nor the purity of soul, which render a man worthy of being heard when he prays; for I will answer you as follows: My brother, at least you have a heart ; very well ! let this heart speak, and let not ingratitude stifle its voice. Yes, pray, pray although a sinner; there are here just souls who will pray with you, and your voice mingled with theirs will find, perhaps, access near God. For he who causes His visible sun to shine upon the wicked as well as upon the just, could He refuse to make, also, the Sor of His mercy shine upon the one and the other? Pray, pray, although a sinner, and, perhaps, in demanding obtain the salvation of your own soul; and God, touched by your filial piety, will break, with the same blow, the chains which retain you in the slavery of the demon, and those which keep in purgatory the dear souls which await only his succor to fly away to heaven.

NEWS FROM VARIOUS CENTRES.

England. A religious from St Leonard's on the Sea distributes by hundreds the Annals and Propaganda of the "Ouevri," and we must believe that all this seed does not fall among the thorns, and the lists which come thence are well filled.

United States. A little girl eight years old writes as follows: "I put

aside all my pennies for the poor souls and I ask my companions to send you their names and their offerings." This child lives in Jersey City; she may be given as a model to little girls everywhere. France, From the town of Val

privas we learn that a statue of Our Lady of Montligeon has been placed in the parish church and blessed October Almost all the parish assisted at the ceremony; and many of the asso ciates go and pray before this image which expressed so truly home and sadness. We profit by this occasion to announce to our readers that we have had touched up slightly that primitive statue, in listening to the observations which had been made such as it is now, the group of Our Lady of Montligeon, which can be procured in all its glory, is worthy of figuring in the most beau tiful Church.

A priest of Haute Marne, who says Masses sometimes for the neglected souls, writes to us that he announces them the preceding Sunday, and the attendance is better on those days. This remark is verified by other correspondents

A religious writes from Thaon: Having had the pleasure, some weeks ago, of becoming acquainted with the excellent "Oeuvra Expiatoire," I hastened to make it known to all our work girls who lived in the Propaganda of Elizabeth, recommending them to save a little at the beginning of the new year for the poor souls in Purga-

tory. They were docile to my appeal, and wished to contribute according to their means to this good cause which we will endeavor to propagage. I make known to you that I have been agreeably surprised and very happy to offer such a beautiful Christmas gift to the poor souls. In fact, I send herein several lists with the amounts raised, 150 francs.

The boarding-school of Our Lady of the Angels, at Nantes, offers to Our Lady of Montligeon for the succor of the poor souls 58 Masses heard, 18 commissions, 31 ways of the cross, 117 rosaries, 184 Paters, aves or litanies, and 300 acts of renouncement. - Baltimore Mirror.

Morality and Politics.

Cardinal Gibbons, in a Press Syndicate Article The sense of morality must permeate all strata of society and be wedded to all phases of its activities. Morality or morals is the science of human duty and embraces the entire series of human acts, public as well as private. All our deliberate acts then must rest upon the basis of morality, which teaches that those in opposition to our rational na-ture must be avoided because they are evil, and those in agreement with rational nature must be accomplished because they are good.

Politics should claim no exemption from morality's searching gaze and in exorable dictates. Politics or the science of civil government has relation to the social life of men, and its object is to secure for the aggregate of individuals and families banded to gether for mutual happiness, benefit and protection, their inalienable rights and privileges. The union of human beings in municipalities and states and countries arises from a divine ordinance and from the needs and requirements of our nature, which is social. Our con duct towards states and communities must be characterized by all those ele ments, features and qualities demanded when we treat with one another. We must apply the teachings of ethics to practical life, and politics form branch of practical life. Honesty the best policy and the best politics.
Political tricksters are an abomina

tion. And it is because of political meanness, political dishonesty, that good and loyal, true and honorable men complain so loudly of political corrup-tion. Deception, fraud, subterfuges, are a betrayal of public trust. Cheating, chicanery, defeat the popular will, Baseness and all questionable measures or unseemly advices are subversive of public order. Political organization is a necessity. Every man recognizes that banding together is a legitimate factor in the prosecution of aims and purposes. "In union there is strength. But then the operations of that organization are not exempt from the spirit and qualities which must govern men individually-the spirit of honor, honesty and fair play. How worthy of commendation and universal practice, "I had rather be right than be Presi-

Fatal Result of Delay.

Sickness generally follows in the path of neglect. Don't be reckless! but prudently take a few doses of Scott's Emulsion imme-diately following exposure to cold. It will save you many painful days and sleepless nights.

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Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man") to Lever Bross. Ltd., 43 Scott street. Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost to postage to send in the wrappers, if you leave the ends open. Write your address carefully.

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GEORGINA HOLMES,

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and substitute for lard, and her cheeks, with those of her family, will be far more likely to be "Like a rose in the snow."

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Sunday Within the Octave of the

THE INDWELLING OF THE HOLY SPIRIT. Watch in prayers. (St. Peter iv. 7.)

To-day is the Sunday of expectation,

and it brings to our minds that upper

chamber in Jerusalem, where the little band of the chosen disciples of

the Lord were gathered together waiting for the coming of the Holy Ghost.

There were the eleven Apostles and the faithful women, and Mary, the

Mother of Jesus, and His brethren "All these," says the sacred chronic

ler, "were persevering with one mind in prayer." Hence the Epistle of to-

begins with the exhortation : "Dear-

We too must watch and wait for the coming of the Holy Ghost. He has,

temples. He has come again in confir-

mation, with all the fullness of His

Yet He comes to us continually every

day, knocking at the door of our

Him there. The Holy Ghost is the life

of our souls. It is His constant pres-

ence and indwelling which is the state

of grace which makes us pleasing to God. To obtain and to preserve this

abiding presence of the Holy Ghost we must imitate the Apostles in their watchfulness and prayer. We must watch lest the time of temptation

should find us unprepared and off our

guard; we must pray that the Holy Ghost may come into our hearts, bringing with Him ever richer treas-

ures of divine grace; that He may

take possession of our souls and make them all His own; that He may guide

our minds, and with the fire of His

love inflame our hearts to do His holy

will in all things.

But we must first prepare for the Holy Ghost by cleansing our souls

from sin. Where sin reigns the Holy Ghost can never dwell. The Apostles

prepared for His coming by penance. To that upper chamber in Jerusalem

Lord; St. Thomas, who had doubted His resurrection, and the others who

had wavered in their faith, and, in

the time of trial, had forsaken their Master and fied. But now they had been convinced of their error, and

they came together with sorrow for their past unfaithfulness, and a full

determination to lay down their lives,

if need be, for Him who had died for them. This is the spirit in which we should prepare for the Holy Ghost. If

your hearts are defiled with mortal

sin, delay not the time of penance. The Holy Ghost is ready to descend

upon you. He only waits for you to do your part. Make ready, then, a place in your heart, that He may enter

claims St. Gregory the Great, "think what a dignity it is to have God abid-

ing as a Guest in our hearth! Surely, if some rich man or some powerful

friend were to come into our house, we would hasten to have our whole

house cleaned, lest, perchance, when he came in he should see anything to

And they were persevering with

one mind in prayer." Our prayer must be persevering if we would gain

that which we desire. This is what our Lord meant when He said that we

ought always to pray and not to faint.

