LONDON, ONTARIO, SATURDAY, MARCH 30, 1895.

Sodality Hymn For March.

Great Patron of the Church of Christ!
Blest Guardian of our Lord!
Whose faith and hope and love sufficed
To gain thy high award,
Oh, hear our prayers, and pray for us
To Him who honored thee!

Once thou thy kind protection gave
To thy pure Virgin spouse.
Now we thy supplication crave
For aid to keep our yows
Oh, hear our prayer, and pray for us
To Him who blessed thee!

We ask of God to grant us faith
As steadfast as thine own;
That all our life, and at our death,
We lean on Him alone.
Oh, hear our prayer, and pray for us
To Him who followed thee!

We ask of God the holy hope, We ask of too the first sole.
So glorious in thy soul,
That we with every doubt may cope,
Nor fear the judgment scroll.
Oh, hear our prayer, and pray for us
To Him who trusted thee."

We beg of God to send us love
Like that which flamed thy heart,
That we, with erown and palm, above
Become of Heaven a part.
Oh, hear our prayer, and pray for us
To Him who cherished thee!

-WILLIAM ALFRED JENKS.

- WILLIAM ARTHUM- WILLIAM ARTHUM- WILLIAM ARTHUM- WILLIAM ARTHUM- SOME ARTHUM- WILLIAM ARTHUM- SOME ARTHUM- WILLIAM ARTHUM- SOME LONG
- WILLIAM ARTHUM- WILL

LEAGUE OF THE SACRED HEART.

General Intention for April.

THE SPIRIT OF PENANCE.

Messenger of the Sacred Heart. As well nowadays as of old when St. Paul preached to the Athenians, "God declareth unto man, that all should everywhere do penance," (Acts xvii. 30. "Unless," said our Lord, "you do

penance you shall all likewise perish. And this necessity must not be understood only of penance as a sacra-ment instituted by Jesus Christ, and the reception of which, in desire at least, is indispensable for salvation after a single mortal sin. Of more absolute necessity still for all men are the acts of this virtue of penance which the nature of sin, the very nature of man and the Divine perfections demand imperatively of every sinner. But, on the other hand, what is not, through the intervention of God's in finite mercy, the wondrous efficacy of these same acts! They cleanse the soul from the stains of sin, reconcile it with its Creator, and give it back its right to the heavenly heritage. If so, what should not be said of the Spirit of Penance which prompts us to multiply in every conceivable way these so

In fact, and such is the teaching of all divines, the spirit of penance far surpasses the virtue of penance: the former is, so to speak the development, and full productive efflorescence of the latter; it is a divine, a supernatural instinct which sweetness even in the throes of repentance and in the rigors of Christian aus-

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for by all, and if it be eminently behow much more should not the Associates of the League strive to acquire it.

The spirit of prayer and the spirit of zeal, and especially a true devotion to the Sacred Heart of Jesus, which are the three essential elements of our Apostleship, viewing the actual condition of mankind, would be quite in conceivable without the spirit of pen-

Pained at the sight of the terrible blows which sin, ever on the increase, unceasingly aims at divine love, the faithful Associate is urged on by his zeal to cleanse his own heart from the least blemish capable of wounding the chaste regards of his Heavenly Lover; and this can be effected by penance

It is also the first requirement of the "For," says St. spirit of prayer. "For," says St. Cyprian, "the first prayer and the Cyprian, first offering to be made to God-the Saviour Himself has proclaimed-is to be reconciled with our brother, and, for reasons more cogent, to be more and more reconciled, through the spirit of penance, with our God. The example of Cain and Abel makes it The clear for us that God considers much less the material offering than the heart that makes the offering.

Finally, since the Apostleship is the League of the Sacred Heart, all the Associates should endeavor to awaken and to foster more and more in their hearts the spirit of atonement, and, as a consequence, the spirit of penance. It is, indeed, to each one of them that that heart-rending complaint is addressed, which is in a measure the summary of all the moving appeals of the Divine Heart: "Is there no one to have pity on Me, and who is willing to condole with Me and have a share in My sorrows in the pitiful condition in which now especially I am left by

prayers, work and sufferings of this Divine Heart, in union with the Holy fore, treasures up in his heart every

Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular for the gift of the Spirit of Penance, that thereby I may strength en within me the spirit of prayer and zeal and a true devotion to Thy Sacred Heart. Amen.

Life of Blessed Margaret Mary

MEDITATION ON THE PASSION.

The Bishop of Clifton, England, in that part of his pastoral dealing with the recommendation of frequent meditation on the Passion, says:

There are now brought within the reach of the poorest admirable books of meditation on the Passion, by the help of which each, according to his capacity and individual taste, may bring home to himself the lessons for which that Passion has been recorded for us in such minute detail. We have some-times been reproached with dwelling so much on the details of our Lord's Passion, instead of fixing our attention exclusively on the benefits of that Redemp-tion which was effected for us at such We are not careful to free a cost. ourselves from this reproach. The late Cardinal Wiseman has expressed the mind of the Catholic Church on this matter in language which can hardly be surpassed. He says:

"There is nothing more decisive of the respective claims of Catholic and Protestant to be the religion of the New Testament than the manner in which they treat its most solemn portion, that which records the final act of Redemption. The very essence of modern Protestantism is to regard this greatest

act as a mere abstraction. The mind is concentrated on the sole apprehen sion of an accomplished atonement and its instrumentality by death. By a process eminently selfish, the price and its purchase are transferred to the individual soul, appropriated by it, and thus viewed extraneously to Him whose they really are. There is no contemplation in the Protestant view; it is one of mere self-application. To contrast if with the Catholic idea, and so illustrate both, perhaps a simple par-

The remembrance of past failures and able may be useful. "Let us imagine to ourselves two The remembrance of past failures and abuse of grace may discourage us, but He has said, "Him that cometh to Me, I will not cast out." The chains of long and evil habit may have bound us, and caused us to be led captive by the devil at his will, and we may cry out in our misery. "Unhappy man spendthrifts, for whose debts a loving father has given bond. The day of reckoning arrives, and the surety comes willingly to pay the ransom.
One son stands by, grateful indeed, but cold and calculating. He looks not at the huge sum that is counted out, but is eagerly waiting for the last count the table told, and then countingly out in our misery, "Unhappy man that I am! who shall deliver me from the body of this death?" The answer comes back, "The grace of God, through Jesus Christour Lord." There coin to be told, and then exultingly cries out 'I am free,' and goes his way. But there is another besides him who watches with the intensest gaze every particle of the precious offering, be cause he knows what it has cost his tion undergone, or some cruel humilia-tion endured. On one he reads his enables us to experience a charm and father's hunger, on another his abject the store is brought out, that it was gained at the expense of calumny and gained at the expense of carriers gained coming in the ordinary Christian who loss of those most dear to him. At has meditated seriously on the hein every instalment he looks into his dear ousness of sin, and on the fearful parent's countenance, and sees its havoc it continues to work in souls, manly sorrow and its varying emotions as these same recollections pass over his heart; and though the smile of love is on his lips as the last golden drachma falls from his hand at the thought of what he has achieved for his children, even this is more heart-rending to the tender one of the two; and he almost loses all sense of his own liberation in the anguish inflicted by its price. He thinks not of himself, for love is not selfish. He goes not away singing, 'I am ransomed, I am free; but he rushes to his father's

feet, exclaiming. 'Thou has pur-chased me; I am thine!' "Such we believe to be the true difference between the Protestant and the Catholic mode of considering our Saviour's Passion. The one looks at it with an inquisitive eye, the other with the eye of love. To the Protestant it would have been the same if the simple act of death had been versided. simple act of death had been recorded, and its preliminary suffering had been suppressed. Not one emotion would have been lost to him, any more than, in his system, any advantage. What does the cruel agony in Gethseman give him? It does not redeem him. What does he gain by the welts and gashes of the Roman scourges? They do not ransom him. What profits him the mock coronation and its insulting homage? It does not save him. And then, what can Mary and John do for him at the Cross's foot? He declares he does not care for them. matters it to him if the seamless garment be diced for, or rent? It bears no deep mystery of faith to him, No; only let him secure that moment when the last breath passes over the Victim's lips, and it is enough-for it is the

atonement. "Yet all that we have briefly enumerated was suffered for our sakes, and recorded for our profit. Although the last piece completed our ransom, all that preceded it composed the sum. O Jesus, through the most pure For, surely, our divine Redeemer did Heart of Mary, I offer Thee all the nought in vain, nor aught superfluously. He was generous, indeed, but not wasteful. The Catholic, there-

chancel was crowded even to inconsmallest gift of love, where the smallest venience with Archbishops, Bishops and clergy, who, in the different vest We are only too glad to admit that, ments of their ranks and orders, pre since the publication of this beautiful passage, in 1851, a change for the better has taken place in the minds of sented a most brilliant scene. consecration service was carried out with all the feeling of the beautiful ceremony by Archbishop Fabre. The devout Protestants. The wide dif-fusion of Catholic books of devotion, sermon was preached in French by though filtered through Anglican adaptations, has accustomed many to Mons. Begin of Quebec, and was give in the middle of Mass in its usual place, after the gospel. The speaker referred to the unusual significance of systematic meditation on the Passion, and has resulted in the imitation of almost every variety of Catholic practice. In fact, we Catholics must the ordination, and dwelt on the ex tending power of the Church at the

take heed to our ways, that we be not

outstript in the use of our own most valued aids to devotion. We must

take care that the adoption of them by

non Catholics does not lead us to value

them less, but rather provoke us to

jealousy, and make us appreciate the more that which is our own.

Let us ask the Blessed Virgin to

obtain for us grace to draw near to the Cross with her and the beloved

disciple, that we may be counted worthy with them to receive the ful-fillment of his promise: "I will pour

out upon the house of David, and upon

spirit of grace and of prayers, and they shall look on Me whom they have

pierced, and they shall mourn for Him

as one that mourneth for an only son, and shall grieve for Him as the manner

is to grieve over the death of the first

prayer than the contemplation of the

Passion of Jesus Christ. It is the ground of our hope, for "He that spared not even His own Son, but

delivered Him up for us all, how hath He not also, with Him, given us all things?" It assures us of God's love

for each one of us, for "greater love than this no man hath, that a man lay

down his life for those whom he loves." It emboldens us to offer Him, as the

only return that we can make, the life-

each of us may say with the grateful Apostle, "The life that I now live in

the flesh, I live in the faith of the Son

propitiation for our sins.

is no sin for which the Blood of God the Son has not atoned; no disease be-

yond the skill of that great Physician;

no guilt beyond the reach of the abso-

ARCHBISHOP OF ST. BONIFACE:

gevin - A Brilliant and Imposin

Toronto Globe, March 21.

before has assembled here as large

of the chancel were canopies of red and white, while banners, flags and

streamers abounded wherever architec-

ure permitted. The high altar, which

candles and many bright ornaments,

while brilliant flowers in lavish decora

nsecration of Most Rev. Mgr. Lan-

Ceremony - Presentation and Ad-

lution of the Church.

" There is no more incentive to

the inhabitants of Jerusalem,

fillment of his promise:

present day. When the newly-consecrated Archbishop arose to give his benediction to the people, he first saluted his father. who was sitting in the front row of the congregation, and then, accompanied by assistant Bishops, passed all around the church, bestowing his blessing upon those assembled. The booming of cannon announced the conclusion of the ceremony, and the Archbishop and his party, on leaving the cathedral, repaired to Provencher Academy for

lunch At 5 o'clock in the afternoon a reception was extended to the new Archbishop by his former congregation of St. Mary's Church, Winnipeg. The edifice was crowded to the doors long before Archbishop Langevin and party arrived. Bishop Gabrielle of Ogdens burg preached a grand sermon from the 18th chapter of the Acts of the Apostles, tracing the ceremony of the ordaining of Bishops from the time of the first Pope, Peter the Apostle. the conclusion of His Lordship's ser-mon Mr. N. Bawlf read an address from the English Catholics, and Mr. Genest from the French Catholics to the new Archbishop. Atterwards Mr. Richard presented a watch and chain set with diamonds, which had been bought by the parishioners of St. Mary's, as a tribute of respect and love for their long devotion of our hearts, all that we are and all that we can do ; so that former priest and confessor.

His Grace Archbishop Langevin replied with feeling to the addresses, and thanked the donors of the handsome souvenir which he had received, assur of God, Who loved me, and de-livered Himself for me." The long ing the people of St. Mary's of his un-failing love and devotion to themand dark catalogue of our sins may well appal us, but "He is selves. Referring to the school battle, addressing the visiting Archbishops, Bishops and clergy, he said :

"My Lords, Most Reverend Arch-bishops, Right Reverend Bishops, and honorable member of the clergy, I feel proud to day of my children from Mary's; they have battled nobly. , the fight has been hard, but in the face of even the hardest circum stances they have not for one moment stances they have not for one moments one discontended in the compelled Mr. Sadily of accordingly recompleted Mr. Sadily was accordingly recompleted Mr. Sadily of according Mr. Sadily of accordingly recompleted Mr. Sadily of according Mr. Sadily of according Mr. Sadily Mr. Sa been discouraged : no, they went on, and to-day we are at the point of triumph. They have been but too Winnipeg, March 20. — (Special.)
The consecration of Rev. Father Langevin as Archbishop of St. Boniface here

Vinnipeg, March 20. — (Special.)
The consecration of Rev. Father Langevin as Archbishop of St. Boniface here

Vinnipeg, March 20. — (Special.)

Vinnipeg, March 20. — (S was one of imposing pomp and cere-monial. The event will be one of the landmarks in the history of the North-West, and it is safe to say that never coterie of Church dignitaries as that at St. Boniface. Every Catholic took the greatest interest in the solemnity of the occasion, and each tried to vie with the other to do most towards honoring the new Archbishop. Monday afternoon the pupils of St. Mary's Academy tendered a reception to the new Archbishop, and in the evening his Grace took possession of the cathe-dral and was installed on his throne, the priests making the promises of obedience to the Archbishop, after which an address was read by the mayor of St. Boniface. At 9:30 on Tuesday consecration services were held at the cathedral in St. Boniface. Mgr. Fabre, Archbishop of Montreal, officiated, as-sisted by Mgr. Duhamel, Archbishop of Ottawa, and Bishop Grandin, of St. Albert, N. W. T. A large number of dignitaries of the East and West were There are some here who do not be also present, and the Cathedral, which long to us, and I will include them in is famous the world over by Whittier's peem, "The Voyageur," was crowded to suffocation by the laity, who assembled to witness the ceremony. It was the first event of the kind that has ever taken place in this country, the cessor when he said that those who did consecrated in Rome. The cathedral was profusely decorated. The pillars were draped in white, bound with spirals of bright green. On each side of the chancel were capacity of two previous Archbishops having been consecrated in Rome. The cathedral

although they do not belong to the exbut a short while ago was a mass of black, blazed with light from scores of From From St. Mary's church the Archbishop and his friends drove to St. Mary's Academy, where dinner had been provided for the visiting and local clergy, who sat down to beauti-

Quebec say that many thousands of

evening he attended an enterrainment given by St. Boniface C. M. B. A. It of the true faith; but indifferentism reception at the palace on Thursday or hostile to dogmatic truth. Friday. Nearly all the visiting prelates departed for home this morning.

MEDAL FOR MRS. SADLIER.

Notre Dame's "Lactare" Medal to be Conferred This Year on Mrs. Sad-

that Notre Dame University with this year confer the Laetare medal on Mrs. Sadlier. At the age of seventy-five this well-known Irish American authoress is still living at Montreal,

been highly commended for their literary excellence. Race patriotism and sterling Catholicity are their salient characteristics. One of her sons died in the Jesuit order; one of her daughters is a frequent contributor to the Catholic World and other Catholic periodicals.

Mrs. Sadlier, whose maiden name
was Mary Anne Madden, is a native of

Mrs. Sadlier, whose maiden name was Mary Anne Madden, is a native of Cootehill, in the county Cavan, Ireland; and was born on the closing day of the year 1820. Her father was Francis Madden, a man of refinement and literary tastes, and a highly respected merchant. Her mother, who died when her talented daughter was still a child, shared her husband's love for poetry and the legendary lore of their native land. Business embarrassments and financial troubles hastened Mr. Madden's death; and in 1844 his bereaved daughter came to this country, bringing withher, among her other treasures and relics, a goodly number of old and valuable books, including some rare editions of the English poets which had formerly belonged to her father. In November, 1846, Miss Madden be now many the came the wife of Mr. James Sadlier, one of the original partners of the well-known publishing house of D. & J. Sadlier & Company, and went to Montreal to reside, her husband being then the representative of his firm in that city. For the ensuing fourteen years Mr. and Mrs. Sadlier remained in Canada, and it was during that period that several of her most successful stories were written; while, in addition to her other literary work, she contributed copiously to the columns of the New York Tablet and other publications. In 1860 his business interests, compelled Mr. Sadlier to return to New York, to which city he accordingly so moved his family; and he continued to reside there until the date of his untimely death, nine years subsequently.

That we, the members of the Catholic base ago: That we, the members of the Catholic had with the wery greatest regret and indignation the misleading and one sided report of the Sandiers are indignated with the wery greatest regret and indignation the misleading and one sided report of the Sandiers are selected of Charles are proported and the misleading and one sided report of the Sandiers are greated with the save of Catholic had other public seal of the Parking Armanda and the seal of the Manibos school c

his figures, though by no means exact, are sufficiently correct to dishearten all patriotic citizens. Convinced as we are that the faithful practice of religion in the role great that the faithful practice of religion. patriotic citizens. Convinced as we are that the faithful practice of religion is the sole guarantee of the permanence of any Government, and especially of a republic, it is not comforting to know that only one-third of the population of the United States is church going. Of the 12,000,000 voters registered during the last presidential election, the sects claim 3,500,000, while 2,000,000 are set down as Catholics. The remainder—or over half the voting strength of the people—must be classed either as professedly agnostic or as indifferent to any set form of religion. This is a serious consideration; and, as Catholics looking to the ultimate conversion of America, we deplore the decay of Church loyalty among Protestants. Even limited experience and observation are sufficient to convince any one people belong to the soul of the Church prudens quem constituit Dominus, super familiam suam" ("Faithful and wise servant, whom his Lord placed over His household"). The super familiam suam to constituit placed over His household"). The super familiam suam to constituit placed over His household"). The super familiam suam to constituit placed over His household"). The super familiam suam to constituit described in numbers extended was constituit and the leadership of Miss McKeough, organist.

God loves the poor; therefore He loves that latitudinarianism, or indifference placed with a musical placed over His household"). The super familiam suam to constituit do not not always to creed, is the most hopeless form of and dramatic performance at St. Boniface. To-day His Grace rested at the religious error. If a man is convinced friends and servants.

Palace, receiving a few callers. This that Christ established a Church, he is s likely His Grace will hold a public begets a state of mind essentially Catholic can rejoice in the decay of Protestantism, unless that decay means a flood-tide of grace and large accessions to the true Church.—Ave Maria.

