AN APPEAL FOR FUNDS.

To Friends of Ireland in America and

THE NATIONALIST LEADERS' ADDRESS. London, Feb. 18.—The following address has been issued by Justin Mc-Carthy and other Irish Nationalist

To our Kinsmen and to all Friends of Ireland in the United States, Can-

ada and Australia: ment and of the party ruling the general election he was opposed by Mr. British Empire has brought in a Home national self-government for Ireland. 4,010 for Maciness. to that Parliament, and in addition stituency.

the Irish people have under the Bill Hon. Edward Blake's first speech in the Irish people have under the Bill the right to share, by a delegation of the House of Commons was a distinct eighty members, in the government of the empire. In this, as in many other respects, the settlement of 1893 places (Chamberlain, forcibly dealing with that of 1886. It increases her place in the government of the world, and offers full house. While he considered that more solid guarantees of the honorable the Bill amply secured the supremacy fulfillment of the great contract be-tween her and Great Britain. The representatives of Ireland have accepted without hesitation the constitution proposed in the bill as a fitting consummation of the sacrifices and labors of the Irish race for so many centuries. They believe they could regard the enactment of the measure as a final and Although they know that the Bill is any measure which secures a majority possibility of a long and desperate campaign to defeat Mr. Gladstone's cause. Confronted by enemies venom ous and unscrupulous, and with boundless wealth, it is impossible for us to carry on even the short remnant of struggle without the assistance of brethren and friends in all parts of the world. It is only from people of our own blood, and from American and Australian sympathizers with our principles that we have asked or accepted assistance. We make an al to the same tried friends, more confidently on the morrow of the day when, by a vote unanimous and un-challenged, the House of Commons has

to the courage and tenacity of our people at home, has been the financial assistance from our kindred and friends beyond the seas. Our nation, reduced to poverty by long centuries of misgovernment under a restricted franchise before that assistance came to her aid, had not a voice but that of enemies in the House of Commons The tenants were represented by evict ing landlords; their aspirations religious liberty were represented by inveterate bigots, and the never extin guished demand for national self-government by either Tories or place hunting Whigs. O'Connell's mighty movement for repeal broke down under the strain of this want of proper par liamentary representation of the demands of Ireland. For a quarter of century after his death the constitu- Church, in its monasteries and great tional movement slept the sleep of libraries, in its palaces as well as its death, while Tories and Whigs in the House of Commons found no remedy for a single one of the evils of their country, and accepted the rewards of perfidy and treason in well-paid offices. In 1880 America and Australia threw themselves into the struggle. From tions? It was through the devotion that hour the parliamentary movement looked back. Aided by found honest, faithful, courageous representatives, not one of whom dur- in a democratic society like the United ing all the stress of thirteen years States a true university? ing all the stress of united accepted pay or places from the British accepted pay or places from the British in all history been the Church of the Government. These representatives in all history been the Church of the people? Has fought and conquered coercion. They fought and conquered forgery. broke successive hostile administrations until at last they find themselves Church which took firm hold of the be enabled from the same great body of the people? powerful and generous people to bring of their race through the long night, M. Healey, Wm. O'Brien, Arthur O'Connor, Thomas Power O'Connor.

charge made by the paymasters of Pigott, that the independent Irish

Nationalists had consented to become

mercenaries of a British administra-

Jeremiah Jordan, McCarthy candidate in South Meath, was elected yesterday by a vote of 2,707 to 2,638 for J. J. Walton (Parnellite). Jordan takes the seat from which Patrick Fullam (anti-Parnellite) was displaced for clerical intimidation. The vote for Fullam in the general-election was 2,212 to 2,129 for Dalton (Parnellite).

The Liberals have gained an important victory at Hexham, Northumberland, where M. Maciness (Liberal) "We have reached the most crucial has been elected by a vote of 4,804 to moment in the history of Ireland's long 4,358 for Nathaniel George Clayton struggle for her rights. The Premier of England, the leader of the Govern-Hexham in the late Parliament. In the general election he was opposed by Mr. Rule Bill which forms as a whole a tive party in Northumberland. Claybroad and solid and enduring plan of ton was elected by a vote of 4,042 to The bill offers to the Irish people a parliament practically free to deal with all of Ireland's local affairs and an executive Government responsible liberals have now regained the con-

reland on a higher national plane than point after point raised by the latter, The Irish parliament, he thought, ought to be empowered to deal at once with the land problem. Much enthusiasm was shown when the speech was finished, both Liberals and Irish mem bers cheering loudly, the latter stand ing and waving their hats. triumphant close to a long, bloody and sorrowful struggle. The enemies of Ireland do not yet, however, acknowledges and the speech who is said to have declared the sp edge that the end is close and assured. who is said to have declared the speech one of the best ever heard within the Although they know that the bill is certain to pass the House of Commons by an unbroken majority, and that any measure which secures a majority The Daily News says the brilliant of the popular chamber is always speech created a profound impression. The Chronicle says the peroration was The Chronicle says the peroration was as fine as any the House of Commons has ever heard. The Westminster Gainvoke the assistance of the House of as fine as any the House of Commons has Lords in postponing a settlement. We cannot, therefore, disregard the cannot, therefore, disregard the for Mr. Blake to attempt an impromptu for Mr. Blake to attempt an impromptu reply to Mr. Chamberlain, gives him campaign to deteat Mr. Graussones are considered him-noble efforts and to wreck the Irish high praise and says he acquitted him-cause. Confronted by enemies venom-self very well. The *Times* thinks Mr. Blake is evidently going to be run as the big man of the Nationalist party.

A NOBLE UTTERANCE.

President Elliot, of Harvard Univer sity, in introducing Bishop Keane, of the Catholic University, to a Cambridge audience, on the 10th instant, spoke as follows of the Catholic Church: "LADIES AND GENTLEMEN-I count

it a special honor that I have the privilege to-night of presenting to this audience the rector of the Catholic University of America.

stamped upon the foul and calumnious "I perhaps have a right to speak on such an occasion for the Protestant universities of America, seeing that I am the head of the oldest of the Protestant universities established on representative of this newly estab-

lished university. "We are older, to be sure, than the Catholic University at Washington. But we are both young in comparison the venerable universities of Oxford, Paris and Rome. Harvard was a mere school for the first one hundred and fifty years of its life. It has only lately begun to rise to the stature of a university.

"The Catholic University at Washington will spring fully armed from the brain of the Church. tants we recognize that no denomina-tion or Church of Christians has a better right to found universities than the Roman Catholic denomination

"Was not the Roman Catholic churches, the guardian for centuries of the treasures of learning of the world?

"How else save through the Roman Catholic Church was the ancient wis dom brought down to modern genera priests and brothers and scribes within its monasteries that we won the treas generosity of our people friends abroad the cause honest faithful, courageous of Christians has a better right to found

masses, the Church of the people? They it not always, throughout history, been the popular Church-the friends and allies of the greatest of hearts of the masses; the Church which British statesmen and the strongest of was recruited in its priesthood and British parties. They ask now that hierarchy from the peasantry, from the

"Have not its highest offices always to consummation their labors and their been open to the men of the people principles. Borne by the generosity Have they not always been filled with men risen from the ranks?

"This truly democratic Church they ask now for the aid required for "This truly democratic Church the brief interval that still stands founds in our democratic society an between Ireland and her breaking institution of learning—of the highest day.—(Signed)—Justin McCarthy, learning. The true university knows The true university knows neither nationality nor denomination. Edward Blake, Thomas Sexton, neither nationality nor denomination.

Michael Davitt, John Dillon, Timothy It is comprehensive, universal. Learn-Arthur ing has no limits of race or of religion.
The Roman Catholic University

of a university. It will, like all other universities, serve for truth, and find some part of it, like all others. It will stand at the national capital as a seat of research, of inquiry, of teaching.

"I welcome to the company of col-lege men, of university men, professionally engaged in the development of universities, the learned and devout man who presides over the University of Washington. I have had the privilege of listening to him more than once. I know his liberal spirit, his broad Catholic learning. I have the honor to present to you Bishop Keane, the rector of the Catholic University at

LECTURE IN ST. PETER'S.

The Catholic Church and Freedom of

Peterborough Review, Feb. 10. A large congregation assembled in St. Peter's cathedral Wednesday even-ing to listen to a lecture by Rev. Father Ryan, of St. Michael's College, Toronto, under the auspices of the Young Men's Catholic Association. The lecture was delivered in a clear and forcible manner, the Rev. lecturer being an eloquent speaker, and he received from the large congregation the

closest attention.

The musical service, which preceded and followed the lecture, was excel-lently rendered and impressive. Lambillotte's "Magnificat," was sung by the choir before the lecture and for the benediction "Ora Pro Me" was sung in good voice by Miss Annie Dunn. "O Salutaris" was rendered by Mr. McDonough and "Tantum Ergo" was sung by the choir.

Rev. Father Ryan, in opening, said he was glad to accept the invitation to deliver a lecture for the benefit of the Young Men's Catholic Association, for he took a great interest in these associations and considered them one of the social needs and great social powers Taking up his subject-"The Catholic Church and Freedom of Conscience"— he said it was a difficult one, because it was important and because it was a large subject. The Catholic Church was not the Catholic people, although it was a Church of and for the people and dear to their This was a Democratic age, but the Church bad not been afraid of emperors, kings and princes, and was emperors, kings and princes, and was not afraid of the people. It welcomed the age of the people. The Catholic, people, press, princes, the priests, Bishops or Pope, were not the Catholic Church. The Pope as a man, a states man or writer, or in any individual capacity, was not the Catholic Church. For persecutions, massacres or inquisitions the Church was not accountable they were not done by it, but by princes, kings or courts, and none of these, or all of these together, was not The Catholic the Catholic Church. Church was the Church of Christ, of the

living God, a DIVINE CONCEPTION coming down from the mind of the Father and out of the heart of Christ and perfected by the Holy Spirit. was a divine organization—a divinely "In the struggle of the last fourteen years almost the dominant factor, next right I greet with joy and pride the constituted and preserved society, as a right I greet with joy and pride the grandlen and interpreter of the revelguardian and inte ation of God, and was destined by God to go on forever. Conscience, too, was a divine creation. Its home was in the heart, it was a mirror of the majesty of God, a tablet of flesh on which was written God's law by God's own hand. It was there telling what was right and what was wrong. Conwas right and what was wrong. science and the Church were creatures of God, and these, and including liberty, were one. The Church came down from God, not to oppose con-science, but to develop it. They were science, but to develop it. They were both the guide and controller of man and go on with liberty. Slavery and coercion came in when the power that controlled had not authority, but when it had authority and was just, good and from God, there could be no slavery or coercion, but it was the largest freedom to submit. When man felt that he was subject to no created power but only to God, then was he in his royalty. So they saw that the Catholie Church of its very nature was the defender of the real freedom and rights of conscience. They would take a few actions of the Church in this regard as illustrations. It was said that the Church sometimes coerced con science, that it coerced converts.
Why? Well, they had to begin as little children, to begin with the cate chism. Unless they became as little children they could not enter the

will be true to this universal description Some said Catholics could not believe what they liked. There was the fall-acy of the day that liberty consisted in thinking and doing what they liked. Man was a rational creature and had a was to act according to reason. It was the building so as to prevent disorder not to think or do as he liked, but as he ought, and his conscience told him Pope entered the cathedral at 9.40 that. Man had to believe someone and o'clock, pale, but smiling, and ap-

slavery-slavery of the heart. Reason intoning the opening words of the told them they must have divine authority to believe in, for only it was infallible. Their separated brethren lasted until 10:45, but apparently did believed in a divine book, as a need of their intellectual nature. But were in the cathedral 45 minutes after the they sure of it? The lecturer referred to a recent meeting of clergymen in Toronto who met to discuss Church union. They all believed in the same book, but, although honest and intelligent, they found it impossible to unite. If they believed the book they should unite, but each believed his own interpretation of it. Two men holding opposite views could not both be right, and the one that was believing an error was subject to a lie, and there was slavery. Here came in the Cath-olic Church. God never intended the book to settle these differences. "As the Father sent me I send you; go and teach the nations." Here was the divine authority that guarded that book. They said to this divine authority. What is the meaning of the book and were given authoritative interpretation. It was submitting the intellect to God, and He they knew was truth.

There was the security of the Catholic Church for freedom-no submission to man. But it was said they had a Pope and priests and submitted to them. They submitted to the Pope as the Vicar of Christ, and only as such, and to the priests only as ministers of Christ. But in Ireland were not the priests coercing the people? There was one thing about Ireland—the priests knew the people and the people knew the priests. The love of the people for the priests, who showed them so much kindness, was the reason they were loyal to the priests. Then they were asked, had they not the confessional? Catholics went to confession because God com-manded it. When Christ gave the remission of sins to the Apostles He gave the principle of confession, for without confession the power would be useless. Priests would not have invented the confessional, because they had to go to it themselves, and hearing confessions was their hardest task. If God had not instituted it, no one would go to confes sion. Was that interfering with freedom? Confession was the unfolding of conscience, and when a man does that freely how can anyone say he is coerced? Never does he exercise his freedom with such excellent effect. Confession supposes contrition, honcontession sapposes content, and could only be made by penitents. There was perfect freedom of conscience. It might fect freedom of conscience.

also be asked if there was not slavery at the altar? Never did man so exercise freedom as when he bowed before the bread and wine and adored really present. True, it seemed above reason, though not contrary to reason It took the intellect and sense, and all bowed down to God. Then was man bowed down to God. not only superior to all around him but he was superior to himself; and having exercised in his freedom that sublime faith he gets as his reward his God at the altar. Only God was king of his conscience-that was the doc trine of the Catholic Church. Catholic Church was the divinely con stituted guardian of freedom of con science, as it was of all freedom worth having. There was other freedom-as social freedom, freedom from ignor ance, malice and prejudice, which per mitted all to unite in harmony. Thank God, they saw more of it, because they saw more of each other. The more civil and social harmony they had the better. The Young Men's Association helped towards that end, and the lec turer eulogized and commended the association. Freedom, he said in con clusion, was ruling themselves here in the kingdom of heart and conscience under God and serving Him well, and his prayer was that they might be worthy to rule with and under Him in

His kingdom above forever hereafter REJOICING AT ROME.

great building was packed to the steps. Thirty thousand pilgrims and 25,000 or 30,000 Catholics from this city gained admission. No fewer than 40,-Man was a rational creature and had a 000 persons, many of them ticket Creator, and was a subject with a rule holders, were turned away by the of action given him. Man's liberty military, who cleared the space around something and was free in his faith parently in somewhat better health when he was Slavery of mind was subjection to error, which was followed by worse slavery—slavery of the heart—Possessian usuat. The cathedral rang with tumultuous cheering as the Pope was borne toward the altar. His Holiness officiated at the special jubilea Masses "Te Deum" and giving his blessing in not fatigue His Holiness. He remained celebration, and then proceeded to his apartments. The crowds dispersed slowly. At noon most of them had gone, and a quarter of an hour later

the military withdrew.

This afternoon the Irish pilgrims attended service in the Church of St. Sylvester, and were blessed by Cardinal Logue. The English pilgrims, at St. George's received the blessing from Cardinal Vaughan. The weather has been magnificent all day. This evening St. Peter's and all the The weather has

other churches, all the convents and hundreds of private houses are illumated. The streets are thronged, and the square in front of St. Peter's is almost impassible. Without exception, however, the people have been per-fectly orderly. Not an arrest has been reported.

THOUGHTS FROM LACORDAIRE

(Reprinted by the Catholic Truth Society of America.)

I.--FAITH. Faith is an act of confidence, and therefore a product of the heart. It re-quires in him who accords it the same uprightness as in him who inspires it, and never has the ungrateful man, or the deceitful, or the egotist, or any of those whom the Scripture calls emphatically the children of unbeliefs been capable of it. To confide is to give oneself; none give themselves but the magnanimous, or at least the generous. Not that faith excludes prudence, or that we must put our trust in the first word that falls from un known lips, but prudence being satisfied, there is still necessary a generous effort to bring forth that difficult word:

I believe. Alexander, King of Macedon, wa upon the banks of the Cydnus. He was there stricken by a malady which seemed likely to save Persia, and his physician, whom he tenderly loved, orepared for him a decisive draught. But on the previous evening, a letter written by a hand which he knew, warned the sick man to beware of his friend as of a traitor who had bartered his life. Alexander kept his counsel. The next day, when the cup was brought to him, he took from beneath his pillow the accusing paper, handed it to his physiciau, took the cup and drank its contents at a draught. All antiquity has praised this action of Alexander, and his most famous victories, Grani-Issus. Arbela, have not encircled are let in? his head with greater glory. Whereupon a celebrated writer, whom I do) lectures 'for ladies only' that have not wish to name, asks what there was been given lately in this city by an upon a celebrated writer, so beautiful in this boasted action ; for Alexander was the head of a numerous army within an enemy's territory, the master of a nascent kingdom, the man who went to these mysterious seances, of Greece, charged with its vengeance and its designs; he ought, on all these grounds, to have respected his life, on which depended the fate of so many others; and what merit was there in exposing it recklessly to the risk of poisoning? But the writer whom I have cited, after having made these remarks, corrects himself, and says: 'What is there so beautiful in this action of Alexander? . Unhappy man, can you comprehend it, if it must be told you? Its beauty is that Alexander believed in virtue, that be believed in it at the peril of his life!"

Here is a magnificent exposition of the faith of a great heart, and it is also the exposition of all faith, be it addressed to man or addressed to God. Whoever makes an act of faith, whether he knows it or not, drinks the cup of Alexander; "he believes at the peril of his life;" he enters that league of Abraham who was called "the Father of all believers,"† because, in his old age, exhausted in body but not in REJOICING AT ROME.
children they could not enter the kingdom of Christ on earth. Was that cercion? It would be fif it were the action of man, but not if coming from God, for it was not coorcion for any man to humble himself to God. When a convert came he was asked at the threshold if he wished to be a Catholic—desired it with his whole heart and soul. There was his freedom it made him respect his own liberty. Conscience could not be coerced, because God had made it divinely free. The Catholic Church did not want converts when infants were brought to be baptized the Church by its questions insisted on freedom. It was also said that the Church was dogmatic. It was divine, and whatever was divine, and being sure of it.

St. Paul reiterates to them that vivified by a superior element. "It is one God," he cries, "that justifieth circumcision by faith and uncircumcison through faith." \ Whatare works, in fact, if they are accomplished under the impulse of a purely scientific view? Merely a calculation of benefit or of good administration for ourselves and others. Some are just, sober, economical, diligent, faithful to their word, be than they lose; but place these wellof Alexander, that is to say, in the presence of a sacrifice which may be avoided without loss, of a virtue which presents no visible remuneration, then ou will see the hollowness of a heart where faith is wanting. I do not even mean divine faith, but that indefinable. nameless, indescribable faith which is the foundation of all that is great. Therefore, when St. Paul pronounces that sovereign decree, "Without faith it is impossible to please God,"S we may add, or man.

A HOME THRUST.

