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ite, 84 to 841c.;

2008e, 64 to 65c; 28 to 29½c.; rye, 1ckwheat, 36 to r, 40 to 90c.; geese, per lb. 6 to 18c.; eggs, er bush. 33c.; pples, per bbl., 0 \$18.00; straw,

Grain—Wheat No. 2 red, 65 to to 18c; rye. per ash., 30 to 35c; .; barley, 60 to

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higan, \$4.50 to .50 to \$3.50 per vt.; pork, light, to \$4.25; live .; mutton, \$5 to ssed, \$5 to \$6 per

ssed, \$5 to \$6 per cwt.; veal, \$6 to 12c per pound; bring ducks, 10c o 12c; heavy, 10c pound. c per lb; No. 2, No. 1, 6c, per lb.; 30 to 80c, each;

tet for cattle to-lold in loads over 1 3½ to 3½c., and xtra choice sold 1 exceptional: 2½ 1 erange for most oday, and com-

per lb., but the Sheep were from 2½ to 2¼c.

and only really n \$4 to \$7 each. or the best hogs or thick fat and

arkets.

A Valuable Book on Nervous Dis-cases and a sample bottle to any ad-dress. Poor patients also get the mer-leine free.

This remedy has been prepared by the Rev. Father Koenin, of Fort Wayne, Ind., since 1876, aud is now under his direction by the

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Situations Secured all Shorthand Pupils when Competent.

FIRST LESSON FREE.

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nnounce the a, of Sarnia, ow days ago. in the city, a the Advergenial charder. Skeffing c, and at all OUR PRICE LIST c, and at all est in every-h. We offer and family. SEEDS

That are Specially Grown for a Critical Trade

as given by IS NOW READY mand, Baird, uc, Boulton, emow, Des-(P. E. I.) y, McMillan, rowse, Read taille, Smith rland, Ville-And will be Mailed on

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TRENT CANAL. Peterboro' and Lakefield Division.

SECTION NO. 2.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Treat
Canal," will be received at this Office until noon
on Saturday, 21st March, 1896, for the construction of about four miles of Canal on the Peterboro' and Lakefield Division.
Plans and specifications of the work can be
seen at the office of the Chief Engineer of the
Department of Railways and Canals, at
Ottawa, or at the Superintending Engineer's
Office, Peterboro' where forms of tender can
be obtained on and after Thursday, 15th February, 1896.

be obtained on and after Thursday, 13th February, 1895.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and further, accepted bank cheque for the sum of \$5,000 mast accompany the tender; this accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The lowest or any tender not necessarily accepted,

By order, J. H. BALDERSON, Secreta Department of Railways and Canals, Ottawa, 6th February, 1896.

REID'S HARDWARE

For Grand Rapids Carpet Sweepers Superior Carpet Sweepers Sinceperette, the latest Wringers, Mangles Cullery and Sweepers

118 DUNDAS STREET, North Side. LONDON, Ont. An Hour With a Sincere Protestant.

This is one of the most clever and useful controversial works of the day, and a most suitable production to hand to Protestant friends who are desirous of becoming acquainted with the teachings of the Catholic Church. Sent by mail on receipt of 15 cents. Address: CATHOLIC RECORD, London, Ont.

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CHOICE FRUIT TREES, RC Osbrubs, etc. Write us for our 1896 logue, and we will send you one free. now.) GLOBE NURSERY COMPANY, Rock N. Y.

Branch No. 4, London, Meets on the 2nd and 4th Thursday of every routh, at 8 o'clock, at their hall, Albion Block, Richmond Street. G. Barry, President T. J.O'Meara ist Vice-President; P, F Boyle, R scording Secretary.

The Catholic Record.

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

VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, MARCH 14, 1896.