Many Converts.

One day last week a quiet but im Everybody will be pleased to learn that Notre Dame University will this year confer the Laetare medal on Mrs. Sadlier. At the age of seventy-five this well-known Irish American that Notre Dame University will this year confirmed by the Right Rev. Bishop Donahue. All, with the exception will known Irish American the well-known Irish American the confirmed by the Right Rev. Canada.

The novels of Mrs. Sadlier — who of the present Irish American generation has not read them?

All of her works has not read them? All of her works after which the sacrament of confirma-embody a moral; many of them have tion was administered. Another class

CATHOLIC TRUTH SOCIETY.

AN IMPORTANT DOCUMENT ADDRESSED TO THE CAPHOLIC PRESS OF THE COUNTRY-UNITED CANADA'S REPORT OF THE SCHOOL CASE CONDEMNED.

We are asked to publish the following resolution, passed at the meeting of the Cath-elic Truth Society held in Winnipeg a few

DIOCESE OF LONDON.

There is a very good moral cer-

That being the case, she

tainty that a marriage took place,

which, though only a civil marriage, would, I presume, be held binding by

is a daughter of the house, and there-

fore I should be within the bounds of

my duty in allowing her whatever was

D'Antignac lay back on his pillows

no question of generosity in the mat

ter, no room for scruples. Either she has a right or she has not. If she has,

why should she hesitate to accept it?
"She will tell you herself," answered

D'Antignac. "My opinion is merely an instinct; yet I have never found

my instincts with regard to Armine

"But on what ground do you think

"That I do not know. She has not

poken of the matter at all to me. I

can only repeat that I have an instinct

that she will refuse to press any claim

or to take anything."
"But I am told by M. Egerton that

"Poor Armine!" said D'Antignac

Was it not enough for her to have

suffered all that she did from her father during his life? Why should

he exercise a posthumous tyranny over her now? Egerton, of course,

felt obliged to tell her all that

Duchesne directed should be told

But, that being done, why should there be any farther effort to influence

her through his desires, in opposition

The vicomte shrugged his shoulders,

with a smile. "It would certainly be a singular freak of fate that would

make me the advocate of Duchesne's

wishes in any respect," he said.
"But it would be strange if they did

not influence his daughter, especially

as I have seen more than once how

strong her sentiment of filial devotion

was."
"It was the strongest sentiment of

ionate and intellectual condemnation.

peace has come to her, I must remon-

to decide upon it, and then accept her decision. I have confidence in Ar-

mine. I believe that it will be a wise

"I have confidence in her, too,

said the vicomte. "She inspires on

with that feeling. Yet she is very

"If she asks it-certainly. But I

annot promise that it will be exactly

'I desire only that she shall receive

generally has good reasons for her

onduct and opinions. And you must

emember that although you are

bound to offer whatever is just, she is

"She is bound by all the rules of

"Ah! common sense," said D'An-

very useful, a highly respectable

thing; but there is sometimes a sense

which is uncommon that is higher and

better. I have a great respect for common sense, but I have never made

it the standard by which to test all

opinions, as a number of worthy people

"Since you have often accused me

of something closely verging on quix

otism, I suppose I am hardly one of the

worthy people," said the vicomte,

laughing.
"No," the other answered, with a

smile, "you are not one of them

And therefore I shall expect you to be

reasonable, if for any motive-which

ommon sense perhaps might condemn

-Armine declines to profit by this dis

'Here?" repeated De Marigny

" Not at this moment," said D'An

ignac, perceiving the glance. "Just

efore you came she went out with

has been staying with us since she left

he convent, to which, as you may re-

She has never been out of the

Church. But she was prepared to re-

ceive the sacraments—made a general

glancing involuntarily around.

reception into the Church.

where can I see her?"

ince she is here.

of her father."

"Well, that is a very good,

what is justly hers; and you will hardly advise her to reject it?" "I cannot tell until I hear her rea-

to give her your advice?"

not bound to accept it."

tignac.

what you desire.

her, as you propose, the

tion.

the Church.

wrong.

her likely to refuse?"

she should do so.

to her own wishes?"

just and right."

CONSUMPTION BO PRONOUNCED

By the Physicians SEVERE COUCH At Wight

Spitting Blood Given Over by the Doctors!

LIFE SAVED BY AYER'S CHERRY PEGTOR

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



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MPTION COLLEGE, SANDWICH, t.—The studies embrace the Classical mmercial courses. Terms, including nary expenses, 8160 per annum. For ticulars apply to Rev. D. Cushine.



ARMINE.

CHRISTIAN REID

CHAPTER XXXIII.

The next afternoon D'Antignac was alone, lying quietly on his couch after seeing the party of ladies start off for Convent, when the sound of the door-bell was followed a moment later by the entrance of M. de Mar-

D'Antignac's pale, calm face brightened with pleasure, as it always did at sight of this nearest and dearest of all his friends, and he held out his hand with a gesture of welcome.

"One values a pleasure more for its unexpectedness," he said. "I did not know you had returned to Paris." "I have only been in Paris a few hours," the other answered. "I have come here at once. Do I not always come here before I go anywhere else? But to-day I have come with important "Indeed!" said D'Antignac. He

looked keenly at the other's face, as if to determine the character of the news before hearing it. There was certainly no indication of bad news in the serene and slightly smiling expres-sion of the countenance. "It is as I sion of the countenance. "It is as I expected," he said. "You have expected,' found that there was no foundation for Duchesne's belief."

M. de Marigny drew a chair forward and sat down, smiling a little more. Then he said quietly: "Au contraire. I have found his story correct in every

"Is it possible?" said D'Antignac. particular.' He lifted himself to a sitting position, as if, in the eagerness of his interest, unable to remain recumbent. "Do you mean," he said, "that Duchesne vas really the heir to the title and estates of Marigny ?"

"I mean," answered the vicomte calmly, "that he had a very good case to carry into a court of law, and might have been declared the true Vicomte de Marigny. But, again, he might not. I have obtained a legal opinion upon the case, and I am told that the issue would be extremely doubtful. The marriage is to be found registered as Duchesne was told—that is, the marriage of a Henri Marigny and Louise Barbeau. But it is necessary to prove that this Henri Marigny was Henri Louis Gaston, Vicomte de Mar-igny, and the only witness of the marriage is long since dead. We have, it strue, the second hand testimony of his son, and the court would decide upon the value of that testimony. The end is this: if Duchesne were living I should contest his claim, and I doub whether he would succeed in establishing it. But, since he is dead, the case

s different. Why?" asked D'Antignac. "For the simple reason that it would have been impossible to surrender to him without a struggle proper y which he would have used in the worst of causes. But with his daughter the matter is different. I have no doubt it will be possible to make an amicable arrangement with her. I shall lay the case before her as it stands, counsel her to take legal advice and to determine what she will accept, or whether she will have her case decided by law.

'Then even in her case you would contest the claim, if brought for the

whole estate?" "I should have no alternative but

to do so. My duty to those who are to come after me would demand it. A man who has inherited an old name and an old estate occupies a differen position to that of one who has made his own fortune and, in a certain sense, his own name. The former, at least, is his own to do what he will with. But one who occupies the place of succession in an old line is no more than a trustee. What was handed down to him he should hand down intact, as far as may be, to those who are to come after him. And therefore, as the guardian of interests not his own, he cannot surrender any part of an in heritance which it is his in a special manner to protect, without absolute assurance of the justice of the claimsuch an assurance as only the decision of a high legal authority can give.

I understand your position," said ntignac. "You are bound for D'Antignac. "You are bound for the sake of others to think of justice rather than of quixotic generosity et, from your speaking of an 'amic ble arrangement' with Armine, judge that you think her claim would

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never, I fear, entirely recover. she has a claim, though whether it can be legally supported is another ques-

' And yet it must be difficult for her not to feel the relief of the freedom which results from it.'

"I doubt if she feels it at all," said 'Antignac. "Her nature is too D'Antignac. "Her nature is too deeply affectionate. She was passion-ately attached to her father, and, after her fears for his eternal fate, I think that the greatest grief connected with his death is the fact that they parted in estrangement - at least on his "I do not think," he said quietly,
"that Armine will accept anything."
"But why should she not—as a
right?" asked the other. "There is

"His fate was terrible," said the vicomte; "but I confess that I could not regret it. He was a man whose power of doing evil was great in proportion to his natural gifts-and they were very great. I never heard him address a multitude, but I can imagine sessed, and the fiery eloquence which M. the magnetic power which he Egerton describes as fully equal to that of Gambetta. And this man, unlike Gambetta, was not a politician and self seeker, but he had all the force which strong, fanatical conviction gives. The day might have come gives. when he would have played the part of

another Danton." Nothing would have delighted But how comes on our him more. But how comes on our friend Egerton, who may well speak feelingly of the eloquence which nearly it was her father's dying charge that

led him to death? "It certainly nearly led him to death," said De Marigny, "but I doubt if it nearly led him into Socialism. He has too clear a mind to be captivated by such fallacies.' 'You like him, then?"

"I like him exceedingly. There is something very attractive in his char acter-an openness and a verve which promise well. When a man is prepared to hear reason, and is suscept ble of enthusiasm, one may hope much from him."

I hope much from his association with you. It was what he needed contact with a man of ardent faith, who is at the same time foremost in every activity and interest of the world. Generally speaking, it may be safely said that to convert men of the world we need those who are, in a neasure at least, men of the world also, who possess its polish, its grace, its keen wisdom, yet use these things her nature," said D'Antignac, "and she has been wounded in it, as we are for God and not for the world. And so I believe that it may be your priv wounded just where pain is most keenly and deeply felt. All her life ilege to bring this soul out of the realm of shadows-of beliefs without base, the cruel struggle has been going on -God on one side, her father on and the vain opinions of men-into the presence of the great reality of the other; the desire to reverence and divine Truth. the need to excuse, passionate affect-

"I will gladly do all that I can to this end," said the vicomte. "But let She has been torn and crushed; and me remind you that to pray is better when, through a most terrible grief, than to argue when the conversion of a soul is in question; and there can strate against that peace being again be no doubt whose prayers are of most disturbed by the image of her father. -vours or mine "Neither can there be any doubt," case in all its bearings, give her time

said D'Antignac, "that, prisoned here on this bed of pain, I am not likely to forget my friends in the sole thing that I can still do for them.

When Armine heard of M. de Marigny's visit, and that he desired to see her, she evinced, somewhat to D'Antignac's surprise, the greatest young to decide on a matter of so much importance. At least you will promise reluctance to receiving him.

"I cannot !" she said, shrinking at the mere suggestion. "It is impossible. Do not ask me!"

D'Antignac did not answer immediately. Her agitation was so evident that he reflected for a moment before replying. Then he said, with the gentle calmness which always

"I cannot tell until I hear her reasons for wishing to do so. Armine
sons for wishing to do so. Armine
sons for wishing to do so. I so the sons for wishing to do so. I so that I should
"But it is necessary that I should that you will ask you, and not act merely from an impulsive feel-

"It is not merely an impulsive feel ing," she said. She came and knelt down by the side of his couch. "Do you not remember," she said in a low "how all the last cruel trouble one, that divided my father and myself be gan with—with his seeing me speak to M. de Marigny? And have you forgotten that I told you how he bade me never speak to him again? Here is something in which I can obey him; and surely I should do so !'

"My dear little Armine," D'Antignac, laying his hand tenderly on hers, "I understand all that you mean and all that you feel; but there is more to consider than you perhaps magine. In the first place, it is en tirely beyond reason that you should be bound throughout your life by the arbitrary and hasty command of a noment-

"But M. de Marigny is entirely out of my life," she interrupted quickly should There is no reason why I ever see or speak to him."

I see that you are firmly of the "There is a very important reason opinion that she will decline, and that why you must of necessity see and speak to him," said D'Antignac. you are also firmly disposed to uphold her in doing so," said the vicomte. "You cannot have forgotten the com Eh bien, I must simply put the mat-er before her myself. When and munication which your father when dying made to Egerton, and which he onveyed to you "The 'when' is for you, or for her, to determine," answered D'Antignac.
"But the 'where' is easily arranged,

She made a quick gesture as of one putting a thing away from her - a gesture half-proud, half-pathetic.

"I will have nothing to do with it—
nothing," she said. "What my father

did not claim for himself I shall not laim in his name. If that is why the Vicomte de Marigny wishes to see me, simply tell him this. I have nothing Helene and Miss Bertram. But she more to say, only that I am sorry Mr. Egerton disregarded my wishes and betrayed the secret confided to him." nember, she went soon after the death · He disregarded your wishes with "I remember-to be prepared for

reluctance," said D'Antignac; "but he felt himself bound in honor to execute as far as possible the trust your father had confided to him, so he came to me for advice. I/agreed with uses it now? Should I take out of his him that M. de Marigny, as head of the hand—if I had the power to do so —

little cold and reserved.
"I do not think," she said, "that said to myself,

violate a secret as a dying confidence." "Not as a dying confidence, if I

understand rightly," said D'Antignac,

"but rather as a commission."
"Which he performed when he came to me," she said in the same slightly proud voice, "and therefore with which he had no more to do."

"I do not agree with you," said D'Antignac, exceedingly surprised by this manifestation of character, and under standing more fully the dilemma in which Egerton had found himself. He felt that by the trust which your father had placed in him he was obliged to consider your interest, even if you refused to consider it yourself and, if you have any confidence in my judgment, you may believe that he was right. "I have every confidence in your

judgment," said Armine, with more of her usual manner. "You know that. But I cannot believe that he was right to disregard my wishes and bring upon me, and upon others, annoyance which I wished to avoid. For nothing, M. d'Antignac, nothing shall make me take any step in the matter! What is it to me whether my father had or had not the right to bear a noble name? What is it to me whether a little more or less of wealth might be mine? I in me: I belong to the people, my heart is with the poor and the suffer-ing, and why should I strive to force myself into a noble house that would only scorn the descendant of a peasant and the daughter of a Socialist?

She looked very little like the de scendent of a peasant as she uttered these words, D'Antignac thought. The delicate face was instinct with feeling, the beautiful dark eyes were glowing; he had never been more struck with what he had always remarked in her, the unmistakable signs of inherited refinement.
"I can understand," he said quiet

ly, "that there would be very little to urge you to claim what your fathe regarded as his right, if any struggle were necessary to do so. But if there were none needed—if, instead of scorn ing, the head of the house came voluntarily to acknowledge and receive you -what then ?"

She paused a moment before answer ing, and he saw an indescribable change come over her face-a change such as he had often observed when she was touched by a high or beautiful thought. And when she spoke her voice was like a chord of music-so many different tones of feeling blended into it.

"What then?" she repeated. "Only this: that it would be a noble thing for the head of such a house to do, granting that he believed the claim to be just, but that I have no desire for the recognition or acknowledgment. was your father's dying wish," said D'Antignac.

She looked at him with a glance which, even before she spoke, seemed to disarm his power of objection; it was at once so pathetic and so full of the meaning which greater knowledge of a subject gives.

"My father's dying wish has a different significance to you and to me," she said sadly. "You regard it, no doubt, as dictated by solicitude for me, I personal prosperity and happi-But I know my father better for my p than to fancy that. He had not one set of opinions for his public life and another for his private life; he did not preach to others that property and rank are crimes against the brotherhood of humanity, yet grasp at them himself. He was wrong mad, if you will-but I, who spent my life with him, would stake my existence on his sincerity." She paused, for her voice was choked with emotion; but controlling herself after a minute, she "Do you think, therefore vent on: that he wished me to claim rank and wealth in order that I might enjoy privileges that he held to be robbery? Ah! no. What he desired—I know it as certainly as if he had told me-was that I should use them for the ends that he desired, and to which he had given all his own fortune and the labor of his life. I understand now with perfect clearness why it was only after that unhappy visit to Marigny that he began to concern himself about what I believed, and to endeavor to mould and bend my faith. I remember well how he said that he had thought lightly of my opinions as 'merely a girl' fancy 'until he found that there might be power in my hand for evil or for good; I did not understand him then, but I understand now. The power for good or evil was the inheritance of Marigny, which he thought might be mine. Do you think, then, that he would have wished me to possess that power to use for ends which he thought

for ends which he thought good. "But you might use it for ends which would be truly good?" said D'Antignac, anxious to put every view of the case before her, yet certain that she would not be moved. She shook her head-"Even if I

evil ?-and you know I could not use it

could," she said-" and that is doubt ful, for what am I but a weak girl without judgment?-you certainly do not think that they would be ends as Poor child! How changed she was when she returned—quiet, peaceful, almost happy; although her father's certain facts. Yet, after all, it was and defender of all that is most noble

"Yes," he answered, 'I think that death is a blow from which she will not Egerton who informed him, but and of most vital importance to France?

Ab! you do not know." she want on the base a claim, though whether it can prove I feet an increase a claim. myself."
Armine had risen now from her clasping her hands with a familiar Armine had risen now from her clasping her later with the classing position, and stood looking a little cold and reserved.

It is a classing her later with the classical her later with t Mr. Egerton should have come even to you when I requested him to hold inwhich he had received have seen the other side, know must be so long and hard !- something to help those who are to save France, if And now-would she can be saved !' you have me lessen the power for good of one who can do all that I have dreamed of? Oh! no, M. d'Antignac, I am sure you do not wish it; and I am also sure of this, that I would work for my daily bread sooner than touch one centime that came from the rev-

enues of Marigny It was impossible to doubt her earnestness or her resolution, and D'Antig nac smiled a little-an inward and invisible smile, if the phrase may be allowed to describe the slight sense of amusement which does not always find outward expression - as he thought how positively he had prophesied this result, even while ignorant of the reasons which would influence her.

"I comprehend your position," he aid after a moment. "You feel that said after a moment. you could not fulfil your father's wish by using anything which came to you brough this claim in the way he desired; so, rather than use it in a way he did not desire, you prefer to leave it in hands where it is certain to be well employed. But you overlook two things-first, that whatever descended to you in such a manner would be absolutely yours, to do what you will with; and you would be no more bound I have enough for my wants, and this with; and you would be no more bound much at least of my father's spirit is by the wishes of your father in the disposition of it than he would have been bound by the wishes of his grandfather — who, we may infer, would certainly not have desired that the family inheritance should be spent in founding a Commune. In the second place, M. de Marigny has a right to decline to retain what he does not feel to be justly his, and you have no right to refuse to hear reasons for believing it to be yours.

She looked at him with the same reluctant expression with which she had first heard the proposal that she should see M. de Martgny.

"You do not know how painful it would be," she said. "Surely it is not Surely you can tell him necessary! what I have said, and assure him that no argument can change my resolution

"I might do that," said D'Antignac, "and still he would be, by the nature of his position, constrained to insist on seeing you; and you have no reason that justifies you in refusing to see

him. "I have the memory of my father's command and of my promise that I would never speak to M. de Marigny

again. My dear Armine, your own good sense must tell you that you are not fettered by such a command or such a promise. Your father himself set both promise. Your father himself set both aside when he directed you to prosecute the claim for the inheritance of Marigny, since it would be impossible to refuse to hold communication with a man who has never injured you and

who is the head of the family. "But I have told you that I have nothing, and can have nothing, to do with the family in one way or another, she said. "Therefore why should I be forced to do this thing? But I do not wish to be childish or unreasonable, she added after a moment, in which only the expression of D'Antignac's face answered her last appeal, "and if you think it absolutely necessary that I should see M. de Marigny, I will e him, though it will be painful-oh! more painful than I can say.