"Kit," the brilliant and witty writer of the Ladies' department in the Toronto Mail, in last Saturday's issue, says some very pungent and truthful things in regard to a class of people quite common in Ontario. It does not speak well for the good taste of our community when we find crowds of people anxious to hear the Catholic Church reviled by ex-con victs. For a time the notorious Widdows had a brilliant season between his two terms of imprisonment, and now we find that in Toronto crowds of people are rushing to hear a brazen and shameless "Biddy Moriarty" who confesses to have undergone a term of imprisonment in England for stealing money. Says "Kit":
"I have noticed in men and women

alike, a strange want of courtesy in street cars to nuns, or sisters dressed in nun's garb. Are we so intolerant, so overridden by religious prejudice that we will allow aged women to stand, because, for sooth, we are of some sect or other which elects to consider all women devoted to other forms of re ligion and wearing a nun's dress, bad on any account? I was ashamed of a carful of men the other day who permitted two venerable ladies to stand, although weighted with large baskets. I sat and watched for a couple of blocks, and then gave my seat to the elder of the two. thanked me in a gentle voice and seemed glad to rest. At once three gentlemen offered me their seats, although the other sister was still standing. I took one, and when all had settled down again I rose and gave the seat to the nun. No one offered me a seat after that. How delightfully charitable we are to each other, and won't heaven be a delectable place if many carsful of such men

"Talking of nuns reminds me of the 'escaped nun,' or some person of that kind. I confess I wonder at the numbers, according to newspaper reports, which were supposed to be too immoral for men to listen to. Where are our refined women? women who are not Roman Catholics to hear these polluting things? Catholic woman wouldn't go. Women of other persuasions don't need to be warned against the 'crimes of the confessional. No, they went merely to gratify a low curiosity, a morbid love for revolting indecent things, and, I suppose, when they came out, they looked upon every Roman Catholic woman they knew as an immoral, bad woman. These things make us so delightfully tolerant and charitable, don't they? And they have such a refining influence, have England as I do, I cannot be 'accused of favoring Roman Catholics, I suppose, but I thank God and my mother I was at least taught as much refinement as will keep me from ever looking on at an execution or attending a 'ladies



is bad enough, with the ordi-nary piil. But the having it down is worse. And, after all the disturbance, there's

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Oh, the days gone by: oh, the days gone by.
The apples in the orchard and the pathway through the rye;
The chirrup of the robin and the whistle of the quall,
As he piped across the meadows, sweet as any nightingale;
When the bloom was on the clover, and the blue was in the sky,
And my happy heart brinnmed over, in the days gone by.

In the days gone by, when my naked feet were

lillies dipped.
And the ripple of the river lipped the moss along the brink.
Where the placid eyed and lazy-footed cattle came to drink.
And the tilting snipe stood fearless of the truant's wayward cry.
And the splashing of the swimmer, in the days gone by.

The childish faith in fairies, and Alladin's magic ring—
The simple, soul-reposing, glad belief in everything—
When life was like a story, holding neither sob nor sigh,
In the olden, golden glory of the days gone by
—James Whitcomb Riley.

GRAPES AND THORNS.

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

CHAPTER X .- CONTINUED.

She turned quickly at a sound be-hind her, and saw that her husband had buried his face in the cushions of the chair, and was trembling violently She went to him, but there was no comfort to give nor to receive. Death alone could bring release for him and for her. She could only surround him with her arms while he sobbed with the terrible hysterical sobbing of a man utterly broken down, and let him feel that he was not alone and unpitied. "I don't know what ails, me,

said at length, trying to control him-"Don't mind me, Annette. My nerves seem to be all unstrung. must be that fever.

"Oh! don't, Lawrence; please don't!" she said faintly.

He became silent all at once, and it

seemed as though a chill had passed over him. She sighed drearily, and smoothed his hair with her hand. "Trust your wife," she said. "I

am by you always." "You are not afraid of me?" He seemed to ask the question with a kind

"My poor Lawrence! no. I do not fear you as much as you do me. Don't have such fancies.

She did not explain in what confessional she had learned his secret in what troubled sleep wherein the unwary tongne speaks; in what more troubled waking, when the eyes and actions speak ; or in what sudden suspicion and enlightenment, coming she knew not whence. She told nothing, and he asked nothing, only leaned or her bosom, and wept again as though

all his manhood had departed.
"O Annette!" he said, "I dreamed last night that I was a little boy, and that I stood by my mother while she brushed my hair into curls round her finger. I thought I had been away a long distance, and come back again, and I stood onite still, and remembered another childhood before I took that journey. I was so glad to be back—as glad as I should be now if I could Some way I could see that my hair was golden, and that my mother smiled as she brushed it, though I did not look at her. Such dreams are always coming to me new. As soon as I go to sleep, I am a child that has been away and is solemnly glad to be back again. And then I

She went on smoothing his hair steadily.

wake, and am in hell!"

"Some time soon the dream will come true," she said. "Do the best you can. Do justice to the wronged. ourselves somewhere in the world, and try to find peace for the days that are left. And by and-by, Lawrence, will come the day when we shall both be as tittle children again, and all our terrible burdens will slip off. You must do justice to the wronged."

"In some way, yes!" he said. "I have tried to think. He must be saved.

But I cannot go away. Do you re-member ever having been afraid to go up-stairs in the dark, of having felt sure that there was some one behind just ready to grasp you, till you screamed out in terror? it would be ike that with me. If once I turn my tack on this place, my life will become a crazy flight.

'The world is wide," she urged. 'and there are safe places enough in Besides, money can buy anything and he has forgiven you. He wil

mother!" he exclaimed. 'Who will screen and save her? will not destroy her, Annette. No, everybody in the world may perish

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PAINS AND WEAKNESSES

first. I never will destroy my mother. I have done harm enough.

"He will die in prison," she whispered. "He has sent to Germany for help, and it did him no good. He has demanded a new trial, and there was not enough to justify them in granting it. He is in a net from which there seems to be no escape. They say that

"You want to make me crazy !" her husband cried out, pushing her fiercely from him. "Go away! You are worse than the rest." from him. There was no way but to yield to im. "Well, well, Lawrence! I will

try to think of some other means."

The season had reached early spring, and one tempestuous evening in March as F. Chevreuse sat at home, making up some church accounts, feeling quit sure that he should not be interrupted. he heard the street-door softly open and shut, then a tap at the door of the

"Strange that Jane should leave that street-door unlocked!" he thought and at the same moment heard servant coming up-stairs from the the sound, and she, too, was wonder-ing how she could have omitted to fasten the house up.

The door of F. Chevreuse's sitting-

room was quickly opened, and shut again in Jane's face, and a woman stood inside. It was Annette Gerald. wrapped in a large waterproof cape with the hood over her head.

"Send Jane away!" she said hur-edly. "Don't let her in here! riedly. Don't let her see me!" Here Jane opened the door and put

her head in, eyeing curiously the visi-tor, whose back was turned to her. 'I'm sure I shut the door and bolted it, Father," she began, and took a step into the room. "I . . ."
"No matter! I'll see to it," the

priest said, waving her away.
"Oh! well, only I'm sure I locked it. And perhaps you'd like to have

this lamp . . ."
"Jane!" he exclaimed, standing up, "when I dismiss you, you are to Jane retired, grumbling.

"She will listen at the door," his visitor said. Chevreuse flung the door open and discovered his domestic lingering

about the head of the stairs, affecting to examine an imaginary hole in the carpet. "Once for all, Jane," he said, "if you wish to remain in my house, you nust not presume, nor show any curi-

osity about my affairs, nor the affairs sick of those who come to me. into the kitchen, and shut the door and stay there. Jane, albeit not very subordinate. was completely awed by a display of authority such as she had never seen

pefore. She did not venture to resist or complain, but returned without delay to her own place. Chevreuse waited till he heard

the kitchen-door close with somewhat unnecessary force, then returned to "What has brought you out to

night?" he asked in a low voice. "Let me get my breath!" She was almost gasping. "Jane gave me such

a fright that my heart is in my mouth. He set a chair for her, and seated

himself near, waiting till she should be able to speak. "You had better be able to speak. "You had better shake the snow off your cloak," he said. She made a gesture of impatient

refusal. The rude mantle had slipped aside,

and revealed a strangely contrasting coilet beneath. There was a shining of lustrous pale-green silk with delicately-wrought laces, a glimmer of emeralds and diamonds, and glimpses of pink roses set in bunches of green "I have been to the prison," she

whispered. F. Chevreuse frowned, and dropped

his eves.

"The man is a fool!" she exclaimed. "He will not be saved. I had bought one of the guard. It was the hour for supper, and the man let me in, and promised that for ten minutes I might do as I pleased, and he would see and know nothing. I went into the corridor, and found the cell-door unlocked. Everything was ready, was perfect; for the storm would prevent any loungers from coming about the prison or the guard-room, and would give an excuse to any one who wanted to muffle up and cover their face. I had a large cloak all ready. But he would not go. He will not fly as though he were guilty, he said.

"What did you say to him?" the priest inquired, without looking up. "I told him that he could save himself, and prove his innocence after-I said that may be the real criminal would some day confess, and then he could come out before the world more than justified. I said that we loved and pitied him, and were unhappy at the thought of him there, and would do anything for him. He was to be secreted in our house till a way could be got for him to escape. had left the carriage just round the corner, and John would have thought that it was Lawrence who got in with me. Mamma and Louis have gone the President's dinner, and Gerald was Mamma and Louis have gone to to watch and let us in, and afterward come out again with me. But, no; the stubborn simpleton would not be saved. I went on my knees to him, and he was like a rock. Then the watchman knocked at the door, and I had to run. The other guard were coming in from their supper, and, if I hadn't hid behind a door, they would have seen me face to face. Oh! why as a spade when he is behaving him rather bluntly, and utterly ignoring

jewels on them twinkled in the lamplight.

F. Chevreuse still sat with his eyes lowncast. "My poor child!" he said, your pity for this man has led you downcast. into an almost fatal error. Never at-tempt such a thing again. It is not for you to cast yourself under the wheels of Juggernaut. I command you to try no such experiment again. Pray to God. That is all that you can

"Yes, I know that now," she answered despairingly. "I am utterly helpless. It is your turn. You mus save him."

"What can I do?" he asked won-deringly. "I have tried all I could, but in vain, as you know. I have left no stone unturned, and the only good result I can see is a probability that the sentence will not be executed to the utmost, and that in time something may happen to bring his innocence t

"In time!" she repeated. "Have you seen the man? Why, I did not know him till he spoke. He will not live. No, there must be no delay. What you must do it this: You must go to the authorities, and say that you know who the true criminal is, but cannot tell, at least not now, and that Mr Schoninger is innocent.

The priest looked in her face with gaze of calm surprise. "You mis-take," he said. "I do not know who the criminal is. If I did know, I should immediately go to the authori

She looked him steadfastly in the face, but his calmness baffled her. He showed only a cool and dignified sur-

"Oh! these men," she muttered. "I feel as if I were being ground between

She stood, and the shining folds of her dress, that had been gathered up in her arms, dropped about her, and lay on the floor.

"Have you been walking through the snow in a ball-dress?" the priest asked. "Have you anything to protect your feet?'

"Oh!" I have fur shoes, and my carriage is near by," she said absently, and seemed to be considering what to "Go home now, my child, and try to put all this wild work out of your

mind," F. Chevreuse said with emo-

"Perform your own duty simply and in the fear of God, and do not try to take the burden of others on those shoulders of yours. Go home and warm yourself well, or you will be "Oh! I am not going home," she said, her glance caught by the spark ling of a bracelet on her arm.

night is a dinner and ball given to the President, you know; and since he is going away to-morrow it couldn't be It must be time I was there, and I have to go home after Law

"What! you will go to a dinner and ball to night?" exclaimed the priest. "You feel yourself fit for compriest.

She smiled faintly. "I shall doubtless be the gayest of the gay. There is not much danger of my feeling sleepy

"Well, women are wonderful beings," remarked F. Chevreuse to himself

The young woman drew her wrap pings about her, and gathered up again her flowing skirts, looking to see that no stain had fallen on them and, in arranging her toilet for a new scene, she appeared to arrange her mind also. A gentle tranquility settled upon her face, and her head was slightly lifted, as though she were already the centre of observation to a brilliant throng.

"But you are looking very pale,"

the priest objected.
"That always mends itself," she answered carelessly. "When need of color, it usually comes." "When I have Some way, in this firm self-control,

he found her more pitiful than in any abandonment of sorrow. She accepted the situation uncomplainingly, since she could do no more, and steeled herself to bear what she must. "God bless you!" he said, when she

was ready to go.

Her face stirred a little at the words

t seemed that she would rather not listen to anything of serious kindness then. Yet at the door she hesitated, and turned back. For once it was necessary that she should speak. "I have no difficulty about company

or anything but silence and darkness, she said hurriedly, looking down. like a crowd, though I am always or the lookout for something to be said I will not wish to hear. When he and I are alone, I turn cold and creeping, for fear he should speak; and I keep close and cling to him, lest, if I should get a little way off, I should grow afraid of him. If we were to be separated for one week, I think we would never again dare to approach each other. But recollect "-she lifted her other. eyes for one quick glance—"I have told you nothing." "Certainly not," he replied gravely.

In a moment she had gone out, and was running through the flying snow to find her carriage, left in the next street to baffle some possible watcher.
Young Mrs. Gerald was quite right

in saying that she should probably be the gayest of the gay that night; and if any other person appeared to enjoy the scene more than herself, it was, perhaps, her husband. "A very happy couple," remarked

a sympathizing friend to Mrs. Ferrier.
"Oh! yes, the mother sighed, nodding her head. "He is always gay ding her he when he is doing no good, and as glum straight from end to end, stopping stir joyfully again. They stood be as a spade when he is behaving him rather bluntly, and utterly ignoring fore the window a minute looking out, self. I was in hopes that his sickness that delicate curve which made this the same thought in both their minds.

She wrung her hands slowly till the would sober him, but he is wilder than man's profile so perfect.

ever. You should see him drive my

Her son-in-law, passing by at that moment, caught the last moment, caught the last words, ... I stiffened; and if he had felt any relent immediately joined the two ladies. ... I stiffened; and if he had felt any relent ing, it was over. The insolent dainting, it was over. The insolent dainting it was over. The insolent dainting it was over. forgive me for putting her precious bays out of breath. But the truth is, I am trying to save their lives; for they are so fat now that you could drive them to death at six miles an hour.

"O Lawrence!" Annette said at his when he spoke with her mother— "they say that Strauss, the composer, you know, is really coming to Amer-ica next year, and will lead his own

waltzes at the concerts."

"And, by the way, Ninon," said her husband, "is that the Strauss who always was? I have had a waltz-writing, violin playing Strauss in my mind ever since I was born, and he had lived ages before, and was something like Mephistopheles, to my fancy. Perhaps he is the Wandering Jew." "Speaking of Jews-" began Mrs. Ferrier's companion.

And here Annette drew her husband away, hanging on his arm, smiling and whispering to him, the brightest, prettiest woman in the room.

"And yet last night he was off somewhere, and she sat up for him till a quarter before 2 o'clock," Mrs. Ferrier said, looking after them. "I looked to see what time it was when I heard him come in. It is wearing her out. I shall not allow her to do it again.'

It was easier for Mrs. Ferrier to say what should not be than to find herself obeyed, for the next night her daughter again kept vigil. you, marama, is to let me attend to my own business," she said decidedly.

So "mamma" toiled up-stairs to bed, and the daughter lowered the lights, took out her rosary, and began her nightly task of fighting away thought, and trying to fix her mind on the future.

After an hour or two, John, the footman, put his head in at the door. "You'd a great deal better go to bed, ma'am, and leave me to let Mr. Gerald in," he said. "I've something that will keep me up to-night, and it's a pity two should lose their rest. It is

She felt faint and weary, and sleet was beginning to steal over her. believe I will go, then," she said. have not slept for three nights.

She went, with a dragging step-over the bright carpet roses. "What would become of him if I were to break up?" she thought. When she had gone, the man put out the hall gas, opened the doors of the vestibule, and set himself to wait.

He meant to have speech of Mr. Gerald that night without Mr. Gerald's wife interruption. About 1 o'clock he heard unsteady steps on the sidewalk, and, as he went to the door, Lawrence Gerald came

reeling up the steps, and almost fell into his arms. "Come into the sitting-room, and lie down on the sofa. It will be easier than going up-stairs," he said. When he had been drinking, the young man was easy to lead, and he

now submitted readily, and was in a few minutes in a deep sleep.

John locked the street-door, shut the door of the sitting-room behind him,

and, seating himself, waited for the sleeper to wake. A nervous man might have grown uneasy during that watch. There is something not always pleasant in hearing one's own breathing, and the faint occasional sounds in floor and wall, and sigh after sigh struggled up from one's elbow, even, which, i the stillness of night, seem like the movements of unseen beings drawing indeed, conscious of them. Every Besides, there is a terror in the thought that we are going to terrify

another.

But this man was not nervous. He was made of wholesome though rough material, and he had a strong will. He had been waiting for others to act, and had waited in vain, and now he had made up his mind that it was for him to act. Justice was strong in him, where he had the ability to perceive what was just, and he would no longe see the innocent suffer for the guilty Besides, he reflected, there was no one else who could speak. Selfdefence, or the defence of one dearly loved, or a yet more sacred motive, seal the lips of all who knew. His lips were not sealed, and justice commanded him to speak.

Three o'clock came and went, and still the young man slept. The other sat and studied him, noting how slight and elegant was his form, how fine th hands and feet, how daintily he was dressed and cared for. John was stout and heavy, a man of

delf, and the size of his boots had once provoked from Lawrence a very prooking quotation : "What dread hand formed thy dread feet?

and more than once the young man had mockingly pushed his two white hands into one of John's gloves. This sleeper's hair was glossy

scented, as soft as floss, and curled in many a wilful ring ; John's was coarse and straight, and he wisely wore closely cropped. Lawrence Gerald's face was delicately smooth; the lines melted harmoniously into each other his brows were finely drawn; the teeth, that showed through his parted lips, were pearly white; and as he lay with closed eyes, the lashes made two exquisitely curved shadows on his cheeks. John's face was plain, he had no eye-brows nor eye-lashes to speak of, his eyes were more for use than ornament, and his nose went about its business

This man? This drunkard, rather, John thought; this spendthrift, and gambler, and robber. This murderer

and The nerves of the serving man "I stiffened; and if he had felt any relentness. It was for such men as this that humbler honest folks were to bow and serve, and women's hearts to break ! thought, and glanced round at the clock. Looking back again, he met Lawrence Gerald's eyes fixed on hum steadily, and he returned the look with as immovable a stare. In that instant the meaning of each leaped out of his cloud. Young Gerald's eyes began to shrink in their depths, and still the other held them; he drew slowly back

> turn away.
>
> And here John's eyes released him. for another object drew them up to the mirror that hung over the sofa. Re flected there he saw that the door was partly open, and Annette Gerald's white face looking in. She came swiftly gliding toward them, silent as a ghost, and melted, rather than fell, on to her knees before her husband. between him and the other. Her arms and bosom hid him from that relent less gaze which told that all was known, and her own face turned and

on the sofa, cowering, but unable

defiantly. "Well, John?" she said. "Speak

out what you have to say."

"This can't go on any longer,
"This can't go on any longer, ma'am," he wbispered ; "and I sho think you would have the sense to see that. If you're willing to let an innocent man suffer for him, even that won't serve you long, for he will be tray himself yet. You must go.