Unless we persevere in prayer we shall without doubt faint by the way in the journey of life. And let us do as the Apostles did, join our prayers

to those of Mary, the Mother of Jesus, and we shall have a sure hope of

obtaining what is most needful for us.

Then, as the Holy Ghost once de-

scended upon her, and wrought with-

come into our hearts, and make them

the abode of the Holy Trinity. Then, if we listen to His blessed voice within

knowledge of our Lord and Saviour

Hood's and Only Hood's.

'O my dearly beloved brethren!" ex-

in and dwell there.

Peter, who had denied his

the time, every hour of the day.

beloved, watch in prayers.

urges us to imitate them, and

MAY 5, 1894.

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OUR BOYS AND GIRLS.

The Legend of the Cross-Bill. The heavens, in horror, snatched the sun from such a spectacle of shame and guilt. The sea with fury boiled, and with a voice of storms upbraided man for his ingratitude to the God of all mercy, Who on Calvary's mount was dying to restore the heaven which sin had lost. The earth in sorrow rent its bosom as it witnessed the pitiful, the awful sight of the Saviour alone in His agony. Alone except for the presence of His Blessed Mother, whose heart was martyred with her Son. She stood in helplessness by His side, unable to wipe from Jesus' tender brow the blood-stains, or to give one drop of water to quench the thirst with which His blessed tongue was tied. The wounds in His sacred hands and feet, and loving Heart lopened their ruby lips as if to beg mercy from and for the cruel murderers who mocked and jeered His agonies. There He hung on the tree of scorn between two thieves! But what was His crue? for indeed, already come into our souls in holy baptism, cleansing them from original sin and making them His "Found guilty of excess of love" for His children, all of whom had forsevenfold gifts, to make us strong and perfect Christians and soldiers of saken Him at the very time He was pouring out the last drop of His Precious Blood for their sakes. In His abandonment the God of all kindness hearts and begging for admittance. Every impulse of what is known as actual grace is from the Holy Ghost, and mercy was pleased to accept con-solation from one of the least of His creatures. Just as the weeping Angel and such graces we are receiving all of Death was drawing near, something soft and tender touched gently the fevered Body of the dying Remust therefore prepare ourselves for His coming, and when He has entered Jesus opened His dying deemer. Jesus opened His dying eyes. On what did they rest? Some repentant soul coming to minis nto our souls we must strive to keep

ter to its God? Only a poor little bird fluttering about each burning wound, as if to cool it with its downy wings Full of tenderness, it tried to undo the wrong which man had done, and labored to draw out with its beak the cruel nails and thorns. As Our Blessed Lord gazed on the little creature, so full of love and pity for its Maker, His Heart was wounded again to think that those to whom He had shown the greatest love had forsaken Him, and the little innocent bird that never offended him tried to ease His pain as best it could. Our dear Lord blessed the bird, and marked its bill with the sign of the cross, never to be effaced, and bid it wear henceforth the

Color of His Atoning Blood.

O happy, happy bird so near your dying Maker, trying to do what man refused his Redeemer! O happy bird fertused his redeemer: O happy structured his redeemer: O happy structured from the signs of God's gratitude; you are a lasting rebuke to all men for their cold-hearted M. McS. forgetfulness! St. Thomas Separate school.

St. Martin of Tours. The door of the morn on bright golden hinges Swings open, and through its wide portals we The net-work of frost that exquisitely fringes Trees and shrubs that stand white on the up-land and lea.

Despite the golden sunlight, 'tis a bitter cold morning; the keen north wind is blowing over the moorlands, and King Winter is throwing reck lessly bright jewels of frost on earth's kirtle of snow. The raven shrieks wildly along the deserted road leading to Amiens: no other sounds break the dreary monotony, save the winter wind singing a wild dirge. Crouching beside the city gate where this road enters, is a trembling, half-naked creature trying to protect his shivering form from the cold, cruel blast. This vestige of manhood is not only a beggar, but also a leper—a hideous form, a disgusting object. Ho is waiting displease his eye. So let him that would make his mind an abode for God cleanse it from all the filth of iniquity."

"A sagusting object. He is waiting there in the hope that some charitable traveller may somewhat alleviate his want, his woe, his utter misery. his utter misery. As he glances down the glittering road he s men approaching. They are three young officers of the Roman army, full of spirit, their young blood dancing to the piping of the cold, stirring blast. Their horses are proud, spirited animals, the vaunt of their masters. One of these men is a catechumen in the Christian faith. The others are pagans. All three are gay, merry and areless, in the full sense of the words. As they near the gate of the city they see this loathsome creature, who stretches out his gaunt and palsied hand, and cries out: "O noble riders, look on me, take pity on me!" The first cavalier does not condescend to in her the Incarnation, so also will He give one glance at the wretched mendicant, the second rides on with a smile of scorn, but the third, the noblest of the three, halts, and gazing, with pity upon the poor man, he says: "Had I gold, fain would I make it thine, but I give us, we shall grow in grace and in the Jesus Christ, for the Holy Ghost will teach us all things, according to the what I have," then drawing his keen sword he cuts in twain his superb mantle and gives half to the beggar, Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medcine you need to purify and quicken your blood and to give you appetite and strength. If you decide to take Hood's Sarsaparilla do not be induced to buy any other. Any effort to substitute another remedy is proof of the merit of Hood's. who weeps out his fervent thanks. Then the young knight, wrapping the remaining half about himself, spurs on to overtake his companions, who laugh loudly at the figure he makes in this odd attire. As they ride through the streets of Amiens laughter and density remarks greet the charitable knight, but, though he feels the mockery, he does not regret his charitable deed. That night as the soldier sleeps a streets of Amiens laughter and derisive Hood's Pills are the best after-dinner ills, assist digestion, cure headache, Try a

sweet vision is given him. The heavens are opened, and amid the celestial host stands the glorious form of Our Lord wearing that portion of the cloak which had been given to the beggar. The heart of the young man leaps as he hears Our Lord say: "Martin, yet a catechumen, has clothed me with this mantle." The vision vanishes, and Martin, the sol-

Italian city of Livorno (cr. to use its harsher English name, Leghorn) in the summer of 18—, was Lord S., a wealthy landholder, whose taste for traval draw him to the Continent travel drew him to the Continent oftener than it allowed him to remain

in his native country.

A day or two after his arrival in Leghorn, that beautiful Tuscan city put on holiday attire in honor of the festival of Corpus Christi. The spectacle that met the young Englishman's sight, as he left his hotel about 11 o'clock, was an impressive and a splendid one. A sun, radiant as only the sun of Italy can be, flooded the atmosphere with golden rays; the air was palpitating with the melody of joyous church bells; palaces, stores, and lesser buildings were decked with banners and streamers of every rich and varied color; magnificent reposi-itories blazed out in exceptional splendor here and there along the route and in the flower-strewn streets the silent throng of men, women and chil dren knelt in reverent adoration as the Eucharistic God was borne through their midst by the venerable Arch bishop, walking under a golden balda quin, and escorted by the clergy and the nobility of the city.