TO BE CONTINUED.

An Old Lenten Pastoral.

The current number of Historical Researches contains a Lenten pastoral by Archbishop Carroll, the Father of the American Hierarchy, copied from the original manuscript, which is preserved in the archives of the Arch-diocese of Baltimore. It is undated, but was probably issued for the Lent of 1811. It is an admirable document, and we are pleased to quote the following passage, which is as timely and practical as when it was first penned, than eighty years ago. Though dead, the great Archbishop yet speaketh to us: "The charity of our Blessed Lord

and Master teaches and constrains the pastors of His Church to estimate, in their general regulations, the measure of fasting, abstinence, and other cor-poral self-denials, by the general con-ditions of those who are to be affected thereby. These pastors must hope that whatever mitigation may be allowed in the law of fasting and abstinence, it will be compensated for by the faithful disciples of Christ, investing themselves with a spirit of interior penance and conformity to the sufferings of their Divine deemer. They will punctually fulfil the exercises of mortification and austerity, for which no dispensation is granted; be assiduous with their families in daily and devout prayer, and in humble petition for the forgiveness of their own offences, and those of their fellow-Christians throughout the world."--Ave. Maria

Many people, with the notion that nature ought to take care of herself, allow a cough to plague them for weeks and months. Whereas, if weeks and months. Whereas, if nature were assisted with a dose or two of Ayer's Cherry Pictoral, the cure might be affected in a very few days.

Mother Graves' Worm Exterminator has the largest sale of any similar preparation sold in Canada. It always gives satisfaction by restoring health to the little folks.

loosened the grey hair under the old,

black bonnet, and as I passed blew two

on the withered cheeks. Tender and

thy own time comes thou pass without

angel that comes to summon thee thou

mayst recognize her whom thou hast

loved so long and well. INEZ OKEY.

MY STORY.

About eighteen years ago I lost my

father and mother within a few months

of each other; and in losing them, I

lost all. A year had not passed before my faith and morals had suffered ship-

wreck: morals first, faith afterward.

I gradually became a follower of Vol-

taire-impious, materialistic-then, as

occurs every day, an avowed infidel.

By a sort of satanic logic, I conformed

interment or a marriage. This conduct was the natural result of a course

had received my first Holy Communion,

probably from a hope to preserve some

link which would bind me to religion,

wrote to enquire whether I wished to

It was New Year's; and, furious at

myself in a corner, the old sacristan

approached me, and with a kindly

smile invited me to follow him. I did

familiar pew, making a sign for me to

Impelled by a power I could not resist

—for it was something far deeper than curiosity — I turned the key in the

my heart beat loudly as I saw-lying,

no doubt, where she with her own

hands had last placed them - the

not also prayed fervently from those

pages, now damp and moldly, and yel-

relic of a dead friend from the coffin

where time had destroyed all else, I lifted them—"Daily Prayers," "The

Angelic Guide," "The Imitation of

Thanks to the sad and extraordinary

occasion which had brought me to the

church, public attention was diverted

from me; otherwise, my presence there

would have been the source of great

cariosity to my neighbors, -a curiosity.

which, under the new and conflicting

emotions now agitating my soul,

I could not pray-I had forgotten

how, -but remembrance and reflection

took possession of my soul. After some moments spent thus, I began to

turn the leaves of "The Imitation,

anxious in some way to hide my em

barrassment, in case curious eyes

of paper fluttered from the book to the

found it contained my mother's writ-

hands. These were the words, -shall

could scarcely have borne.

It opened without difficulty, and

Oh, how often had I

As one might lift the

the church.

lock.

so many years.

low with age!

Christ.

A FAITHFUL HEART.

Its Record on a Leaf Torn From the Annals of the Poor.

Some of the most beautiful and valuable lessons life can teach us are lost because we fail to seek them where only they can be found—in the obscure lives whose virtues cluster around the sterner glories of the Church and, as it were, spring up under foot and rejoice the finder like the blue fragrance of early violets. Courage, fidelity and self-devotion, charity in heroic degree, though in homely guise, the ideal of a pure and spotless life kept intact through years of trial in a simple, unlearned woman's warm heart in spite of an enforced struggle with the world in its roughest aspect; I found these blooming on the market place, guarded by the sacred humility of the poor; if venture to lift them for a moment to the light it is in the certainty that my words will never penetrate that guard to ruffle the serenity of the gentle soul in which they have taken root.

She is, as I have hinted, but a homely heroine, with a homely name, Ann Murphy. You may see her any day in the market, her short, sturdy figure girded around with a clean checked apron and a big money pocket and her rosy, weather beaten face smiling under an old hood. She stands on some boards laid across the gutter behind her little vegetable stand, and fierce heat and biting frost alike find her steadily and uncom-plainingly at her post. The marketers passing in an endless stream through passing in an endless stream through passing in an endless stream through the chill of early winter mornings, on the chill of early winter mornings, on sunny forenoons of spring when so large a part of our Catholic cemeteries and began the second part of her mission of charity—a faithful rememmission of charity—a faithful rememmi the smoky lamps flare and sputter in the wind, and the stalls show wierd, Rembrandt effects, see the same cheery face, with its clear, honest eyes, and hear the same pleasant voice with its coaxing brogue year after year. children hang back on their mother's skirts in the jostling crowd to smile at her; the mild, black veiled Sisters on their quest for waerewith to supply the needs of their sick poor stop for the alms her generous hands never fail to drop in the basket from her slender store, and many a word of encouragement and blessing and heaven ly hope is whispered above the apples and potatoes and cabbages of the little stand unsuspected by the passers by, while even the rough men with whom she trades soften into something like gentleness and meet her simple shrewdness with fair dealing and honesty.

But it is in the single room she calls home, a front room on the ground floor of an old frame tenement, sitting quietly in the evening when her day's work is done and the firelight plays through the open door of the stove across the clean hearth, and is reflected across the clean hearth, and is renected from the bright tin safe and small looking-glass on the brass crucifix that stands by the clock and the statue of the Blessed Virgin on a bracket above the high, white bed, or in less in the shadows of the dark old.

strong and tender soul. On the thread of her talk, which is enriched by bits of legend and story, with recollections of the happy, carefree childhood in Ireland; of the little parish school and the white-capped "Gray Nuns;" of rising at daybreak on Easter mornings "to see the sun dance" across the dark green fields; of the powers of the "Nine Holy Women," all told in the soft, winning brogue that touches the heart more nearly than any other music in the world, her history pieces itself out little by little. She tells of her coming to America, a lonely orphaned ing to America, a lonely orphaned thing to Experiences that subdued the limit of amusement in the heavy of amusement in the heavy their humor the comical experiences that attended her initiation into the local property of the process in the soft, winning worn, handsome face, deadly pale end of my surprises. Having seen to the pew—which I entered in a differ a night of dissipation and the ocoty but disordered garments, to the costly but disordered garments, to that attended her initiation into the mysteries of American housewifery, and of the longing that grew and strengthened in years of service for others for a home she might call her own, and of the happy day when her savings enabled her to furnish the little room. "And then Mary (the Lord have mercy on her !) and I went

to housekeeping together." Mary was a friend of many years standing. Like Ann, she was without family ties, and weary of forming a mere nominal part of the household of others, but an older woman and already failing somewhat in health when the arrangement was completed, though certainly neither of them suspected that instead of the mutual helpfulness and home making and innocent enjoy ment they had planned, one was taking up the heavy cross of physical suf fering and dependence to lay it aside only at her death, and the other assuming a burden of charity that she would carry with loving courage for nine

long years. Only God and the guardian angels of the two women know the history of those years, uneventful outwardly, one day serving as a type of the next, save that Mary's infirmities increased, and Ann's cares deepened as time wore on. When it became plain, as it did very soon, that Mary's working days were over, it was also evident that the choring and "work by the day" on which they had depended would not feed and shelter two with but one worker; yet it was cruelly hard for Ann, simple, untaught soul that she was, to undertake anything that com-pelled her to cope with the business world, even in the smallest way, and it was not without many anxious discussions between the two, with hopes and fears and prayers, that the last of day. invested in establishing a very humble vegetable stand on the daily market. From the first the venture prospered, that is it brought such slender pittance that is it brought slender pittance that is it brought slender that is it brought slender pittance that is it brought slender pi of returns as enabled the two women ling, and the wires on which they

to live. Mary's ailments did not prevent her from attending to the lighter duties of the tiny honsehold, although Ann, according to her own words, "niver let her chop a sthick of kindlin" or lift so much as a bucket of wather, and their daily life soon settled into a peaceful routine. Neither sickness and pain nor the prospect of a hard day, before keep them. day's labor kept them from the Mass that was said every morning in the great church near by, and the two patient faces, one white and ethereal ized by suffering and the other ruddy and hardened by exposure, were raised in mutu I accord and supplication day after day, from out the shadows where they knelt to the lighted altar whence

sometimes needed sorely.

For days came when even Ann's brave spirit flagged, days when the rain poured and dashed and she came home "dhripwin' like an umbrella, and worst of all with very few bits of silver to jingle in the big money pocket. The last year of the nine was the hardest. Mary grew entirely helpless and between the time she lost in attend ing her and the medicines she must buy, Ann fell little by little under the yoke of debt that she had feared and striven against all her thrifty, selfrespecting life. It was the supreme sacrifice that she made for Mary's sake, and as if God had wished to try the faith of her trusting soul to the uttermost, Mary's death came just when the very last resources were exhausted and even Ann's iron strength was about to give way under the double

flowed the strength and comfort they

of life which scandalized the whole parish. The old cure, from whom I load . She laid Mary away in one of those brance of Mary's soul.

deign to reply to his communication. Eighteen years passed away, — eighteen years which I would gladly efface from my existence at the price of the time which I have yet to spend It was a part of this remembrance that came under my own observation on earth. One incident will inform and touched me very nearly. When by hard work and privation the debts you what manner of man I was. were in a fair way to be paid she bought one of the white wooden crosses hearing the joyous church bells pealing out in their own sweet language, and at seeing the highway filled with that mark the graves of the poor, and had Mary's name and age and the R. men and women on their way to Mass I. P. painted on it, and one morning in their gay holiday attire, I seized a when misty grey dawn struggled down when intsty grey dawn struggled down into the narrow streets and the gas lights flared a sickly yellow against its cold pallor; while the sleepy chatter of the sparrows wakening in the woodcutter's axe and began to fell a stunted trees or the distant rattle of some noisy milk wagon making its rounds were the only sounds that broke the silence of the sleeping city, she started to carry it to the commission house where a friendly old farmer had promised to let her ride in his wagon as far as the cemetery. It was a wierd figure that crept along beween the tall buildings, bending under the weight of the great wooden cross, at least six feet in length, which she carried on her shoulder. The uncertain light cast grotesque shadows on the blank walls, in which she seemed now a misshapen giantess and the cross a toy or was dwarfed by bracket above the high, white bed, or is lost in the shadows of the dark old wardrobe, that one learns to love this strong and tender soul.

and the cross a toy or was dwarded by some change of position while the sacred symbol towered ready to crush her dwindling form. Occasionally a workman on his way to an early task would eye her with a startled glance as she emerged from the shadows, but only one man ventured to address her, as she stepped for an instant under a street lamp to better adjust her strange burden. Him she answered with composure, her steady look taking in and comprehending with a pity that had no touch of fear, every detail from the

> while drinking her solitary cup of tea; crooning over the conversation in a soft, introspective monotone: "That poor by was a Catholic I'm thinkin' anyway. Says he, 'you're carryin' your cross early, my good woman" (Shure only a Cath'lic would say that), and I says to 'm, 'Yis, sorr, and 'tis betther to be carryin' it on the back than on the sowl, 'an' wint on, Twould

grieve his mother's sowl in glory to

an' his eyes afther me.

see 'm lukin' like that.'

prayer-books my mother had used for The little figure plodded sturdily on among the lightening shadows and reached her destination as the chill, reluctant daylight of the November morning dawned fully on the market place, and with the cross stowed safely among the baskets and barrels of the wagon, was soon jolting by the farmer's side toward the western hills that showed gray green down the long vistas of street. Slowly the old horse limbed the long slope that lifted them above the great city, now rousing to its daily labor, weaving afresh the veil of smoke and steam blown away by the night winds, and calling up its toiling children with hoarse shricks of whistle and clangor of bell. They wound away from it all over the brow of the hill, through quiet, sleeping suburbs, out past the sere, brown fields to the graveyard gate, where she resumed her burden and went to seek the sexton and watch the placing of the cross at the head of Mary's

grave. It was here I saw Ann late one Sunday evening in November. The wet, yellow clay had oozad up through the gravel in the paths beneath the tramp ling feet that had passed during the Her worn, black dress was stained with it. She knelt on the sodinvested in establishing a very humble den grass, her work hardened fingers I ever forget them!

were strung now eaten with rust from | commit one mortal sin. Pardon my their exposure, on one arm of the cross and they rattled to and fro in a subhealth of my child. Save him and they rattled to and fro in a subfrom the misfortune of offending Thee. But if he should ever be so unhappy as dued accompaniment to her prayers. The sun was setting behind a bank of to leave the path of virtue, lead him back, gently and mercifully, as Thou grey clouds and a streak of lurid red marked the horizon; a keen, cold, didst lead the prodigal son to his wind was rising and whirled the sodden leaves along the avenues of the father." You can understand my feelings. now almost deserted cemetery. It buffeted the bent, kneeling figure ; it

My pride could not restrain the tears which flowed from my heart. To say that I was fully converted at that moment would be, however, to say too tears from the gentle blue eyes down much. One cannot break so quickly with eighteen years of implety. faithful heart! God grant that when was at least touched and awakened to a sense of what I had done. probation to that peace thou dost im-plore for another and that in the bright

That very day I hastened to thank the good cure for having so delicately and kindly preserved the pew for my unworthy sake. It was with the greatest difficulty that I could persuade him to accept the pew-rent for those eighteen wasted years.
"You see," he said to me, "good blood

must always tell, does always tell, in the end. One cannot discard a family of saints with impunity. I knew well that one day or another you would return to occupy the old family pew. Taking both my hands in his, he added: "I beseech you, now that you have made a beginning, come back again." What can I say more? The follow ing Sunday I went to Mass. my acts to my new opinions. I, who the grace of God was not denied me. belonged to a family of saints, never entered a church, not even for an interment or a marriage. This con--M. in Ave Maria.

BLESSED JEROME.

Blessed Jerome was born at Metauras, Italy, of the distinguished Ranutii family. His youth presaged a life of eminent sanctity. His pious parents reared him with great care, retain the family pew. I did not even and zealously guarded his innocence from evil influences. They instilled in his impressionable mind the lofty sentiments of Christianity. No child ish traits marked his tender years. He seemed to emerge from lisping boy His demeanor hood into manhood. was always grave and his words few. He shunned the company of other youths and lived retired, dividing his time between study and prayer, in both of which he became daily more proficient. He mortified himself in a manner beyond his strength, and was often commanded to abate his austerities. The world had no beautiful oak tree which grew by the road side, in one of my fields. Thus attraction for him, and he longed to abandon it. He prayed earndid I wish to protest against what I foolishly called popular superstition.

Several months after this fine exestly and frequently to know the will of God. After besieging heaven for a long time, God deigned to man-ifest His will through the august ploit, on a hot summer's day, a terrible storm arose, and a family comqueen, who bade him enter the Servite Order. He entered the novitiate posed of father, mother, and three children were killed by lightning. at the age of fifteen and laid deep the All the parish attended the funeral of foundations of humility and self-denial. those five persons called so suddenly to At the expiration of the time of probameet their God, and I followed the tion he was sent to Bologna to pros-ecute his studies. He edified all by Impiety is sometimes out of season his willing obedience and exactness in So I thought, with sincere sorrow, as I joined the throng of sympathizing the observance of the rules, and easily became the foremost in his classes friends who wended their way to His natural gifts were of the same liberal order as his spiritual ones. It was almost eighteen years since He received the well-merited titles of had set my foot in the house of God; it was natural, therefore, that I should Licentiate and Doctor of Divinity at feel embarrassed in the crowd that day in the church. As I was about to hide

the completion of his course of studies. was assigned to a professorship. His brilliant and profound discourses were listened to with admiration and profit.

"Pray always," our Saviour said. On being raised to the priesthood he listened to with admiration and profit and won the applause of the learned. He aimed not only to develop the menso mechanically, wondering what he could want with me. What was my surprise to see him pause at the old tal possibilities of his pupils, but also taught them the beauty and attractive ness of virtue and truth, and infused in enter, as though I had never forfeited its occupancy! But I was not at the them a desire to cherish religious perfection. His life and learning were end of my surprises. Having seen well fitted for such a task, and his popularly known by the appellation of "Angel of Good Counsel." The fame Then I remembered that we form erly had in our pew a box, of which Angel of Good Counsel. this was the key; and, looking around, I found it still lying in its accustomed place, at the farthest end.

of his deeds spread far and wide. From remote countries people came to him for counsel in perplexing matters and to be healed of their spiritual as well as physical maladies. He was appointed the coun selor of the dukedom of Urbini, and Duke Frederick was guided by his counsels in all difficult matters of State. By his prudence and discernment he reunited warring and bitter factions and caused such laws to be framed as resulted in incalculable good to the community at large. The poor looked priest?" ipon him as a father; the oppressed as a protector; the ministers of law as an racle. The position of public adviser, however, was most distasteful to him and jolted much against his feel ings, for he loved to be in solitude and far removed from the importunities

and distractions of the world. He besought his superior to remove him from the public eye lest he should become a victim of the seductivers, and ompass the ruin of his soul. After many entreaties, he obtained what his soul yearned for. He retired among the hermits of the order. Contrary to is wishes, he was appointed director over them. After many years spent among them in the most severe auster ities and unceasing prayer and con templation, he died in the odor of sanc tity at a ripe old age, full of merits and fortified by the sacraments of the Church in the year 1455, on the 12th of should look my way. A detached slip ground. I stooped to pick it up, and December.

ing. By the ink, well nigh faded, and the worn appearance of the edges, I Chicago World's Fair to find that of all saw that it had often been in those dear the blood purifiers, Ayer's Sarsaparilla was the only one on exhibition. reason is that Ayer's Sarsaparilla is a standard remedy, and not a patent "O my God! do not punish me if I

SOUL CULTURE.

This Life is But a Period of Probation.