NO. 908.

who is the third in a gaze of the grant in the sanctity of His antipathy to evil is never brought down from its pure summit. Upon the evil-doers now as of yore His wrath is borne in with the mortal sharpness of Sinai's sword of lightning, the stubborn fury of the deluge and the deadliness of the fire and brimstone that fell in showers on Sodom. Towards evil His is a heart of adamant. God's light shines with equal radiance upon the just and the unjust; upon the gentle lamb of goodness and the poisonous reptile. To use or abuse the power God gives us is ours, for we are grandly free. God's earth will bear the cockle; at her breast will it drink the strength of its existence, side by side with the wheat. But God disowned the evil: "An enemy hath done this," and yet permits it: "Let both grow until the

God has placed before us good and evil, life and death : His light shows us the way; but it does not prompt us, nor move us on. By no means may it compel us. The light of heaven that shines upon our evil way has no share in our moral actions but in silence stares and shall bear witness of our election.

The marauder will not charge his midnight depradations, nor the libertine his lewdness, nor the drunkard his orgies to the pale and dumb moon. It pours its quiet beams into their cham-bers as well as it lighted up the way to chapel, home and temperate slumber. God foresees the harassing spectacle of red assassination, the shameless harlotage that traffics in unclearness, the world's fetid pollution to the end. His prophetic omniscience unveiled the picture of the future with all its lights and shades, yet He is not neutral : He clearly forsaw but predestines none of these things. What more could He have done or do to check evil and not lay violent hands on human liberty, for by soft pleading, by more forcible counsel, by stern commandment, and by terrible threats, He has always dissuaded the sinner from evil and im-pending doom. But whether it be in His justice or in His love, God's glory must be promoted by man's liberty. Perverse, selfish, one sided, I know, man questions the value of this liberty because of his own cowardice in the face of virtue, and calculates only the possibility of damnation. But the rap-turous beauties of God's love spread out before the glorified vision of our hope bursting into glad song or melting into gladder silence of eternal adoration, or the terrible beauties of His justice resolving itself into a million shapes of variegated and eternal torture in the dread abyss. His love or His justice-which? Tis thy right and privilege to do so. Choose, man. In the two attributes God is equally

adorable. Elect thy way, abide the consequences of thy free election. Choose Love and Love's dwelling, heaven and virtue will be the test of the election; or choose Justice and Her troublous abode at the easy but terrible cost of sin. God's glory will accrue from either choice and all things. Out of the very shadows of Adam's sin, the Star of Bethlehem rose up and faces of light looked down upon the darkened earth as angel lips told in song the coming of the Light of the World. God transformed the cruelties of their persecutors into the shining glories of the martyrs and the triumph of virtue. Now He turns the injustices, crueltie and adversities of our life into instruments that fashion us into saints. The wrongs we do are but our own ; for not on towers of stone nor the fated grandeur of Solomon's temple, nor on habitations of wood did those hot and ed tears fall that rolled out of those sweet and tender eyes of the Master as He looked from a neighboring hill upon Jerusalem, His body trembling with

the emotion of His grief. Not, I say, on the senseless steeple doomed to near ruin, nor on the ancient streets and lanes soon to feel the imprint of bleed and carnage; not on the unthinking brutes, nor upon the whole scene that filled the physical eye, did this heaven of grief break out in torrents of tears, but upon the vast and boundless city of the Jerusalem of

them for His own sins, or fancy that God was the author of them. "Which of you shall accuse me of sin?" Who shall say that God countenances evil or connives at iniquity when he suffers human liberty, if but one man use it aright, or if none shall be found qualified for salvation owing to their abuse of it? "Let no man when he is tempted say that he is tempted of God; for God is not a tempter of evils, and he tempteth no man. But every man is tempted being drawn away by his own concupiscence and allured. (St. James, I, 13).

St. Basil pertinently observes:
"The man who asserts there is no God is duly adjudged void of all mind and prudence. The same must be said of the equally stupid individual who should say that God is the cause of evils; for, these two, I verily believe, commit an identical offence — the former when he holds that God simply does not exist, the latter when he states that God is not good; for if He is the author of wicked things verily He is have life in ye." not good — wherefore in the two instances there is clearly a negation of God." Are we sensible of the tremend-ous responsibleness for our wicked actions? Say if it be a full consciousness or but a dreamy half realization. That we are responsible as men for our actions is beyond dispute. Were this not so we are reputed unpunishable by the laws of State and qualified as in-sane. The faintest reflection on your sanity would fret your feelings. You freely agree to all consequences of your human actions as they affect this world. But has not some elfish spirit whispered to you that you could not help the sins you committed? Responsible before men, not responsible before God; sane before the tribunals of earth, insane before the judgment seat of God. Are you aware that you are answerable for your sins, or tainted by the latest trick of the age, do you hide from God as you affect to hide from fallible earthly judges and vainly strive to conceal your guilt and perversity under the gauze of affected insanity and self-