"Yes, yes, we will go!" she replied hurriedly. "It is the only thing to do. We will go right away." "I will give you three weeks to get out of danger," he went on; "or, if that isn't enough, a month. But you that isn't enough, a month. mustn't lose a day. I won't see that man down in the prison die for nothng. After the four weeks from to morrow morning are up, I shall go to

F. Chevreuse with a paper that your husband will write. He may tell his own story, and make what excuses he can for himself, and it shall be for everybody to read. F. Chevreuse will carry the paper to the judges, and take that man out of prison. That is all I've got to say," he concluded. weeks from to-morrow morning!

Annette made no further reply, only watched the man out of the room, and locked the door after him. Then she returned to her husband, and, for the first time since she had entered the lying back with his eyes closed, as though from faintness. She brought him a glass of wine, knelt by his side while he drank it, then took his hand

"There is no other way, Lawrence, she said. He was sitting up now, but kept his eyes closed, as if he could not meet her

glance, or could not endure to look upon the light. He answered her quietly, "Yes, it is the only way." "And now," she continued, "since there is no time to lose, you will tell me the whole, and I will write it down

You can sign it afterward. He nodded, but did not speak. The blow had fallen, and its first effect was

crushing. She brought a writing-table close to the sofa, and seated herself before it As she arranged the paper, pens, and ink, heavy tears rolled down her face, her heart; but she did not suffer the thing was arranged carefully and rapidly. "Now, Lawrence!" she said, rapidly. and seemed to catch her breath with the words.

He started, and opened his eyes; and when he saw her, with eyes uplifted, making the sign of the cross on her forehead and bosom, he knelt by her side, and, bowing his head, blessed himself also with the sacred sign. Then he began his confession, and she wrote it as it fell from his lips.

now and then a tear, not quickly enough brushed away, fell on the paper, it only left its record of a wife's grief and love, but did not blot out a word of the clear writing. When the last word had been written, and the name signed, a long ray

of white morning light had pierced

through a chink in the shutter, and lay across the red lamp-light. Annette Gerald took the pen from her husband's hand. "My poor Lawrence!" she said, "you and I have got to be saints now. There is no medium for us. Pleasure, ease, all hope of earthly peace-they are far be-We must go out into the world and do penance, and wait for

death. "Annette," he exclaimed, "let me go alone! Give me up now, and live your own life here. I will never come near you again.

shook her head. "That is impossible. The only consolation I can have is to stay with you and give you what little help I can. live without me, Lawrence. Don't speak of it. I shall stand by you.

She opened the shutters and the win dow, and let the fresh morning light into the close room and over their feverish faces. The town was waking up to a bright

sunshiny day, its many smokes curling upward into the blue, its beautiful vesture of snow still clinging here and there, all its busy life beginning to

Good-by Lawrence The sword

FIVI

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"Good-by, Crichton!" she said, and took her husband's hand. "Come, Lawrence! we have no time to lose. The sword has been set over the gate. TO BE CONTINUED.

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FIVE-MINUTE SERMONS.

Sexagesima Sunday.

GOOD SEED BUT NO HARVEST. The Gospel of to-day, my brethren, is the parable of the sower who went out to sow his seed. Our Lord Himself explains the parable, and tells us that the seed is the word of God: and the real sower of this word, of course, is God, from whom it comes, and from whom it has all its life and

The ground in which this seed is sown is the mind and heart of man; or, to put the matter in a practical shape, it is your heart and mine. There are many people in this world to whom very little of it has come, at least compared with what we have had; but we cannot complain that we have not had our share. The word of God spoken by the mouth of man, in sermons, instructions, counsels and warnings, from the altar and in the confessional, and not only from the priests but also from others who have been the ministers of God and the channels of His grace to us-it is certainly no strange or new sound in our And not only in this way have we continually heard God's voice, but often, perhaps even more frequently, have we heard it coming immediately from Him, and speaking in our own

Plenty of this seed has, then, been sown in us; but where is the fruit, the harvest that should have come from it? Seed is not put in the ground merely to be kept there. No, it cannot be kept there; if it is not destroyed or carried away it must grow multiply.

The seed of God's word should, there fore, have grown in us. It should have been the beginning and the crease in us of the spiritual life, which should have grown stonger in us day by day from the time when we first came to the use of reason until the present moment.

Now, how is it in fact? As we look back on our lives, do we find that this has actually been fulfilled in them? Are we not better, more perfect, nearer to God now than we were last year, or even ten years ago? not rather to be feared that we have fallen back ; that we are more careless, perhaps, even about mortal sin, than we were in times past; or, to say the least, that habits of venial sin have gained on us, instead of being over-come; that our prayers are less fervent, our reception of the sacraments less frequent, our love of God weaker

than in the years which have gone by? Holy Scripture tells us that the "path of the just, as a shining light, goeth forwards and increaseth even to perfect day." "The just"—that is, those who are habitually in God's grace, who have and keep the life of God in their souls. The Christian virtues, the seeds of which were put in our souls at baptism, should have been growing during all one lives they should have ing all our lives; they should have become strong trees now, deeply rooted and spreading far and wide. Even if they were killed at any time by the frost of mortal sin, they should have been speedily brought to life and

really they have. Temptation does not find the material in them to work on that it did : to avoid evil and to do good is every day easier and easier; they have still cause to fear, it is true, but still more and more ground to

hope.
But, alas! how many there are in whom there is no sign of this growth which should have come from the seed which has been sown in them! Their light has not increased; no, it is almost always extinguished; when it does seem to shine it is but to flicker for a moment, and to disappear. The seed is no sooner sown in them than it is trampled under foot or carried away by the birds of the air.

Brethren, if the life of grace is not growing in our souls; if we are not falling less frequently, and rising more easily from our falls, than before, our path is not that of the just, and the seed of the word of God has yet taken that root which will make it bring forth a hundredfold.

An obedience to the simple laws of hygiene and the use of Ayer's Sarsa parilla will enable the most delicate man or sickly woman to pass in ease and safety from the icy atmosphere of February to the warm, moist days of April. It is the best of spring medi

Mrs. Barnhart, cor. Pratt and Broadway, has been a sufferer for twelve years through rheamatism, and has tried every remedy she could hear of, but received no benefit, until she tried Dr. Thomas' Eclectric Oil: she says she cannot express the satisfaction she feels at having her pain entirely removed and her rheumatism cured."

Pleasant as syrup; nothing equals it as a worm medicine; the name is Mother Graves' Worm Exterminator. The greatest worm destroyer of the age.

Give Holloway's Corn Cure a trial. It removed ten corns from one pair of feet without any pain. What it has done once it will do again.

Balmoral Bulletin.

Balmoral Bulletin.

SIRS,—I had a troublesome cold which nothing would relieve until I tried Hagyard's Pectoral Balsam, and I am glad to say that it completely cured me.

ROBT, MCQUARRIE, Balmoral, Man.
PURE IMPORTED WINS, Prime Canada Beef and soluble scale salts of Iron, are combined in Milbura's Beef, Iron and Wine.

No other Sarsaparilla combines economy and strength like Hood's It is the only one of which can truly be said: "100 Doses \$1."

and the champion of progress:

"Fellow total abstainers, and all you who have braved the elements this evening, I congratulate you on your zeal in the cause of 'God and our neighbor,' repeated my friend to myself. "Why, that's new light for me, indeed."

THE FORCE OF EXAMPLE:

Or. How I Come to Take the Pledge-the Priest's Story,

Catholic Columbian.

I had a friend, a lawyer, who up to the fortieth year of his age had practiced temperance in eating and drinking, and therefore, though of a weak constitution, enjoyed good health. But you could never get him to take the pledge. Indeed, he looked upon it as a little shameful, because he held that it was only proper when necessary in the case of persons who could not touch drink without excess. He followed my example in fact, and had precisely the same notions on the subject. This man was an exemplary Catholic. I need say no more than that he gave his Sunday afternoons to helping his pastor as a teacher of the catechism. But he never thought of becoming a total abstainer. Nay, he even objected to the declamations of so-called temper-ance orators, and looked upon them as making too much fuss over the vices of

others get drunk?" he used to say.
"Let everybody make use of all the creatures of God and manufactures of man in moderation. This is wisdom. Why give up wine, because many abuse it?"

HOW HE CAME AROUND.

In 1884 the Bishops of the United States met in Plenary Council in the city of Baltimore, and I asked my friend to accompany me to witness one of the grand public sessions. We went, and, of course, he was very much impressed. Archbishop Ireland's sermon chiefly went home to his mind and heart, and he admired the logic as well as the courage and manliness of the great prelate of St. Paul.

It was announced that in the even-ing there was to be a temperance demonstration at Ford's Opera House. It rained very much, but we went there. The theatre was crowded with an enthusiastic assemblage. Archbishop Elder, of Cincinnati, spoke first. The simple manner of the eminent prelate, who, educated at Rome, had taught theology for eleven years in this col-lege, had administered the See of Natchez for over twenty years, refus-ing to leave it to become Archbishop of San Francisco, because at that time the people of the Mississippi Diocese were afflicted with yellow fever, had then been promoted to the debt-stricken Diocese of Cincinnati; was distinguished for his piety and power as a preacher to the clergy, and now stepped forward to tell the people why he was a total abstainer-this struck my friend very forcibly indeed.
"Is not this Bishop Elder, who went

to prison rather than to allow an army officer to dictate the conditions on which he should preach and pray?"
"This is he," I answered. "But he has done a braver thing than that:

he has taken the pledge, simply and purely to encourage his people.

"I understand," he said.
After the Archbishop has taken his seat, Bishop Keane, of Richmond, rose, the same who is now rector of the University of Washington. "I never took a drop of intoxicating drink in my life," he said.

My friend opened his eyes with astonishment, and his parted lips expressed his intense interest.

Next rose a small man in episcopal colors, with what is called a Napo-Next rose a small man in episcopal renewed their growth before they had decayed and rotted away.

Brethren, I need not ask you if this has been so with you. With some, no doubt, it has. They may not feel that they have drawn nearer to God, but really they have. Temptation does not find the material in them to work and they have the pledge. (Leonld feel my friend quiver to the death would they not desire to have it.)

Next rose a small man in episcopal colors with what is called a Napoleonic head, grave, rather stern face, and a bold, decisive manner.

'This is Spalding, Bishop of Peoria, "I whispered, and the young prelate began in his deep and sonorous to tell why he had taken the loading may office in the saccisive when they came in.

'Father Lee."

I was reading my office in the saccistive when they came in.

'Father, "said my friend, "we three want to take the pledge," and he and they knell down before me.

'I'll take it, too," said I.

'Let us go out to the altar rail."

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'Father, "said my friend, "we three want to take the pledge," and he and they knell down before me.

'I'll take it, too," said I.

'Let us go out to the altar rail."

We did so, and with thanks to Coal death, would they not desire to have it.

pledge. (I could feel my friend quiver with astonished interest, for he had heard of the culture, the learning grace had come to me, I and my three and the eloquence of Bishop Spald-friends with me recited the vow that and the eloquence of Bishop Spald-

ing.)
"You are a poor man, a machanie,
a laborer, perhaps," the speaker was
saying "My God, that's nothing!"
saying with applause, my saying "My God, that's nothing!"
(The house rang with applause, my friend joining in most heartily.)
"That's nothing. Let a poor man be sober and industrious, and I tell you he is far better off than the rich with all their responsibilities. Or, are we going to take a man by what he has life, his love, and duty toward his wife and children?"

The orator then went on in witty strain to talk about the prevailing complaint of sleeplessness among the

busy, active Americans.
"There is no one busier than Archbishop Ireland," he said. "He is as restless as the blizzard on the prairies, and yet he can go to sleep in a mo-ment on steamboat or railroad car, wherever he finds himself having a little leisure. I often wondered why this was, and, at last, I came to think it might be his total abstinence. wanted to sleep, too, sometimes, so I took the pledge.

'A man of this calibre to take the pledge! Another Bishop, and he, too, one of the most brilliant in the hierarchy! Well, I really don't know what to make of it," was my friend's

reflection. Bishop Watterson, of Ohio, spoke to the same effect, and gave the same tes timony as the man who preceded him. He, like the Archbishop of Cincinnati

and the Bishop of Peoria, was a student at Old Mount St. Mary's. Last arose Archbishop Ireland, the Father Mathew of the West, the leader and the champion of progress:

"Every one of us should imitate the Son of God, our Saviour, who, having a happy home in heaven, pitied our needy state, came down and lived and suffered and died among us. Why? To save us from hell, to bring us to eternal happiness.

"O, my brother, do you not know this? Do you not know the magniti-cent opportunity you have of co-oper-ating with Christ in His own divine word, the rescue of sinners?

"You cannot make speeches. You are not a priest and cannot preach to the people. Let me tell you that there is something stronger than talking. It is conduct. There is something a thousand times more effective than preaching ; it is example. Here, then, you have a chance to do more than the priest can if he only preaches. Will you lose this splendid opportunity? Will you miss this chance to save your

soul by helping your brothers?

And how slight the trouble required to take part in this great apostolate? Nothing but to deprive yourself for a while of a small sensual gratification. For a while, I say, because after a little time you will not care for it, think of it no more, but the force of your example will be as strong as ever.

"I need say nothing of the useless-ness of drink, nothing of the advantages of total abstinence, nothing of the evils of intemperance; I could stop here and ask you if you are willing to be a follower of the Son of God or not? to work for your neighbor as He did, and to save your own soul?"

The great prelate went on with that tremendous earnestness and force of a man convinced of the truth and necessity of his subject, and all the more effective in his oratory because he for-got or disregarded all the artifical aids of tone and style, and spoke "like a man" full of desire for the good of his auditors.

They rose up and cheered him again

and again. My friend and I rose, too, and I remarked the spell of astonishment that bound his features, and rendered him almost unable to say a word.

After the great, the era-making, meeting was over, we went away, neither of us saying much. All had been said.

The following Sunday the lawyer was, as usual, at the head of the fcate-chism class (he was an educated gentleman, a prominent attorney and also Mayor of our city, but we lived in Maryland, you know, and so he was helping the pastor in this way), when the time came for his regular talk to the larger boys, he spoke on temperance, on total abstinence. He decribed the Baltimore meeting, narrated the presence and addresses of the Bishops, rehearsed their arguments, and indeed became quite eloquent him-self. The boys listened as if this were a new lesson, indeed, and their interest equalled their teacher's

earnestness.

A week after, when he had dismissed the school and was looking over his class lists to make report to the pastor, two of the most promising pupils presented them-

selves.
"Mr. Carroll," the elder said, "we thought about taking the pledge you were telling us about last Sunday." His heart leaped into his mouth and

his eyes glistened with emotion. He shook hands with both of the boys, and said quietly: "Let us go and see Father Lee.

We did so, and with thanks to God bound us in union with our Saviour thirsting on the cross, to abstain in His honor, and for our own and our neighbors' good from all intoxicating drinks, and to discountenance the cause

and practice of intemperance.

EDWARD MCSWEENEY, Mt. St. Mary's, Md.
P. S.—Three out of the five Bishops

that took part in this famous meeting are "Mountaineers." Archbishop El-der was one of our professors, also,

Priest's Housekeepers.

To those who have occasion to visit pastoral residences the project mooted in the West to establish an institute on the West to establish an institute destined to equip and supply priests' house-keepers will have a special interest. A clerical advocate of the scheme says of it: "A priest gets his living partly from his people, but mostly from his house-keeper. None but he can rightly estimate how much but he can rightly estimate how much his success in the ministry, in some important respects, depends upon the peace, order and management of his home. Perhaps even the remark may be ventured upon a pastor's own spiritual advancement hinges not inconsiderably on a good, a poor, or an indifferent service in domestic affairs.

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dent at Old Mount St. Mary S.

Last arose Archbishop Ireland, the
Father Mathew of the West, the leader
and the champion of progress:

"Fellow total abstainers, and all
you who have braved the elements this
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evening, I congratulate you on your zeal in the cause of 'God and our distances Cod Liver Oil Emulsion excels all

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RETROSPECTION.

If Your Life in the Past has been Bad Mend it in the Future.

Rev. Father Lawless, S. J., of Glas gow, Scotland, in a recent discourse

"Remember, man, that thou art dust, and unto dust thou shalt return. We require no Revelation to teach us the truth of this. There have been nations as well as individuals who once were powerful and domineering, and yet not one trace of them remains to-day. Their memory even is faded, and nothing remains of them but a little dust, dispersed by every idle wind that blows. In the fair land of Italy where the sun shines so brightly and the skies are always blue, you will find one portion which is an exception to the rule of fairness and beauty. A waste country, full of sand, and holes of water, and marshes, where the people die of malaria. And yet that land was once

RICH AND POWERFUL AND BEAUTIFUL It was covered with forests and had noble cities inhabited by people who, in times of trouble and dispute, set their limbs and girt their loins for war, and in times of peace cultivated the land and built fair cities and made the place beautiful with their statues and works of art, and the land full of music with their song, and yet to-day there remains only a broken lute or a fallen statue to remind us of their existence, and their very name is faded as the roses that once twined their brows. Some years ago workmen excavating among the sand and stones came upon a tomb. Removing the sand they found it was built like a temple They opened the door and found a vestibule and beyond, another door. Opening this they entered into the spacious tomb. The walls were ex-quisitely painted, and upon an altar there lay a king in his royal robes with diadem on his brow, and ornaments of gold upon his breast and

hands. In amazement the men looked upon him, for his face was fair and ruddy, and he seemed to sleep. But in a little moment, as the air found its way into the room,
SUDDENLY THE BODY VANISHED FROM

THEIR SIGHT, and became but a little dust. All that remained was the golden diadem and ornaments that adorned him. The life of each one of us is like that king in this, that one day we, like him, shall be but as a little dust, but shall we also resemble him in leaving behind as treasures of gold. Shall we, when touched by the Angel of Death and returned to parent dust, leave behind us the treasure of golden example? Shall we have laid up in heaven a golden treasure of merit, and shall we have waiting for us a diadem of gold? Our lives pass quickly. How short this past year has seemed! Just as the past has been, so will the future be, and at the end of our lives time wil appear to us as very short. It will then be too late to turn back to labor and lay up treasures in heaven. Our lives will be past, and, if we have failed we must say too late, and too late for ever. What,

then, can we desire to leave behind us First a good example to our fellow men. To have it said of us that the world is better for us having lived in

it. That men and women have been made happier by our countenance and

death, would they not desire to have it said of them: "This was a good child. It obeyed its parents and never a bad word was heard from her lips, and now that God has taken her to Himself, we may be sure her place is in heaven. Can all children persuade themselves that this can be said of them for their conduct during the past year. If not, what resolution will they make to-day Young men and maidens, St. Paul tells us, should live soberly and piously When the Angel of Death has laid his hand upon them, shall we be able to say that they were good living men and women; that they were seen regu-larly attending to their duties; that they gave a good example to all around them; that they were never seen the worse of intoxicating drinks, and were always ready to take part in any good work. Let them ask themselves what has been their practice during the past year, and they will see what resolution they should make to day. It is better for them to make one good resolution and keep it than to make fifty and for get them. If there are companions who have led you into sin, resolve to avoid them; if there is danger for you have a world it, and keep that resolution.