Catholic Mirror. Do you know that this life is a pro bation intended for soul culture? The soul is sent here for the one purpose of perfecting itself for the higher life. Have you perfected your soul? you have loaded it down with shocking sins, the very ones, too, for which the world was destroyed-sinful luxurysins of the flesh. Religion teaches, and our Saviour

set the example, that this life should be one of self-denial and sacrifice. You have made a God of your body, your appetite rules and demands luxyour appetite rules and demands lux-ury; in your pride you clothe your-self in costly apparel; in the mean-time, your soul is clothed in the leprosy of sin. You make no sacrifice except for your vanity. Our Saviour said, "Take up your cross," but your life is one of amusement. You must be made to laugh and to smile. The literature you have been reading, if bound in volumes, would make a large monument over your grave-all the veriest trash. You are a reasonable being, but you do not use your reason. Reason was given you to subject the pas sions and the appetites, but reason is ignored and the appetites have full

This the way you employ your pro bation. You neglect the very thing for which you came into the world. The lower order of creation follows the instincts that God has given, while you subvert the high intelligence that God has given you. The brutes fulfil the divine plan in their creation, but you are living in open revolt against God's intention. Reason was given you to govern the lower instincts while you are striving to acquire an extraordinary love for God-love greater than that for father, or mother, or sister or brother. You wait for a death ted conversion, a repentance moved by tear, not love. Love has to be planted like a seed and grow to perfection. It is not accomplished in a day or a week. It is impossible to obtain per-

fection at once.

TAKE UP YOUR CROSS. The Master said: "Take up your cross." But here is a class of luxuriant, indolent, well-to do people. They only seek pleasure. They never vex their minds about anything serious. They are surrounded by such effeminate literature as the times afford, viz., the Detroit Free Press, Texas Siftings, the Judge and Puck, and all the pic torial papers, some decent and others indecent. They know the time is wasted in reading this trash, but they This is a Pagan must be amused. This is a Pagan standard of life, such as prevailed in Ninevah and Babylon. What satisfaction at the death bed to gaze out upon six hundred volumes of this trash that you have read merely to kill time, now so valuable and so unpurchaseable.

You must walk with God. "Draw nigh to God and He will draw nigh to Make friends with God; He controls the elements around you; He is to be your Judge; He will rule you forever. Having Him, you are rich, indeed; without Him you are worse than a beggar with the leprosy, al

There may be one person in one thousand that prays always. If they say a few prayers in the day they think they are pious. They are ignorant of the mystery of prayer; they have no conception of spiritual science; they have no soul life. Let them pray as our Saviour said—"always."

Our Lord in the Old and New Law gave such excellent counsel that he was have no conception of a surpassing incessant prayer.-Phillip O'Neill in Catholic Mirror.

The Abbe's Retort.

A good story is told of Monsignor Mioland, the predecessor of Cardinal Desprez in the Archbishopric of Tou-He was passing one day through the pig market, when a man shouted at him: "There are only priests and pigs in this place. abbe, as he then was, stopped and said to the man, "My friend, are you a priest?" "Not I," returned the other. "Then," said the abbe, "you naturally are the other thing."

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sleep well nights and she said no one could tell how badly she felt. She was also troubled with had tried different kinds of medicine, but none did her any good. At last Hood's Sarsaparilla was

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EDITORS:

REV. GEORGE R. NOETHGRAVES, Author of "Mistakes of Modern Intidels."

THOMAS COFFEY. MESSES. LUKE KING, JOHN NIGH, P. J. NEVEN and WM. A. NEVIN. are fully author, ized to receive cubscriptions and transact all ther business for the CATHOLIC RECORD.

London, Saturday, March 30, 1395

Our agent, Mr. John Nigh, is now visiting the Maritime Provinces, and we will be thankful if our subscribers extend to him the same courtesies as in former years.

LENTEN REGULATIONS FOR 1895

(OFFICIAL. The following are the Lenten regulations for the diocese of London: All days of Lent, Sundays ex-

cepted, are fast days.

2nd. By a special indult from the
Holy See, A. D. 1884, meat is allowed
on Sundays at every meal, and at one
meal on Mondays, Tuesdays, Thursdays and Saturdays, Avent, the Satur. days and Saturdays, except the Satur day of Ember week and Holy Saturday The use of flesh and fish at the

same time is not allowed in Lent. The following persons are exempted viz., Children under from abstinence, seven years; and from fasting, persons under twenty one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure

Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, fa. iily prayers, espec ially the holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese. M. J. TIERNAN, Sec.

RELIGION IN EDUCATION.

Mr. Arthur Balfour cannot be suspected of being in any way prejudiced in favor of Catholics or of Catholic education, yet in a speech recently delivered before his constituents in East Manchester, he most unhesitatingly laid it down as a certain principle by which the education problem should be solved, that Board schools, which correspond to Public non-sec tarian schools, such as are advocated by all the anti-Catholic organizations in Canada and the United States, are not the beau ideal of a system of educa-

system of managing education. I consider that it is and ought to be merely the supplement to voluntary schools where voluntary schools fail to do their duty.

Further on he declared in effect that he was filled with indignation when he heard gentlemen in the House of Commons speak of the voluntary school system in a tone of hostility, or as a thing which is only to be tolerated because it has behind it so strong a power backing it up that it cannot be got rid of. He states his view of the matter to be that without great voluntary effort, the voluntary schools will propably lose their value and efficiency, but he adds:

"While they represent great voluntary effort and while they are the out ward and visible sign of the great feeling of the community among parents that their children should be educated in the faith of their fathers, so long they deserve and ought to receive something more than this treatment.

In answer to one non-Conformist who had spoken against the voluntary system, he said:

"I am perfectly certain he believes as much as I do that religious education is as essential a part of the education of a community as any other, and I am certain he would be the last man, by his vote or his voice to support any plan by which religious education might be hindered or hampered I am glad he has given me the opportunity of saying that it is in no sectarian interest, with no view to the proselytizing success of this religious com munity, or of that religious community, that I have thus explicitly made my statement of belief on this matter. I have ill expressed myself if he and these others who have heard me, or who will read what I have said, do not understand that, in my view, the education of the child must be looked at as a whole. . . Leave it to those who are earnest in the cause of relig-

a voluntary school, to give what you call State money in support of a school

The principles for which Catholics contend for Ontario and Manitoba alike, could not be more clearly set forth than as they are thus announced by Mr. Balfour. ' We have no objection to put in the way of the State demand-Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. bishops of Toronto, Kingston, Ottawa, and St. bishops of the Bishops of Hamiton and Peterboro, and the clergy throughout the Dominion. it assumes to take the place of the parents altogether, especially in regard to how much or how little religion shall be taught to the children. This is peculiarly the duty of parents, acting in unison with their religious guides. Those who have no religion, and, therefore, no religious guides, may be satisfied with an education strictly secular for their children: but an earnest Christian must regard their religious education as too serious a matter to be neglected; and we are convinced that the opponents of religious education in this country are generally moved by hostility to Catholic education when they oppose it, as do the P. P. A. and the Orange Grand Lodge, in the case of Manitoba as well Ontario.

The organizations we have referred to are wise enough to see that they cannot sustain their case against Catholic education, unless they abolish religious teaching in the Public schools altogether, and they are willing to do this in order to inflict a pecuniary loss upon Catholics. Catholics have, over and over again, proved that they will support schools, even if they are obliged to pay doubly for them, and to bring this state of things about, these organizations are willing to run the risk of raising up a generation which will not know God.

Catholic Separate schools inflict ne injury or injustice upon Protestants, for they are sustained by Catholics out of their own pockets, even when Government aid is given to them, for that aid is given from funds to which they have contributed their share; and, as Mr. Balfour explains, it is only by the giving of such aid that the injustice is avoided of forcing those who keep up a religious education from paying doubly. To deal otherwise is virtually the same as to inflict a penalty upon those parents who do their duty of educating the whole child.

THE FOREIGN ESTABLISH-MENT.

At the parliamentary breakfast of the British Liberation Society, a letter was read from the Rev. Hugh Price Hughes, describing the Church Establishment in Wales in a manner which must be very shocking to, as it completely turns the tables on, those Angli-"I entirely deny that the Board can Bishops and other dignitaries who Foreign, Mission." Mr. Hughes ex pressed his regret that he could not be present at the meeting of the Society "to testify the deep sense of wrong and injustice with which the immense majority of his fellow-countrymen contemplate the political establishment of a foreign Church in Wales." He added: "It is notorious that if the Welsh people were allowed to settle this matter for themselves, the foreign political establishment would disappear at once."

This rev. gentleman evidently does not place much weight on the pretensions of those prelates and divines who claim that the Anglican Church is the ancient Church of the Britons from whom the Welsh derive their descent. It will go hard with these gentlemen to have their Establishment now described by a Welshman as "a foreign Estabment," which the sturdy Britons are anxious to root out from their soil as a

noxious weed. The Anglican Establishment is truly an exotic which has been forced on the people of Wales against their will. They are no more willing to accept it now after having had it forced upon them for three centuries. During this period they have, indeed, given up their ancient faith under the pressure of persecution, but they have not beome reconciled to the foreign Estabment. The Catholic Church, however, is not a foreign mission in any country, as it has universal jurisdiction

supreme head the successor of St.

How will the Bishop of Manchester, who has taken to the field as an advocate of the continuity theory, reconcile that theory with the fact to which the Rev. Mr. Hughes has called public attention?

MR. McCARTHY AND THE CATH-OLIC SCHOOLS.

In our comments on the Manitoba school question a couple of weeks ago we promised to have something more to say on the subject of the efficiency of Catholic education as compared with that of secular or Protestant schools throughout the world, a subject on which Mr. D'Alton McCarthy lays the Manitoba schools.

While dealing with this matter, we do not hesitate to say that Mr. Mc-Carthy's no Popery zeal carries him beyond the bounds of discretion.

He stated while conducting the case of the Manitoba Government before the Privy Council, that Belgium has efficient schools for the reason that they have been secularized, religion being now excluded from them. The schools in Belgium [are efficient-but they have not been secularized. It did happen during the last quarter of a century that the so-called Liberals of Belgium got once a majority of members in Parliament, a condition of affairs which lasted for four years, and during that time they upset the National system of religious education; but as soon as their policy was seen through by the people they were ignominoiusly ousted, and for fifteen years the religious system of education has been in full blast again: and we can safely say, nowhere-not even in Ontario-is there a more efficient system of education than in Belgium: and not only in the matter of education, but in their general policy, there is no government in the world more progressive than the Catholic Government of Belgium.

Mr. McCarthy must look further if he wishes to find evidences of the failure of Catholics to carry on a system of education, or to govern themselves on the most approved progressive methods of modern times.

But we are told triumphantly that the school system of Quebec is inferior to that of Ontario and other Provinces of the Dominion, and the people are not so well educated. We acknowl edge the excellence of the Ontario school system, but it must be admitted, on the other hand, that it includes the provision for Separate schools; and the figures in the annual educational reports show that the Separate schools of Ontario are quite up to the standard of the Public schools, though they labor under many disadvantages. It is not due, therefore, to the religion of Quebec that the school reports of that School is the normal and proper system of managing education. I Church in England as the "Italian satisfactory a state of affairs as we would wish, and that the educational statu is still not so high as it is in Ontario. There are other causes at work, among which must be mentioned that the land is not so fertile, the people are comparatively not so rich, and are laboring under other disadvantages. The educational status of a people is necessarily influenced by the wealth of the community, as the poorer classes cannot afford to keep their children so regularly at school as those who are in easier circumstances. There is, nevertheless, a satisfactory advance in Quebec, and in some respects, at least, the results are better in Quebec even than in Ontario.

number of children attending schools in Quebec is not so large in proportion o population as in Ontario. Undoubtedly this is owing partly to the operaion of the compulsory laws existing in this Province, as well as to other causes o which we have made reference. But the average attendance of those who do go to school in Quebec is so much better than in Ontario that the deficiency is actually more than made up. This is greatly to the credit of Quebec. In that Province the children who attend school are only 18 per cent. of the population, while in Ontario the percentage is 24.4. But in Quebec the regularity of attendance is 70.8, whereas in Ontario it is only 51.1, so that the actual daily attendance of children at school in Quebec is 1,274 from its Divine Founder; and as far as per 10,000, whereas in Ontario it is England and Wales are concerned, it only 1,246, in spite of its compulwas rooted in the soil for nearly four- sory attendance legislation; and we teen centuries before Henry VIII. notice also that the attendance at established a Church, which being in all schools of a higher grade is much things subject to him, and beholden to higher in Quebec than in Ontario. To more ready to accommodate itself to his age attendance of Catholic Separate is lying idle, and the experiment has trained farmers do not uniformly make him even for its existence, would be these facts we must add that the averdevise of inspection: but do not compel a man while freely subscribing to views on the marriage question, than school pupils in Ontario is considerably been tried before to bring pauper a success. Sober and industrious men plained that when gifts were sent to the

number of pupils, the ratio being as drifted to the towns, where they were

ient to show that Mr. McCarthy is not be a much less desirable addition, and justified in asserting that Catholic they certainly would not remain long schools are necessarily inferior to on the Salvation Army farms as tenants schools in which the instruction is or farm hands of General Booth, which purely secular. So far is this from they would be under the proposed probeing the case that we have, every ject. As the Trades and Labor Counyear, evidences from all parts of On- cil say in their memorial: tario that where Public and Separate school pupils meet in competition at hardly be pious enough to work all the the examinations for entrance into the High schools, the latter frequently show the superiority of their training, to be kept altogether by General Booth and take the highest number of marks. Sufficient data cannot be obtained whereon to ground an absolutely just special stress whenever he speaks of comparison on this point, but we have had the public assurance of Sir of malice in it, but when it is borne in Oliver Mowat and the Hon. Minister of Education, that the Catholic schools have shown results at these examinations which show that they are fully equal to the Public schools of the Province, placed under similar conditions. To this we may add the well-ascertained fact that in New York, and other cities of the United States, the pupils of the Catholic schools have, year after year, taken the first places almost everywhere where they have similarly come into competion with their rivals from the Public schools, notwithstanding the fact that the latter are pampered with State aid, while every difficulty is thrown in the way of the successful operation of the Catholic schools, which do not get a cent of the money annually appropriated by the States for educational purposes.

Thus the whole argument put forth o elaborately by Mr. McCarthy before the Privy Council and in the Toronto Pavilion falls to the ground.

Mr. McCarthy may be ingenious in his selection of partial statistics which will contribute toward exciting the fanaticism of a howling Toronto mob, but the modes he chooses to adopt certainly have not the merit of being honest.

AN UNDESIRABLE IMMIGRA-TION SCHEME.

At the regular fortnightly meeting of the Toronto Trades and Labor Council, held on the 15th ult., the legislative committee of that body presented a report in reference to the demand made by General Booth, that either the Dominion Government should grant one hundred thousand acres of land in the North-West or British Columbia, or that such a grant should be made by the Ontario Government, the land to be in a block and patented to the Salvation Army, that it may be colonized by settlers whom the Army will bring from England and other countries to settle in this country.

General Booth, in explaining this scheme, declared his confidence that an organized effort, such as he proposed to make, would be surely crowned with success. The immigrants are now ready. He would transplant the village community now in the Salvationist Home Colony to Canada, or any other country with which he would make his arrangements.

The Trades Committee declare that the people of Canada owe a debt of gratitude to the General for his extreme moderation in that he does not ask for a fee simple deed of all the Dominion for the Booth family, but demands one hundred thousand acres only." The report then proceeds to dissect the demand and show its absurdity, forcibly suggesting at the same time that the General's motive in mak-We are sorry to have to say that the ing this demand is not altogether disinterested.

The report was unanimously concurred in by the Council, and as a consequence thereof a memorial has been sent to the Right Honorable Earl of Aberdeen, Governor-General of Canada, protesting against the project, and petitioning the Government not to entertain it.

The first objection raised against the proposed immigration scheme is that the class of settlers whom the general proposes to bring in is not a desirable one. They consist of the reformed, or supposed partly reformed, criminals who are now in the rescue homes of the Army.

We do not at all deny that the general has done a good work in rescuing many men of the submerged tenth from a deplorable condition, and alleviating their sufferings through the agency of his army, but it does not follow that all his projects are either practicable or wise.

Agricultural labor is certainly

a Church which recognized for its higher than that of pupils at the colonizers of mixed occupations, but had failed. Would others who are not Public schools, in proportion to the they did not succeed. They soon trained farmers succeed better? an undesirable addition to the popula-These facts are of themselves suffic- tion. Half reformed criminals would

"The average reformed criminal will remainder of his days, if he reaches Canada, for his food and clothes only, allowing the balance of his earnings for the advancement of the kingdom of God - and the Booth family.

This way of putting the matter seems at first sight to have something mind that the general retains the proprietorship of the Salvation Army property, it will be seen not to be too severe, the more especially as it is a fact that the Booth family have all lucrative positions in the Army, while inferior officers have to labor hard to increase the value of the property to of England a knowledge of the importthe general, while they have no salary for themselves, except what they can collect from the public. It of the elementary sounds of which may be that the general administers the property fairly well, at present, but there is no security that his heirs will do the same nor even that he will

We have no reason to assume that the general will be derelict in his duty at any future time, but such is human frailty that it is dangerous to leave unlimited power, such as the general are under his domination, or he may spend, for his private purposes, the funds which have been given to him for other purposes by charitably disposed people.

In fact General Booth acknowledged that he receives \$75 from the English Board of Guardians for every pauper he takes off their hands. They can well afford to pay this sum, for he saves them much expense by effecting the riddance, but the people of Canada will scarcely be foolish enough to pay him an extra bonus for dumping them in our midst.

As a rule the man who is a pauper n England will be a pauper when he comes to Canada. He will be a charge upon the country. Canada wants immigrants, but not immigrants of the class for which General Booth wants us to pay so round a sum; and when he seeks a bonus for bringing them here, in addition to that he receives for getting them out of England, we may be excused for entertaining some slight suspicion of the general's disinterested ness in the transaction.

There are other reasons for regarding dubiously this apparently very philanthropic scheme which would bring such a handsome revenue, primarily, perhaps, to the Salvation Army, but ultimately to the Booth family, which derives already from the Army's resources a very respectable income. The people thus placed upon the Booth farm could not be kept upon the land; and, further, if they were kept upon it, they could never become proprietors, as the farm would be vested in the officers of the Army, or in the Booth family. Thus a land tenure would be established in Canada, as galling as existed in Ireland before the recent legislation which gave tenants some right and interest in the soil. This state of things is not wanted in Canada.

In addition to these considerations we have the fact that there would be no incentive to individual effort under the proposed arrangement. This would have a demoralizing effect upon the settlers themselves. It has always been found that under such an arrangement, tenants are listless and indifferent, and we could not expect they would be otherwise under the regime of General Booth.