Aye, the devil's new opiate to the conscience, but impotent to soothe, and a certain excitant of more gruesome horrors. God knows the truth. He vill judge if we be responsible and in how far we are so easily detect what I conceal." may deceive ourselves, but self deception does not render us irresponsible

nor unpunishable. The blind man of Quinquagesima Sunday was cured of his blindness. Do we not love our blindness, and foster it, and refuse all remedy for re moving it? "Lord, that I may see. Who, then, is responsible for our blindness and the certain fall into perdition

We are free. Upon the foundation of our liberty we rear a structure of holiness which we, by God's ordination, may call our own. Being free, we choose. With our choice of good or evil eventuates merit or demerit, reward or retribution, a kingdom or servitude, life or death. Choose we must. No man can serve two mas-

O liberty, thou art double-edged, and hence twofold in thy might-equa to cut a path to glory or to do the bloody deed of self-destruction. who shall blame the weapon of the suicide? Unless God permits evils He must abolish our liberty, and lo, the sad spectacle of unfree service, actions without merit, the soul without sanctity and no glory unto God. The groans and curses of the reproved souls will revile the liberty they so ill used, but hymns of laud and gratitude to will that won for myriad souls the laurel of true glory in Sion.

disposition, has become the help of piety, penance, temperance and chastity, the glory of God and of saints.

The same key of angelic herty opened the door to the wicked and re-

bellious spirits of heaven, and locked

Listen to the words of Our Lord. How ready and eager to forgive; how tenderly He tells of His love! Hear His sacred bosom growing (all with the sacred bosom His mercy and then hear the heavy sigh as He despairs of our perverse that killest the prophets, and stonest them that are sent unto thee! How

the vials of His wrath concealed in the bosom of His justice till the great day. Yes, till then we are free-O liberty, in thee I rise or fall!

"Unless ye eat the flesh of the Son of Man and drink His blood ye shall not

The sacrament of the altar meant life or damnation to the Apostles. They were free to accept or reject, to eat or decline the Supper. Upon His uttering the doctrine many Jews withdrew from Jesus as their fancy wove visions of mangled fiesh. The Master did not coerce them. He left them their full freedom. The Apostles were free. Jesus asked them their choice, "Do you wish to go?" Life and death were in the balance. Man's own free will must touch the scale that determines his fate-" the rise or fall

of many in Israel. It was a dreadful moment for Peter and his companions. Jesus declares their freedom to choose. They knew they were responsible for either eternity—the sad one or the happy.

Peter and his partners chose freely Jesus and the faith. Happily or un-happily, we are wisely free. We must not lay the culpability of our offences upon our neighbor. In vain did Eve avow the serpent did beguile her. Willing, forsooth! to subscribe to the deed, but earnestly laying the blame of her actions on the serpent. But Eve was free, and God knew no power could have forced her will. Freely she disobeyed God, and justly to this day the groans of our mothers whilst "Thou wouldst they bring us forth, constantly remind We us of our mother's voluntary guilt and responsibility for her own sin.

The seductive charms of Eve we will allow; yet neither guile nor violence nor both, place man beyond the pale of responsibility, for God does not tempt us beyond our strength; so in vain did Adam insinuate Eve's blame for his own action, saying to the Lord that the woman gave it him to eat. The attractive grace and love of woman were designed for government and not for his adoration or subjection. was free to choose either - God or the woman.

To-day we are paying our portion of the instalment that our generation has to assume out of the general debt of nunishment contracted by the Root of Mankind and the common father of us all when he sinned.

Two thieves hung rivetted by the side of the Master. The one was a trained miscreant who felt no responsibility for his sins. Hardened in vice the soft waxen disposition of youth be came in him as unimpressionable as granite. As he lay there he inwardly abused God for having creed him. He scorned responsibility. He gnashed his teeth at fate and would not own God will ring through the courts of drown algorithm of to lay the blame any beatitude for the liberty of the human where but where it belongs, in their Con perverse wills.