EVERY ONE SHOULD MAKE SOME RESO-LUTION

that will help him to give a better example to those around him and more glory to God. Again, husbands and wives, what examples have they left to their children and friends? We are told that God made Eve to be a help-mate to the man. What sort of helpmate have the wives been during the past year? Shall it be said that he was a good husband, she a good wife, that their loss is irreparable? That the wife helped him in all his troubles, and did not desert him in the hour of need. That he has kept his marriage vow and loved and cherished her? There are husbands and wives who, to the end of their lives, love and cherish one another as they did when they stood before the altar of God and made the marriage vow. There are others whose love grows cold, and they live an ungracious life. With the greater number, while matters are not se bad

as that they are not so good as they might be. They are what had been termed "just middling." Our Lord Himself, in the Book of Revelations, says He wishes we were one thing or another. This lukewarmness is a very bad state. If, then, we have been only middling during the past year, we can examine what it is makes us so, and try to-day and see how we can better our lives. There are—alas! that it should be so !-

SOME WHO ARE OLD IN SIN. We see them tottering about the streets, not thinking that their life will die out as surely as yesterday died. Not thinking of their soul or their God, nor of the treasures they should be laying up in heaven. For them it is not even yet too late, for even those that come at the eleventh hour God shall not reject. By sorrow and repentence they may yet repair in some degree the wasted years. If we would lay by treasures for ourselves in heaven, we can only do so day by day as time passes. When time is no more the opportunity is gone-it is too late to look back on the past. So let us ask ourselves what have we done, that when we are as a little dust there should be gold and jewels imperishable laid up for us. How much merit have we laid up dur-ing the past year? What good works have we done, what acts of kindness have we done to our fellow men in a spirit of charity, what relief have we given to the poor, what sacraments have we received in a state of grace? Saint Teresa says that in order to gain one degree of glory it is worth

TO LABOR AND TOIL FOR A THOUSAND YEARS.

And yet by every act of charity, every sacrament received in a state of grace, we increase our glory not one, but a thousand fold. If we would lay up these treasures in heaven it must be done by ourselves. Our Lord tells us He sent us here to labor, and will render to us according to our works. Let us then make the resolution to day that if we have been negligent day that if we have been negigent in our duties, prayers or good works, we will now be more careful to re-deem the time, and when the angel of death has come we shall have laid up for ourselves a golden diadem. God does not ask for success. He judges us by our intentions, and He will reward us more than we deserve. There is not one of us for whom He has not reserved this crown. If we fail to wear it, it shall be through our own fault. Let us all resolve to form and direct our lives that when our Lord shall come again we shall be found to have lain up treasure of gold and jewels which shall be even more unfading than the treasures found in the tomb of the Etruscan King, as untarnished and beautiful as they were when placed there in ages long gone

Don't wait until you die to pay to God the tithe of the goods He has given to you. You will then have no use for it, and it will be like "leavings" that you will offer Him. Pay the poor their portion while you are alive to distribute, instead of trusting to others to do it in obedience to your last will. —Catholic World.

Every visitation is a state of advance in your waik of faith. Every chastisement is sent to open a new page in the great Book of Life—to show you things within you which you know not, and things which hereafter shall be your portion. Welcome sorrow, trial, fear, if only our sin be blotted out and our lot secure in the lowest room, in the light of His Face, before the Throne of His beauty, in our home and in our rest forever.—Cardinal Manning.

All depends on perseverance. Without this nothing avails. The grace and perfection and splendor of the angels could not save them. The daily fellowship with Jesus, His doctrines and unracles, and three years of His presence did not save Judas. The gift of regeneration and of the sacraments of grace were all in vain to Ananias and Sapphira. All alike lacked one thing, and that one thing lacking lost them all things. They had not perseverance, and though they had everything else nothing without this was of avail.

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London, Saturday, Feb. 25, 1893.

MORALITY AND RELIGION IN THE SCHOOLS.

The World-Herald of Omaha has recently had several articles on the subject of morality in Public schools which ought to go far towards educating the public mind to the necessity of making religion and morality the vasis of Public school teaching. Among these articles three are particularly worthy of attention, one by the editor of the paper, one by a correspondent who is said to have been one of the most active and thoughtful members of the Public School Board, and the third, an Episcopalian Minister, the Rev. John Williams; and their remarks are quite as applicable to Canada as to the United States.

The editor of the paper and the first mentioned correspondent agree in expressing the opinion that morals are not sufficiently taught in the schools, but the Rev. Mr. Williams goes further, stating that authoritatively, at least, they are not taught at all.

He adds: "Teachers, of course, do use their personal influence to enforce moral principles among their pupils : but what provision is made by authority to enforce the provisions of the decalogue?"

He relates of Mr. Ingalls, the wellknown statesman, that he gave utterance to his opinion that "to expect the practice of the principles of the decalogue or of the golden rule in public politics is an irridescent dream.'

Mr. Ingalls has been much blamed for this statement, but Rev. Mr. Williams remarks that he did not mean to say that it is expedient or right that the decalogue should be ignored. He meant only that as a matter of fact they are ignored by public men, and it is a mere dream to expect that men will submit to be governed by those principles of morality which the decalogue enjoins on mankind.

When we look around us we cannot help being convinced that this is a correct appreciation of the situation, perhaps more so in the United States than in Canada; yet even in this country we fear it is too much the case. Let us ask, therefore, Why is this so?"

believes the main cause to be the want of efficient moral teaching in the schools, and he asks,

"Is not this the reason that while the Public schools turn out so many brilliant pupils, many smart men of business, many qualified to distinguish themselves in art and science, the papers of our city and every large city in the United States are filled with the careers of so many unprincipled but educated scoundrels? such a haphazard system of moral instruction the wonder is that more do not go wrong.

We do not by any means wish it to be understood that we are of opinion that the Public school teachers of Ontario are as a rule neglectful of their duty. We believe them to be a painstaking body, zealous and efficient, and for the most part of good morals ; but they are prevented by the nature of the school system, and by the diver sity of sects, from having any ground on which to base moral instruction and, under such circumstances, moral teaching must be a failure.

The basis of moral teaching is religion, and as definite religion cannot be taught in the schools, moral teaching cannot be effective-and it is in consequence of the resulting want of morality among the people educated under such a system that the widely extended it seriously."

infidelity of the age has grown up. Rev. Mr. Williams says :

"Talk of the infidelity of our age as though it were the outgrowth of our nineteenth century intellectual development. This is a falsehood. The infidelity of our times is not intellectual first, but moral, ninety-nine hundreths wonderful intellect as the ground of their rejection of religion.

We teach children how best to get a us national disaster. But the strang-est part of it all is that Christian people the split is one of the greatest obstacles Catholic children attending them be declared to be the Creator of the physic. therefore ill becomes her champions to human race. Were the anterior cen-

the masses are concerned, Protestants, at all events, are content to have it so.

We have often warned our Protes tant fellow-citizens of these consequences of secularized schools, but we scarcely expect that they will heed our warning, for they are of opinion that good advice cannot come from a Catholic source. We cannot and do not desire to force our opinions upon them; but at least they should throw no obstacle in the way of Catholics who are aware of the danger, and are willing to provide for their children a religious and moral training. Surely such a training cannot be harmful; and we should be at liberty to give it to our children if we think it advisable.

THE HOME RULE BILL.

The Home Rule Bill is now fairly before Parliament. It was introduced by Mr. Gladstone on the afternoon of the 13th inst., and its provisions were explained with all the eloquence, vigor and display of his thorough mastery of the intricate subject for which Mr. Gladstone is so remarkable whenever he has occasion to deal with a difficult subject.

The English, Irish and Scotch press unite in expressing their admiration for the wonderful grasp of intellect displayed by Mr. Gladstone in his speech on introducing the measure to the House of Commons, though, of course, there is much diversity of opinion regarding the effect it will have in solving the Irish problem, the opinions varying according to the preconceived notions of each one, or to the strength of the ties by which they are attached to one or the other political party. The London Times says:

"Those whom Mr. Gladstone failed to convince in 1886 will not be convinced now by a less powerful and less persuasive appeal." It acknowledges, nowever, that the speech was marvellous for a man of eighty-four years of age, adding that though "he has shown that he can still bend the bow of Ulysses, his most uncritical admirers will hardly refuse to confess that he no longer sends the arrow straight to the

The question of the retention of Irish members of Parliament at Westminister is one over which there will jous instruction of the young through be a fierce contest. On the Conservative side it will be bitterly opposed. and many of the Radicals are likewise resolutely arrayed against it.

On this feature of the Bill the Irish Nationalists appear to be indifferent, provided Ireland be exempted from Imperial interference in her legislation. But as the land question is to be for three years within the competency of the Imperial Parliament, the police for six years under control of the Imperial Government, and the judiciary under the same authority temporarily, the Nationalists maintain with justice that tions, the plea being that we pay at least until the longest of these Mr. Williams tells us plainly that he periods lapse, it is but just that Ire- which prevents us from being loyal land be represented in the House of Commons in full strength.

> This point has been carefully consid ered by Mr. Gladstone, and he has come to the conclusion that whereas Ireland has now a smaller population than formerly, while the population of Great Britain has increased, the voting power of Ireland should be reduced, though it should not be excluded from Imperial legislation. The repre sentation from Ireland has, therefore, been fixed at eighty members, who are to be excluded from voting on questions relating exclusively to Great Britain. It is remarked that nearly all the legislation in some respect or other may be classed as affecting Imperial or Irish matters, so that the Irish members will be excluded from voting only on a very small proportion of the measures which will be brought before Parliament.

Even with these limitations this portion of the bill will meet with strenuous opposition from the Tories. The

Standard says on their behalf, "The measure is impracticable and impossible. If passed, it would never work. The device of retaining the Irish members at Westminster is such palpable absurdity that Mr. Gladtone himself could not attempt to treat

As a matter of course, Col. Saunderson, speaking on behalf of the Ulster Orangemen, declares that they will oppose the bill at every stage. Both parties of Irish Nationalists will, however, support it, and Mr. John Redmond has even asserted that if certain offit. Greed, covetousness, lying, dis-honesty, licentiousness, all plead their earlier, there would have been nothing Nationalist parties. We hope that this Catholic schools, Mgr. Satolli permits living; we do not teach them how best augurs that such a reunion will now the use of Public schools, with the Sooner or later that means for not be delayed. The continuance of proviso that the education of the

which she has so long demanded.

One feature of the bill is that there will be a second chamber in the new Irish Parliament. This is one of the guarantees by which it is hoped that minority rights will be protected. The Legislative Council will consist of forty-eight members with a property qualification. The remaining features are generally such as we have explained heretofore.

There is little or no doubt the bill will pass the Commons. Whether there will be any trouble from the threatened opposition of the Lords remains to be seen. Such opposition may delay but cannot prevent the bill from soon becoming law.

A CONSISTENT POLICY.

An article in the Mail of the 13th inst., entitled "A Discordant Policy, has for its object to stir up an agitation in Ontario for the abolition of the Separate school system of this Province, as well as to sustain the attack of Premier Greenway upon the rights of the Catholic minority in Manitoba.

His Grace Archbishop Tache of St Boniface has published an able letter the main design of which is to place clearly before the members of the Canadian Parliament the claim of the Catholics of Manitoba to be protected in their rights, of which they have been so unjustly deprived by the Legislature of that Province; and as the action of Mgr. Satolli in the United States has been frequently quoted by some Canadian papers as if it were adverse to distinctly Catholic schools, His Grace shows that this is not the case, and that moreover the question of religious education stands upon so different a basis in this country and the United States that there can be no inference drawn that a course which is applicable to the United States is also to be applied to the Dominion.

The Mail lays it down that the Council of Baltimore "promulgated a set of very strict rules with regard to Catholic schools," whereas Mgr. Satolli decided that "where the (Catholic) schools cannot be procured the Public schools Lord at Cana and recommended by are suitable for Catholic children, provided priests and people do what the Protestants do, namely, see to the religother agencies." The inference drawn from all this by the Mail is that there is discord, or a "discordant policy pursued by the Church on the school question, and, further, that, in accordance with Archbishop Satolli's pronouncement, Separate schools ought not "to be forced upon the Legislatures" of any Province in Canada against their will.

It is right to notice here that the Mail has all along condemned Catholics most strenously for accepting the Pope's decision on merely moral ques allegiance to a foreign authority, subjects. It is remarkable to find that very consistent journal now urging us week after week to accept the authority of Mgr. Satolli on the school question as the voice of Pope Leo XIII., whom we are bound to respect.

This reminds us of the very different attitudes of Shakespeare's Jew, Shylock, towards the judge when the decision was against him, and when it seemed to be favorable. In the former circumstance, he uttered the plaintive wail:

Nay, take my life and all.
You take my honor when you take the prop
That doth sustain my honor; you take my life
When you do take the means whereby I live.

But when he thought the sentence to be as he wished it his exclaimation was:

'A Daniel come to judgment! yea a Daniel! O wise young judge, how I do honor thee!" The Mail has also suddenly come to

honor the Pope's decisions. rejoice to witness its wonderful conversion.

But the decisions of Mgr. Satolli do not in any way justify the Mail's con clusions. In the first place, as the Mail admits, they have not Canada in view at all. In the second place, even if applied to Canada, they are in no way at variance with the contention of Canadian Catholics that we have the natural right to educate our children in Catholic schools where they will be instructed in their religion. The Mail itself admits that 'It would not be right to say that Mgr. Satolli has decided against Separate schools." Where then is the discordant policy "which that jour

nal proclaims in large capitals? Oh! we are told that it consists in to prevent a reunion of the two this, that where Catholics cannot have

are content to have it so. So far as to Ireland's attainment of that justice otherwise provided for by priests and parents.

This is precisely what the Catholics of Canada are doing. Nearly twothirds of the Catholic children of Ontario are attending Public schoolssome in Catholic localities, where pro vision is readily made for Catholic education, and others in Protestant localities where this is more difficult. though it is certainly not neglected as a rule; but it would be a gross injustice to say that on this account Catholics are to be deprived of Catholic schools in places where they are able and willing to establish and sustain them out of their own resources Instead of being "discordant," the Catholic policy is most consistent.

BIBLE WINES.

The question of the nature of Scripture wines is one which from time to time disturbs greatly the consciences of Protestant ministers and laymen, especially those who feel deeply interested in the Temperance cause, or rather in that of Total Prohibition.

The extreme advocates of Prohibi tian carry their principles so far as to say that all use of spirituous liquors is sinful, and therefore absolutely forbidden to the Christian, and in the daily papers we see constantly letters from various quarters maintaining this view. As a consectary of this it is maintained that the wine which Christ made from water at the marriage feast of Cana of Galilee and that which He used in the institution of the sacrament of the Eucharist were unintoxicating drinks without alcohol in their composition, the latter being an un fermented juice of the grape.

A specimen letter maintaining this view of the case appeared in a recent issue of the Globe. The writer maintains that when Christ said "old wine is better than the new," He spoke of unfermented wine. He says also, "Only juice from raisins was ever used by the Jews at the Passover, and therefore (it was used) by our Lord at the Lord's supper." The same kind of wine, he says, "was made by our Paul to Timothy."

It is scarcely necessary to say that all these assertions are merely imaginative.

Judea had certainly many different kinds of wine of various strength, as is the case in every vine-growing country, and the wines of Judea were known by different names which are found in the Hebrew text of the Old Testament. Among these names navin occurs most frequently, and this is nearly always translated in the Septuagint by the Greek word oinos, which is also the word used constantly in the Greek New Testament except in Acts ii, 13, where we find glukos; where it is written that on the feast of Pentecost, the Apostles spoke "with divers tongues, according as the Holy Ghost gave them to speak" the wonderful works of God, and especially the mysteries of our Redemption. Then it was that some unbelievers said mocking, "These men are full of new wine."

This glukos was certainly a fermented and intoxicating liquor, for St. Peter, speaking in the name of all, said, ' For these are not drunk as you suppose, seeing it is but the third hour of the Government had not influenced the the day."

That the oinos or yayin was also a fermented wine, though the strength varied, is clear from many passages of the Old and New Testaments, as St. Matt. ix., 17; St. Mark ii., 21; St. discuss the matter when the Sus-Luke v., 37; "Neither do they put pensory Bill would come before new wine into old bottles, otherwise the bottles break and the wine runneth out, and the bottles are lost. But they put new wine into new bottles and both are preserved."

This illustration used by our Lord refers to the putting of the liquor into bottles made of skins, which, if old, would, of course, burst by the fermentation of the new wine. The reference is to the wine in ordinary use, which was a fermented liquor.

St. Paul admonishes the Ephesians v., 18), "And be not drunk with wine wherein is luxury; but be ye filled with the Holy Spirit."

In the Old Testament the passages are numerous wherein yayin, the equivalent of the Greek oinos, by which is always understood a fermented wine. is frequently spoken of as intoxicating, as in Isais xxviii., 1., 7. "Woe to the crown of pride, to the drunkards of Ephraim . . . staggering with wine:" and "these also have been ignorant through wine and through drunkenness have erred . . they are swallowed up with wine, they have gone astray in drunkenness."

As in Ecclesiasticus xxxviii. God is

to be regarded as God's creature, given to man for his use and benefit; and so wines are numbered among the blessings which God has given to man,

equally with corn, oil and fruit. (Is. lxviii., 8, Gen. xxvii., 28.) We infer, therefore, that it is the abuse and not the proper and moderate use of wine which is prohibited in Scripture, and that the wine which was used in the institution of the Holy Eucharist was the wine in ordinary use, and that the same wine in moderation as a medicine was recommended by St. Paul to Timothy "use a little wine for thy stomach's sake." (1 Tim. v., 23.)

The correspondent of the Globe maintains that the Jews never used fermented wine in the Passover period; but the renowned Rabbi Maimonides gives a different account of the matter, for, speaking of the Passover wine, he

"The reason we do not permit him (the guest at the Passover) to drink between the third and fourth cups is that he may not become intoxicated, for wine drunk while eating does not intoxicate, but without food it intoxi-

It is perfectly true that at this day some Jews will not make use of "Cantile" wine at the sacred feasts : but this is because they fear adulteration with leaven of grain, or that the vineyard or vintage has been blessed by a Christian priest in the name of Christ; and they sometimes make use of an artificial wine of their own manufacture; but even this syrup is generally fermented, and they usually use the juice of the grape as fermented under their own supervision.

It is sufficient proof, however, of the nature of the wine used by our Lord, that the Catholic Church and the Greek Church have preserved from Apostolic days the use of the pure fermented juice of the grape in the administration of the Eucharist.

The prohibition of leaven to the Jews during the Passover was limited to the use of bread, and it is generally understood by the Jews as extending to the use of any grain leaven, so that liquors made from grain, or wines adulterated with such liquors are not used by them on these occasions.

From all this it may be justly in ferred that the wine made by Christ from water at the marriage feast of Cana was likewise the wine in common use. It was not made by Him to be used to intoxication, but in such moderation as to be beneficial. It is to be remarked that in wine-growing coun tries the wines are seldom used to intoxication.

STONES FROM GLASS HOUSES. A violent attack was made by Lord Salisbury in the House of Lords on the 14th inst. on the Government by reason of the suspension of payment of certain funds claimed by the Anglican Bishop of St. Asaph's. He said that Mr. Gladlministration was guilty of serious transgression against the British constitution inasmuch as it had directed the Church Commission to deal with that Welsh diocese as if the suspensory bill were already a law.