There is little danger that such a scheme will meet with favor from either the Dominion or the Ontario Governments. When the matter was placed before the latter, Sir Oliver Mowat had

"Isit practicable? The Government is not without experience. About twenty years ago a scheme not unlike the present was launched. Small houses were built in the Muskoka district, the cost to be repaid by the settlers. The scheme, he believed, had wholly broken down and been abandoned. Does the present one give security that it will be more successful? He would like to see it done. Nothing would potentate "? give greater pleasure to his colleagues and political friends and opponents needed in Canada to till the land which alike. It must be remembered that

The press of all shades of political opinion has also pointed out the impracticability of the plan, and the labor organizations and trades councils throughout Canada are seconding the efforts of the Toronto council to prevent its acceptance by the Government. They deserve the thanks of the community for having taken the initiative of practical effort in this direction.

ANOTHER CASE IN POINT.

In connection with Mr. Dalton Mc-Carthy's assertion before the Privy Council, that Catholic education is always of inferior quality, we may mention here an interesting fact already alluded to in our columns in reference to the Chinook Indians of British Columbia.

Before mentioning the specific fact to which we refer we may remind our readers that Her Gracious Majesty Queen Victoria, only a few months ago bestowed the honor of knighthood on Sir Isaac Pitman because of his noble efforts to introduce among the people ance of brevity of written language, and of the philosophical representation speech is composed.

It is worthy of remark that the Chinook aborigines in British Columbia write their language on these very himself always be faithful to his trust. principles, for the discovery of which the venerable Sir Isaac has been thus honored by the queen. We alluded remotely to this matter last week when dealing with Mr. McCarthy's speech against Catholic education, delivered wields, in the hands of one man. He in the Toronto Pavilion, but we refer may become a tyrant toward those who to it now for the purpose of calling attention to the fact that it is through the Catholic schools of that Province that this poor and obscure tribe are able to write their language actually as a short-hand, and to analyze it into its elementary sounds without trouble, but as a matter of course. As a consequence, the matter of learning to read and write Chinook is most simple, requiring an incredibly small amount of labor. Yet, if we are to believe Mr. McCarthy, nothing good can come from Catholic education.

We do not mean to assert positively that the Chinooks have the best possible system of writing, but we do say confidently, that with the system they have adopted, when they become half as expert at it as are our long-hand English writers with our system of writing, the former will be a nation of stenographers, without departing from their ordinary method of writing. The system of short-hand which they use has been found to be in France perfectly adequate to reporting purposes, and when the Chinooks shall have accustomed themselves from their school-days to it, they will nearly all be experts in short-hand, and will be able to rival, in this particular department, all our English stenographers, even those who may use a system in itself superior.

The contempt expressed by Mr. Mc Carthy for all Catholic educational methods looks very like the arrogrance of ignorance.

NARROWNESS.

A press despatch to the Montreal Star states that the Prison Reform Association had sent a memorial to the Ministerial Association asking that that body petition the Dominion Government not o locate the proposed Reformatory at Alexandria, in the county of Glengarry. The reason for this act is that Alexandria is the centre of a large Catholic population, and that, therefore, Protestant ministrations to the inmates of the institution would necessarily be limited! The remarks passed at the meeting of the Ministerial Association serve to show that the spirit pervading that body is quite as narrow and intolerant as that which animates the Prison Reform Association - and both bodies have, indeed, precious little regard for the Golden Rule. Suppose, for instance, that a Reformatory were about to be established in the town of Strathroy, in this county, and that the Catholic Bishops petitioned the Government to have it located elsewhere, on the ground that Protestant ministers would have undue influence with the inmates. Would there not be a unanimous cry, from one end of the Province to the other, against such interference? Would not this action of the Bishops be called preposterous? And would not a great deal be said about "the foreign

Rev. Dr. Sims, Congregationalist, was very anxious to take some steps in the matter. He comToronto the have the Cat were careful t Were this the justification action. The ministerial f bring religio of them woul bread to a 1 of scripture, attached to the THE, CO. In this is

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Toronto the priests were anxious to have the Catholics accept them, but were careful to have all texts cut out. come the duty of the Dominion Gov-Were this the case, no doubt abundant ernment to introduce a Bill into Parliajustification could be given for the ment to carry it out. action. The custom of some of our ministerial friends has a tendency to bring religion into disrepute. Some of them would not give even a loaf of bread to a poor person unless a text of scripture, printed on a tag, were attached to the crust.

THE COMMITTEE OF ONE.

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In this issue will be found a state ment made by the Catholic Truth Society of Winnipeg in regard to the action of Mr. John O'Donohue, a resident of that city, on the Manitoba school question. It is well that the Catholic people of Winnipeg should thus place on record their disapproval of Mr. O'Donohue's course; but, so far as we can see-and we have a pretty accurate knowledge of Catholic feeling in this province-this declaration was not necessary to prove that Mr. O'Donohue went to Ottawa representing solely Mr. O'Donohue. It would be strange indeed if in the whole province of Manitoba one person could not be found who is favorable to the unjust and bigoted legislation of the Greenway Government-and strange, too, were Mr. O'Donohue not to find in Ontario one person at least who took kindly to his Garibaldian excursion. If he could add another we would have a new and revised edition of the Tooley street tailors. It is peculiar that, while we find even James L. Hughes, Grand Master of the Grand Orange Lodge, and many of the most prominent Protestant public men in both political parties, declaring that the Catholics of Manitoba have been unjustly treated, Mr. J. O'Donohue, who claims to be a Catholic, says it is all a mistake. It is one of those things, as my Lord Dundreary would say, "which no fallah can understand."

> THE REMEDIAL ORDER GIVEN.

It has been known now for two months that the decision of the Judicial Committee of the Imperial Privy Council was in favor of the appeal of him to repent. the Catholics of Manitoba for redress of the grievance under which they have been laboring owing to the school legislation of the Province.

By this decision it is pronounced that rights guaranteed to the Catholics by the Manitoba Act which transformed the Territory into a Province, have been violated by the Manitoban Legislature, and that the Dominion Government has authority to order that reparation be made by restoring to Catholics the rights of which they have been deprived.

The authority of the Manitoba Legislature is derived from the Dominion Act, and it evidently exceeded the powers granted it by over-riding the Act. The Act was passed for the purpose of carrying out the agreement made between Canada and Manitoba when the latter consented to enter into the Canadian Confederation. The agreement was entered into for the express purpose of protecting the minority, whether that minority should be Catholic or Protestant. At that time Catholics formed a small majority of the population, and it was not known whether in the future the majority would be Catholic or Protestant. Hence, the demand that there should be a system of Separate schools was made in the interest of both creeds. We contend, therefore, that not only ordinary justice demands that Catholic rights should be restored, but also the solemn compact entered into by the people of the Territory, and the Gov-

ernment of Canada. The case having been brought before the Dominion Government, has at last been adjudicated upon. An order has been issued by the Governor-General in Council directing the Manitoba Legislature to restore the rights which have been abolished, so that in the following three things the Catholics of the Province shall have the same rights which they possessed before the passing of the Provincial School Acts of 1890, viz.:

"The right to build, maintain, equip manage, conduct, and support Roman Catholic schools in the manner provided for by the said statutes which were repealed by the two Acts of 1890

"The right to share proportionately in any grant made out of the public funds for the purposes of education.

'The right of exemption of such Roman Catholic schools from all payment or contribution to the support of any other schools."

Greenway, Mr. Joseph Martin, ground as Artemus Ward took in the

imates of the Mercer Reformatory at and other Manitoban ministers de- American Civil War-they would be to this order. In such case it will be-

We are threatened by Mr. D'Alton McCarthy with a rebellion by the Manitoba people should the Dominion Government persist in enforcing its order. Such threats are the merest balderdash. The Manitobans must obey the law like any other British subjects, and the law in this case is founded on the fixed principles of justice and human liberties. It is founded on the right of parents to educate their children in accordance with their conscientious convictions of duty, and on a mutual agreement which has all the sacred force of a treaty. If the Government cannot assert its authority, in carrying out its engagements, our Confederation is a sham, and deserves to be broken up. But we are convinced that the people of Manitoba will not be so wrong-headed as to act on Mr. McCarthy's suggestions, to which in the first instance the whole of the present difficulty is to be attributed.

EDITORIAL NOTES.

A FAITH CURIST, the Rev. John Dowie of Chicago, has been recently visiting Jacob Schweinforth, the fraud of Rockford, Illinois, who passes himwomen, as the Christ incarnate on earth. Mr. Dowie states that he was completely disgusted with the pretender, who dresses himself "dudishly," and who seemed to be "a kind of human poodle dog, petted by a bevy of silly women, rather than an ideal man of sorrows and sympathies." The two pretenders were in conversation for a couple of hours, and the Rockford one was found to be, in Mr. Dowie's estimation, very ignorant of Scripture and of science generally. When asked whether he is really the incarnation of Christ on earth, he answered blasphemously: "I am He." His followers regard him as the divinity, but before leaving him, Mr. Dowie warned him of the wickedness of his pretensions, declaring him to be a blasphemer and deceiver, and urging

On Sunday, the 10th inst., His Eminence Cardinal Gibbons preached an eloquent sermon in the cathedral of Baltimore on the duty of reading the Bible. His discourse was well calculated to lead Catholics to have recourse to that fountain of the knowledge that leads to life, and gives consolation to those who labor and are heavily laden. From such words as fell from the tongue of the able preacher and Prince of the Church Protestants should be convinced that the representations of their teachers, who pretend that the Catholic Church is opposed to the reading of the Bible, are calumnious. None have spoken more glowingly than Catholic saints of the spiritual wealth of the Holy Word of God, from positions, pious souls have derived the choicest blessings of faith, hope, charity and other virtues.

ARCHBISHOP WALSH, of Dublin, while enclosing his cheque for £20 to the editor of the Freeman as his annual subscription to the Irish Parliamentary Fund, gives expression to a sentiment of awakened hopefulness that the Irish parties may reunite for common action. On the question of amnesty both parties of Nationalists voted together, and thus exhibited a new strength which has been lacking ever since the disruption of the former Nationalist party. They were not successful in carrying their point, but if such unity of action could be maintained, by an agreement between the Irish parties now, they would soon recover their former power in the House of Commons, and no Government could afford to despise them; and so justice to Ireland would be conceded in the near future. The patriotic Archbishop is of opinion that there is no serious difficulty in the way of reunion, which could readily be effected by means of mutual compromise, and the cultivation of charity between brethren striving for a common object.

Mr. DALTON McCarthy and his constituency, the P. P. A., have assumed a fighting attitude in regard to the Manitoba school question. Most people will smile at this turn of events, as those who talk as do Mr. McCarthy and the P. P. A. are always noted more for talking than acting. Were there any prospect of hostilities Mr. Mc-Carthy and the leaders of the P. P. A. Attorney · General Sifton, Premier faction would take precisely the same

clare that they will pay no attention perfectly willing to sacrifice all their wives' cousins in the contest.

> THERE is considerable friction between the Protestant Protective Association and the Provincial Poultry Association, the letters P. P. A. signifying one as well as the other. The poultry men think the Know-nothings should change their title or retire from business, as they (the poultry men) have a prior claim on it. It has been suggested as a settlement of the difficulty that the Government appoint Mr. Busby, the Grand President of the Provincial Protestant Association, to the position of fog-horn on the long pier at Southampton. This, we doubt not, would be a most effective plan, as nothing has such a quieting influence on the nerves of scatterbrain fanatics as a Government appointment, let it be anything from a grand high commissionership to a country post master-

THE Flight, a lively quarterly magazine published in Baltimore to promote the cause of the missions to the negroes of the United States, gives many interesting details of the progress of these missions. Among the most progressive and important of the works carried on by the Josephite Sisters are their visits to the Cheltenham House of Reformation, and the mission at Rosaryville, attended respectself off on a few followers, mostly ively from Baltimore and Marlborough. In these two places 1075 negroes were under instruction during the year 1894. The House of Reformation is forty-five miles from Baltimore, and to attend it every Saturday the Sisters leave Baltimore by railway early in the morning, and after spending the whole day at their work of mercy, return in the evening to their convent in time for supper. Concerning this work of instructing the negro population, the third Plenary Council of Baltimore declared that "there is a very large multitude who stand sorely in need of Christian instruction and missionary labor, and it is evident that in the dioceses in which they are mostly found it is most difficult to bestow on them the care they need without the generous co operation of our Catholic people in more prosperous localities." We heartily commend this good work to our readers. It is carried on under the auspices of "The Institute of Mission Helpers for the Negro Missions, Baltimore, Md., and under direction of His Eminence Cardinal Gibbons.

THE estimates of the Catholic popu lation of the United States are very various, as, unfortunately, the census enumerators were not directed to take the census of the total number belonging to each denomination, but only of communicants. This being the case, of course, only a percentage of the population belonging to each religious denomination was ascertained. The last Catholic directory, however, gives the total number belonging to all the dioceses as amounting to 9,077,856. Some of the returns are known to be the reading of which, with proper dis- defective, but it is probable that this number is as accurate an estimate as can be made now of the total Catholic population. The Church membership increased by 175,832 over the previous

> Some of our contemporaries express considerable alarm and indignation at a new aggression said to emanate from Rome, whereby the liberties of the Protestants of the Province of Quebec are endangered. The alarm is quite unnecessary, and there is no occasion for

it. The circumstances of the case are these: A certain parish priest denounced a Protestant doctor, and enjoined on his parishioners that they should not employ him 'on pain of everlasting damnation.' It must be added that the priest afterwards apologized publicly for his indiscretion, wherein he overstepped his duty. It was an individual act, blamable in itself, unless there were extraordinary reasons for it; but the priest has made all the atonement possible. The Presbyterian Review declares that "the story of the case throws light on the manner in which the Church of Rome controls her people, and of the utter want of individual liberty within her pale." The Review should, have noticed the reparation which the priest made on account of his hasty action. The reparation should be enough to show that the original fault was not prescribed by the "Church of Rome," and that the comments of our contem porary are not justified by the circumstances of the case.

Years of saying it (the Angelus) with great love, with intense attention to God, with an interior spirit of jubilant thanksgiving for the Incarnation, would take us half-way to heaven.—Father Faber.

Sheelah. Mr. P. E. Neaton Soldiers. Students Soldiers. Sudents Soldiers. Students Soldiers. Sudents Soldiers. Sudents Soldiers. Sudents Mr. Jas. O'Rourke took the part of "Myles Nar-Coppaleen in a very acceptable manner. Malone as "Hardress Cregan" showed up in his usual vigorous and energetic style. This gentleman is an actor of ability, as was shown in last year's entortainment, and he fully sustained his reputation. Mr. Thos. Ryan, impersonating "Danny Mann," was the life of the play and the favorite of the audience. He had a very difficult part, but he acted it to life and was frequently interrupted by applause. 'Kyrle Daly" was well taken by Mr. Fred Voiland, and it is doubtful it a regular actor could take the part with more ease. His actions were graceful and his voice was firm, rich and distinct. Mr. Joe Eckhart. It is actions were graceful and his voice was firm, rich and distinct. Mr. Joe Eckhart. It is actions were graceful and his voice was firm, rich and distinct. Mr. Joe Eckhart. It is actions were graceful and his voice was firm, rich and distinct. Mr. Joe Eckhart. It is actions were graceful and his voice was firm, rich and distinct. Mr. Joe Eckhart. It is actions were graceful and his voice was firm, rich and distinct. Mr. Joe Eckhart. It is actions were graceful and his voice was firm, rich and distinct. Mr. Joe Eckhart. It is action more expression; while the country of the part was in misfortune from the beginning to the end and seldom appeared without being abused. Mr. R. A. O'Meara took this character, and, notwithstanding that his was part that received little encouragement, he and seldom appeared without being abused. Mr. R. A. O'Meara took this character, and, notwithstanding that his was a pret that received little encouragement, he made a good impression. Messrs. Shaw Phelan, Englert and Mockel filled their respectively. Comment of the part of

ST. PATRICK'S DAY

IN TWEED.

Special to the CATHOLIC RECORD.

The festival of the Great Apostle of Ireland was observed with special ceremony at Tweed, High Mass being celebrated at 11 a.m.

The different orders of the Catholic societies, the C. M. B. A. and the C. O. F., marched from Convocation hall, attended by the bund, to the church, where they received holy Communion in a body, at the appointed time.

The orderly manner in which everything passed off was exceedingly creditable to the different officers of the respective societies, and it was truly an impressive sight to see so many approach the Holy Table, on such an important occasion.

The beautiful and capacious church of St. Carthach was throught of the content of the co

important occasion.

The beautiful and capacious church of St. Carthagh was thronged to the doors, numerous visitors being present. The choir (under the leadership of Miss Quayle) using effectively executed by Messrs appinean and Quinn, also Misses Kinlon, Rashotte and Hotte.

An eloquent sermon, which was listened to with wrapt attention, was delivered by the earnest and Epining of the programme of the properties of the Robert St. Patrick's day entertainment was held this year on the 12th. It was in the life of the properties of the Robert St. Patrick's day entertainment was held this year on the 12th. It was in the life of the school board. The following report of the entertainment was held this year on the 12th. It was in the life of the properties of the Robert St. Patrick's evening allusions to the history of the programme of their religious duties.

It must have been exceedingly gratifying to Rex. Pather Fleming, as spiritual direct of the Catholic societies, to see the members so well represented on this occasion, and to observe their zeal in the performance of their religious duties.

IN MONCTON.

Below is a copy of the programme of St. Patrick's evening entertainment, given in aid of St. Bernard's church by members of the A. O. H. and St. Bernard's Amateur Dramatic Club. The hall was well filled with one of the most enthusiastic audiences that has greeted the performers for some time, and the different parts of the programme were rendered in a very satisfactory manner.

PROGRAMME.

PART I.

Orchestra.

Chorus—"The Harp"

Orchestra.

Chorus—"The Harp"

PROGRAMME.

PART I.

Orchestra.

Chorus—"The Harp"

Masters P., W. and C. Gallagher.

Was escalabered by the Support and with a large and entertainment with the committee to bring Mrs. Mackelean and the comm

FILES.

A MANY SET CHARGE.

A Was been required and by the fully dependent of the country of the

the patriotism that has ever burned brightly in Irish hearts, and forms the soul-inspiring theme of Irish song and story. Yet—and this is one of the beauties of the piece—there is nothing in the plot or dialogue to offend the sensibilities of any one. It is a clean, wholesome, sympathetic presentation of a series of incidents that were not of unfrequent occurrence in Ireland in the garly years of the present century.

It is a clean, wholesome, sympathetic presentation of a series of incidents that were not of unfrequent occurrence in Ireland in the early years of the present century.

The special _energy was the work of Mr. J. J. Hazelton, director of the play and president of the society. It reflected great credit on his artistic skill. In the slage management, which was no sinceure considering the number of sceres in the play, Mr. Hazelton was ably seconded by Mr. Jesse Fuljames and his staff. The change from a wood scene to a par lor interior in the first act was accomplished in less than ten seconds, and was the result of Mr. Fuljames' clever planning. The soldiers timparted a time effect to some of the scenes. They were a detachment from the both Battation, whose services were obtained by the kind mr. mission of the commanding officer. Them marching on patrol duty and their entering the barn scene were imposing. The acting of the passants was remarkably free and had plenty of dash and vice about it.