An ironical smile played around the lips of Lord S. as the cortege approached the point where he had stationed himself, an amused and pitying spectator of "these poor, superstitious Romanists." He had removed his hat as an act of mere gentlemanly courtesy, but was standing erect among the kneeling worshippers when suddenly the supercilious ex-pression vanished from his countenance, he grew pale as death, and, fall-ing upon his knees, burst into tears. What had happened? We shall let Lord S. himself explain.

"While I was watching, with an incredulous eve, the centre of the ostensorium carried by the Archbishop, it seemed to me that the Saviour cast upon me a glance in which ineffable sweetness, sorrow, and reproach were mingled. Something indescribable took place within me; I fell on my knees believed, and adored."

It was another Saul struck down or the road to Damascus. Lord S. abjured Protestantism, and shortly after ward entered the Society of Jesus, of which he became a brilliant ornament. Throughout his religious life, his love for the august Sacrament of the Altar was admirable. He consecrated to It his eloquent tongue and able pen, spent long hours in adoration at the foot of the tabernacle, and daily made the offering of his life as a sacrifice of expiation for the outrages of which Our Lord is the subject in the Holy

Eucharist. One springtime he was sent, at the approach of Easter, to help an old pas-tor in a mountain parish of the Sabines, a district still infested at the epoch of which we write by roving bands of brigands, and less hardy robbers as well. Very late one eve-ning the pastor happened to be summoned on a sick-call; and Father so wishing to await his return, sat at his window, contemplating the mag-nificent star-gemmed Italian sky in the impressive silence of a night whose serenity was undisturbed by even a passing zephyr. He glanced, too, toward the modest little church, situated a few rods from the presby tery; and his priestly heart, in loving adoration of the divine Prisoner, throbbed with holy envy of the constant sanctuary lamp, whose rays

shone through the chapel windows. Suddenly he fancied he saw a shadow moving in the sanctuary; and, impelled by an instinctive presenti-ment of evil, he hastened at once to the church, the door of which he found ajar. One glance at the altar thrilled him with horror: two robbers were standing before the open tabernacle, which they had already rifled of the chalice and the ciborium containing the consecrated Hosts. What was he to do? He knew that near by, under the tower, there were the sexton's pickaxes; and for a moment his im-pulse was to arm himself with one, and crush the sacrilegious wretches

where they stood. "But no," he said to himself: "the hand that consecrates the Bread of Life will not be raised against these

unfortunate men. He stole noiselessly up behind the robbers; and, aided by his unusual height, had seized the ciborium before the desecrators were aware of his presence. Terrified at this interruption the brigands were about to flee when, seeing that they had only one man to deal with, they decided not to abandon their booty, and threw themselves upon the priest in order to wrest the holy vessel from his grasp. Bracing himself against the altar, however, and holding the ciborium close to his breast, Father S. resisted all their efforts; and, although blows rained upon him, he could not be made to move or relax his hold of the sacred vessel. Furious at the superhuman strength he evinced, one of the wretches discharged a pistol at his head. The generous priest sank down on the altar, wounded unto death; but by a supreme effort, still held close his divine Treasure.

"Help, Lord, - help!" he cried "my strength is gone. At that moment the pastor, his sac-

vision vanishes, and Martin, the soldier awakes,—awakes to begin a new life which makes him Martin the saint, Bishop of Tours. May we all wear at the judgment seat of Christ the cloak of charity, which "covereth a multitude of sins"!

MEM.

St. Thomas.

A KNIGHT OF THE BLESSED he whom an hour before they had left full of vigor and health. From full of vigor and health. From a wound in his head the blood was Prominent among the twoscore Eng-lish tourists who chanced to be in the pressed to his heart the holy cibor-

him.
"Weep not, my good friend," said the dying priest, his countenance all aglow with joy and triumph; "weep not. The dearest wish of my life is accomplished: I die for the captive God of our tabernacles."

God of our tabernacles."

Help was hastily summoned, but it was unavailing: the bullet had done its appointed work. At the very foot of the altar Father S. received, in viaticum, the God who made Himself victim for all: and before the first blush of dawn tinged the eastern hilltops, the glorious martyr adored the unveiled majesty of Him whom on earth he had loved even unto death.

Ave Maria.

Evangelizing America.

A Protestant minister in Chicago, on a recent Sunday, made his text "What Body Will the Angel Incarnate be Which Will Evangelize America." This evangelization, he claimed, will be in pure religion, simple and undefiled, which will redeem the people from their social and moral captivity. In his sermon he said:

"But what body will this angel incernate be — a Protestant or a Roman Catholic? The signs of his coming appears like a Roman Catholic." You are astonished. So am I!

"The voluntary retirement of Miss Kate Drexel a few years ago to the convent, with the consecration of her great fortune of \$7,000,000 and the expenditure of her entire income of \$500,000 a year for the Indian and the poor colored people and the organization of her new order of benevolence for the educational and religious culture of these so much afflicted is marvelous mercy. What a touch of Jesus Christ's compassion, seeing the multitude. It is high time for the cynical Protestants to cease crying down down the sins of the Roman clergy and to inspire the Protestant laity to match pennies with the Catholic laity. For Miss Drexel's \$500,000 annuity will call forth from de voted Catholics \$500,000 more - 81 year for the Indian and his poor brother in black." annuities making a round million a

Gatling Gun in the Composing Room

Not only the common laborer but skilled labor itself has been a sufferer from the almost Siberian despotism of our system. The labor-saving machine does not save labor. A Boston daily newspaper is putting in thirty type-setting machines which means the dis-charge of sixty compositors. A rival newspaper is preparing to do the same, and it is within bounds to say that no less than 200 printers in Boston wil fall before the little gatling gun of the

composing room.

Tramps are the decayed fruit of com petition. A mechanic in Boston, long out of work, being denied further credit by his grocer, recently filched a sack of The grocer called a policeman, flour. and both followed to the tenement of the mechanic, where the mother and chil dren were found eating the flour made into paste with cold water, there being no coal in the house. The policeman refused to arrest the mechanic.—Mason A. Green in April Donahoe's.

Real merit is characteristic of Hood's Sar-saparilla, and is manifested every day in the remarkable cures the medicine accomplishes. Are your corns harder to remove than those that others have had? Have they not had the same kind? Have they not heen cured by using Holloway's Corn Cure? Try

a bottle.

I have been greatly troubled with headache and bad blood for ten or twelve years. I started to take Burdock Blood Bitters in July, 1892, and now, (January, 1893), I am perfectly cured.