On behalf of the Administration the Earl of Kimberly and Lord Herschall maintained that it would be found that Commission in its decision, and that when the proper time would arrive it would be found the Government had acted in accordance with law. It would be time enough, however, to the House. Further particulars on this point are not given in the meagre telegraphic despatch, but the virulence of Lord Salisbury's attack may be judged from his statement that the "Church of Ireland had been robbed," and "this robbery had been followed by robbery of the landlords of Ireland and the mutilation of the State. He continued:

"Mr Gladstone was the first British Prime Minister who had the reputation of striking down the Church of England, and had aimed to mutilate ar institution that is older than the dynasty or other institutions of the coun-

When it is considered that the Church of England originated in the spoliation of the Catholic Church, Lord England can point as not having been case the site was stolen, and the only present one built in its stead. It posit of Revelation was entrusted to the

ian, and of medicines, even alcohol is give the name of thieves to a Government which makes her disgorge some of her plunder.

> For three centuries and a half the Irish Catholics have been openly robbed of their tithes to support that institution which gave no return for the moneys thus forcibly taken from the people and in Wales, where the people are nearly all Methodists, the robbery still going on is no less barefaced. But even in England the robbery is nearly as bad, as the Church of England there, too, is supported by the taxation of the whole population for the benefit of the minority.

Even the Conservative Lords who supported Lord Salisbury in his attack must have laughed in their sleeves at the absurdity of his accusations against the Gladstone Cabinet.

The incident shows that Parliament will soon be called upon to disestablish the Church in Wales, to satisfy the almost unanimous demand which the Principality is making that the odious injustice inflicted on them be removed at once.

EDITORIAL NOTES.

THE Protestant newspapers of Toronto profess to see in the enlightened policy of the Pope a departure from Papal traditions, nay, a revelation in the disciplinary methods of the Church. That she is in touch with the people-instructing them as to their responsibilities, protecting them from every violation of their rights, and uplifting them to breathe the air of a nure mental and moral atmosphere-is a fact undeniable, and one that is causing consternation in the Protestant camp. Not so, however, with the best minds of the age, who behold in the sagacious policy of Leo XIII. a proof that the Church can with a divine adaptability conform herself to the present condition of society. From the days of the Catacombs to the present period she has flourished under all forms of Governments, and we defy anyone to point out change or divergence in her belief. As in past ages has she guided human ambitions into lawful channels and fostered all that might contribute to the lasting glory of humanity, so at the present time her cause is onward and upward to higher realms of thought and action. She preaches the religion of Christ, the religion of light and love. She looks upon human passion, rightly governed, not as instruments of perdition, but rather of noble thoughts and deeds. Hence man isstrengthened, and his mind broadens and awakes to the boundless prospects she opens up before him, for grace does not destroy, but perfects, human nature. She hails every discovery of science as a triumph of mind over matter, of the spiritual over the material, and every good book she welcomes as a powerful ally to her cause of disseminating the truth.

TRUE, our Holy Church has cast aside the garments that adorned her during the periods of early persecutions. But that proves nothing. As manhood wears a different aspect from that of infancy, no reasonable mind can blame the Church for adopting methods suitable to the age and to her propagation over the entire world. The prophets depict her as a most powerful monarchy and as a great queen at whose feet all nations lay the tribute of their praise and homage. If, however, the Presbuterian Review sees in all this an essential change let it inculcate upon its readers the necessity of squaring their conduct with the practices of the early Christians. Then perhaps we may see evidences of the charity whose absence is so manifest in his articles. They, as the noble Christians of whom St. Paul speaks, shall sell their goods and spend the money in good works. Verily our century shall behold lives of penance and austerity. As they presume to give Catholics a lesson they may be induced to set them an example of strict adherence to evangelical precepts and to the usages of the first Christians.

THE Church creates no new dogmas, for she, as her Divine Founder, is "the same yesterday, to day and forever.' The object matter of faith never varies. Now and then, when circumstances demanded it, she has defined and Salisbury's reproaches are seen to have declared doctrines revealed and adbeen uttered with very bad grace. mitted, but which on account of their St. Paul's Church, London, is the only less explicit revelation in Scripture or grand structure to which the Church of Tradition had been only implicity believed in the Church. An example acquired by robbery, and even in this will illustrate this. The Presbyterian Review admits, we hope, the Divinity reason why the same is not to be said of Christ. Yet it was defined only by of the building is that the original St. the Council of Nice about three hun Paul's was destroyed by fire, and the dred and twenty-five years after the deturies prof Christ was the dogma the Immac

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the dogmas of Papal Infallibility and the Immaculate Conception.

ARCHBISHOP Ryan paid the following graceful tribute to the memory of the amented Bishop Brooks:

"I knew Philips Brooks only by character and by his writings. He was one of those men whom you feel you ought to have known and regret that you did not. His truly broad Catholic heart and splendid luminous ntellect have left their impression for good on the whole country, and people of all denominations will mourn his

ONE of the causes of the downfall of many of our young men is that parents never taught them to appreciate he ineffable peace that comes from a home life. The father is too occupied in schemes of personal aggrandizement, and social duties claim all the attention of the mother. There is no time in our feverish, hurrying lives for the pleasant reunions of parents and children. They meet, of course, and parental counsel is duly given, but it s done in a perfunctory manner that leaves no impress on the young souls. And yet a mother's love and warning words hold many a young man to the nath of duty. The recollection of home with a sweet face that belongs to the woman who knows us best, and whose untold wealth of maternal tenderness and affection is all our own. strengthens many of us, in our struggle with the tempting devil, who fain would obliterate these enduring and holy memories. Aye! surely a young man whose character was fashioned by the loving hands of a mother will never do aught to cast dishonor upon her. As the knights of old took the blessed sword from the hands of the Pontiff, and swore to use it only for the protection of the weak and the defence of virtue, so also a young man takes his character from the hands of a good mother; and 'e there be aught of nobility in him, in his innermost soul will be registered the sacred oath that, come what may, he will keep it pure. But this may be effected by a mother who is "queen of her house hold, and whose gentle, sunny and religious spirit pervades the very atmosphere of home and sanctifies its work. So it was," says Bishop Maes, "in the Ages of Faith." Then the mother consecrated her life to her children, and had no time to waste on the balls and dinners that engage the attention of the votaries of fashion. She did not continually cram her house with fine people, or adorn her children with garments of the latest style, and to teach them by example to have an absorbing interest in the perishable vanities of the world; but she strove to clothe their souls with robes of purity and to lay a foundation upon which to uprear a life that should, no matter how limited the sphere, have a beneficial influence upon others. Our Holy Father, with his accustomed wisdom, exhorts Christian parents to become members of the Confraternity of the Holy Family, and by common prayer to draw down upon themselves many blessings and strength and grace to imitate in the regulations of their household the model family - the Family of Nazareth.

WE like good haters, and therefore have no affection for liberal Protestants. A liberal Protestant is one who has no particular belief, except in himself. All creeds receive, at times, his approval. He talks eloquently of the beauty of Catholicity, and is quite apt, when a politician, to impress his hearers that he is a whole - souled, broad-minded and unprejudiced "fellow." We have never yet seen such a specimen come within the pale of the Church, and experience has, ere this, taught us to appreciate at their true value the flattering words uttered by liberal politicians on public platforms. To earnest souls only who, not wrapt up in the pride of life, see beyond this material, fleeting world a spiritual, lasting city, the goal of human aspir ations, is vouchsafed the priceless boon of faith. We have seen men espousing with all the energy of their nature the doctrines of a particular sect sever their allegiance to it, and embrace Catholicism when once its truth flashed upon them. The liberal Protestant, with his suave declarations, always reminds us of a few lines we read at college: "Timeo Danaos et dona feventes." (He sells what he seems to

THE Baptist Conference of Missouri recently held at St. Louis has made an exhibition of insane bigotry by protesting against the action of the Treasury department of the United States

turies profoundly ignorant that Jesus for extending courtesies to Archbishop Christ was God, and, it may be said, of Satolli and Dr. McConnell on their arrival in New York from Europe. The Archbishop's mission then was to represent the Pope at the Columbian celebration in Chicago, and to deliver Columbian treasures to the custody of the United States Government. The courtesies, against which the Baptists protest, "in the name of the 130,000 Baptists of Missouri," were nothing more than the facilitating of the examination of baggage by the Customs officials.

> ONE of our subscribers sends us a clipping from the Toronto Mail of 3rd The article is copied from the Patriotic American, of Detroit, and has reference to some school difficulty between Catholics and Protestants in a place called Elroy, Wis. We had noticed this article in the columns of our Toronto contemporary, but the statements contained in it were so preposterous that we did not think it worth while to make any comments. So far as we know, the Toronto Mail is the only paper that has ever copied the productions of the Patriotic American. Even the Montreal Witness would not descend so low. As a gentleman would pass quietly on his way, and take no notice of the vulgar antics of a bootblack on the street corner, in like manner has the respectable secular press treated the paper to which we have referred. It is the small pox of newspaperdom: and we regret to note that a similar organ is published in Ontario. The scissors editor of the Mail must surely be in the last stage of Romaphobia when we find him making selections from the Patriotic Amer-

WE are delighted to notice that Wm. O'Connor, Esq., of Guelph, has been appointed Junior Judge for Algoma. He will bring to this exalted position a brilliant talent and a unsullied reputation. In referring to the appointment the Sault Express savs:

says:

"Judge O'Connor has been a prominent barrister of Guelph for many years, and his name as a lawyer stands high, he having been engaged in many important cases. He is a man of clear and scholarly intellect, of stainless integrity and possesses a kindly disposition which has made him a universal favorite. We are sure that Algoma will find him what a Judge ought to be, and that his appointment will, when he becomes known, be received with favor."

disposition when has made min a universal favorite. We are sure that Aigona will find him what a Judge ought to be, and that his appointment will be, and that his appointment will take steps to remove the injustice inflicted on the Christian Brothers' schools in Ireland, whereby the judge of the cause they give religious teaching. The Education Commissioners recommended that Government aid because they give religious teaching. The Education Commissioners recommendation, but a Liberal Government must surely do justice, notwithstanding the opposition of a small fraction of the people.

The Catholic schools of Rouen, Trance, have proved to be so successful that the Godless official schools were left with very small attendance, and the Mayor, a man without religion, was so much ashamed of the situation that to swell the attendance he ordered all corporation employees and policement to send their children with the schools under pain of dismissal. This conduct of the Mayor has caused universal conduct of the Mayor has caused universal to the schools of the people.

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conduct of the Mayor has caused universal indignation, but the people can have no redress, as the Mayor will be sustained by the Government. If the people were true to themselves they might find redress by sending to the Chamber of Deputies a reliable representative to oppose the Government : but they seem to be too apathetic to adopt this mode of setting things to

GRAND ENTERTAINMENT.

The Solictor-General Honored.

The second evening's entertainment given by St. Ann's Young Men's Society, Tuesday night, was even better and more successful than the first. The hall was again crowded to its utmost capacity, a large number of prominent persons being present. Among them were noticed Solicitor General Curran, Alderman Nolan, A. Finn, Jos. Clarke, Rev. Bro. Arnold, Rev. Father Strubbe, T. J. Quinlan, M. Curran, P. J. O'Reilly, J. Johnson, and a number of the Redemptortist Fathers.

Quinlan, M. Curran, P. J. Orleiny, J. Johnson, and a number of the Redemptortist Fathers.

Mr. P. T. O'Brien again occupied the chair, and the first part of the programme was similar to that of the first evening. Mr. T. M. Jones took the opportunity of Mr. Curran's presence to get off a joke to the effect that he was describing a handsome cabinet for sale in a furniture store to a young lady. He very cleverly brought in all the names of Sir John Thompson's Cabinet Ministers, winding up by describing it as one of the finest and strongest ever produced.

Mr. P. T. O'Brien then stepped on the platform, and, after a few graceful and appropriate remarks, read the following address:

St. Ann's Young Men's Society.

St. Ann's Young Men's Society. Montreal, Feb. 14, 1893.

Montreal, Feb. 14, 1893.

To the Hon. J. J. Curran, Q. C. M. P., Solicitor-General of Cranada.

HON. AND DEAR SIR—The members of St. Ann's Young Men's Society take this opportunity to congratulate you upon your elevation to the high position of Solicitor General of Canada. Well do we know that the road to such prominence which you have attained is encumbered with obstacles, and abounding with pitfalls for those who traverse it, but your

ability and sterling worth enabled you to overcome the one, while your high moral character has guided you in evading the other.

Your powers of mind and the noble sentiments that ever have been your guiding star are a credit to mind and the noble sentiments that ever have been your guiding star are a credit to you have ever defended, and, last, but not least, they are a credit to that dear old land across they are a credit to that dear old land across the sea, the land of heroes and scholars, the had of the Currans.

In the position we had a sea to be sentimented to the many and ardous dutles pertain the to your exalted position we trust in the knowledge that wherever you may dwell, whether in our own fair city, or eisewhere, you will ever retain your old plue in our hearts and be held in the highest estimation by the people of old St. Ann's.

In speaking thus we voice the sentiments of you may long be spared to your dear family, to our country and to us.

(Signed on behalf of the Society.)

The reading of the address was received

The reading of the address was received with hearty applause, and Mr. Curran made an eloquent and interesting address in reply

with hearty applause, and Mr. Curran made an eloquent and interesting address in reply to it.

He thanked the audience for their royal reception and for the addess. He referred to the importance of the business that was being transacted at Ottawa, and the consequent difficulty he had experienced in being present. When he told Sir John Thompson that the reception he was to be tendered was in St. Ann's ward he had replied, "Why, that is the Holy Land. You have got to go, of course." The growth of the society was touched upon, and the assistance it had received from the Redemptorist Fathers, a number of whom were present. Mr. Curran spoke somewhat diffidently of his own political preferment, and said there was no position in the country to which Irish Catholic young men could not now aspire. He had partly opened the door for them to the Cabinet Council of the Dominion of Canada. A brief reference was made to the Home Rule Bill, which was now introduced into the British Parliament by Mr. Gladstone. He said there was hope yet evidently for poor old Ireland He concluded by again thanking the society for their address, and the citizens of St. Ann's ward for their kind reception.

The remainder of the programme was then proceeded with, every part of it being as well, if not better, rendered than on the previous night.

Great credit is due Mr. P. J. Shea, the

as well, if not better, rendered than on the previous night.

Great credit is due Mr. P. J. Shea, the organist of St. Ann's Church, under whose direction the choruses and songs were arranged, and who acted as accompanist in a very successful manner. The results of the two evenings' entertainments are so favorable that a large balance will be added to the treasury of the society.—Montreal Herald.

ARCHDIOCESE OF HALIFAX.

Pastoral for the Lenten Period, 1893.

The following pastoral was read in the Roman Catholic churches yesterday: To the Clergy and Laity of the diocese health and Benediction in the Lord:

health and Benetiction in the Lord:

DEARLY BELOVED—The holy season of
Lent which is now approaching, requires
that we should call home our wandering
thoughts, avoid all dissipation and frivolous
pastimes, and enter seriously into a consideration of our accountability, as reasonable
beings, the Author of our existence, who is
the goal of our hopes and aspirations. An
unreflecting and thoughtless life cannot be
the one intended for rational creatures. It
would be a contradiction in terms so to assert,
for reason has been bestowed on us to be used. not to be buried beneath the folius of a merely animal existence. And yet how very many make little or no use of our most noble faculty in these matters which pertain to the great truth of their great life in a future state! Business affairs, or the indulgence of the lower passions, or a restless striving after pleasures to amuse or to fill up the DAYS AND NIGHTS OF A BUTTERFLY EXISTENCE

every age. Hence the many spiritual benefits to be derived by passing it in conformity of with the intention that led up to its institution.

It is founded on the example of the Lord. We read that Jesus having been "led by the spirit into the desert" fasted "forty days and forty nights." That was the first Lent, and it served as a model for succeeding ones. The example given by the Master was imitated by His spouse the Church. Now, we know that even the smallest recorded action of our Lord is fraught with deep significence, and has been set down for our edification, instruction and example. "I have given you an example that as I have done to you, so you do also," (John xiii, 15) are the words of our Saviour Himself. Therefore, this prolonged act of mortification for forty days must be intended to teach a great lesson to mankind. The Scripture tells us that Jesus went into the desert to fast. (Math. iv.) Retirement from the distractions of every day life, a withdrawal from the society of friends, and complete silence were therefore features of our Lord's Lent. Mortification could not have been the sole aim of our Lord, for fasting could have been practiced in His HUMBLE HOME AT NAZARETH. He wished to inculcate the further lesson of the necessity of silent meditation and undisturbed prayer in order that we may commune with God, and seriously reflect on our lives, and thus understand whither we are tending. "In my mediation fire is enkindled," says the Psalmist; that is, a light of supernatural knowledge, and a burning love of God, are the fruits of a soul's communing with its Maker in the calm of retirement. The light of grace thus vouchsafed the soul reveals the unspeakable deformity of sin and the baseness of our ingratitude in committing it: the folly of bartering our heirship to God's kingdom for the fleeting gratifications of our senses, or for the petty and quickly vanishing honors or riches of the world, is made clearly apparent. We realize then as never before the great truth expressed so pathetically by

the burden of our sins, and for these he would atone. Again, he was incapable of yielding to temptation—incapable even of being tempted had He not permitted it—but as the lesson and a consolation to us He allowed the tempter to offer his suggestions immediately after His forty days of Lent, to show that THE GRACE OF RESITANCE is in our case to be sought for by prayer and acts of self-dedial. Under three forms did the tempter make his sinful suggestions to our Lord, and each time with increasing andacity. He first sought to induce our Saviour to turn stone into bread to satisfy His hunger; next he strove to excite a sentiment of presumption by urging Him to cast Himself down from a high place; tinally he unfolded the full pride of his pretentions and the falseness of his nature by promising what he could not give in return for divine worship. Pointing out from the top of the lofty mountain the kingdom of the earth, and their glory, the evil one said: "All these will I give if falling down thou will adore me."

This is the same deceptive promise that Satan is continually making to mankind. He promises them pleasure, happiness and the glory of life, if they will serve him instead of God. Even could he keep his promise, these things would be a poor recompense for the loss of our souls. But he has no power, nor intention, of keeping it. Yet how many listen to the tempter, and with eager trust deliver themselves over to him: renounce, or carelessly break God's law; reject His revealed word, and endeavor to turn His Gospel into ridicule. It is quite true that they do not literally "fall down" and worship, in set language, the demon as God; neither do they, perhaps, make a formal act of renunciation of Christ their Saviour. But just as disloyalty to a nation's cause is shown more fully by actions than by words, so rebellion against the Divine law, a rejection of God in one's daily life, and servitude to sin, may be verified by conduct, although no compromising word may have been spoken. Those who pray not, who live jth

him. Do they get in return what he promised? Ah! we have only to look on the shattered frames,

THE BLACKENED REPUTATIONS, the homes disgraced, the polluted family lives, the decadence of womanly modesty and the increase of scandals that abound, to see how sadly they have been deceived. Or we can consider the restlessness of intellect widely groping after truth outside of God and never finding it; and the sadness that broods over so large a portion of makind, making their days dreary and filling their writings with gloomy forebodings of universal evil. Instead of pleasure, pain and infirmity; instead of peace and calm enjoyment, dissatisfaction and gloom; vague and aimless longings instead of truth and knowledge; and instead of glory and honor, shame and mortified vanity. Had they spent a Lent with Christ they would have answered the tempter as he did—"Begone Satan, for it written; the Lord thy God thou shalt adore and Him only shalt thou serve." (Matt. iv., 10.) During Lent, then, we are to imitate our Saviour by fasting and praying, that we may be strengthened to follow Him in repelling the temprer.

From that it is evident that Lent is not a

Saviour by fasting and praying, that we may be strengthened to follow Him in repelling the temper.