The following is the caste of chacters:
Sham, the Post.
Jas. Mooney Irish Secretary of State.
John Walsin The Sergeant.
John McGunnigai.
And Yegan.
Jas. A sullivan.
And Yegan.
John McGunnigai.

Jas. A. Sullivan Frank Lee John McGunnigal

the Catholic Children's Aid Society had been formed, composed largely of members of the St. Vincent de Paul Society. The duties of its members, principally, are to watch the courts and see that Catholic waifs are saved for the Sunnyside Orphanage, which has the Government's approval for such purpose of shelter, and to contribute necessary funds. An urgent appeal was sary funds. An urgent appeal was make for recruits for the society. It is unnecessary to say that this appeal of our chief paster will be instantaneously responded to and that the Catholic people of our city will do their best to further so charitable an object as saving to the faith and society those poor unfortunates of the streets.

It will please your readers to know that his Grace is, apparently, recovered from his recent illness. In obedience to the order of his physician he was confined to the house for the last few weeks. On Sunday, however, he presided at High Mass at the Cathedral,

"WHY I AM A CATHOLIC."

Masterly Exposition of Church Tenets, w a Layman.

The Unity Club lectures in Cincinnati are deservedly attracting great attention, but it may be safely said the one by Hon. Wm. A. Byrne of Covington, on the subject, "Why I am a Catholic," drew the largest audience of the course. College Hall was crowd ed to its utmost capacity, and it is estimated that not less than three hundred persons were unable to obtain admission. It is deeply to be regretted that one of the larger halls was not chosen that all might have heard this master ly exposition of Catholic doctrine. About forty Catholic clergymen were present, among whom were the Most Rev. Archbishop Elder, Right Rev. C. P. Maes, Bishop of Covington; Very Rev. Ferdinand Brosart, Rev. Dr.

Moeller and Rev. James Gorey. The Rev. E. A. Coll, pastor of Unity church, welcomed the representatives of the Catholic religion, and expressed the pleasure he felt to hear an explanation of its doctrines. He then introduced Archbishop Elder, who, after courteously thanking the mem bers of the Unity Club for their invitation, explained how the Catholic Church is always grateful for an opportunity to make known to all men her sacred truths.

In answering the question that had been several times asked, why a lay-man instead of a priest had been chosen to give this lecture before a non Catholic society, the Archbishop said the reasons were two fold. First of all, because we had one close at hand in every way qualified to do the work; secondly, because a layman, moving every day in the midst of persons not Catholics, is acquainted with their thoughts, their objections, their views about religion, their questions on points that interest them most, and therefore has a special qualification to present these things in a manner draw attention, and to satisfy in-He then introduced Mr. quiries. He then introduced by two Byrne. The lecture lasted fully two hours, and was received with marked

In the beginning, Mr. Byrne stated, Catholic child who had made its first Communion, was prepared to give adequate reasons for the faith he With the infidel, the lecprofessed. turer said he had nothing to do. The infidel is a poor, helpless creature who does not see, or, seeing, does not understand, who does not recognize that he has a soul, but is content to be evolved from a monkey and to return to earth again. If the infidel were to remain silent he might merit our sympathy, but when he speaks out his convictions the Christian nature revolts from him : he shocks their human sensibilities and their souls. The fact of the existence of God being accepted, the thought that presents itself to our minds is "What does God expect of To the Catholic the answer is to believe and practice the doctrines of the Holy Roman Catholic Church.

"I am a Catholic because the Catho lic Church is the Church founded by Jesus Christ. I know that God estab lished the Catholic Church and I know that Luther and King Henry and Wesley are founders of Churches which are Catholic, but protest against the Catholic Church. preached by Jesus Christ and His Apostles so it is preached at the pres ent day by the Catholic Church.

"Belief in the Real Presence, belief in Purgatory, in confession and the power of the priest to retain or forgive sins, the resurrection of the body, are traceable to the Church in the time of the Apostles, and from then to the present day, in every hour of the day, and every day of the year, down through the centuries in an unbroken line, these doctrines existed and exis in the Holy Roman Church alone. The Church founded by God must be the true Church, and that Church cannot By this it was not to be under stood that Popes, Bishops and priests can not err in matters of faith and

I am a Catholic because the Catholic Church is the only one which can interpret the word of God in the Bible certainty. The Bible is the inspired word of God, but it is not the whole of the Catholic faith. The Catholic accepts the Bible, but it is also interpreted for the faithful. The Church is teacher in respect to it; the Catholic Church is one thing, the Bible another. Christ was preaching and so were His Apostles before the existence of the New Testament. And the Church which existed with Christ and His Apostles before the New Testament and continues, as I have shown. to the present, must be the only true Church, and the Churches that hold the Bible, and the Bible only to be the rule of faith cannot b true or reliable. Besides, these Churches are not even consistent with their profession, for we know the Bible enjoins acts which they do not perform. I need not state that creeds which take their religion from the Bible only do not agree with each other—do not interpret alike; neither is it necessary to say that individuals that claim the right of interpretation according to their private judgment do not agree with each other.

'God sent as teachers the Apostles who taught the truth; the Apostles were human and could not live among men forever, but God said He would be with state of agitation, of suffering, of supthem all days even to the end of the world; and so we must believe Him to interpreter of the Bible the Church fering produced by the fire of purgation Minard's Liniment Cures Distemper.

might err. Cities unchanged through all ages. and kingdoms, and nations, have passed away, and only a brief record on history's page shows that they ever were; but the Catholic Church has come down through succeeding ages, unchanged and unchanging. Catholic finds his Church the same the world over. People, condition, color, climate, language, peace, wars, do not affect it. It is the same priest, the same ceremony, the same altar, the same sacrifice, the same language, the same God, the Father, Son and Holy Ghost, the same sacraments for every Catholic in every land in every day and night, now and for the last nineteen hundred | ially

"I am a Catholic," he concluded, "because I love liberty. The Catho-lic Church has ever been the friend of the oppressed and has ever been the ablest champion of liberty; has ever been found to stand between arbitrary power, or tyranny and the people Did not the Catholic barons wring from King John the corner stone of constitutional government, the Magna Charta? Not only Catholic residents of their country, but Catholic foreign ers fought for our independence. Truthfully and proudly does Cardinal Gibbons say, 'American patriots without number the Church has nursed in her bosom, a traitor never.' further back in our history we find Catholic Maryland passing laws for the protection of her citizens against religious bigotry, and opening her gates to the persecuted of other creeds. The Catholic Church cannot countenance error; but it is not, and never was, and never will be, intolerant to an honest conviction. No other Church has so distinguished itself in the cause of human liberty, religious, political or civil, as has the Catholic Church.
"The Catholic Church is not, and

cannot be, tied to or circumscribed by any Government or State or country and she is, therefore, free to perform her grand mission on earth. She needs no particular Government, but while the benign influence of free government helps the growth of all institutions it helps also the Catholic growth But the mission of the Church political or merely human, but divine Its mission is to teach the nations al truth, whatever their form of government; to bring man to God, which means rendering to Casar the things that are Casar's and to God the things that are God's. The Catholic religion itself binds the faithful to respect all the rights, religious and other, of their To be a good Catholic is fellow-men. tantamount with being a good citizen When you know the Catholic Church you will love her, because she is beau tiful, because she is true, because she

At the close of the lecture the Arch bishop congratulated Mr. Byrne most warmly, and expressed greatest satis faction with the lucid and fine ex planation of the Catholic doctrine Mr. Byrne was formerly City Collector of Covington. At present he is practicing law, and bids fair to add another and great name to old Kentucky's long list of great lawyers.

THE SUFFERINGS OF PURGA-TORY.

BY CARDINAL DE BONNECHOSE.

The souls who are dear to us leave this world, with all their faculties, preserving their memory, their imagina tion, and their desires, which they can no longer satisfy here on earth; hence a hunger which nothing appeases, a thirst which nothing quenches. You know that a passion is not extinguished merely because its object is far removed. It is irritated in its soli tude; and who can measure its intensity and its duration? What torments are not caused by the passion of love, of avarice, of power and of honors It is a true fire which devours. souls, snatched from this world, no onger able to repose there, nor to en joy it, tend towards God, who attracts hem; they aspire continually towards Him and try to unite themselves to Him, for they feel that it is in Him that they will find peace, repose, light and happiness. But this union is not yet possible; impure remains of their earthly life is an obstacle. They fall back, there fore, upon themselves, in a frightful void, when they suffer this double torture of not being able to satisfy their love, either on high, or below, either in heaven or on earth. They are thus a prey to burning desires, to which is added the mysterious fire of divine justice, which purifier them, as gold n the crucible, which transforms them as the rough matter, destined to be me in our vast furnaces the crystal which will reflect the light of the sun

THE POOR SOULS. We cannot form a more just idea o what is suffered in purgatory than in ecalling to mind what the Church asks of God for the poor souls who are there detained. The priest at the altar begs the Lord in the name of the Church to grant them a place of refreshment, of light and of peace. We would not ask for the souls in purgatory a place of refreshment, if they were not a prey to fires which make them suffer; we would not ask for them light and repose, if they were in enjoyment. We then, conclude that, deprived of refreshment, light and peace, the souls kept in purgatory are perpetually in a

pression, of obscurity? These deductions drawn from the be with their successors, and that He words of the Church, are conformable still protects the Church from error as to the common belief of all people. We He did in the days of old. If, there- must, then, not be astonished if the fore, the Church was not the infallible | Council of Florence says that the suf-

The Church has existed tory is the most insupportable of torments. St. Augustine had written, a thousand years before, that this fire wil be more severe than anything that can be endured in this life. The Vener able Bede, St. Cesairo of Arles, and all the Fathers speak in the same strain. St. Thomas affirms positively that the least pain of purgatory sur passes the greatest sufferings that we can endure in this life.

To this state of grief and anguish we must add the privation of the succors and comforts which we procure here below from the sacraments, the society of our friends, the diversions produced by the things of the world, and espec from sleep, that gentle truce which God grants, upon earth, to the miserable.

There, no more change of night and day, but a night continual, stifling without sleep or repose. It is in such an abyss that are groaning the gener ations that are gone before us. if we could gaze behind the veil we would then behold our ancestors, our parents, brothers, our friends, our benefactors! Who would not be touched with a tender compassion at such a sight? How, then, do we ex plain our indifference, our levity, our ingratitude, which turns from them our thoughts, our remembrances? Each one attends to his affairs, some are bent on the pleasure of a moment as if those of our relations who have died were nothing to us. Death, it is true, has broken the bonds of flesh and blood, but has it also destroyed the bonds of charity. In truth, if the separation were complete and eternal, we would be miserable. But such is not the case; the Divine Mercy has not so willed . HOW WE CAN ASSIST THEM.

The Church teaches that the living an assist the dead, and that they should do so. This precept is a consequence of the dogma of Communion of saints, a consequence of our union in Adam, of our union in Jesus Christ. During the present life we pray for God exhorts us to this, one another. and gives efficacy to our prayers How many sick persons our Lord has cured on account of the prayers of their friends? The resurrection of Lazarus, was it not obtained by the prayers of his sisters? Now, death, not destroying the bond of charity between Christians living and those that have died in the grace of Jesus, we can easily understand that prayer for the departed is as natural and efficacious for Christians still living in this world. Thus the Church in most of her cere monies, invites us to pray for the dead

In fine, you who live in the midst of abundance and distractions of a large city imitate your fellow Christians in the retirement and solitude of the country; imitate their faith, their charity, and pray for your dead as they pray for theirs. You are all mos nterested in this generous work. those souls for whom you will have prayed will not forget you in their glory. Near to God, they will ntercede in your behalf. Whether you be then in this world or in purga tory, those souls whom you have assist ed in their sorrows will remember you and will repay your efforts a hundred fold. - Translated for the Catholic Mirror by E. Didier.

Good Examples.

There is no aristocracy of souls but, because of the influence they may wield, it is always gratifying to know that laymen in high places are virtuous enough to practise, and strong enough publicly to profess, their religion. The example of the late Sir John Thompson was worth more than all the controversy that ever afflicted his country; and we are glad to learn, rom a paragraph quoted by the Casket. that Dr. Zemp, the new president of Switzerland, is another such Catholic. It is significant that in the country of Calvin, where Protestants are still in a considerable majority, a universal burst of applause should follow the election of the statesman who is described in these words:

"His political good sense, his integrity, his great intelligence, his devotion to the public, his eminent quali ties as a statesman, are known and appreciated by nearly all his fellowcountrymen, irrespective of creed whilst to Catholics his devotion, his spirit of prayer, his regular attendance at the sacraments, his humble demeanor, make their sentiment for Dr. Zemp one akin to enthusiastic venera-Only the other day the president knelt in the church for about two hours reciting the Rosary whilst awaiting his urn to go to confession.

We hope that fair skies may overhang the Republic of Switzerland during the administration of the new pres ident; and we feel assured that the laudible example of Dr. Zemp will hasten the return of the Swiss people o the faith of their fathers. - Ave

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DR. BATAILLE.

The Devil in the 19th Century. CONTINUED

For the CATHOLIC RECORD.

Miss Diana Vaughan is another great Luciferian woman. Born at Louisville, Ky., she was early initiated in the mysteries of secret sciences and Palladism, and soon became a great favorite of General Pike. peing initiated as a Palladist in Paris she refused to pierce the consecrated Host and to spit upon It, declaring hat she did not believe in the Real Presence of Christ in the Holy Eucharst, and that it would therefore be sheer folly for her to abuse the altar bread in the way she was commanded. The meeting thereupon refused to proceed with the initiation, and Miss Vaughan immediately left Paris to lay her case before Pike at Charleston, S. C. Pike sent her back to Paris, with strict orders to the Triangle there to complete her initiation without the ceremonies so distasteful to Diana. It is related among the Paris brothers that the Grand Master, who refused to complete her initiation, had his head turned completely around so that he ooked backward from that day til Diana came back to Paris, when, after being initiated, she turned the poor Grand Master's head into its proper This Diana and Sophia position. Walder soon became great rivals and enemies in the Palladium, continually fighting each other, secretly and openly Bataille describes her as very pretty, well educated, accomplished and clever, a woman as lovely, char itable and kind hearted as one

can meet. A few years ago another woman, a Palladist, was converted and turned against the order and was therefore doomed by the order to be removed. She hid herself. Sophia Walder moved heaven and earth to find her, and was on the point of suc ceeding when Miss Vaughan heard of Immediately she warned the Bishop of Grenoble of the doomed lady's danger, and thus en-abled the authorities to pro-tect her—so far successfully. Diana

was determinately opposed to Lemmi's candidature for the office of Supreme Dogmatic Pontiff, which had become vacant by Mackey's resignation. And when Lemmi was elected, in spite of all the proofs of his previous bad character, furnished by Diana at the general convention in Rome, she withdrew, with a large number of friends, from Lemmi's authority, because she considered him not only as a man of very bad antecedents, but also as a heretic of the Luciferian religion and as a wicked Simoniac. Now she, too, is hiding, it seems, in London, England. She was at the head of a Brook-lin (N. Y.) Triangle and sent as a daugute to Rome at the great Palladist convention already mentioned. Fowever, she is still a devoted adherent of Lucife ianism, and on very friendly terms it 1 Dr. Bataille. This lady is also a le to perform some wonderful O ie of them is that some of her friend -thiefs of the Palladium-can call h r for consultation at an hour's notice, no matter how far away she may be at the time. Bataille witnessed this strange feat himself and relates i

"I was at the house of a friend of

thus:

Miss Vaughan since she seceded from We were discussing the Lemmi. schism, and I remarked that the schis matics, of whom my friend was one had no arcula mystica, or devil's tele-phone, to correspond with each other. Oh!' saidhe, 'we have no need of it, at least for speaking with Miss Vaughan. What do you mean?' said replied te, 'that our Sister Diana comes to us at our request, no matter where 'Impossible, 'I replied. sheis.' I will prove it to you if you stay with me to-night. It was about 9:30 p. m. He took me into his office and closed it. Quickly he prepared a number of things, among which a large spirit amp and a gilt-paper star, with let ters in various colors. At 10 o'clock his preparations were done. Only spirit-lamp lighted the room. He sat down before a stand on which were the star and his watch. Every three minutes he placed his fingers in different positions on the star and held his left hand on his heart and repeated every ime: 'Armodee (the name of Diana evil spirit), permit thy spouse Diana to appear before me.' After the sixth change of position he changed it every seven minutes still repeating the same word. A moment before 11 o'clock he mumbled for the last time: Armodee, permit thy spouse Diana to come to me; and as the hand pointed to 11 Diana was sitting in the chair before him, and said: 'My friend, I was at Moscow. What do you wish from me? 'Dear Diana, your friend, the doctor here, wished to see you. Turning her head towards me, she said, laughing: 'Indeed! doctor, you are incorrigible; you have called me hither out of sheer curiosity and have nothing to tell me!' 'May I get up?' asked. 'If you like,' replied the apparition. I rose, and advanced towards her, saying: 'I do not know who you are. Are you truly Miss Diana Vaughan?' She laughed and said: 'Surely you do not take me for an evil spirit!' 'Certainly not, but between you and that there is a wide margin. There was a cane of my host within I took it and pointed it reach. towards the apparition to touch it. But it went right through the appari tion, touching the back of the chair, and caught fire at once. Miss Vaughan at once disappeared, with a laugh, leaving me with the cane burning in my hand."
Since Lemmi's election as Su-

preme Dogmatic Pontiff I was an eyewitness of another strange perform ance of Diana Vaughan in an Ameri-

can Triangle. Some of the American Palladists who had seceded from Lemmi feared that Lucifer was not with them. Diana tried to prove the contrary by the following deed: Placing a magnificant red rose in her corselet she knelt down on her right knee and with her left hand raised a queer little tambourine over her head, lowering it gradually till her lips touched it. Then, taking the tam bourine in her right hand, she shook it, producing a strange glassy sound. Now she lay back completely-without falling - as if floating in the air. Hurling the tambourine upwards it struck the ceiling, causing a noise like distant thunder, and then came down very-very gradually to within three feet of the floor, when it turned and rattled about Diana, who now rose completely into the air, always in lying position. When Diana had thus risen almost to the ceiling the tambourine, still flying about her like a butterfly, put itself under her head like a pillow. Thus she remained nearly a quarter of an hour, the silence being only broken now and hen by distant peals of thunder Then she gradually came down again half way and lay quiet there for an other quarter of an hour. Now she gradually took a perpendicular posiion, head downward, without derang ing her clothes in the least, and slowly turned about herself in the air, until she came on the floor again, with her feet downward. The rose and tam bourine automatically jumped into their box, which also shut itself, and the spectators were convinced that Lucifer was still with Diana, although schismatic.

An Ingersollian Fallacy.

In one of the weakest of his infidel ectures, recently delivered in Boston, Colonel Ingersoll put the question, What has the Bible done for com merce, for agriculture, for all the arts and comforts of life?"