If the impenitent thief had realized The health that occasioned by its his offences, fear of God would have abuse the sins of the gormandizer, the drunkard and the libertine, by its wise ent thief argues. For when his companion had just blasphemed Christ he reprimanded him: "Neither dost

LENTEN CONFERENCES AT THE BOSTON CARMELL

I.—Man's Responsibility For His Sins
The Rev. Henry A. Barry gave the first of a series of Lenten Conferences, at the Boston Carmel, on the Aidermon of Treats, Feb. 25, under the above the Sins of the World-Her responsibilities of his own evils.

I.—Man's Responsibility For His Sins
The Rev. Henry A. Barry gave the first of a series of Lenten Conferences, at the Boston Carmel, on the Aidermon of Treats, Feb. 25, under the above the Sing Carmel, on the Aidermon of Treats, Feb. 25, under the above the Sing Carmel, on the Aidermon of Treats, Feb. 25, under the above the Sing Carmel, on the Aidermon of Treats, Feb. 25, under the above the Sing Carmel, on the Aidermon of Treats, Feb. 25, under the above the Sing Carmel, on the Aidermon of Treats, Feb. 25, under the above the Sing Carmel, on the Aidermon of Treats, Feb. 25, under the above the Sing Carmel, on the Aidermon of Treats, Feb. 25, under the above the Aidermon of Treats, Feb. 25, under the above the Sing Carmel, and the Aidermon of Treats, Feb. 25, under the above the Sing Carmel, on the Aidermon of Treats, Feb. 25, under the above the Sing Carmel, on the Aidermon of Treats, Feb. 25, under the above the Sing Carmel, on the Aidermon of Treats, Feb. 25, under the above the Sing Carmel, on the Aidermon of the World and pin the Courtes of the Carden of the World-Her Sing Carmel, on the Aidermon of the World and pin the Courtes of the Carden of the World-Her Sing Carmel, on the Aidermon of the World and pin the Courtes of the World-Her Sing Carmel of the Aidermon of the World and pin the Courtes of the World-Her Sing Carmel of the Aidermon of the World and pin the Courtes of the Lord and whith manily and virtuous contribution of the Morld and pin the Courtes of the Lord and whith manily and virtuous contribution of the Morld and pin the Courtes of the Lord and whith manily and virtuous contribution of the Lord and whith manily and virtuous contribution of the Lord and the World and the Carmel of the Aidermon of the World

thou shall be with me in paradise." of iniquity.

The tears of Jesus and the water that shalt wash me and I shall be made whiter than snow." We'll banish ourselves as lepers to

the desert of the Lenten solitude to find Jesus, and uncover our leprosy.

Jesus, Son of David, have mercy—
cleanse me. Rise from Thy bed of good feelings among ali men, without this word of God: 'The wages of him cleanse me. Rise from Thy bed of good feelings among ali men, without this word of God: 'The wages of him sand and pillow of pebbles and lay Thy distinction of creed; it ever was and that has been hired by thee shall not pale and emaciated hand upon my poor

clouds of incense and storm the tal people.

The judgment of Edom in the vision of Abdias threatens our pride, 'Though thou be exalted as an eagle the Lord."

The grim verdict of God against Nineveh is pronounced, and the voice is lifted for penance to escape the execution of God's vengeance on sinners. Let men and beasts be covered with sack-cloth and cry out to the Lord with every one from his evil way." God saw their works and had mercy, when the Ninevites had done well their Lent. God will not smite the lowly penitent on his knees in humility and compunc tion.