From that it is evident that Lent is not a mere ceremonial observance. The principle of atonement gives it life and value. Punishment of sin is not a caprice on the part of God; it is a law, as fixed and as unvarying in its consequence as the law of gravitation. This latter is founded in the nature of matter; the former in the essential justice and order of the Godhead. Disorder caused by a departure from God's law is called sin; by atonement we come back to subjection to the law, and repair, in as much as we can, the insult and injury offered to God by disobelience. Only in this way can we escape the consequence of sin, viz., punishment. If we freely chose to live estranged from God by disobelience to His law, and die in that state, we must continue to live for all eternity in that deliberate estrangement, with all that it implies.

Lent is adapted to the conditions of life in every age, for in all ages men require time and opportunity tor reflection, and for holding serious converse with God. These are obtained in Lent by foregoing

HARMLESS AMUSEMENTS and social gatherings; the time and quiet thus secured afford the needed opportunities for meditation on the great truths of religion, and the means to be employed to attain to eternal bliss.

The proper observance of Lent, then, consists in imitating in as much as we can the

ests. You can see this verified in the circle of your acquaintance; the more thoughtful and spiritual minded, the purest of heart and the most devoted to duty are those who best observe the Lenten season. The whole life of our Saviour was an outward manifestation of the spirit of Lent, although He did not always fast, nor was He continually praying, in the usual meaning of that word. So, too, our every thought and action should be informed by the principles that give Lent its value, although we may not be practising its special observances all the year around. Thus the yoke of Christianity is adapted to the circumstances and requirements of human life, and is never a load except to the rebellious and self-indulgent.

Do you, dearly beloved, enter with sentiments of devotion, and with a lively remembrance of your wants and responsibilities, on this penitential season. It is a matter of regret that some Catholies allow themselves to be influenced by their surroundings, and thus will not forego, for a season at least, fully and generously, idly distracting assemblages, or social dissipations. Try one Lent, spent in spirit with Jesus in the desert place, and see how sweet and good it is to wait on the Lord. Be thoughtful: all flesh is grass, and soon shall it be cut down, and its quality tried "as by fire." Be watchful; DANGER TO FAITH AND MORALS abound, and only the grace of the Almighty can preserve you from contamination. Be prudent: Whatsoever a man sows, that shall he reap. If the seeds of vice be implanted in the soul the tares and cockles will choke all virtuous aspirations, and what should be a garden, lovely in the sight of the angels, and sacred to God alone, will become a devestated field, through which all wild beasts of the forests, viz., loathsome vices, will pass through and befoul.

Reflect for a short time each day on the sufferings and death of our Saviour. Contemplate Him in His agony in the garden, crushed down by the weight of our sins, for which He had to suffer; but bruised and crushed more i

The Orphan's Festival.

The fortieth annual testival of St. Mary's orphans was held on the 14th inst., and was one of the grandest ever held in Hamilton, the Opera House being crewded at both the matinee and evening's performance. The afternoon programme proved so interesting to the little folk that they applauded and cheered during the performance, while the most perfect order prevailed between the asts. The evening programme proved as interesting to the grown-up people; and as the immense andience rose to depart expressions of the graftest citient's eventual to the most perfect order prevailed between the prevailed between the prevailed betwe

of kindergarten exercises, consisting of choruses, marching, grouping and manipulation of foral hoops. Then all the orphans were brought in, and ranged in line, the very youngest in front, and choruses were sung by all. Two mere babies danced a sort of juvenile Indian war dance during the singing, soberly stamping about and moving in circles, while the other babies looked on gravely and critically. But the audience was neither grave nor critical, and shouted with langhter over the unique performance of the infant phenomena.

Jimmy Allan had the honor of delivering the annual cration, which he did in a clear, resonant voice and confident manner. This is Jimmy's speech in full:

"VERY REV. FATHER, LADIES AND GENTLEMEN—They say there are in the world a great many more who read the newspapers than who read the Bible. If this be true such persons cannot know what it says in the holy book about being kind to the little orphans. Therefore, they do not consider it a duty to come to the festival. But if those people could only hear the beautiful story told us the other day by one of the Sisters I don't think they would ever again stay away. So I will tell you the story, or, as Sister called it, the legend, and to-morrow it will be in all the papers—Times, Herakl and Spectator. Then everyone will see and read it. After that won't there be a rush to the Grand on festival nights! I don't think it will hold the half of all that will come. And in such case, of course, you would have to build a hall large enough to accommodate the whole city, for everyone, big and little, would be crowding in. Just think of a hall to hold fifty thousand! Oh, how the Toronto people would open their eyes at such a building, and say in their own peculiar fashion, 'Oh, dear, truly the Hamiltonians are getting ahead of us, after all! But now I must tell you my story, which is all about a rich man who had everything in the world that he wanted, but hated dreadfully to give anything away, and when the ladies would ask him to buy a ticket for the fes

will be answered by Him who came to call not the just, but sinners, to repentance. To all mankind has been given the power of prayer; if used aright it will infallibly lead to everlasting happiness. Our God is not a capricious tyrant, delighting in the sufferings of the human race. He is a loving Father, governing the world according to laws in keeping with His own nature and adapted to our dignity as FREE AND REASONABLE BEINGS. As free agents we must co-operate with His grace in observing His law, to the observance of which has been attached the promise of life everlasting. To sincere prayer has been guaranteed the aids and strength necessary for this co-operation; and to each and all there has been lovingly given the power of prayer. Hence our heavenly Father has made easy to men of good-will the road to future blies. By fervent prayer you will be given light to see the horror of sin, and grace to truly repent for past offences. By sincere and humble confession pardon will be obtained, and the obligation of the Easter duty will be falfilled. We exhort you all, dearly beloved, to spend this Lent in a truly Catholic spirit, and to worthily approach the sacraments before its termination.

The Grace of our Lord Jesus Christ be with you all, brethren.

Archbishop of Halifax.

DIOCESE OF HAMILTON.

The Orphan's Festival.

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leader of St. Mary's choir, was the accompanist, and Mr. John Bucke master of ceremonies.

THE ORPHANS' PART.

Between the two parts of the programme the orphans of St. Mary's—or about a hundred of them—were shown to their benefactors. They ranged in age from two years to fourteen or fifteen years, but most of them were ladies and gentlemen of very tender age, too young to be self conscious. All were neatly and prettily dressed, and a very healthy and happy company of young-sters they looked.

First the little girls went through a series of kindergarten exercises, consisting of chorases, marching, grouping and manipulation of floral hoops. Then all the orphans were brought in, and ranged in line, the very youngest in front, and choruses were sung by all. Two mere babies danced a sort of juvenile Indian war dance during the sing, soberly stamping about and moving in circles, while the other babies looked on gravely and critically. But the andience with langther over the unique performance of the infant phenomena.

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"YERY REY. FATHER, LADIES AND GENTLEMEN — They say there are in the world a great many more who read the formal and selection."

Senator Sanford was called upon, and responded in his customary graceful style, as follows: "I am taken very much by surprise. I had a very kindly invitation to be able to say something in his customary graceful style, as follows: "I am taken very much by surprise. I had a very kindly invitation to be selled to his customary graceful style, as follows: "I am taken very much by surprise. I had a very kindly invitation to be able to say something in his customary graceful style, as follows: "I am taken very much by surprise. I had a very kindly invitation to be able to say something in his customary graceful style, as follows: "I am taken very much by surprise. I had a very kindly invitation to be able to say something in his

port? I am delighted to know that the work prospers, and that it is properly appreciated by the people of Hamilton."

The entertainment was concluded with a pretty tableau called "The Dying Mother." ENTERTAINMENT FOR THE CHILDREN. As has been the custom for several years past, an afternoon entertainment was given for the benefit of the children of the Separate schools and others who do not find it convenient to attend the principal festival. At this matinee performance the house was crowded ient to attend the principal festival. At this matinee performance the house was crowded with such an audience as gathers there only once a year. No other audience during the rest of the year takes such huge delight out of the stage entertainment, and no other audience shows its delight so frankly and noisily. For the audience at these afternoon "festivals" is composed chiefly of children. It was far more interesting yesterday, at least for an adult, to watch the audience than to follow the performance on the stage. Whenever the little people were pleased with what they saw and heard, they didn't stamp their feet—they couldn't reach the floor: they just screamed. It was the most appreciative and sympathetic audience of the season.

could a teamp their feet—they couldn't reach the floor: they just screamed. It was the most appreciative and sympathetic audience of the season.

It was no wonder that the big audience of fittle folk was pleased, for the programme presented for their entertainment had much in it to please. His chief feature was a pretty cantata for juvenile performers, called The Fairy Queen. This was presented by seventy or eightly little girls, all tricked out in the gauzy costume that fairles always wear. They sang choruses and marched and grouped themselves in tableaux, and others proved themselves to be a company of very clever little girls. Gertie Egnermade a dignified and fascinating Fairy Queen

The entertainment opened with a chorus sung by the pupils of the Sacred Heart school. A selected number of orphan's from St. Mary's home gave an exhibition of hoop exercise, and later on sang an "orphan's song ".-The Golden Hours of School Time. Three or four little girls sang and acted quite cleverly a musical sketch called the Comic A B C Lesson. The callathent defull by six boys from St. Mary's school, dressed in bright and attractive uniforms, roused the audience to enthusiasm. There were twenty-six double movements in the drill, and all were executed with machine like neatness and regularity. The names of the boys are Tom Sweeney, Herbert McArthur, Austin McDonald, Frank Dillon, Kenny Fitzpatrick and J. Jamieson. Mr. Ramsay, the humorist, pleased the children so well in his comic songs that they would have kept him singing till night if they could. B. J. Comway's comic recitation, in which he imitated several dialects, was also approvingly received. The entertainment closed with a short, funny pantomice called, "The Mischlevous Darkey." in which the three characters were represented by Wim. Ryan, John Campbell and Maurice Cummings.

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and our place is marked out in this home of eternal light and eternal love.

Our Catholic young men and women, no soubt, love their religion with all their hearts, and if there was a direct persecution raised against it, it is certain they would risk their very lives in defense of it. Yet, through inadvertance those same Catholic juveniles of both sexes often injure religion considerably by their conduct, in the eyes of Protestants. The other day, for instance, in a certain shop in Brooklyn, one or two young men at work were doing some "tall" swearing. On being rebuked for the rough language in question, one of them remarked that they would "make even" with the priest when they would make even" with the priest when they went to confession. This language grated harshly even on Protestant ears and proved very disedifying. What must non-Catholies think when they hear such talk? Those who speak in this heedless spirit should guard against the awful sin of presumption, which is as bad in a measure, as the sin of despair. They should also remember that they owe it to the Church to comport themselves in such a way that no room will be left for criticism from any quarter. They must not despise the verdict of the world. As the Apostle says, we must "not only be good, but also have the appearance of being good." It is necessary to give edification and this is the pivot on which the lives of good young Catholics will turn.—Carlos.

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It has been said that by encouraging the importation into England of breadstuffs from Canada, and discouraging their importation from foreign countries, the price of the people's food would be increased. It is not easy to see how this could happen, considering that ever since the Canadians commenced sending beef and mutton to the British market the price of these commodities has decreased to such a degree as to place them within the reach of well to-do families who formerly could enjoy them only on occasions. Why should not this be the case as regards other kinds of food? It could only be so if the supply from Canada were not equal to the demand. As there are not wanting many who maintain that such supply would be inadequate, it may not be out of place to show what is well known to all Canadians, but little understood as yet in England. If all the land in Canada that is calculated to produce wheat and the other cereals were cultivated it would take all Europe to consume its surplus crops. Let the reader withhold his judgment for a moment, and this fact, to him so startling, will become apparent. Mr. Molyneux St. John, who had for some time been Sheriff of the North-West Territories, bears striking testimony to the extent of the emigration movement from the United States to Manitoba and the North-West Territories, bears striking testimony to the extent of the emigration movement from the United States to Manitoba and the North-West Territories, bears striking testimony to the extent of the emigration movement from the United States are nearly one United States agent purchasers of corresponding acreage. "This is being the sum district." On further inquiry he found that from New England, Michigan. Missouri, Idaho and Washington Territory, not far from the boundary. Mr. St. John saw a telegram notifying an agent of the starting of fifteen families from another place to the same district. On further inquiry he found that from New England, Michigan. Missouri, Idaho and Washington Territory, not far from the Bundary e

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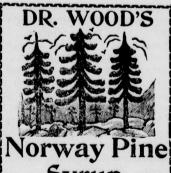
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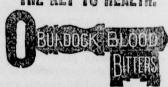
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Application painless and easy. Relief imme diate. This preparation fills a great and long fell want among those who suffer from piles. It is a remedy of the highest merit, effective and reliable, and has more than met the anticipations of those physicians who have used it in their practice. PILEKONE IS A POSITIVE CURE when other treatments fail to relieve. Testimonials furnished. Price 81, For sale by druggists, or by mail on receipt of price.

W. T. STRONG. Manufacturing Chemist. 184 Dundas street, London, Ont.

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M. DONNELLY, Proprieter

LADY JANE.

CHAPTER XXVIII.

LADY JANE FINDS SHELTER. At last, when she began to feel very tired and sleepy, she came to a place tired and sleepy, she came to a place where two streets seemed to run together in a long point, and before her she saw a large building, with lights in all the windows, and behind it a tall church spire seemed nearly to touch the stars that hung above it so soft and bright. Her tearful eyes singled out two of them very near together that looked as though they were watching her, and she held out her arms and murmured, "Papa, mama, can't I come to you? I'm so cold and sleepy." Poor little soul! the stars made no answer to her piteous appeal, but continued to twinkle as serenely as they have done since time began, and will do until it ends. Then she looked again toward the brilliantly lighted windows under the shadow of the church spire. She could not get very near, for in front of the house was an iron railing, but she noticed a marble slab let into the wall over the porch, on which was an incrip-tion, and above it a row of letters were visible in the light from the street lamps. Lady Jane spelled them out. "'Orphans' Home.' Orphans! I wonder what orphans are? Oh, how warm and light it is in there!" she put her little cold toes between the iron railings on the stone coping, and clinging with her two hands lifted herself a little higher, and there she saw an enchanting sight. In the centre of the room was a tree, a real tree, growing nearly to the ceiling, with moss and flowers on the ground around it, and never did the spreading branches of any other tree bear such glorious fruit. There was a great glorious fruit. There was a great deal of light and color; and moving, swaying balls of silver and gold

danced and whirled before her dazzled eyes. At first she could hardly distinguish the different objects in the confusion of form and color; but at last she saw that there was everything the most exacting child could desire— birds, rabbits, dogs, kittens, dolls; globes of gold, silver, scarlet and blue tops, pictures, games, bonbons, sugared fruits, apples, oranges, and little frosted cakes, in such bewildering profusion that they were like the patterns in a kaleidoscope. And there was a merry group of girls, laughing and talking, while they hung, and and talking, while they hung, and pinued, and fastened, more and more, until it seemed as if the branches would break under their load.

and looked.

Suddenly the door was opened, and a woman came out, who, when she saw the child clinging to the railing, bare-headed and scantily clothed in spite of the piercing cold, went to her and her, cold and forlorn, clinging to the spoke kindly and gently.

her, cold and forlorn, clinging to the iron railing in front of the Home.

Her voice brought Lady Jane back from Paradise to the bitter reality of her position and the dreary December night. For a moment she could hardly move, and she was so chilled and cramped that when she unclasped her hold she almost fell into the motherly

arms extended towards her.
"My child, my poor child, what are you doing here so late, in the cold, and with these thin clothes? Why

struck me this morning, and I've run away from her. "Where does your Tante Pauline

live?" asked the woman, studying the tremulous little face with a pair of keen, thoughtful eyes.

"I don't know; away over there somewhere.

"Don't you know the name of the street? "It isn't a street ; it's a little place all mud and water, with boards to walk

on."
"Can't you tell me your aunt's name?

"Yes, it's Tante Pauline." "But her other name?

"I don't know, I only know Tante Pauline. Oh please, please don't send me there! I'm afraid to go back, because she said I must sing and beg money, and I couldn't sing, and I didn't like to ask people for nickels," and the child's voice broke into a little wail of entreaty that touched the kind heart of that noble, tender, loving woman, the Margaret whom some today call Saint Margaret. heard just such pitiful stories before from hundreds of hapless little orphans, who never appealed to her in vain.

"Where are your father and mother?" she asked, as she led the child to the shelter of the porch.

Lady Jane made the same pathetic

answer as usual: "Papa went to heaven, and Tante Pauline says that mama's gone away, and I think she's gone where papa is.

Margaret's eyes filled with tears, while the child clung closer to her.
"Would you like to stay here to-night,
my dear?" she asked as she opened
the door. "This is the home of a great the door. many little homeless girls, and the good Sisters love and care for them

Lady Jane's anxious face brightened "Oh, can I-can I stay instantly. "Oh, can I—can I here where the Christmas-tree is?"

"Yes, my child, and to-morrow there will be something on it for you. And Margaret opened the door and led Lady Jane into that safe and comfortable haven where so many hapless

little ones have found shelter.

fed and warmed, and was safely in bed with the other little orphans, the good Margaret sent word to all the police stations that she had housed a little wanderer who if called for could be the sweet child now, what a comfort she would be to me! To hear her heavenly little voice would give me new hope and courage."

On the morning of Madame d'Hau-

and Lady Jane was considered a permanent inmate of the home. She 'What is it, papa, what is it?" she manent inmate of the home. She wore the plain uniform of blue, and her long golden hair was plaited in a thick braid, but still she was lovely, although not as picturesque as when Pepsie brushed her waving locks. She was so lovely in person and so gentle and obedient that she soon became the idol, not only of the good Margaret, but of all the Sisters, and even of the children, and her singing was a constant pleasure, for every day her voice became stronger and richer, and her thrilling little strains went straight to the hearts of those who heard them.

"She must be taught music," said Margaret to Sister Agnes; "such a voice must be carefully cultivated for the church." Therefore the Sister who took her in charge devoted herself to the development of the child's wonderful talent, and in a few months she was spoken of as quite a musical prodigy, and all the wealthy patronesses of the home singled her out as one that was rare and beautiful, and showered all sorts of gifts and attentions upon her. Among those who treated her with marked favor was Mrs. Lanier. She never visited the home without asking for little Jane (Margaret had thought it best to drop the "Lady," and the child with the intuition of what was right, complied with the wish), and never went away without leaving some substantial evidence of her interest in

the child.
"I believe Mrs. Lanier would like to adopt little Jane," said Margaret one day to Sister Agnes, when that lady had just left. "If she hadn't so many children of her own, I don't think she

would leave her long with us."

"It is surprising, the interest she takes in her," returned Sister Agnes.
"When the child sings she just sits as if she was lost to everything, and listens with all her soul."

"And she asks the strangest ques-

"And she asks the stranges questions about the little thing," continued Margaret reflectively. "And she is always suggesting some way to find out who the child belonged to; but although I've tried every way I can think of, I have never been able to learn anything satisfactory.'

It was true Margaret had made every effort from the very first to diswould break under their load.