An appropriate answer would be to ask, for instance, what Mr. Ingersoll has done for the improvement of Boston harbor! The reply would naturally be, "That is none of his business." Just so; and in the same way, it is no part of the Bible's business or purpose to help in any one of the ways referred to by Mr. Ingersoll. One of the commonest fallacies of unbelievers who assail religion, and of Protestants who assail the Catholic Church, is to judge them by wrong standards, and to condemn them for failing to do what they were never

Religion has been revealed to man for a definite purpose; and if it fulfils that purpose, it is beyond the range of criticism. Now the aim and end of all religion is to bring man nearer to Godto purify, to stren then his spiritual being, to lift him up, or rather to en-able nim to lift himself up (for it is he who has to do it) and walk in the way that leads to life. And it is only for the carrying out of such purposes that the Church has been established. Abbe Hogan, in March Donahoe's.

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Divine Saviou

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usalem, His Temple, and v City of Sion passed in the sanctuary of the without doubt aud our Bless for here alone truly known And, althoug to be superse Temple and away for eve ealously gu He could not ence or pro precincts. If you red our meek a

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FIVE-MINUTE SERMONS.

Passion Sunday.

BEHAVIOR AT MASS.

6 But Jesus hid Himself and went out of the temple." (St. John vill. 59.) We gather from the Gospels that our Divine Saviour frequented the Jewish Temple. Whenever He came to Jerusalem, His first visit was to the Temple, and while He remained in the City of Sion most of His time was passed in the Temple. This, the great sanctuary of the Old Dispensation, was, without doubt, the true Temple of God, aud our Blessed Lord loved its courts; for here alone was His Heavenly Father truly known and glorified among men. And, although the Old Law was so soon to be superseded by the New, and the Temple and its sacrifices were to pass away for ever, yet the Divine Redeemer jealously guarded its honor to the last.

He could not tolerate the least irrever ence or profanation within its sacred precincts. If you recollect, the only time that our meek and gentle Lord gave way to angry indignation, and acted with downright severity, was when He found the buyers and sellers in the Temple. Inflamed with holy zeal at the sight of such profanation, He at once turned upon the sacr legious traffickers and drove them and their wares out of the Temple, using a scourge and saying: "Take these things hence, and make not the house of My Father a house of traffic." Nor did they stand on the order of their going, for they recognized in the indigenant counter. recognized in the indignant countenance and commanding presence of Jesus Christ the manifestation of Divine

Now, the attitude of our Lord Jesus displeasure. Christ towards the old Jewish Temple teaches us two very important lessonsfirst, to love the House of God and to frequent it; and second, to behave with the greatest reverence within its walls. Surely the Lord of the Temple did not need to honor it. Yet behold, His attachment for it, how often He visited it, and how incensed He was against all who profaned it And if the sanctuary of the Old Law was so sacred in the eyes of our Lord Jesus Christ, how much more so the sanctuaries of the New Law? Was it not said of Him that zeal for God's house hath consumed Him?" And do we not find that those amongst us who have most of the Spirit of Christ imitate Him in this also? Good Christians love the House of God; they visit it often, and they are full of reverence for it. While, on the other hand, there is no more infallible sign of a coarse and tepid Christian spirit than irreverence in the Temple of God. People whom you see enter the church laughing and talking, have little or no sense of worship; they come rather for appearence sake, like the Sadducees of

People whom you see come habitually late to church, though they live in the very next block, have no true devotion to God's House or its services, for real devotion overcomes all obstacles and

brooks no delay. People whom you find neglecting church Sunday after Sunday, have nothing of the Spirit of Christ; they are merely baptized heathens. There is no truer test of our religious spirit

than this.
What is our attitude towards the House of God? Do we love to frequent it? Do we act with due reverence in it? If we are indifferent or irreverent our religion is a mere sentiment, and our worship worse than a pretence. Let those who talk in church, the sloth ful Christians who straggle in late to church, the negligent Christians who seldom enter the church at all, ask themselves how our Lord Jeeus Christ must regard their conduct. Surely He would use the lash upon them, or He would withdraw from them as He did from the sacrilegious Jews in the I greatly fear our Blessed Saviour would find much to displease Him in our churches. He might, perhaps, even find a den of thieves, and of the organ galleries He would find dens of impious flirts and

gossipers. my dear brethren, let us imi tate the Blessed Saviour in His love and and reverence for the Temple of God let us frequent its sacred precincts, and never, by word or act, be guilty of the slightest irreverence within its walls. Let us teach our children to behave with the utmost decorum before the them understand that no word should there be spoken that is not addressed to the throne of God. And then we shall not grieve Sacred Heart of Jesus, so soon to bleed for us on Calvary.

Will Be a Monk.

Mr. K. Geza Dome, the celebrated violinist, who came to America ten years ago as concert master of the Hungarian Orchestra, and with Rem enyi achieving distinction all over the country, has decided, at the age of thirty two, to take the cowl of the Dominican Order, and spend the rest of his life in seclusion at St. Rose Monastery, near Springfield, Washington county, Ohio. He is a graduate Buda Pesth University, and has a from Yale. He was a degree of B A. from Yale. pupil of Joachim and Helmesberger.

It will be a great surprise to his many friends all over the country to learn that he is already by examination a Dominican monk, and the 1st of May will see him fully installed in

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THE LAST SHALL BE FIRST.

BY FRANCIS J. FINN, S. J.

CONTINUED FROM LAST WEEK.

Now, no sooner had Augustine disappeared than Victor began to take a new view of the situation. The clank of swords and the grounding of arms again rang in his ears. Ah! how gorgeous they must look, those soldiers.
And, besides, how were they going to treat those young Jesuits?
Pulling off his cassock, he hastened from the grander.

from the garden. In the courtyard all was confusion. Soldiers were standing about talking excitedly, while the rabble of followers from the city looked on open-mouthed. In the crowd no one took notice of the unfrocked novice. Hastening into the house, he ascended the stairs to the ascetery. A squal of soldiers guarded the door, which, how-

ever, was open.

The scene within was striking. Standing each one at his desk were the novices, with eyes modestly cast down. Strange to say, but few faces were pale. Many a lip was moving in prayer. Forty novices! That means forty hearts animated with the highest and holiest of purposes; forty hearts burning to give themselves entirely to Christ; forty souls all beautiful with glory, for they are a chaste genera-

In the middle of the ascetery stood an officer with his back turned toward the doorway through which Victor was gazing. Standing directly in front of the novices were a young Father and three scholastics. In the exile of the professed Fathers these brave young men had discharged the offices of the

absent superiors.
"We who have taken our vows in
the Company of Jesus," the novice master was saying in answer to some interrogation of the officer, "took them forever. We have no desire to look back. As for the novices, each

one may answer for himself." Then ensued a scene at once solemn and touching. Victor listened eagerly. The soldiers were so stationed at the door that he could just succeed in seeing the faces of his brother novices The officer and the young scholastics were screened from his view. But how he listened! These were the words:

"Young gentlemen, I crave your

attention for a few moments."

Not an eye was raised; save for the lips that moved in prayer, the line of novices might have been a line of

statues. "Why don't you look at me? One of the novices—none other than Augustine—walked quietly over to the novice-master, and whispered in his

The Father nodded assent. "There is permission for all to look up," said Augustine.
Forty modest pairs of eyes were raised and fixed with intrepid gaze on

the man of arms. "His majesty the king," continued the officer, "wants all Jesuits to leave his dominions; but he is very anxious that you who are novices should re You can become priests, or go home, or do anything except remain main. Jesuits. Now, which do you choose If you want to be Jesuits you must leave Portugal, your native land, for

No one spoke ; no one moved.

"Come," continued the soldier, 'how many of you wish to remain?" No one spoke; no one moved.

The silence was intense; the versoldiers at the door held their breath. the very

The officer wiped his brow. Pity and grief were on his features as he looked upon these young men, many of them, as he knew, the very flower

f Portugal's youth

Do you all intend, then, to go into He looked at Augustine ; Augustine exile? bowed his head. The officer paused for a moment, then directed the same look of inquiry toward the next. The same sign was repeated. From one to the other he transferred his gaze, till

forty heads had bowed. Suddenly there arose a yell of triumph, shrill and clear. Victor had orgotten himself in his enthusiasm. But into that yell he had put all his courage, and before the officer could turn our novice had clattered down the stairs for dear life, and found himself

in the garden alone and trembling. Yet frightened as he was, he still had sufficient presence of mind to find his way to the summer house; where he hid himself beneath a rustic seat, and lay trembling like an aspen. Poor Victor! it must be confessed he was an egregious coward. The poor little fellow had all his life been aware of this failing; but, strange to say, he had gloried in it, Now, however, as he lay there in an agony of terror, he saw this trait in a new light, and he began to despise himself. His past life took on a new aspect; a thousand incidents that had caused him to flush with pride now bore down upon him in an overwhelming cataract of shame.

And indeed, for a boy, his life had een a strange one. The youngest been a strange one. The youngest child of the family, he had been treated more like a girl than a boy; and his ambition had been to be looked upon as a girl. Constantly with ladies, he times, and often also, by a certain perversion of disposition, unconsciously. His brothers, with one exception, had encouraged him in his feminine man-The one exception was Angelo, his eldest brother, who really and ten-derly loved him. But once Augelo had left home, Victor met with little or no real opposition, and devoted himself to his dolls and his dresses and his skipping rope. His father, it is true, did consciousness. not approve of his oddities. "Madam." When he car

no use educating that boy to be a nun." But beyond this remark, and an expression of dissatisfaction now and then, he had refrained from active

THE

CATHOLIC

interference. Of course, if our little friend had been a girl, he might have fallen into such ways without serious loss to his His training was a monstrosity.

Think of a boy flushing with pleasure when told that he was a perfect little Victor recognized no higher ment. And ye; the lad had compliment. been essentially pious and devout. He had his little shrines, his little prayers, his little practices; and none of them were neglected. But even in his piety were neglected. But even in his piety there was too much that savored of the hot-house. He knew something of prayer; but he did not know that every prayer to God that is gnot strengthened by self denial rises on a broken wing. However, Victor was not a voluptuary; his life had been pure and uncontaminated, and his mind, save for the feibles of which mind, save for the feibles of which enough has been said, a storehouse of beautiful aspirations. But his stain lessness was not of sternest stuff; the boy had never known a really strong

temptation until-Ah! it had come at last — the one Ah! It had come at last — the one great temptation of his life, and he had yielded. Coward? That was too mild a word. He had followed Christ only to desert Him. He had been a traitor. The little novice, at this point of his reflections, began to shed the most genuine tears that had even the most genuine tears that had ever flowed from his eyes. He was humbled to the very dust. Had all his love for our Lord come to this? Had all his aspirations ended in be

trayal?
"I must pray," he muttered to him self. He issued forth from his hiding place and gazed about. A thousand stars looked down upon him as they had looked for centuries upon many bruised heart. The night was well advanced, for his reflections had con sumed several hours. He looked toward the house; it was buried in darkness and silence. Even the breeze, so blithe at sun-set, had become

He was alone with God. Slowly he walked down the gardenpath and ascended the steps. Looking neither to right nor left, for he would have trembled at every shadow, he proceeded to the chapel; and as he entered the sacred precincts his heart gave a great bound of joy. Yes, though all had left, the Master was still there, for the light was still burn ing before the tabernacle. His majesty the king, be it known to the reader, had graciously consented to allow his Master to remain, and had placed the chapel in care of a devout priest who

lived hard by.
Victor knelt near the door, and, bowing his head, told his tale of sorrow and weakness and misery to Him who is the best of all consolers. If ever novice made a perfect act of humility it was this poor weakling. Long was the prayer that he poured forth; a prayer that was none the less ferven or the sobs and sighs that broke from his heavy heart.

But for all his praying Victor could not feel that he was any the braver and he repeated, again and again, the self same words: "O dear Lord, I am coward, and I can't, I can't be brave.

Gradually his sighs died away, and, exhausted by the conflict of emotions, the poor boy fell asleep.

Was this a vision? Was it a dream, or a reality? Victor was standing half way up a steep, rough hill. He was gazing down upon one who was climbing it, slowly, laboriously. No need to inquire who it was. was a crown of thorns upon His head, drops of blood stood upon the calm while intense suffering had marked without contorting the sublimely gentle countenance. were bear, and as He dragged His heavy cross up the steep ascent, each footprint left a bloody trace. Victor fell upon his knees. Then

that mild face, ineffably sweet for all the pain and agony and sadness that marked it, was turned upon Victor, and those sweet eyes that shone with a love which cannot be imagined rested in gracious pity upon the kneeling Victor sprang to his feet, and rushing to the burdened Master, took the cross and placed it upon his own shoulders. Ah! such a weight. He staggered, and an intense pain penetrated his whole being. His feet gave way; he fell upon his knees, while that cross bore him down, down, down, as though the weight of all the uni verse were crushing him. Then Victor reached forth a hand of agony and the Master caught it in a gentle clasp; and forthwith the cross felt less Victor tightened his grasp upon the sacred hand, and while the cross grew lighter each moment, his own forces grew stronger. Presently he was upon his feet and staggering feebly but with determination up the steep ascent. What though his feet bled; what though a crown of thorns formed about his head, and pressed it till the blood came dripping down his had studied their ways, consciously at face; what though pain possessed his very being — was he not holding the hand of Jesus?

His eyes were growing dim; his heart was beating furiously; his ears were losing their keenness in a whirl of ringing noises; but he held the hand of Jesus. One step more, and the summit would be gained! One step — he took it, and the dear hand was gone Darkness had set in, and Victor lost

he had once said to the mother, "it's the tabernacle. It was dawn, and the

birds without were carolling in the ecstatic joy of early morn. Reverently Victor released his hold, moved to a retired corner of the chapel, and prayed with all the fervor of a changed heart.

Ah! happy boy! he had made a long novitiate, for he had seen Jesus. The Spiritual Exercises which novices such ways without serious loss to his character. But being a boy, these things made an exotic of him. He had lain in the lilies and fed on the roses of life. His training was a monstrosity. Victor by the shortest of ways to the sight of that most blessed of visions.

The sun had not yet risen when the little novice set forth down the street of the town, robed in his cassock and with his crucifix in his hand. It was not yet too late. He would join his brave brethren in exile, in pain, in poverty, in privation, in death. He had seen Jesus.

A kind lady called to him as he

passed her house; she begged him to stay; she told him that many of the soldiers had been drinking all that night, and that were he to come upon some of them he would be murdered. He said a few gentle words of thanks and moved on. He had seen Jesus.

Profane songs and profaner words broke upon his ear as he passed an inn; he took no heed. But a few mo ments afterward a crowd of soldiers flushed with drink came staggering forth, some singing, some swearing, some shouting out "Down with the Je-uits!"

One of them chanced to see the "Look! look!" he cried.

There was a yell, a roar, a chorus of execrations, and the tramping of hurried feet. "Hold on, you brat!" shouted the

foremost as he came within earshot of Victor. Victor turned and gazed upon them

with unquaiting eye.
"Say 'Down with the Jesuits!" continued the same man, catching Victor by the neck.

"God bless the Jes-" Before he could finish his prayer, he was down, and twelve or thirteen men were beating him madly and trampling with squrred boots upon his pros-

trate form.

It was a horrible sight, those flushed, brutalized faces, so devilish in their

savage anger.
"Look out!" cried a soldier standing on the outskirts. "Look out!
here comes the Captain!"

But no attention was paid him, till man clad in uniform, hatless and out of breath, came dashing in among them, and sent two of them to the earth with either arm. It was the officer who had interrogated the novice master the night before.

You cowards!" he fumed. "Go to your quarters. Why! it's a mere boy. Oh!" — he ground his teeth — "some one shall pay for this!"

Kneeling upon one knee beside the oy, who lay upon his back, he turned the bleeding body face upward. Then such a groan as broke from his bosom! "My God! O my God! My little brother! Victor

Victor opened his eyes. "I'm so glad you came back; kiss

me, my Angelo. He closed his eyes again, while An gelo bent down and covered the calm, swest face with kisses. "Augelo, this is your crucifix."

Victor, amid all the blows, had held it tight to his heart. "Take it, dear Angelo; I have no further need of it. The officer could not speak.

"Angelo, give my dearest love to mamma.

Manma."

Angelo bowed assent.

"And Angelo, listen: tell what I now say to the novice-master:—O my God, I vow poverty, chastity, and obedience in the Society of Jesus."

Then the area closed: and they

Then the eyes closed; and they never opened again. He had seen

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C. M. B. A.

Hon, M. F. Hackett.

We congratulate our worthy First VicePresident on the brilliant victory which he has obtained in Stanstead. This we do all the more heartily, because, according to the Montreal Gazette, religious bigotry was a factor in the contest. To their credit be it said, the intelligent Protestants of the constituency made Mr. Hackett's majority all the larger on account of the introduction of this element. The new member—politics a-ide—is a man of whom any constituency may well be proud. Young, brilliant, conscientious and capable, a great future lies before him. Hon. M. F. Hackett.

From Linday.

During my recent visit to Lindsay I at tended a meeting of the C. M. B. A. in their newly furnished hall, the Post block, and I was much pleased with the comfortable and home-like appearance of the surroundings. It was the first meeting since the hall was fitted up and furnished after the fire last January, which destroyed their formiture. Instead of chairs around the room, for the members there are settees, richly uphols ered in red plush. Four office's magnificent chairs, beautifully carved and upholstered in red plush, grace the four sides of the room A rich carpet covers the fibor, and the hall is lighted by electricity. The members of the Executive Committee: D. A. Carey, A. McDonald, A. McGinwing members of the committee made the possession of such a fine hall: it speaks well far their taste and enterprise, and will, no doubt, be the means of attracting full meetings. The cost was about \$800.

From what have seen of the Lindsay Brothers I should infer that that branch is an uptodateone. The members of not look upon the association merely as an insurance company but evidently see in it much scope for social improvement and rational enjoyment. Among those preent I noticed some of the most prominent business and professional men of the town, who take a great interest in the society. I like to see this, for there is too often alack of interest taken by those who should be expected to act otherwise. I understand that the branch occasionally has debates after their meetings, and this is a feature that commends itself for general consisteration. In fact, there is no limit to the many good things that might be done for the good of the association. In this respect I might mention a branch that has a hall in a very central and convenient situation, open every night, in which members can read the daily papers or enjoy themselves in some recreation.

We undertake the commends that the product of the E.B. A. Every Irishman in town seemed to be present, and their well and product the convenient situation meetings. The cost was about \$600.

From what I have seen of the Lindsay Brothers I should infer that that branch is an up to date one. The members do not look upon the association merely as an insurance company, but evidently see in it much scope for social improvement and rational enjoyment. Among those pre-ent I noticed some of the most prominent business and professional most prominent business and profession in the stand that the branch t

Branch No. 4, of this city, has lost one of ts oldest as well as one of its best members, a the person of Bro. M. Hartman. In the lays of the association's infancy he was ever a the front rank amongst those who took a leep and active interest in the spread of the rganization.

organization.