HUGH DRAIN, Norwood, Ont,

Bad Blood causes blotches, boils, pimples, abcesses, ulcers, scrofula, etc. Burdock Blood Bitters cures bad blood in any form, from a common pimple to the worst scrofulors series.

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

CHAPPED HANDS AND LIPS, cracked skin, sores, cuts, wounds and bruises are promptly cured by Victoria Carbolic Salve.

YOU CAN'T DO WITHOUT SOAP WHY NOT GET THE BEST



CUT PLUG. Old Chum Plug.

No other smoking tobacco seems to have supplied the universal demand for a coo', mild, sweet smoke like the "OLD CHUM." The name is now a household word and the familiar package has become a member of the family.



Unwritten Law CHOCOLAT MENTER

CHALLE MENTER

in the Best Society

For Dinners. House Parties, Afternoon Receptions

and Five o'Clocks, the necessary, nay, the indispensable adjunct to the correct repast is

Chocolat-Menier? only Vanilla Chocolate of

highest grade, is manufactured by MENIER-Beneficial even for the most delicate. Can be taken just before retiring.

ASK YOUR GROCER FOR If he hasn't it on sale

CHOCOLAT
MENIER
ANNUAL SALES FRORTS
SS MILLION POUNDS

THE HABIT IT HE HABIT IT OF BARE
SEND HIS BRANCH OF BARE
SEND HIS HABIT IN HABIT IN

-OBJECTS OF THE-

The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are:

Into advantages and conveniences of this Agency are many, a few of which are:

Into advantages and conveniences of this Agency are many, a few of which are:

Into advantages and conveniences of this Agency and importers as enable it to purchase it any quantity at the lowest wholesale rates, thus getting list profits or commissions from the importers or manufacturers, and hence—

Into No extra commissions are charged it patrons on purchases made for them, and giving them besides the benefit of my experience and relities in the actual prices charged.

Into Aspency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergymen and Religious Institution and the trade buying from this Agency.

5th. Clergymen and Religious Institution and the trade buying from this Agency.

5th. Clergymen and Religious Institution and the trade buying from this Agency and allowed the regular or usual discount.

Any business matters, outside of hew honey you want to buy anything send your orders to the Attention of the Agency, 4th where we want to buy anything send your orders to the Attention of the Agency New York Catholic Agency

Datholic Agency, 42 Barclay St. New NEW YORK.

Father Damen, S.J

One of the most instructive and useful pamph ets extant is the lectures of Father Damen. They comprise four of the most celebrated one delivered "The Private Interpretation of the Burker of Catholic Church, the only true Burker of God," "Confession," and "The Real Prosence." The book will be sent to any address on receipt of 15 cents in stamps. Order may be sent to Thos. Coffey, CATHOLIC RECORT Office, London.



The year 1893 has been the most sucessful in the history of this progressive Company.

A handsome gain has been made all along the line.

Summary of Annual Report for 1893.

New Life Applications received during 1893 \$ 9,539,155.83 972,698,73 | New Life Applications received during 1893 | 9,539,155.83 | 10 crease over 1892 | 105,615.51 | 10 crease over 1892 | 105,615.51 | 10 crease over 1892 | 105,615.51 | 10 crease over 1892 | 10 crease T. B. MACAULAY, Sec. & Actuary.

ROBERTSON MACAULAY, President. A. S. MACGREGOR,

A. ROLFE, Special Agent.

Perfect Black Socks Two Pairs for 25 Cents

Black Cashmere Socks 25 Cents per Pair

See our Window Of 25 Cent Scarfs

Special Values in Trouserings, Suitings and Spring Overcoatings.

PETHICK & McDONALD,

393 Richmond Street. TRY THAT

MOST DELICIOUS TEA & COFFEE

James Wilson & Co. 393 Richmond Street, London.

THE HURON AND ERIE Loan & Savings Company

ESTABLISHED 1864. Subscribed Capital, - \$2,500,000 Paid up Capital, - - - 1,300,000 Reservo Fund, - - - 626,000 J. W. LITTLE, President

DEPOSITS of \$1 and upwards received at highest currant rates.

DEBENTURES issued, payable in Canada or in England. Executors and trustees are authorized by law to invest in the debentures of this company.

MONEY LOANED on mortgages of real

MORTGAGES purchased. G. A. SOMERVILLE, MANAGER

EDUCATIONAL. ST. JEROME'S COLLEGE, BERLIN, ONT.

Commercial Courses And Shorthand and Typewriting.

For further particulars apply to REV. THEO. SPETZ, President A SSUMPTION COLLEGE, SANDWICH, and Commercial courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to Rev. D. Cushing, C. S. B.

CONCORDIA VINEYARDS SANDWICH, ONT.

ERNEST GIRADOT & CO Our Altar Wine a Specialty.

Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux.

For prices and information address,

E. GIRADOT & CO. COMMERCIAL HOTEL, 54 and 56 Jarvis street, Toronto. This hotel has been refitted and furnished throughout. Home omforts. Terms \$1.00 per fas. M. DONNELLY. Proprietor



Corsets are now recognized

to be the Standard Corset of Canada. Satisfaction guaranteed or

money refunded. ASK YOUR DRY GOODS DEALER FOR THEM.

PLATE GLASS PLATEZGLASS PLATE GLASS

... WRITE FOR ... PRICES.

... FOR THE ... MILLION.

Capital \$250,000.

LARGEST STOCK IN CANADA ALL SIZES IN STOCK.

The Consolidated Plate Glass Co. (Ltd.) LONDON, ONT.

THERE IS NO SOAP COMES UP TO SUNLICHT

Merchant Tailoring.

MR. O. LABELLE HAS OPENED A FIRST-Class Merchant Tailoring establishment on Richmond Street, next door to the Richmond House, and opposite the Masonic Temple. He will carry a full range of the very choicest goods. Prices to suit the times Batisfaction guaranteed.



C. M. B. A.

We congratulate Branch No. 26, Montreal on the very successful public meeting re-cently held, a report of which we publish in this issue. Branch 26 is the banner branch of the province of Quebec, and indeed we may also say that it is the banner branch in every movement having for object the spread of the association. The officers and members are men who have their hearts in their work. It would afford us very much pleasure to chronicle reparts which we publish this week. asure to chronicle reparts similar to that

Punctual Attendance at Meetings. It is of great importance that each member of the association should make it a practice to attend the branch meetings regularly Some may say that they are uninteresting that the precedings are simply a matter of routine, and that the only real business is the little transaction with the financial secretary. True it is that oftentimes our meetings are exceedingly tame, but for this condition of affairs the absentees are more to blame than any one else. Empty chairs give officers and members a most uncomfortable feeling and many a time a subject of imwere it not that it would be hardly worth while introducing such when a majority of the members of the branch are absent. may take it for granted that if a fairly full attendance of the members of each branch is on hand at the meetings it will not be diffibranches there are to be found members gifted with much originality, and they can express themselves in such a manner as to render their thoughts worth storing away. An interchange of ideas on such occa-sions is always beneficial, and, besides average member who carries with him such a large stock of modesty as to render it a trying ordeal on his part to stand up and enunciate his views, gradually becomes weaned of his timidity, makes a beginning in the matter of speaking at some one of the meetings, and after a time develops into a really creditable speaker. Habit is a powerful lever on all our actions. When we become accustomed to regular attendance there seems to be an attraction in keeping it up; we find ourselves looking forward to meeting nights with pleasurable anticipations, and we feel, too, that we are all the better for having been present and for having had an opportunity of meeting and greeting and conversing with our fellow-