And Lady Jane, clinging to the railing, with stiff, cold hands and aching feet, pressed her little, white reticence. She had tried by every means to draw some remarks from her that would furnish a clue to work cover something of the child's anteced that would furnish a clue to work upon; but all that she could ever induce the child to say was to repeat the simple statement she had made the first night, when the good woman found

But Lady Jane's reticence was not from choice. It was fear that kept her silent about her life in Good Children Street. Often she would be about to mention Pepsie, Mam'selle Diane, or the Paichoux, but the fear of Tante Pauline would freeze the words on her lips. And she was so happy where she was that even her sorrow for the loss of Tony was beginning to die out. She loved the good Sisters, and her don't you go home?

Then the poor little soul, overcome with a horrible fear, began to shiver and cry. 'Oh, don't! Oh, please don't send me back to Tante Pauline!

don't send me back to Tante Pauline! 'm afraid of her; she shook me and like sisters to her; they were merry truck me this morning, and I've run little playmates, and she was a little queen among them. And there was the church, with the beautiful altar, the pictures, the lights and the music Oh, how heavenly the music was, and how she loved to sing with the Sisters and the grand organ notes carried her and the grand organ notes carried her little soul up to the celestial gates on strains of deep melody. Yes, she loved it all and was very happy, but she never ceased to think of Pepsie, Madelon and Gex, and when she sang, she seemed always to be with Mam'selle Diane, nestled close to her side, and, mingled with the strong, rich voices of the Sisters, she fancied he heard the sweet, faded strains of her beloved teacher and friend.

Sometimes when she was studying her lessons she would forget for a moment where she was, and her book would fall in her lap, and again she would be sitting with Pepsie, shelling pecans or watching with breathless interest a game of solitaire; and at imes when she was playing with the children suddenly she would remember her ancient "professeur of the dance," and she would hold out her little blue skirt, and trip and whirl as gracefully in her coarse shoes as she did when Gex was her teacher.

And so the months went on with Lady Jane, while her friends in Good Children Street never ceased to talk of her and to lament over their loss. Poor Mam'selle Diane was in great trouble. Madamed'Hautreve was very ill, and there was little hope of her recovery. "She may linger through the spring," the doctor said, "but you can hardly expect to keep her through And he was right, for the summer. during the last days of the dry, hot month of August, the poor lady, one of the last of an old aristocrasy, her dim eyes on a life that had been full of strange vicissitudes, and was laid away in the ancient tomb of the d'Hautreve, not far from Lady Jane's young mother. And Mam'selle Diane, the noble, patient, self-sacrificing daughter, was left alone in the little house, with her memories, her flowers, and her birds. And often, during those first bitter days of bereavement, That night, after the child had been she would say to herself, "Oh, if I had

But the little wanderer was not claimed the next day, nor next day, nor the next week. Time went on, prise that Tante Modeste almost prise that Tante Modeste almost

cred.

And in reply Paichoux read aloud the notice of the death of Madame la veuve d'Hautreve, nee d'Orgenois : and directly underneath : "Died at Charity Hospital, Madame Jozain, ne Bergeron."

TO BE CONTINUED.

FOLLOWING CHRIST.

From the Seattle Post-Intelligencer. There is a deal of ink spilled in print about the best methods of charitable organization, but efficient charit able efforts have to have superior men as well as methods behind them; the method isn't half so much consequence as the man. A memorial was recently erected in New York City in honor of Father Drumgoole. Father Drumgoole was a Roman Catholic priest who succeeded in New York City where so many have failed, because his great heart was poured into his work, be cause he had a big brain for adminis tration and affairs, and because he had so much humor, wit and benevolence that he captured everybody he met

and impressed them into his service. He was a tall, stalwart Irishman o the Daniel O'Connell type of face and burly physique, and he had no small amount of the great orator's socia talents; he was everywhere welcome when he wanted money for his work for he was known to be a man of busi ness capacity as well as beautifu benevolence of character; he was one of those fine old Irish priests that Charles Lever loved to sketch as literally the shepherd of the poor and whose virtues are set forth in that sweet Irish song "Soggarth Aroon." How rare are such followers of Christ, the consoler, the comforter, the great physician: pulpit orators are s common that they fairly cumber the earth; they taint the air with rancid piety, but how rare in all Christian de nominations is a genuine minister of Christ, like Father Drumgoole, who pulls off his shoes, rolls up his trousers and wades the puddles and ditches of great cities and brings to land and light the poor, the wretched and friendless children, disagreeable to look at, disgusting often to touch; and with unwearying patience tries to cleanse their bodies and save their souls, so that they may bless and save society in freedom, instead of cursing it in a convict cell or robbing it in liberty as part of the vast army of the vermin of civilization.

People troubled with sick and ner-yous headaches will find a most efficacious remedy in Ayer's Cathartic Pills. They strengthen the stomach, stimulate the liver, restore healthy action to the digestive organs, and thus afford speedy and permanent relief.

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Send 25" Sunlight" Soap wrappers (the large
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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 le postage to send in the wrappers, if you leave the ends open. Write your
address carefully.

When in Despair.

When in Despair.

When in despair of being cured of lung troubles, there is still a hope, and a strong hope of perfect cure in Dr. Wood's Norway Pine Syrup. This medicine cures even after all others have failed, and no one suffering from coughs, colds, asthma, bronchitis, hoarseness, etc., need despair of cure while Norway Pine Syrup is obtainable.

Norway Pine Syrup is obtainable.

Colic and Kidney Difficulty.—Mr. J. W. Wilder, J. P., Latargeville, N. Y., writes:

"I am subject to severe attacks of Colic and Kidney Difficulty, and find Parmelee's Pills afford me great relief, while all other remedies have failed. They are the best medicine I have ever used." In fact so great is the power of this medicine to cleanse and purify, that diseases of almost every name and nature are driven from the body.

Not a Particle.

Not a Particle.

Not a Particle.

A feature worth noticing in regard to Burdonk Blood Bitters is that it does not contain one particle of poisonous matter. It cures and cures quickly without the use of any injurious ingredients. B. B. B. is a purely vegetable specific for dyspepsia, constipation, bad blood, headache, billousness and all diseases of the stomach, liver, bowels and blood. No other Sarsaparilla has effected such remarkable cures as Hood's Sarsaparilla, of Scrofula, Salt Rheum, and other blood dis-

Minard's Liniment for Rheumatisn



ALWAYS THE DESIRED EFFECT.7 AUNAYS THE DESIRED EXPLOYING
Minerton, O., June 15, 192.
Two boys and a young lady of my congregation were cured by that glorious remedy, Pastor Koenig's Nerve Tonic. The young lady had suffered for eight years from epilepsy, having the fits amost daily and oftlines even several in a single day. Now she is catirely cured and ally the use of this remedy. The rewith refer all sufferers from epilepsy crother nervous troubles to Pastor Koenig's Nerve Tonic, for I know from experience and also hear continually from all sides that it always has the desired effect. from experience and state desired enect. all sides that it always has the desired enect. 1 OUIS GRIMMER, Rector.

Convent of Our Lady of Mercy,
Woreester, Mass., September 3, '91.
We are happy to state that the boy ou whom
'astor Koenig's Nerve Tonic was used has enirely recovered from St. Vitus' Dance, and
has been working for some time with his father,
SISTERS OF MERCY.

A Valuable Book on Nervous Discusses and a sample bottle to any address. Foor patients also get the medicine free.

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

KOENIC MED. CO., Chicago, III.

It's 302D, pure Soap, which contains none of that free alkali which rots the clothes and hurts the hands.

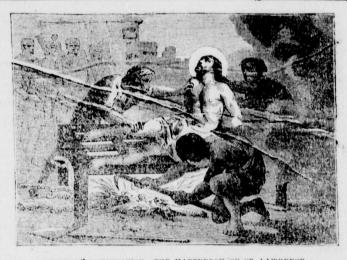
It's Soap that does away with boiling or scalding the clothes on wash day.

It's Soap that's good for anything. Cleans every-

thing. In a word-'tis Soap, and fulfils it's purpose to perfection.

SURPRISE is stamped on every cake.

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Lives of the American Saints

Recently placed on the Calendar for the United States by special petition of The Third Plenary Council of Baltimore, and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Leo XIII. Edited by John Gilmary Shea, LL.D. With a beautiful frontispiece of the Holy Family and nearly four hundred other illustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Leo XIII., who sent his special blessing to the publishers; and approved by lorty Archbishops and Bishops.

The above work we will send to any of our subscribers, and will also give them credit for a year's subscription on THE CATHOLIC RECORD, on receipt of Three Dollars. We will in all cases prepay carriage.

Many vis The state of the rich learns and general well I Profite a fine crop without his expense. The near markets, general healthfulness of elimate and freedom from cyclones, bizzards, together with good society, churches, etc., make Michiof climate and freedom from cyclones, bitzards, together with good society, churches, etc., make Michican Farms the best in the world. Write to me and i will tell you how to get the best farms on long inner ion rate of interest. Lunsium, Mich.

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LIVER, STOMACH, KIDNEYS AND BOWELS.
They invigorate and restore to health Debilitated Constitutions, and are invaluable in all
Complaints incidental to Females of all ages. For Children and the aged they are priceless

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famous for Gout and Rheumatism. For disorders of the Chest it has no equal.
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78 NEW OXFORD ST. (LATE 533 OXFORD ST.), LONDONAnd are sold at 1s. 14d., 2s. 9d., 4s. 6d., 11s., 22s. and 33s. each Box or Pot, and may be had
of all Medicine Vendor, throughout the world.

Purchasers should look to the Label on the Pots and Boxes. If the address
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FARMS FOR SALE Anew "Farm dvertiser" sent free, giving full particulars of many grain, stock and fruit tarms in 20 counties, and showing photographs of farms and farm and farm and showing photographs of farms and fart buildings—many bargains. Address, J. J. DALY, Guelph, Ont.

MISS ANNIE O'KEEFE, OF THE SACRED Heart Convent. London, Gold Medalist for much convent to the particular of the Detroit Conservatory of Music, and late of the Detroit Conservatory of Music is open for concert engagement in either instrumental or vocal music. For terms, etc., address, bondon Entertainment Bureau Co., Conservatory of Music, London, Ont. 745-6.

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C. M. B. A.

New Branches.

New Branches.

Branch 190 was organized at Montreal on February 8, 1893, by J. E. H. Howison. List of officers appeared in a former issue.

Branch 191, Grand Council of Canada was organized on the 16th at Hochelaga, by J. E. H. Howison, organizer and assistant secretary of that council. Amongst those present were District Deputies A. H. Spedding, C. Dandelin, Dr. G. T. Moreau and James Coleman. The following is the list of the officers for the ensuing year: Spiritual Adviser, Rev. Brissette, P.P.; Chancellor pro tem., John J. Noonan: President, P. C. Shannon: 1st Vice President, Narcisse Racine; Recording Secretary, A. A. Daigle, N. P.; Assistant Recording Secretary, Edmond Berube; Financial Secretary, Arthur Demers; Treasurer, Thos. McGovern; marshal, George Rollin; guard, Theo. Deslauriers; trustees, for one year, F. Whittaker and P. Filion; for two years, Dr. G. E. Baril, D. J. Gannon and Moise Brunelle. This branch will meet every second and fourth Thursday of each month in the Brothers' school, Dezery street.

Branch 192 was organized at Antigonish, Nova Scotia, on February 16, 1893, by Rev. D. J. McIntosh, District Deputy. The following is the list of officers:
Spir. Adv., Rev. Alexander Chisholm; Pres., Duncan D. Chisholm; First Vice-Pres., Alexander D. Chisholm; First Vice-Pres., Michael Edward Donovan; Treas., Alexander J. Chisholm; Fin. Sec., Eugene McDonald; Rec. Sec., John F. Sears; Asst. Rec. See., Angus McGillivray; Marshal, Duncan Joseph Grant; Guard, William Joseph Landry; Trustees, Dan. McGillivray, John S. O'Brien, Allan Gilliss, Miles Wilmot, Dan. L. McGillivray.

several branches who have experienced its beneficial results.

To sum up: To make the meeting interesting all should take a hand. Each one can do something. If nothing else, he can attend and encourage others who have a little "gift of the gab." Very few but what can say something under the fourteenth order of business. Stand up, brothers, and have your say. Do not be afraid; take your time, it is your duty to express your honest opinion on all matters; do it with sincerity, with charity and consideration for the feelings of others. Let us always be actuated by that noble sentiment as expressed under this order—a sentiment; that has been the prime factor in the penning of these few lines, viz., The good of the association."

L. K.

Arnprior, Feb. 13, 1893.

Arnprior, Feb. 13, 1893.

Resolution of Condolence.
Waterloo, February 14, 1893.
At a regular meeting of St. Louis's Branch,
No. 164, Waterloo, the following resolutions
were unanimously adopted:
Whereas Abuighty God, in His infinite wisdom, has been pleased to call to Himself by the
hand of Death, Brother James O'Donohoe, and
in view of the heavy loss thereby sustained by
his wife and family and those nearest and dearest to them, we mourn for him who was in
every respect worthy of our estéem and regard;
bett
Resolved that we sincerely condole with the
family of the deceased in their hour of affliction and sorrow and commend them for consolation to Him whose chastisements are meant
in mercy.
Resolved that a copy of these resolutions, as

solation to Him whose chastlements are the mercy.

Resolved that a copy of these resolutions, as a testimonial of sympathy, be sent to the family of our departed Brother, and spread on the mi utes of St. Louis's Branch, and published in the CATHOLIC RECORD.

AUGUST HEYMAN, Pres.

JOHN BIERSCHEACH, Rec. Sec.

Arthur, Feb. 13, 1863,
At the regular meeting of Branch 47, held in their hall on Feb. 9, the following resolution of condelence was moved by Brother J. J. Landy, seconded by Brother J. J. O'Neil:
Resolved that this branch, having learned with regret of the untimely death of the beloved wife of Brother Michael Naughton, hereby places on record and tenders idm its profound sympathy in his great affliction and bereavement, and in evidence of its condolence unanimously decrees that a copy of this resolution be engrossed and presented to him, transcribed in the minutes and published in the CATHOLIC RECORD.

J. D. CALLAGHAN, Rec. Sec.

J. D. CALLAGHAN, Rec. Sec.

Orillia, Feb. 13, 1893.

At the last regular meeting of Branch 57, held in their hall Wednesday evening, Feb. 1st., the following resolution of condolence was unanimously adopted:

Moved by Bro. R. M. Donnelly, seconded by Bro. Bennett, that

Whereas it has pleased Almighty God to afflict the family of our esteemed Brothers, Charles, william, Joseph and James Thomson, by removing from earth, after a brief illness, their beloved mother, that we tender our sincere sympathy to our respected brothers in their sad bereavement and pray that the Author of all good may give them fortitude and patience to bear with this heavy trial and cross which He has been pleased to send them. Be it further

Resolved that these resolutions be spread on

also forwarded to the CATHOLIC RECORD for publication. JAS. PATTON, Rec. Sec.

Election of Officers. Branch 27, Petrolea.

Spir. adv. Rev. P. J. Gnam, pres. Maurice Kelly, firstvice pres. Timothy Gallivan, second vice-pres. Jos. McGirr, rec. sec. G. A Bayard, asa't sec. Wm Kelly, fin. sec. Jno J Hoban, tress. Chas. McManus, mar. M J Kelly, guard N Phelan, chan. Arthur Kavanagh.

OUR SEPARATE SCHOOLS.

NIAGARA FALLS TO THE FRONT — THE GOVERNMENT INSPECTOR'S OPINIONS OF THE NEW SEPARATE SCHOOL AT THE CATARACT CITY.

Branch 190 was organized at Monireal of officers appeared in a former issue.

Branch 191, Grand Comeil of Canada was cognized in the 10th at Hochesta, Maria and Canada was cognized in the 10th at Hochesta, Maria exerctary of that council. Amongst those present were District Deputies, A. H. Speed September of Septemb

and eventful one, and his life attords a striking example of the success which invariably
attends devotion to duty. It might be said,
in fact, that this attention to business shortened his life. From the very moment that he
left school until within a comparitively short
time of his demise he was busy in season and
out of season, and he has left monuments to
his memory in the shape of many public
works in Canada. The late Mr. McDonald
was known all over Canada, and the esteem
in which he was held is a great tribute to his
character. He enjoyed the confidence and
esteem of the late Sir John Macdonald in a
great measure, and he in turn was a great
admirer of the lamented chieftain.

SOME FACTS ABOUT HIS LIFE.
The late John J. McDonald was born on
23rd February, 1836, and was therefore fiftyseven years of age. He was the eldest son
of the late John McDonald, of Fitzroy
Harbor, and his birthplace was St. Raphael's,
Glengarry county. His early years were
spent in his native place, but the family
moved to Fitzroy Harbor. He first entered
the grocery store of the late Mr. Thomas
Gray, Hamilton, in 1852, where he first displayed those business qualities which were
afterwards so instrumental in the success of
his undertakings. Afterwards young McDonald joined his uncle, Alexander McDonald, and helped in the construction of the
St. George's bridge on the old Great Western.
With his uncle he was also associated in the
building of section 5 of the Intercolonial
railway, running from St. Fabien to Rimouski, a distance of twenty miles, and which
cost over \$550,000. Subsequently the two
partners completed the building of section 9
of the same railway, twenty and a half miles
in length, extending from Bathurst to Newcastle, N. B. The late Mr. McDonald was
associated with Messrs. Manning and Maclaren in the building of section "B" of the
Canadian Pacific railway, a work which
cost \$4,000,000. He was also the contractor
for the Temiscoustar railway, extending
from River du Loup to Edmonston, where
it tapped the

At the last regular meeting of Branch 57, held in their hall Wednesday evening. Feb. 1st., the following resolution of condolence was unanimously adopted:

Moved by Bro. R. M. Donnelly, seconded by Bro. Bennett, that

Whereas it has pleased Almighty God to afflict the family of our esteemed Brothers. Charles, william, Joseph and James Thomson, by removing from earth, after a brier illness, their beloved mother, that we tender our sincere sympathy to our respected brothers in their sad becavement and pray that the Author of all good may give them fortitude and patience to bear with this heavy trial and cross which He has been pleased to send them. Beit further

Resolved that these resolutions be spread on the minutes of this meeting and an engrossed copy presented to members of the family, and

Donald, who has been with his brother for some twenty years past.

HIS POLITICS.

Mr. McDonald was always a staunch friend of the present ruling party in the Dominion, and was for years previous to Sir John Macdonald's death upon the most intinate terms with the lamented chieftain. 'I have several friendly letters from Sir John," said Mr. McDonald to the Empire correspondent not many weeks since, 'that no money could buy, and I shall alwars treasure them as mementos of my personal relations with the old statesman." Mr. McDonald was a sincere Catholic, and gave largely to charities very unostentatiously. The remains were interred in Notre Dame cemetery, where the remains of his parents and first wife repose. Mr. McDonald was a man of considerable means, and has left a large estate.

OBITUARY.

Mr. D. Coughlin, St. Thomas.

Mr. D. Coughlin, St. Thomas.

By the sudden death of Mr. Daniel Coughlin, cattie buyer, of St. Thomas. Elgia loses one of its best known citizens, and the mouncement that he has been called hence has caused a painful shock to a large section of the community. It was not generally known that Mr. Coughlin was even indisposed, and until two days ago he was pursuing his usual avocations. He had occasional periods of illness, apparently resulting from an affection of the heart, for some years, and a couple of days ago complained again of the same symptoms, and kept in the house. Monday he was up and around, and retired without any indications of seri-ons illness. About midnight Mrs. Coughlin retired and her husband remarked that he thought he was going to have a good sleep. Less than an hour after wards his wife heard him moan and endeavored to awaken him, but failing to do so, aroused the household, when it was discovered that the vital spark had fied.