Thoughts for March,

The month of March, this year, may well be called the month of Passion lowers; not indeed of those flowers of purple hue which, with their open chalices, catch the dews and rains of his teeth at fate and would not own any share in the calpability of his present situation. The justice of it not bud and blossom in the rude March present structure. You this is never vexed task dreams. Yes, this is the accust and way of criminals, to som now are the flowers of holy medi som new are the flowers of holy meditation springing from the thoughts of the great passion time when Christ, our Lord, held a chalice full of suffering up to heaven to be accepted for us and our Redemption. The cold, bleak, thou fear God." Now the penitent thief recognized his own responsibility, he did not blame God in the distribution of the fear of fath when the constraint of the constraint o Christ purpled Itself in its own blood guise of fate, nor curse his birth and the parents that bore him; nor his and entwine themselves around true our country which you call our 'great American country,' Catholic loyalty to burst forth in majestic pity. Your sins and follies. The iniquity from Eve's consent till the last human thought, for a lasting testi- where no one may enter by violence of the sins and follies. The dignity laid the blame upon his own dignity laid the blame upon his own than thought, for a lasting testi- where no one may enter by violence of the single partners in guilt, hariots or thieves, consent till the blame upon his own than thought, for a lasting testi- where no one may enter by violence of the single partners in guilt, hariots or thieves, consent till the blood country is just as you say it must be, of the King of kings, and fragrant of the kings of the kin partners in guilt, harlots or thieves, Christian hearts, purple with the blood country is just as you say it must be,

nou shall be with me in paradise."

The character of this holy season is Last year we were in Rome, at the

lay bare before Him the miseries and infirmities of our life. We'll bid fare well to dangerous places, persons and of the Apostles' creed. To carry out the habits—"depart from Me ye workers Lord's express order one fold, one of iniquity."

Lord's express order one fold, one shepherd, the grand old Pontiff uses his Each shall say 'I have acknowledged my sins, and my injustice I have not concealed."

shepherd, the grand out I office described by God
mighty intellect, and still more his loving heart. When we told him that in our own Natchitoches, Catholics and This is the time appointed by God for new mercies. The present one is the hour; to-morrow is too late for tonight we die. Now on earth where in the course, he gently said: 'That is well when there is no danger to the faith; to be one in society is the best mercy reigns, for who, says David, shall confess to thee in hell." Let us labor in our groanings, and wash us labor in our groanings, and wash our beds and water them with our tears. If we say with David, "I will confess against myself my injustice to the Lord," then we may say to God, "thou hast forgiven the wickedness of my sins."

The tears of Jesus and the water that some non-Catholic children in order that Catholic children may be better welled from His lance opened side will flow in upon our naked and sinful hearts—"Thou shalt sprinkle me with with non Catholics when there is no hyssop and I shall be cleansed; thou danger of the faith. Said the Pope: ' And it is moreover our command that in Catholic schools non-Catholic chil dren should never be troubled for not

attending Catholic worship.' Our beever will be a foremost care with us to abide by thee until morning.

clouds of incense and storm words of nacle of mercy in the piteous words of Joel "Spare, O Lord, spare thy people."

"We took great pleasure in telling the Holy Father how Catholics in this country freely extend the right hand of fellowship to all their countrymen, without distinction or creed, and how

their good-will to all meets with goodand thou set thy nest among the stars, will in return. We said that the thence will I bring thee down, saith only opposition to Catholics comes from an association, the policy of which is to discriminate against Catholics, doubting their loyalty to our free inof the Church as of the Prophet Jonas stitutions. 'Oh,' said the Pope, 'that is lifted for penance to escape the exe opposition is but a little cloud that will lear up before Catholic loyalty. Let Catholics go on and on, ever and ever, and always loyal and true to their all their strength and let them turn grand American country, which they love so well. Even where the Church s persecuted the duty of Catholics to

country is loyalty in conscience; there, in that noble America, where the Churchienjoys full freedom, the duty of Catholics to country is moreover loyalty in love.' Dearly beloved friends, in our own

Louisiana, a policy of persecution, dis-criminating against fellow-citizens, second to none in manliness and loy alty, on account of their belief or unbelief, is but child's play among us. Never was fair Louisiana the land of all, Christians, Jews and Gentiles. We do not wonder that Louisianna Catholics simply ignore the un-Louisianian association, which does not know better about the rights of citizenship, manliness and loyalty. The letter and spirit of the Constitution are the Cathwintery winds that chill the human heart, belong to the bitterness of suffering out of which the human heart of ence, but also loyalty in love. The

is especially to have secular knowl edge extended to the great masses of laborers that he speaks, writes and His sacred bosom growing full with
His mercy and then hear the heavy
sigh as He despairs of our perverse
will, "O Jerusalem, Jerusalem, thou
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Not heaven and in the very teeth of
list murderers, and the sheadows of
death were deepening on his own sweet
beyond his diocese, presenting, as it
does, a remarkable interview with the Yet, we prefer to call him 'the Pope of laborers,' because of his special, them that are sent unto thee! How often would I have gathered together thy children as the hen gathereth her chickens under her wings, and thou wouldst not."