While we claim that punctual attendan at meetings is largely a matter of habit, we believe it to be also true that staying away from them is likewise a habit. What a grand society we would have, to be sure, were we to cultivate the former and avoid the latter

All important as it is that there should be good attendance of the membership, it is even still more necessary that the officers one and all, should be present at every meet ing. When the hour for opening arrives i should scarcely ever happen that the president should be obliged to call upon members to fill vacant chairs of officers which others have been elected to fill and who for one reason or another remain away from the mee When the time for election arrives it is of the utmost importance to choose for officers men whose faces are familiar in the branch room. Indeed it is extremely bad taste on the part of any member to accept an office unless he feels that he is in a position to fulfil all the obligations belonging thereto.

By all means let us cultivate punctual at tendance and let us also render the meetings of such an interesting character that each member may be made to feel that it is both pleasant and profitable to be in attendance.

Public Meeting of Branch 26. The Glenora hall was well filled last evening, the occasion being the first of the series of social meetings inaugurated by Branch 26 of the C. M. B. A. The regular meeting of the branch was also held and was convened at 7:30 o'clock, President Reynolds occupying the chair. Considerable business was brought before the meeting and was promptly transacted, after which the session was declared closed and the dcors were thrown open and the friends and visitors were admitted and heartily welcomed by the was brought before the meeting and was promptly transacted, after which the session was declared closed and the doors were thrown open and the friends and visitors were admitted and heartily welcomed by the officers of the branch. Amongst those present were the Rev. Martin Callaghan, Spiritual Adviser of the branch: Rev. Father O'Meara, pastor of St. Gabriel's, and the representatives of the various city branches. The proceedings were opened by an address by the president, Mr. Reynolds, who extended a hearty welcome to all present, and explained the object of the meeting, which was chiefly to extend the usefulness of the association. After the address Mr. Frank Feron sang "Come Back to Erin," and was heartily applauded. Master Shae followed with a violin solo, rendered in a most admirable manner. Brother Wm. P. Doyle gave a recitation which was much appreciated. Mr. C. Gray followed with a concertina solo, and had to respond to an encore. Grand Deputy Finn was then introduced and delivered a short address on the history of the C. M. B. A. The first branch of the association was founded at Niagara Falls, N. Y., in 1876. The want of such an association had long been felt, and in consequence its progress was rapid. The association had from the outset the warm approval and hearty co-operation of His Lordship Bishop Kyan of Buffalo, New York, who became the first spiritual adviser and who now holds the position of supreme spiritual adviser. In 1876 the association was introduced into Canada, the first branch being founded at Windsor, Ont. The progress in Canada was also rapid, and in 1880 a Grand Council was instituted with over five hundred members. His Grace Archbishop Walsh of Toronto, then Bishop of London, and a member of Branch No.4 of that city, being chosen Grand Spiritual Director, which he still retains, proved a zealous worker in the cause and enlisted the aid of all the learny in his diocesse to promote its welfare, knowing well the necessity of a truly Catholic and benevolent as sociation in such an ove

did a great deal of hard work for the C. M. B. A. He is also an active member. In its ranks today as active members are to be found the names of His Grace Archbishop Walsh, of Toronto; His Grace Archbishop Walsh, of Toronto; His Grace Archbishop Dowling, of Hamilton; His Lordship Bishop Dowling, of Hamilton; His Lordship Bishop Dowling, of Hamilton; His Lordship Bishop Decelles, of St. Hyacinthe; and His Lordship Bishop Emard, of Valleyfield.

With such men in our ranks, directing our spiritual welfare, it is not surprising that our association is rapidly increasing in membership and spreading its branches. We have branches of our association to-day in every province of this great Dominion extending from Prince Edward Island in the east, westward to the Pacific coast, so that in the near future, instead of a membership of ten thousand, it can safely be predicted that we will have a membership of twenty thousand. In 1892 a change took place in the laws of Ontario which necessitated the Canada Grand Council to petition the Supreme Council of the United States for financial separation, which was granted by the supreme body at its session held in Montreal, in 1892, which proved very advantageous to Canada financially, our assessments being five less in the year than when we were connected with the United States, and our

very advantageous to Canada finan-cially, our assessments being five less in the year than when we were con-nected with the United States, and om-security much more satisfactory. We have procured a Dominion Act of incorpor ation, and being subject to the Dominion In spector of insurance, have to submit annual

the proud place it held in the ranks of Catholic societies.

After thanking the members and thosy present for their attention to his remarks the speaker resumed his seat.

A song by Mr. John Young followed, after which, by special request, he gave another violin solo. Mr. L. C. O'Brien recited "Christmas Day in the Poor House" in an excellent manner. Brother Win. Palmer sang and was warmly applauded, Chancellor J. E. Morrisson was then announced and gave an excellent address on the benefits of the association. He gave, in detail, the sums received by the association its inception from the membership, and chacton its inception from the membership, and chacton that the amount paid in benefits to families and heirs of deceased members amounted to over \$5,66,000. Mr. Morrison's address warm the whole, a most practical and ably delivered effort, and on resuming his seath ewas monted of the second of the second of the second of the association, and in the course of his remarks he showed that the Relief Association was doing good as one of the association was doing good as one of the Tather O'Macon and Trustee Tansey. Brother Costigan moyed a vote of thanks to those when D. McGillis, and the proceedings were brought to a close. — Montreal Gazette, April 24, 1894.

We call the attention of C. M. B. A. men to the advertisement of Brother Adolph Kern, in another column, which speaks for itself. No doubt the entertainments which he advertises are of a first class order, and those who desire to get up an evening's amusement for the purpose of raising funds for some good object will find this an excellent opportunity. Rev. Dr. Spetz, of Berlin, Ont., writes as tollows concerning these entertainments.

lent opportunity. Rev. Dr. Spetz, of Berlin, Ont., writes as follows concerning these entertainments:

"The World's Fair views, together with those of the world renowned Passion Play taken from life, form a collection of sights as beautiful as they are entertaining, instructive and edifying. I have, therefore much pleas are in recommending your truly artistic exhibit most heartily to the reverend clergy as well to the public generally."

Most successful exhibitions have already been given at Berlin, Waterloo, St. Agatha, Preston, Elmira, St. Jacobs, Lenwood, Hawksville, Wellesley, New Dundee, Baden, Guelph, Conestogo, Heidelberg, etc.; and engagements have been made for Drayton, Mildmay, Walkerton, Formosa, Chepstow, Deemerton, Neustadt, Carlsruhe, Teeswater, Sarnia, Petrolea, Wyoming, La Salette Drysdale, Brechin, etc.