Mr. Coughlin lived a mile and a half north of the city, on his farm, but mucn of his time was spent in St. Thomas, where he purchased cattle on an extensive scale, shipping them to Great Britain via Montreal, to which port he was a frequent visitor. His business brought him in contact with many of the larmers of Elgin, and his burly figure has been for years one of the best known ones in the county. He was of a jovial disposition, and his friends were legion. An active worker in the ranks of the Reform party, his loss will be felt by many political as well as personal fried. He was in the fifty fourth year of his age, and by marriage and indo was widely connected in the county. He was of a jovial disposition, and his friends were legion. An active worker in the ranks of the Reform party, his loss will be felt by many political as well as personal fried. He was in the fifty fourth year of his age, and by marriage and indo was widely connected in the county. He was of a jovial man, and level as serious of the county of the interest were all fired. He was in the fifty

Mr. Robert Failon, London Tp.

Another very sudden death took place in our midst since the beginning of the holy season of Lent. From the Free Press of the 2 th inst. we take the following account of the event:

"A very sudden death took place in London Township Friday evening. The victim was fire the control of the control of the township Friday evening. The victim was myound during the day, and on his way home stopped at Geary's creamery to make arrange ments for the sale of some wood His horses started on alone, and he ran after them the whole distance from the fifth to the sixth concessions. Mr. Powers and two Messrs. Ardell were coming along the sixth, and as Mr. Fallon came in sight of them he threw up his hands and fell to the ground. He was picked up and carried into Mr. John Colbert's house on the corner of the sixth concession and Adelaide street, or the second grade. Death came quickly, and not a word was uttered by the patient from the time he was picked up. The deceased was a brother of Mrs. R. we, or South London, and of Mr. Patrick Fallon, who lives out near the Asylum. He was a respected hardworking farmer, and a good neighbor. His age was forty six years. He leaves a widow and a family of eight or nine children. The funeratiook place on Monday morning to St. Peter's Cathedral, London, where a Requiem Mass was sung for the repose of his soul; thence to St. Peter's cemetery. May his soul treat in peace! To his relatives and friends we extend our heartfelt sympathy.

Miss Annie O'Connor, Toronto. Mr. Robert Failon, London Tp.

As clem Requiem Mass for the repose of her soul was celebrated by Rev. Father Redden at St. Paul's church, Friday morning at 9 o'clock, at which the young ladies of the Sodality of the Blessed Virgin Mary assisted. The deceased was a valued member of the society.

The nall-bearers were Misses Arthurs, Mack, Furness, Bird, Connors and Bizly. The floral tributes with which the casket was covered were many as well as beautiful. May her soul rest in peace! Amen.

Mrs. Margaret Barry, London Mrs. Margaret Barry. London.
The painful duty devolves on us this week of
chronicling the sudden demise of Mrs. Margaret Barry, relict of the late Michael Barry,
in the sevenity-third, year of her age. The deceased lady was mother of our esteemed fellowclitzen. Mr. M. P. Barry, Dominion Expresmessenger, to whom our sincere sympathy is
offered, as well as to her other relatives. May
her soil rest in peace!
The funeral took place on Friday, 17th inst.,
to St. Peter's cathedral, where Requiem Mass
was sang by Rev. Father Tlernan; thence to
St. Peter's cemetery for interment.

WEDDING RELLS. WATSON SCHRYER.

WATSON SCHRYED.

A very pleasant and interesting event took place on Thursday, February 9, being the marriage of C. W. Watson, private banker, of Comber, to Miss Susie Schryer, second daughter of Mr. S. J. Schryer, tumber merchant, and one of Ritudetown's most popular young ladies. The bride looked very pretty in a handsome navy and gold Russian-cord travelling costume, and hat to match Mr. Jas. McFarlane, of Detroit, supported Mr. Watson as groomsman, while Miss Jennie Mountjoy, of London, assisted Miss Schryer. The happy couple took the evening trath for New York and other eastern cities. Notwithstanding the affair being very quiet, the bride received some very valuable presents, among them a handsome Oriental silk gown from San Francisco, a pretty silver salad bowl, silver tea set, silver coffee urn, hand, painted toilet set, solid silver coffee spoons, forks, etc.

McKeon Laher.

Those present at St. Patrick's church, Relegie on the members of the very set.

coffee spoons, forks, etc.

McKeon Lahey.

Those present at St. Patrick's church, Raleigh, on the morning of the 13th inst. withnessed very pretty and fashionable wedding. It is a second to the form of the first o

social enjoyment. After a wedding tea, which exceeded the excellence of the breakfast, Mr. and Mrs McKeon drove to their home in Tilbury Centre, where they will reside. The bride was the recipient of many costly presents which goes to show the high esteem in which she was held by her numerous acquaintances. We join in wishing the young couple a happy voyage through life.

BAZAAR IN TILBURY CENTRE,

A very successful bazaar, under the auspices of the ladies of St. Francis' Church, bas just been closed here. The net proceeds will be over \$400. The following is the prize

be over \$400. The following is the prize list:

Art cushion, T. N. Leigh, Tilbury; shaving set, M. Hickey, Raleigh; crazy cushion, Miss Ida Toulouse, Tilbury; foot stool, Rev. Father Lorion, St. Joachim; table scarf, Miss L. Walker, Belle River; table centre piece, Walter Walsh, Stonev Point; trunk, J. Jacques, Tilbury; bamboo table, P. Marchand, carving set, H. Kennedy, letter case, W. Wilson, toilet set, Mrs. J. O'Neil, music box, T. N. Leigh, painted banner, Walter Dudley, Tilbury; China silk cushion, Miss Walsh, Stonev Point; barrel of flour, Mrs. E. Phaneuf, Tilbury; So gold piece, R. J. Adam, Chatham; fancy lamp, Mrs. Coutts, Tilbury; dress pattern, Sol. White, M. P. P. Windsor; silver cruet stand, Geo. Jacques, Chatham; So gold piece, S. R. Mawness, London; pair fancy chickens, F. M. Cowan, Chatham; child's dress, W. Welsh, Stoney Point; So gold piece, S. Stevenson, Chatham Planet; easel and picture, H. Abbot, Detroit, Mich.; sofa pillow, Mrs. J. Marchand, Tilbury.

NEW BOOK

Messrs. Benziger Bros., 36 and 38 Barclay street, New York, have lately published "Words of Wisdom from the Scriptures," A Concordance to the Sapiential Books. Prepared from the French (Migne's Collection). Edited by Rev. John J. Bell. With a Preface by Very Rev. A. MAGNIEN, S.S., D.D. 12mo, cloth \$1.25. Of this work the editor says, in his "Note": "The aim of this work is to distribute under different titles the holy and practical maxims contained in the Sapiential Books, to form of them a moral code of Christian conduct. The book will be particularly serviceable to clergymen, who, when unexpectedly called upon to preach a sermon or to give an instruction, will find here an abundance of texts, judiciously arranged, with which to refresh the memory.

Death of a Much Esteemed Priest.

Rev. Father Finan died at the House of Rev. Father Finan died at the House of Providence yesterday after a short illness. Father Finan was for thirty years a priest in the archdiocese of Toronto. He studied in Montreal Seminary, and was ordained by the late Archbishop Lynch He labored successfully in Brock, Pickering, Flos and Merritton. Owing to failing health some four years ago he was attached to the House of Providence as chaplain, a post which he occupied at the time of his death. The funcral will take place from the House of Providence to-morrow at 10:30 a. m. The Mass of Requiem will be celebrated by Vicar-General McCann, and His Grace Archbishop Walsh will assist and pronounce the final absolution ever the remains. — Toronto Empire, Feb. 29.

RESOLUTION OF CONDOLENCE.

RESOLUTION OF CONDOLENCE.

Toronto, Feb. 15, 1803.
At a meeting of County Board, A. O. H., York County, held on the above date the following resolution of condolence was unanimously passed:
Resolved, whereas it has pleased Almighty God to remove by the hand of death one Thomas Kennedy, the belowed father of our esteemed Brother P. M. Kennedy, be it
Resolved that this Board hereby tender our heartfelt sympathy to Brother P. M. Kennedy and family in the loss that they have sustained. Be it further
Resolved that a copy of this resolution be torwarded to Brother P. M. Kennedy, and spread on the minure book, and also published in the Catholic Register and CATHOLIC RECORD.

T. MCKEAGUE, County Sec.

CATHOLIC PRESS.

Cleveland Universe

Every Catholic who appreciates the precious character of the gift of faith will strive to profit by the special opportunities of grace lovingly ex-tended by the Church during the season of penance which we are about to enter. What, after all, approache in importance the pious endeavor to which the Church invites us? Catholic Columbian.

The winter evenings, the most of which are preferably passed indoors, give parents many admirable oppor-tunities of imbuing their children's minds with virtues that may have an important influence on their whole after lives; and not the least influential of such virtues is the home spirit. or the attachment to one's own kith and kin. This home spirit, if properly cultivated, invests the humblest dwelling with the highest degree of grace and beauty, and without it the most palatial of residences soon becomes dull and unattractive to its residents. The child who grows up to manhood under a roof where the home spirit flourishes seldom wanders far astray from the path of duty. The recollec tions of his youth are so many voices that restrain his feet when these would enter forbidden ways, and they serve as guiding stars, too, when his path is beset with doubts and uncertainties The true home spirit permeates the whole household, it enfolds every member in its love; and it belongs to the father and the mother, not to architect or builder of the house, to enkindle its sacred fire and to keep its holy flame forever burning.

The Apostles who lived with Our Lord continually, and who were imbued with His spirit, are recorded to have had asked only two spiritual things of Him—prayer and faith. "Increase our faith," and "Teach us to pray." How much is implied in this!—

Funishment for the Impious.

St. George Mivart's article on hell has raised it about his ears. Perrone in his tract, De Deo Creatore, says: sunt.

This one thing is of faith, that there is a hell, or punishments destined for the impious, and that they are eternal. All else that regards either the place or the nature of the punishments or

to the nature and mitigation of the sufferings of the lost, so long as it is maintained, in accordance with the above dogma, that they are never ending. Leometers tell us that the asymtotes of the hyperbola are lines that constantly approach and, though extended to infinity, will never meet. It may be, therefore, possible to conceive of a punishment which, though ever diminishing, will never entirely cease. If there be nothing contrary to reason in this hypothesis there does not appear to be anything contrary to Catholic faith, since the Church has made no definition in regard to it. It cannot be denied, however, that the great current of Christian tradition is against it. Whatever of the truth there may be in the hypothesis advo-cated by Mivart there is little consola tion for the sinner, for be the suffering what it may, the certainty of its eternal continuance stares us in the face. "For we know him that hath face. "For we know him that hath said: Vengeance belongeth to me and I will repay. And again the Lord shall judge His people. It is a fearful thing to fall into the hands of the living (Hebrews x., 30, 31.)-Phila-

MARKET REPORTS.

MARKET REPORTS.

London, Feb. 23.—There was small market to-day. Grain deliveries were medium, and wheat was firm. at \$1.10 to \$1.15 per cental. Peas and barley at our quotations. Clover seed firm, at \$9 per bushel. The meat market had a good supply of beef of a very good quality. Prices ranged from \$5.50 to \$7 per cwt. Lamb was in fair demand, at \$1 to 9 cents a pound. Mutton, 6 to 7 cents a pound. Pork firm, at \$8.25 to \$8.6 per cwt. The pountry supply was short, and turkeys sold at 15 to 15c a pound. Geese, 7 to 8c a pound. Fowls were firm, at \$60 cents to \$1.00 a pair. Butter sold at 22 to 21 cents a pound. Eggs, 25 cents per dozen. Rendered tallow advanced to 6 cents a pound, and rough to 4 cents. A good supply of apples were offered at 75 to 9) cents a bag, and \$1.50 to \$3 a bbl. Potatoes were scarce. at \$1.10 to \$1.20 a bag. Hay, \$8 to \$9 a ton.

Toronto, Feb. 23.—Flour, stra'ght roller, \$8.15 to \$3.20; extra, \$3 to \$3.10. Wheat, white \$90 to 79c; yeas, \$0.2, \$5 to \$60; barley, \$0.1, \$46 to \$50, \$0.3, \$7 to 78c; frosted \$0.1, \$71 to \$60, \$20, \$0.2, \$90 to \$60, \$1.00 a pair, \$1.50 to \$1.20 a bag. and \$1.50 to \$3.00 a bag. \$1.50 to \$1.20 a bag. \$1.50 to \$1.50 a bag. \$1.50 a bag. \$1.50 to \$1.50 a bag. \$1.50 a ba

ta's wellta's welllated and rolled, per bbl. 84 to 84.10; do. per bag, 82 to 84.06; standard, per bbl. 83.90 to 83.06; ob 83.06; ob 83.06; ob 81.06; per bag, 81.05 to 81.5; shorts, per ton, 814.50 to 81.5; shorts, per ton, 814.50 to 81.5; shorts, per ton, 814.50 to 81.05; shorts, per ton, 814.50 to 81.05 per bag of 90 lbs, in car lots, and from 81.05 to 81.20 in smaller quantities. Canada short cut mess pork, per bbl. 823 to 824; mess pork, western new per bbl. 823 to 824; hams. city cared, per lb, 124 to 13c; lard, compound, 10 to 104; lard, pure Canadian, 124 to 136; dressed hogs, per 1 70 lbs 88.75 to 84.90. Cheese, 114 to 12c as to quality and quantity. The cable is unchanged at 50s for white and colored cheese. Butter—Creamery, 22 to 32c; townships dairy, 21 to 32c; western dairies 10 to 21c; twestern roll, new, 19 to 21c. Tarkeys, per lb. 13 to 14c; geese per lb 10 to 11c; ducks, per lb. 12 to 12c; cickekens, per lb 10 to 12c. Eggs, Montreal, limed, 25 to 26c; autumn laid, 26 to 27c, and fresh from 30c upwards.

Latest Live Stock Markets.

Hyacinthes, Tulips, Narcissus, Cyclamens, etc., are now in bloom and



OLD POSTAGE STAMPS WANTED OLD POSTAGE STAMPS WANTED. Canada, New Brunswick, Nova Scotia, Prince Edward Island, British Columbia, Newfoundland and United States postage stamps of twenty-five to forty years ago. Look over your old letters. For some of these 1 can pay from 10 cents to \$5.00 each. Address ATWELL FLEMING, 129 Kent street, London, Ont.

POST & HOLMES, ARCHITECTS,—Offices Rooms 28 and 29 Manning House, King street west, Toronto. Also in the Gerrie Block, Whitby, A. v. Post, R. A. A. W. Holmes.



has raised it about his ears.

in his tract, De Deo Creatore, says:

"Hoe igitur unum est de fide, dari
infernum, seu destinata esse supplicia
impiis, et hace for aeterna, seu sine
fine. Cetera omnia, quae spectant
sine ad locum, sine horum suppliciorum

sine ad locum, sine horum suppliciorum

life.

C. C. RICHARDS & Co.'

Gents.—I have used your MINARDS
LINIMENT in my family for a number of
years for various cases of sickness, and more
particularly in a severe attack of la grippe
which I contracted last winter, and I firmly
believe that it was the means of saving my
life.

C. I. LAGUE.

Under this definition there is left a

wide and free field for speculation as delphia Times.

Latest Live Stock Markets.

Latest Live Stock Markets.

BUFFALO.

Buffalo, Feb. 23.—Catile—Receipts, 4 cars; market steady; good heavy steers, 55,40 to 85,50; light, 990 to 1,95 ibs. 81,15 to 84,60; sansarge buils 83 to 83,30. Sheep—Receipts, 32 cars and 15 held over; market dull and 15 to 26 lower for lambs; sheep searce; good lots steady; common by lower. Sales, good to best native lambs, 85,15 to 85,50; fair to good, 85,30 to 85; one load of Canadas here were held at 85,50. Native sheep—Good to best mixel ewes and wethers, 41,75 to 35,40; extra wethers, 85,55 to 85,75; common to fair, 83 75 to 84,50. Hogs—Receipts, 17 cars; market slow; no demand for pigs and light lots. Sales, good to best, 88,75 to 88,50; few pigs at 88,25 to 88,10.

The Flowers That Bloom in the Spring.

make a fine show in Gamma de's window at 213 Dundas street.



CURES WHERE ALL ELSE FAILS.

Best Cough Syrup. Trastes Good. Use in time. Sold by druggis's.

ife. Sydney, C. B.

POOR MAN

indeed is he whose blood is poor, who has lost his appetite and his flesh and seems to be in a rapid de-cline; but

Of Pure Norwegian Cod Liver Cil and

Hypophosphiles
can make it rich again by restoring appetite.
flesh and rich blood, and so giving him energy
and perfect physical life, cures Coughs, Colds,
Consumption, Scrofula and Bronchilis. IT IS

DUNNS THE COOK'S BEST FRIEND

FATHER DAMEN'S LECTURES.

One of the most instructive and useful pamphlets extant is the lectures of Father Damen. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father namely: "The Private Interpretation of the Bible," "The Catholic Church, the only the Church of God," "Confession," and "The Real Presence." The book will be sent to any adress on receipt of 15 cents in stamps. Orders may be sent to Rev. Father Harnois, O. M. I., 198 Willrod street, Ottawa, or to Thos. Coffey, Catholic Record Office, London.

The Recognized Standard of Modern Piano Manufacture.

SOOTHING, CLEANSING, HEALING. Instant Relief, Permanent Cure, Failure Impossible. Many so-called diseases are simply symptoms of Catarrh, such as headache, partial deafness, losing sense of smell, foul breath, hawking and apitability, etc. If you are troubled with any of these or kindred symptoms, your have Catarrh, and should lose no time in procuring a bottle of Nasaz, cold in head results in Catarrh, fallowed by consumption and death. Nasaz, Batan is sold by all drugists, or will be sent, post past, on receipt of prince(do enter hand).

AND

THE HURON AND ERIB Loan & Savings Company

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

at highest current 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 action.

DEPOSITS of \$1 and upwards received

MORTGAGES purchased.
G. A. SOMERVILLE, London, Ont. GRATEFUL-COMFORTING.

EPPS'S COCOA. BREAKFAST.

VOLUME :

Sweet, blessed beads!
With one of you for
That gleams in king
Ye know the history For I have told you et In all the days of tw And I have moisten And in your decades for

Ah! time has fled, an And joys have died Ye were my friends And ye consoled me w How many and many My weary tingers v Thy circled chain, In some Hail Mary s

Ye are the only chair A sign that I am b In life, in death. I Of Jesus and His Mo

BEFORE U Lecture by Bisho Bishop Keane versity at Washi

Wednesday even occasion was the r

ing of the club,

guest was Dr. G. dent of Clark U After President read a set of res of Philips Brooks, discussion of the being "New Pro ments in the Fie tion." After des strides which e throughout the twenty years, Dr where it is the p ity, distinct fro upon us. Every trying to free it tions represente might (Clark Unand the Cath America), altho the only ones w loose in this graduate work,

to be the first or Chairman Th a graceful eulog and high intel Bishop Keane duced that ge speaker. Wh speaker. subsided, the follows :

THE UNITARIAN of my heart I t kind words in troduced, and f greeting with ceived me. I expect from s this. I may a that of all tha fully presented us this evenin spiration to m years past. him that in the

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