Brother Hartman died on Wednesday, 20th inst., and the funeral took place on the 23rd from his late residence, London West, to St. Peter's cathedral, where Requiem High Mass was offered up for the repose of his soul, thence to St. Peter's cemetery, where all that was mortal of a good and true man was laid to rest. His life was a model one. May his reward be the light of eternal glory!

Toronto, Ont., March 25, 1895.

The regular meeting of Sacred Heart Court, No. 201, Toronto, took place Thursday last, John J. Neander, C. R., presiding, A large attendance was present. One gentleman was initiated a member of the Order and of this court, and two proposed for membership. Among the many visitors from the East. (Montreal and Ottawa) were Brothers Leon Boileau (St. Dominic Court 282); J. A. Moran, Treasurer (Capital Court); Louis Deforme (Sacred Heart Court). These gentlemen spoke highly of the rapid progress of Catholic Forestery in the East and maritime provinces. In Montreal alone there are thirty two courts of this order, proving the fact that Catholic gentlemen in that city are making provision for their dependants, and should the strong arm of Father Time chance to call them away their wives and dear little family with which God has blessed him thus every man can do at a small charge promonth in the Catholic Order of Foresters: in the course of their nembers of Sacred Heart Court for their courtesy and said they would bear away with them pleasant memories of the Toronto Foresters and of their short visit to that city. They also gave a hearty visit to that city. They also gave a hearty visit to that city. They also gave a hearty visit to that city. They also gave a hearty visit to that city. They also gave a hearty visit to that city. They also gave a hearty visit to that city. They also gave a hearty visit to that city. They also gave a hearty visit to that city. They also gave a hearty visit to that city. They also gave a hearty visit to that city. They also gave a hearty visit to that city. They also gave a hearty visit to that city. They also gave a hearty visit to that city. They also gave a hearty visit to that city. They also gave a hearty visit to that city. They also gave a hearty visit to that city. They also gave a hearty visit to that city. They also gave a he

invitation to the Foresters of Toronto to visit them in the near future.

Brother Pape, of St. Joseph's Court, 'No. 370, Toronto, was also present. This gentleman always took an active interest in Catholic Forestery. We are always pleased to meet our visiting Brothers, and hope to entertain them often.

After remarks by several of the Brothers a sociable time was spent in song, recitation, etc.

We request all the members of this court to We request all the members of this court to be present at the next meeting, which will be held on Thursday, April 4, 1895, when initiations will take place. The meeting was closed in the regular form with prayer.

Andrew Kerr, Sec.

was rapidly carried out.

THE PROGRAMME.

The concert was opened with the rendition of some familiar Irish airs by Miss Katie Hurley that immediately felt the pulse of the audience and were fully appreciated. The convent pupils made an admirable appearance in a recitation entitled: "Erin." There were twelve young people on the platform, and in perfect unison they rendered their selection, which was concluded with a recitation by Miss Lillie Simons in faultless style. This young lady has the ability for a clever elocutionist, and in coming years she will no doubt attain a high position as an entertainer. Miss Annie Simons in two solos gave general satisfaction. Miss Lillie Jackson sustained her reputation as a charming young vocalist, and encores were demanded on ail her appearances. Two solos were sung by Mr. M. Dunn in good voice. The humorous part of the programme found capable champions in Messrs. D. Donoghue and Dan Simons and Master Connors. The former gave several Irish songs that were applauded to the echo. Of course Simons and Connors were favorites in their parts, and Mr. Simons in his jig and reel was uproariously cheered.

THE LECTURE.

beginn of the sol, there to St. Peter's cemelary, where all that was mortal of a good aft row man was lid to rest. His life was all to rest. His lif

omed kiss.

Mr. Fitzgerald made a few remarks and a vote of thanks was extended to Mr. Devlin, who, in replying, spoke of the pleasure of his visit; and, though the addience might not go away with the best idea of the demagozue, still he had only the kindest remembrances of Peterborough. He bestowed a compliment on the beauty of Peterborough ladies and the accomplishments of her entertainers.

Toronto, March 22, 1895.

Dear Sir—I enclose a report of the last regular meeting of Division No. 3, A. O. H., Toronto, held on the 14th instant. The principal part of the meeting was the presentation of a beautiful locker and illuminated address to Rev. Father Tracey, D. D., late Chaplain of the Division, who has been transferred to St. Michael's. Every available chair in the large hall was filled long before the time for opening. Brothers from the other Divisions took advantage of the occasion to show their appreciation of the Rev. Father's labors. It is needless to say the visiting brothers were welcome. Bro. Moore, the popular President, of Div. 3, called the meeting to order. As the sentinel was closing the door it seemed to run slow on its hinges. Little may we wonder when the Rev. Father Ryan Chancellor of St. Michael's, had his solder firmly against it. There was a stay to the proceedings until Rev. Fathers Ryan and Tracey were escorted to seats on the platform. All necessary business being then deep archived Bro. Joseph P. O'Neill read the address and also made the presentation. When your readers know that Bro. O'Neill is a lineal descendant of the O'Neills of Ulster they will not be surprised at his interest in Hibernian affairs.] The Rev. Father Ryan addressed the members at considerable length. His long acquaintance with the order in the preater Ireland (the United States) made his words interesting to the brothers of Toronto. After Father Ryan's address Brother Wm. Kelly, Div. 3, followed with a song, when a short but appropriate address from the popular President of Div. 1 was given, after which a song was given by Bro. Joseph Rutledge. Addresses were also delivered by Bros. John L. Lee. President, Div. 2; M. J. Ryan, Rec. Sec., Div. 2; W. McClean, Div. 1; Dr. T. F. McMahon, Medical Examiner, Div. 3; followed with a song who have been been sufficient to the brother of Noron the popular ex-President Bro. Daniel Glynn. Bro. H. Kelly, Div. 5, eulogized the Division on its successful meeting, and said Toronto, March 22, 1895.

phy segan will continue, an honor to himself and to his loving parents, sisters and brothers.

WM, PERRIE, Rec. Sec., Div. 3.

ADDRESS TO REV. FATHER TRACEY, D. D.
Reverend and Dear Father.—We, the members of Div. 3, A. D. H., Toronto, take this opportunity of expressing to you our heartfelt thanks for your many favors while Chaplain of our Division. A libragh but abort period connected with our organization we have had many opportunities of learning your real worth, both as a priest, an Irishman and a friend. We thank you for your presence at all our meetings and your eloquent, learned and instructive addresses, always manifesting a thorough knowledge of every phase of the history and character of our intustrious race. The kind advice and keen paternal solicitude evinced by you in our conduct and deliberations have, we are pleased to say, produced the most happy results. i. e., in a remarkably increased attendance of our members at all interfaces of a remarkably increased attendance of our members at all increased attendance will be a most of the price o

DR. TRACEY'S REPLY.

The Rev. Father, after thanking the members for the kind words contained in the address dwelt at some length on the three cardinal principles of the Ancient Order of Hibernians. He said that friendship is the influence which heaven imparts to those who feel an abiding kindness towards their fellowman, and by friendship we become as united as brothers. Friendship teaches us to be kindly towards each other. Irish Catholic friendship should not only be practiced toward our countrymen of our own religion but towards our countrymen, irrespective of religion. In the history of the struggles of Ireland for freedom no truer son could be found than the Irish Protestants, who gave up their lives on the scaffold that their country might be free. As the names of Emmett, Grattan, Wolfe Tone, Mitchell, Martin, Parnell and a host of others were mentioned the applianse which they received told plainly it was an Irish national meeting. Continuing, the rev. speaker said: We have been listening to words from an alien, that we should be disunited. That gospel has been taught by a false teacher. Unity is the gunding star of all family endeavors. By unity races rise to prominence, organize themselves into nations and influence the destiny of the world. May this unity among Irishmen continue to grow and increase until we reach the goal for which we so long have struggled in vain! Then will we be respected by the nations of the earth. At the conclusion of the address the applause could hardly be repressed. Owens.

DR. TRACEY'S REPLY.

The Rev. Father, after thanking the members for the kind words contained in the ad-

Tacoma, Washington, Mar. 13, 1895.
At a regular meeting of Division No. 1,
A. O. H., of this city, held Tuesday evening,
March 5, the following resolutions were
adopted:
Whereas, It has pleased Divine Providence
to remove by death the beloved mother of
Brother T. J. Marrin, of this Division, and who
is now a resident of Moonstone, Ont., and
Whereas, by her death Brother Marrin has
lost a most loving mother and the Catholic
Church a true and consistent member; therefore be it

Church a true and consistent member; therefore be it.

Resolved, That while we bow in humble submission to the will of Alanghty God and endeavor to bear our losses patiently, we cannot refrain from expressing our heartfelt sorrow for the loss which Brother Marrin has sustained.

Resolved, that we extend our sincere and Resolved, that we extend our sincere and tender sympathy to all the relatives of the deceased in their sad bereavement.

Resolved, that we commend the example of her many virtues and fidelity to that noble Christian lite which unity and true Christian late which unity and true Christian charity develop and which is the motto and funamental principle of the Ancient Order of Hibermans.

Resolved, that a copy of the foregoing resolutions be spread upon the minutes of this meeting, and a copy be sent to Brother Marrin, and also a copy be given to the Catholic Register of Toronto, the CATHOLIC RECORD of London, Ont., and the Times of Orlilia, Ont., for publication.

EDWARD J. WALSH, WM. WELSH, THOS. J. LYMNAN.

We should delay for several hours and reflect well before God, previous to making a reproof, especially if the fault be grave and the person little disposed to receive correction.

MR. Robert Murray, Westminster.

It was with feelings of sincere regret that we heard of the death of Mr. Robert Murray, which occurred on the morning of Thursday, March 21, at his residence, 2nd concession. Westminster. His death was a great shock to his inmediate relatives and friends as well as the community at large, as he was apparently in his usual zool health until a week before, when symptoms of pleurasy developed. The best medical skill available was at once procured, but all to no purpose, as he gradually sank, and the doctors despaired of his recovery. The end came, as above stated, on Thursday, the 21st instant, before which he received all the last rites of the Church. Mr. Murray was indeed well prepared for death as his whole life was but a preparation for that end.

The funeral took place to St. Peter's Cathedral, London, on Saturday, the 23rd inst. where High Mass of Requiem was celebrated for the eternal repose of the departed soul by Rev. M. J. Tiernan; thence to St. Peter's cemetry, where all that was mortal of a kind. devoted and loving husband and father was consigned to the grave.

Mr. Murray leaves to mourn his loss, besides his widow, seven children—Madame Murray, of the Sacred Heart Academy, London; Mrs. Murray, Colorado, U. S.; Mrs. Brennan, Los Angeles, Cal.; Mrs. Lind, Flagstaff, Arizona; Miss Maggie, residing at home; Miss Eva, a puoil of the Sacred Heart Academy, here; and Mr. George of Westminster: to all of whom, as well as to the other relatives, we offer our heartfelt condolence, coupled with the earnest prayer that the light to of eternal glory may shine upon the departed soul.

deceased, and to Dr. Cassidy, our heartfelt sympathy and expressions of sorrow in their affliction. It is further Resolved that these resolutions be entered on the minutes of the society and that a copy be sent to Mr. and Mrs. Cassidy and to Dr. Cassidy. JOHN MOLLOY, Sec. Toronto, March 10, 1895.

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at the lowest possible cost, consistent with absolute security, can best be obtained from the Provincial Provident of St. Thomas, Ont. This company issues a liberal Policy, which provides for Death and Disability at rates within reach of every wage earner and farmer, and the kind of insurance best suited to the business or professional man who desires to protect his family and his estate with the least possible outlay. An accumulating Reserve Fund limits assessments, and Expense Dues are also limited. Persons of the providence o

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

St. Thomas, Ont.:

Dear Sir:—
Receipt of Cheque for \$2,000 in full payment of Policy No. 3243 on the life of my late husband is hereby acknowledged, and permit me to say that your promptness in settling this claim long before due is fully appreciated. I also thank you for your courtesy and assure you of my very best wishes for the success of the Institution you represent.

Yours truly,
(S) SARAH A. HARRINGTON.
Beneficiary,

Agents wanted in all unrepresented districts.

An Old Favorite Returned.

It was a pleasure last Sunday to once again listen to the beautiful baritone voice of Mr. James Dalton, in St. Peter's cathedral Mr. Dalton had been absent from London for the past few years, but his many friends will be glad to know that it is his intention to remain in this city. He will prove a valuable addition to concert entertainments, and we have no doubt he will be as eagerly sought after as of old.

There is no slavery but untruth ulness.

THE BARBER'S STORY.

Long Hours and Constant Standing Brought on Kidney Trouble — Forced to Quit Work and Feared That he Would Have to Drop His Trade — How he at Last Found a Cure.

MR. JAMES DUNN, WOODSTOCK.
On Tuesday the 12th of March, 1805, there side at his residence, on the 12th time, Eath Journa, one of the very oldest pioneers of Woodstock. The late James Dunn was born in Dublin, Ireland, on the 28th day of Oct. 1814. He was, therefore, in this. He finished his education in Ireland in 1834, and, with his tather, Thomas Dunn, emigrated from Old Castle, county Meath, coming to Canadical County Meath, county Meath, coming to Canadical County Meath, co

MARKET REPORTS.

London, Mar. 28.—Wheat, 60 to 63 per bushel; oats, 36 to 57½ per bush.; peas 60 to 75¢ per bush.; barley, 43 to 45½ per bushel; type, 50 2-5 to 53 per bushel. Clover seed was unchanged at 85.50 to 88.50. Beef had no change, from 84.50 to 85.50 per cwt. Lamb. 9c a lb. by the carcass. Spring lambs sold at 83 to 83.50 a piece, and 81 to 81.25 by the quarter. Mutton, 6 to 7c a lb. Calves 5c a lb. by the carcass. Dressed hogs 85.75 and 89 per cwt. Turkeys sold at 10 to 12c a lb. Fowls, 50 to 75c a pair. Butter 15 to 18c a for best roll. Ergs 12c a dozen by the basket, and 14c by the single dozen. Potatoes 75 to 85c a bag. Apples 82.50 to 38 per barrel. A great many shoats were offered at 85 to 86 a pair. Hay dropped to 88 and 89 a ton.

Toronto, Mar. 28.— Wheat, white, per bush. 656; wheat, red. per bush. 45c.; wheat goose, per bush. 45c.; coats, per bush. 45c.; wheat goose, per bush. 45c. Turkeys, per lb 11 to 125c.; geese, per lb. 7 to 9; chickens, per pair, 50 to 56c; ducks, per pair, 50 to 96c; potatoes, per bag. 75 to 86c; turnips, per bag. 25 to 36c.; potatoes, per bag. 75 to 86c; turnips. per bag. 25 to 36c.; potatoes, per bag. 75c. Apples, per bbl., 81.75 to 85c; turnips. per bag. 25 to 36c.; potatoes, per bag. 75c. Apples, per bbl., 81.75 to 85c; turnips. per bag. 25 to 36c.; potatoes, per bag. 75c. Apples, per bbl., 81.75 to 85c; turnips. per bag. 25 to 85c; potatoes, per bag. 75c. Apples, per bbl., 81.75 to 85c; turnips. per bag. 25 to 85c; potatoes, per sag. 55 to 85c; bef. fores, 81 to 85; tamb. carcass, 85 to 85; teef. fores, 81 to 85; tamb. carcass, 85.50 to 85; veal, carcass, 85.50 to 85; London, Mar. 28.-Wheat, 60 to 63 per bushel

S. H. S. S.

At the last regular meeting of the St. Helen's Sanctuary Society the following resolutions were unanimously adopted:

Whereas it has bleased Almighty God, in His infinite wisdom, to call to Himself the Very Rev. Dean Cassidy, late pastor of our parish, and

Whereas, as sanctuary boys, in the close intercourse we had with him we always found intercourse we had will always reverence the memory of our deceased pastor and endeavor to put into practice the salutary of the solution of the solution

prices.

Hogs—Mediums, heavy and choice Yorkers sold at \$4.50 to \$4.50; roughs, \$4 to \$4.50; pigs \$4.75 to \$4.85; stags, \$3.50 to \$4.

Sheep and Lambs—Top wethers brought \$4.50 to \$5.25; fair to good mixed sheep, \$4 to \$4.75 common to fair, \$3.50 to \$4; culls, \$2 to \$3.40 fancy lambs, \$5.85 to \$6; fair to good, \$4.25 to \$1.50.



Disease is an effect, not a cause. Its original within; its manifestations without. Hence to care the disease the cause must be removed and in no other way can a cure ever be effected Warner's SAFE Cure is established on just this principle. It realizes that

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of all discusses arise from deranged Kidneys and Liver, and it strikes at once at the root of the difficulty. The elements of which it is composed act directly upon these great organs, both as a foot and restorer, and, by placing them in a healthy condition, drive disease and pain from the system.

For the investment troubles caused by unhealthy Kidneys, Live: and Urinary Organs; for the distressing disorders of Women; for all Norvous Affactions, and physical derangements renerally, this great remedy has no equal. Its past record is a guarantee for the future.

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NEW BOOK.

The third edition of "A Short Cut to the True Church" which is edited by Rev. Edmund Hill, C. P., is now issued from the office of the Ace Maria, Notre Dame, Indiana. The author has carefully revised the work for this new edition, besides correcting sandry typographical errors which crept into a former issue.

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PREATURY.

St. Paul's Mission.
Choteau Co., Mont., Dec. 12, '20.
Pastor Koenig's Nerve Tonic is wonderful in checking asthma or any nervous diseases caused by nervous debility or over exertion. Three children of my school had falling sickness; the use of the Tonic stopped the paroxysms at once and cured them. In all cases of weakness it strengthens the system without fail. I recommend it most heartily.

FRED. EEERSWEILER, S. J.
Streator, III., Oct. 29, '31. Heartily.

most heartily. FRED. EBERSWEILER, S. J. Streator, Ill., Oct. 26, '91.

Pastor Koenig's Nerve Tonic is the only medicine that ever helped one of our sisters who was suffering from nervousness and sleeplessness for ten years, we also recommended it to many others and it always had the desired effect. A lady in Ohio was suffering from epileptic fits for several years and found no relief, until she used Pastor Koenig's Nerve Tonic; three bottles cured her entirely. SISTERS OF ST. FRANCIS.

Read A Valuable 1500k on Nervous Discases and a sample bottle to any address. Poor patients also get the medicine free.

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

KOENIC MED. CO., Chicago, III. 49 S. Franklin Street. Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9. in London by W. E. Saunders & Co.

NOTICE IS HEREBY GIVEN

That the "Alliance Nationale." a body politic and corporate, incorporated by virtue of the Provincial Statute of Quebec, 56 Victoria, chapter 80, will ask the Parliament of the Dominion of Canada, at its next session, for a charter incorporating the same as a benevolent society, with power to give assistance to its sick members during their sickness, and also to pay to their legal heirs, after death, a certain amount in money, and also for other purposes pertaining to the same.

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BEAUDIN, CARDINAL & LORANGER, Attorneys for the society "L'Alliance Nationale."

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