Hazardous Risks.

Hazardous Risks.

Perth, April 28, 1894.

Ed. CATHOLIC RECORD—Dear Sir—The following report was unanimously adopted at our last meeting:

In persuance of instructions delivered to us at our last meeting is:

That we have carefully considered the amendments to the constitution of the C. M. B. A. proposed by Branch No. 145, and we submit the tollowing resolution:

Whereas we consider it would be a detriment to the acquisition of new members, as a very large number of prospective brothers come under this head; and,

Whereas we believe it would be contrary to the spirit of a mutual association.

We consider it would be very impolitic to have said amendments engrafted on the constitution.

After careful consideration we also beg to report regarding the payment of part of the beneficiary at stated age:

Whereas it would be a strong inducement for men to join our association.

Whereas when a member reaches an advanced age he is often in need of assistance and may prove a burden to the local branch, and

and may prove a burden to the local Mandand
Whereas it would be an inducement for members to remain in the association.
We would recommend the passing of a resolution favoring the payment of half the beneficiary to all members reaching the age of seventy years, the member to pay assessments and dues during the remainder of his life.
Signed—Jos. Hartney, E. E. Connolly, J. H. Kehoe, Thos. Noonan and P. J. Maloney.
Yours respectfully,
J. H. KEHOE, Sec. Branch So.

Resolution of Condolence.

Resolution of Condolence.

At the last meeting of the Dunnville Branch of the Catholic Mutual Benefit Association the following resolution of condolence was moved by Brother John Burke, seconded by Brother John Corcoran:

That whereas it has pleased God, Whose judgments are incomprehensible and always unsearchable, to remove by death, Mrs. Flanagan, beloved mother of our esteemed Recording Secretary, John Flanagan, and Mrs. Barry, beloved wife of our esteemed 2nd Vice-President, David Barry, be it therefore Resolved that the members of this branch, whilst humbly bowing to the will of God, desire to express and place on record their profound sympathy with our worthy Brothers and their good families, who bore their sad bere avement with Christian fortitude and edifying resignation to God's holy will.

And whereas the deceased, consoled and fortified by the reception of the last Sacraments, died edifying deaths;—Mrs. Flanagan at a mature age with her family well provided—but Mrs. Barry, after a few days of intense suffering during which her resignation to the Divine will was perfect, in the spring time of her life when the flower of her youth's fair promise was about to blossom or the blossom about to ripen into fruit in the shape of a young, lovable family of nine children who were her joy and her crown, and her consolation. Be it therefore
Resolved that we beseech the God of all consolations to console the breaking hearts of her bereaved husband and aged widowed mother in their justifiable grief.

Resolved that we beseech the God of seen to Brothers Flanagan and Barry; a copy spread on the minutes of this meeting; a copy septent of the CATHOLIC RECORD, Catholic Register and to our own local papers for publication.

Signed

ablication.
Signed
JOHN J. BURKE, Fin. Sec.
JOHN J. CORCORAN, Asst. Rec. Sec.
JOSEPH EGAN, Chancellor.
Committee.

At the last regular meeting of Branch 57, Orillia, held in their hall, on Wednesday evening. April 18, the following resolution of condolence was proposed by Brother R. M. Donnelly, seconded by Brother Birchard, and carried unanimously:

Whereas this branch having learned with regret of the death of Brother Wm. McLaugh-lin's father, be it therefore
Resolved that we, the members of Branch 57, in meeting assembled, tender to Brother McLaughlin and family our deep and heartfelt sympathy in the loss they have sustained by the death of a loving father, whose life was that of an exemplary Catholic, and we fervently pray that his soul may rest in peace.

Resolved that a copy of this resolution be published in the CATHOLIC RECORD, the official organ, and a copy be sent to Bro. McLaughlin and spread on the minutes of this meeting.

JAS. PATTON, Rec. Sec.

E. B. A.

RESOLUTIONS OF CONDOLENCE.

RESOLUTIONS OF CONDOLENCE.

At the regular meeting of St. Patrick's Branch, No 12, the following resolution of condolence was unanimously adopted:

Whereas, we having heard with deep regret of the sudden and unexpected death of the son of our esteemed friend and Brother, James Mutto, be it

Resolved that Branch 12, fully realizing the sad loss that Brother Mutto has sustained by the death of his beloved son, wish to convey to himself and wife our sincere sympathy in this the hour of their sad bereavement, and trust that the all wise Providence will give them strength to bear with Christian toritinde the sad loss they have sustained. Be it further

Resolved that a copy of this resolution be spread on the minutes of this meeting, and sent to Brother Mutto, and one to the G. S. T. for insertion in the official organ.

J. J. MOLONEY, Pres.

W. P. MURPHY, Rec. Sec.

At the last regular meeting of Branch No.

At the last regular meeting of Branch No. 24, E. B. A., Almonte, the following resolu-tions of condolence were unanimously adopt ed:

tions of condolence were unanimously adopted:

Whereas, it has pleased Almighty God in His infinite wisdom to remove from this earth by the hand of death Mrs. and Mr. Edward O'Heare, the beloved parents of our worthy Vice-President, Brother John O'Heare, which sad events occurred on March 28 and April 1, therefore be it

Resolved, That we, the members of Branch No. 24, E. B. A., extended to Brother O'Heare and respected family our most sincere sympathy in this their sad hour of sorrow, and pray that God in His all-wise Providence may grant those afflicted ones strength to bear their burden with meekness and submission to His divine will. Be it further

Resolved, That a copy of these resolutions be presented to Brother John O'Heare and entered in the minutes of the meeting and entered in the local press. May they rest in peace.

C. E. LEANEY, R. S.

W. LANE, S. T., 17 Hamburg, ave.

CATHOLIC ORDER OF FORESTERS.

Toronto, April 29, 1894.
At the regular meeting of St. Joseph Court, No. 370, which was held on Thursday last, the following officers were elected for the ensuing year:
Chief Ranger, Joseph Cadaret: Vice Chief Ranger, Oswald Pape; Recording Secretary, John J. Howorth; Financial Secretary, Richard J. Howorth; Financial Secretary, Richard J. Howorth; Treasurer, Walter F. Brooks; Trustees, Edmund J. Dennis, William Mitchell, John Culliton; Conductors, Thomas Finucan, Thomas Kirlby; Sentinels, James Finucan, Joseph Kirby; Medical Examiner, Dr. Wallace; Chaplain, Very Rev. Dean Bergin; Representative, John M. Quinn, Much interest was remiforated in the above Quinn.

Much interest was manifested in the elec

Much interest was manifested in the elections, and everything passed off smoothly. The Court is to be congratulated on the result, as the officers-elect are gentlemen who have the interests of the society at heart and will do all in their power to turther its ends during the coming term. The installation will take place on Thursday, May 10, when a pleasant evening may be looked for John J. Howorth, Rec. Sec. 30 Brooklyn Ave.

LIFE INSURANCE AGENTS AND

Assessment System.

The canvassing "Life Agent." though admittedly engaged in a noble calling, is nevertheless, like most mortals, working for an income necessary to the needs of himself and his family, and, we loop, for sufficient surplus to form a fund for the "rainy days" and the season of the "sear and yellow leaf." He knows from experience that the amount of cash that finds its way to his own private exchequer is not governed to any large extent by the rate of commission he may be promised per thousand dollars of new business he writes up, as the less experienced often suppose to be the case. In the first place, if he be a man of sound judgment, in the business to stay, he will choose a company whose rates are as low as consistent with absolute security; to this end he will study the subject sufficiently to come to a certain conclusion and thus be able to speak from a clear conviction of the merits of his company. He will realize that the lower the rates, with due regard to safety, the greater will be the number of people whose means will place them within reach of the bene fits of insurance. He will choose such a company for two very cogent reasons—first because of the combination of security and economy he can write many times more new business for it than he could for any other, thereby making money for himself, even though the commission on policy is much less than promised by the high-premium companies: and, second, because it is only such a company as he has chosen that will give permanent satisfaction to its policy holders and thereby secure to himself the co-operation and assistance at all times of those who are already insured in it. It is more particularly during hard times that people want all the insurance their money will pay for. The speculative investment combinations offered by the high premium companies are then only attractive to the wealthy.

The Provincial Provident Institution, of St. Thomas, issues a plain insurance contract, stripped of all specularive features. It is absolutely safe

An art exhibition is being held in this city, and the Advertiser makes the following reference to the portrait of Archbishop Walsh of Toronto:

"Among the noted works in oil may be noticed a life-sized half-length painting of Archbishop Walsh, of Toronto, by Clara

Berthon. This picture has received much commendation by the Toronto press and is certainly worthy of any meed of praise that may be bestowed."

SEPARATE SCHOOLS. To the Editor of the Hamilton Times :

To the Editor of the Hamilton Times:

Sir, — As the Separate school question is again being brought prominently before the people of this Province owing to the discussion now going on in the Ontario Legislature in reference to Mr. Commee's bill to give the ballot to Separate school supporters against their will, it may not be foreign to the subject to bring up another matter which is of far more vital importance to the Roman Catholics of this Province than either the ballot question or the other questions in reference to Separate schools out of which both the Government and the Opposition are now trying to make political capital for the next election. I propose to show that the Mowat Administration has overridden the British North America Act of 1857, and has taken from Roman Catholics their rights guaranteed under that Act in reference to their schools.

By 26 Victoria, chapter 5, section 14 of the Statutes of Canada, 1863, every Roman Catholic who before the first day of March in any year gave to the clerk of the municipality a notice that he desired to be rated as a Separate school supporter should be exempted from payment of all rates imposed for the support of Common school, and Common school libraries or for the purchase of land or erection of buildings for Common school purposes within the city, town, incorporated village, or section in which he resides for the then current year and every subsequent year thereafter, as long as he should continue a supporter of Separate schools.

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In the year 1863, there were in this Province no such educational institutes known as "Collegiate Institutes" or "High schools," and they are the creation of the Mowat Government, brought into existence in the year 1873 by the Act of the Ontario Legislature of 37 Victoria, chapter 27, entitled "An Act respecting High schools and Collegiate Institutes."

As High schools and Collegiate Institutes were only established in 1874, it goes without saying that in the year 1863 Roman Catholic Separate school supporters could not be taxed therefor. The Collegiate Institute and High School Act has been from time to time amended, and we find that by the Revised Statues of Ontario, 1887, Chapter 226, section 34, it is provided that in the case of cities separated from the county for municipal purposes it shall be the duty of the Municipal Council to provide such sums as may be required for the maintenance and accommodation of the High school, subject to the provisions of the said Act. In this city of Hamilton, I am informed, a Collegiate Institute was established twenty years ago, and to provide for the maintenance thereof a rate of half a mill on the dollar has been levied on Public and Separate school supporters alike.

The total assessment yearly of the supporters of separate schools in this city will average for the last ten years \$1,750,000, which, at half a mill on the dollar, will net \$875 a year, which Separate schools upporters of this city contribute towards the support of the Collegiate Institute, or if that sum was the average for the past twenty years it would show that during that period Separate school supporter stability of the past twenty years it would show that for years past there has not been a solitary Roman Catholic child of a Separate school supporter attending that institution, for the reason that in the Separate schools of this city they educate their pupils in the same branches and are able to do the same work as is dona in the Collegiate Institute.

Now, Mr. Editor, has not the Mowat Government infringed on the rights guaranteed to Separate schools, which, it is said, is going to be forced on Roman Catholic supporters by the British North America Act of 1807, by making them contribute to the support of High schools, another name for Common schools, by his legislation of 1874; and what guarantee have Roman Catholics that he will not further inter

trying to fasten the ballot on us against our will.

Let the Catholics of this Province awake and be doing. Let us show that we are conscious of our duties as Catholics, and not unmindful of our rights as free men; that we are determined to fulfil the one, and no matter at what cost assert the other, and make Mowat take his hands off our schools. Let him know that we are determined that legislation inimical to our schools shall stop, that we claim that right, not as Catholics, but as citizens of this Dominion, as our right, our inalienable right, which no power on earth can deprive us of, namely, the right of education for ourselves and our children, guaranteed to us at Confederation by the British North America Act. MARTIN MALONE.

A TERRIBLE EXPERIENCE.

Eight Long Years of Pain and Suffering.— A Well-Known Goderich Lady Restored to Health and Strength After Physicians Had Failed — Gives her Experience for the Public Good.

From the Goderich Signal.

From the Goderich Signal.

The marvellous change which has taken place in the physical condition of Mrs. Culloden Fraser, Britannia street, during the past twelve months has been the chief topic of conversation among her many friends and acquaintances of late, and to all who know of the terrible manner in which she has been afflicted, her lifting up appears to have been marvellous. Mrs. Fraser has a wide circle of acquaintances in Goderich and vicinity, having resided in this town for over thirty years — ever sinze her husband, who was a merchant in Bayfield, retired from business and located here. Having heard of the wonderful change that had been brought about in her physical condition, a representative of the Signal called upon Mrs. Fraser at her pleasant home to congratulate her on the improved state of her health, and to find out in what manner the happy change had been effected. He was graciously received and the following

statement was voluntarily given by Mrs.

statement was voluntarily given by Mrs. Fraser.

"It is now over eight years since one morning as I was performing ablutions, and when passing my hand over my face, I experienced a pain on the cheek similar to that which is felt when a thorn which has penetrated the flesh is touched. The pain continued after that and appeared to move all over my face and head. From the cheek it went to the upper lip, then to the lower lip, then to the forehead and head and then to the eyes. So intense was the agony which I suffered that I was unable to touch my hair and eyebrows, and my eyes felt like veritable balls of fire. My gums were so affected that I was unable to matisticate my food, and as a result I suffered greatly from lack of nourishment. My face became so contracted from the effects of the pain that my best friends could hardly recognize me, and the only relief I could get was from chloral and the use of opiates. Finally my local physician, who had been tireless in his efforts to help me, said he could do nothing further for me, and my case seemed utterly hopeless. I then went to Clinton and consulted one of the most skilled practitioners in that town, who diagnosed my case and said he could recommend no treatment that would benefit me. I came home utterly broken down and not knowing what to do. I had read in the newspapers of the marvellous results accomplished by the use of Dr. Williams' Pink Pills, but as I had never placed much confidence in proprietary medicines so widely advertised, and had relied more on the methods of skilled practitioners, I had not given the matter of using them much thought. As a last resort, however, I determined to give Pink Pills a trial, and had two boxes purchased at the drug store of James Wilson. From the first box I cannot say that I experienced any noticable benefit but by the time I was half through with the second box I knew I was mending rapidly, as the terrible pains had ceased, to a great extent, and I had begun to feel like my former self. That was last fall, and when my

to many of my friends who have made enquiry as to the benefit derived by me from them."

In conversation with Jas. Wilson, druggist, t. was learned that Dr. Williams' Fink Fills have a very large sale in Goderich, and that many can testify to their great value as a blood builder and nerve tonic. Mr. Geo. A. Fear, druggist, also speaks highly of the results attained by the use of Pink Fills among his customers, and says he finds them the best selling remedy in his store.

Such remarkable cures as that of Mrs. Fraser have been but too few in the past. Thanks to the better knowledge that the people are obtaining of Dr. Williams' Pink Fills they are now becoming more numerous. This medicine contains in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from mervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They effect a radical cure in all cases-varising from mental worry, overwork, or excesses of whatever nature.

Dr. Williams' Pink Fills are sold only in boxes bearing the firm's trade mark. They are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form should be avoided. The public are also cautioned against other so-called blood builders and nerve tonics, put up in a similar form intended to deceive.

titles in this form should be avoided. The lic are also cautioned against other so-c blood builders and nerve tonics, put up similar form intended to deceive. Ask dealer for Dr. Williams Pink Pills for People and refuse all imitations and su

People and refuse at management of tutes.

These pills are manufactured by the Dr. Williams' Medicine Co., Brockville, Ont. and Schnectady, N. Y., and may be had of all druggists or direct by mail from Dr. Williams' Medicine Co. from either address, at 50 cents, or six boxes for \$2.50.

MARKET REPORTS.

London, May 3.—Grain per cental—Red win. er, 95 to 97; white, 97 to 81; corn 92 to 95; rye, 9 to 81; barley, 90 to 81; oats, 81,65 to 81,67; leas, 95 to 81,05; beans, bush, 30 to 81; butch wheat, cental, \$1.
Produce-Egrs, fresh, doz, 12c; egrs, basket,
10 to 11c; eggs, store lots, 10c; butter, best roll,
20c; butter, by basket, 15 to 17c; butter, large,
roll, 15c; butter, creaks, 15; butter, creamery,
retail, 20 to 22; butter, creamery, wholesale, 19
to 20; butter, store backed firkin, 17 to 18, ber

roll, 15e; butter, crocks. 15; butter, creamery, retail, 20 to 22; butter, creamery, wholesale, 19 to 20; butter, store packed firkin, 17 to 18; hay, ton, 87,50 to 88,50; cheese firkin, 17 to 18; hay, ton, 87,50 to 88,50; cheese firkin, 17 to 18; hay, ton, 87,50 to 88,50; cheese firkin, 17 to 18; hay, ton, 87,50 to 88,50; cheese firkin, 18,50; hay, bush, 81,75 to 82.

Toronto, May 3.—Flour—Straight roller, 82,55 to 82,85; extra, 82,40 to 82,50. Wheat—White, 88 to 60c; spring, 60; red winter, 58 to 60c; spring, 60; red winter, 50; hay, 14 to 42c; red, 39 to 40c; oats, 33 to 33c.

Montreal, May 8.—Wheat—No. 1 hard Manitoba, wheat, 77 to 78c; No. 2, do., 75 to 76c; peas per 60 lbs, afloat, 71 to 72; peas, per 60 lbs, afloat, 71 to 72; peas, per 60 lbs, afloat, 71 to 72; peas, per 60; lbs, afloat, 71 to 72; peas, per 60; lbs, 36, 50; do. 83,60; Latest Live Stock Markets.

East Buffalo, N. Y., May 3.—Cattle—One car

on sale; market strong. Sheep and Lambs — Good to extra clipped

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In Curing **Torturing** Disfiguring Skin Diseases

lambs of light weight and fine quality, \$4.50 p \$1.70; good 78 to 80 lb. selling best; common; good fair, \$3.50 to \$1.25; wool lambs, good to e tra, \$5.25 to \$5.05; common to fair, \$4.25 to \$6 clipped wethers, \$4 to \$4.25; fair to good miles 10 ts, \$3.25 to \$3.75; vool wethers, choice, \$4.35 \$5.15; fair to good mixed lots, \$4 to \$4.75; con mon, \$5.50 to \$3.75; Vorkers, \$5.35 to \$5.75 Hegs 10c on good stock; choice heavy, \$5.8 mediums, \$5.50 to \$5.55; Vorkers, \$5.35 to \$5.50

mediums, \$5.50 to \$5.05 ; Yorkers, \$5.35 to \$

TOBONTO.

A New Invention.

Mr. J. D. Lebel, city, has completed an important contract with the Canaonan Pacific Railway Company, whereby he will supply the engines of that system from Vancouver to engines of that system from Vancouver. This is the practical result of a three months test in the practical result of a three months test in the practical result of a three months test in the practical result of the kindler by that company, and a few days ago Mr. Lebel received a party and a few days ago Mr. Lebel received a contract of the first of the first of the practical result of the supplied when they have got rid of the supplied when they have got rid of the supplied when they have got rid of the first of the f

I KNOW MINARD'S LINIMENT will cure diphtheria. French Village. JOHN D. BOUTHLLIER. I KNOW MINARD'S LINIMENT will cure

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Cape Island.
J. F. CUNNINGHAM.
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Branch No. 4, London. Meets on the 2nd and 4th Thursday of every nonth, at 8 o'clock, at their hall, Albion Block, Richmond Street. P. Cook, Pres., P. F. BOYLE, Recording Secretary.

TEACHER WANTED

WANTED A FEMALE TEACHER HOLD-ing a third class certificate, for the Separ-ate school, township of Sydenham. One of ex-perience preferred. Duties to commence May lat. Apply, stating salary and recommendations to Rev. M. Kelliv, Owen Sound, Ont. Sign.

BANDMASTER WANTED.

WANTED - A BANDMASTER AT THE Industrial School, Qu'Appelle, Assa., N. W. T. Apply to Rev. J. Hougounard, O. M. I., Qu'Appelle, Assa.

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