He would have us if we will, near His heaft, there to be warmed near the fires of His eternal love, and yet we will compel Him to pour out upon us the vials of His wrath concealed in the his old heart was grieving for so many laborers who would work hard and work on and on, year after year, ever unable to save something for sickness, old age and gloomy days, we venture to tell him; 'Holy Father, we sympathize with laborerers; however, your so very dear laborers have their shortcomings and faults, too, as well as employers. He smiled and said : 'My son, in the rich employer there are shortcomings and faults, too; in the poor laborer there are shortcomings just as well ; yet the Lord sided with

the poor. Go and do likewise.'
"Dearly beloved friends, let us side with the poor, in order to be on the Lord's side and on the side of our noble-hearted Pope. Let us remember that there are and ever will be shortcomings and faults on both sides, so that in the settling of differences between employer and laborers, mutual justice can be expected to do only part of the work: mutual charity is to do the rest. In our fair-minded and generous-hearted Louisiana we are satisfied that honest laborers have fair play. We have only to recommend

Within the gates, in the day and watches of the night the voices of priests and monks prostrate between the vestibule and altar shall go up in clouds of incense and storm the taber. "In our regulatious concerning fast

All Holy Catholics Now.

Protestants all have a longing for that word "Catholic" which they repudiated with such scorn a few centuries ago, but which apparently they would now willingly assume again if they could. Here is Bishop Vincent of the Methodist church, who in addressing the students of the Boston Univers Theological school the other day

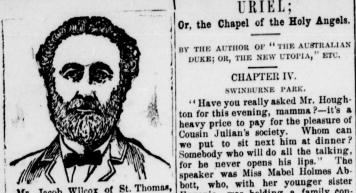
"I never mean to forget that I be long to the holy Catholic Church When I see the other churches-the Anglican, the Baptist, etc., - what they are doing, how they are growing and progressing, I feel proud to again reiterate," he went on to say, "that belong to the holy Catholic Church. belong to the M. E. branch of the holy Catholic Church, which comes as near to the heart of it all as any. I am as much a denominationalist as I am Catholic, and I am a denominationalist for the sole purpose of helping the holy Catholic Church."
"Holy Catholic Chuch" is good.

But what is the Holy Catholic Church? There is, and ever has been, but one, and we are quite sure that Bishop Vincent is mistaken and that he does not belong to it.

Archbishop Kenrick Dead.

Despatches from St. Louis on Wednesday state that Archbishop Kenrick of that city died at 1.30 that afternoon aged eighty eight years. The Arch-bishop has been in feeble health for many years and several times has been on the point of death. Some time ago the Archbishop was relieved of the cares of office by the appointment of Archbishop Kain as his successor

Archbishop Kenrick was the oldest and in many respects one of the widest known prelates in this country. He was a man of profound learning and the author of several standard works.



Mr. Jacob Wilcox of St. Thomas Ontario, is one of the best known men rogramme for the day.

"Resign yourself, my dear Mabel," said Engenia; "remember that we came to Cornwall with a mission to in that vicinity. He is now, he says, an old man, but Hood's Sarsaparilla has made him feel young again.

"About a year ago I had a very severe attack of the grip, which resulted in my not having a well day for several months afterwards. I was completely run down and my system was in a

Terrible Condition.

I lost flesh and bocame depressed in spirits. Finally a friend who had been d's Sarsaparilla advised benefited by Ho me to try it and I did so. I continued taking it until I used twelve bottles and today I can honestly say Hood's Sarsa-parilla has restored me to my former health." JACOB WILCOX, St. Thomas,

Hood's Sarsaparilla Is the Only True Blood Purifier

in her sister's words; "the Pendragons have employed him, I believe, as their Prominently in the public eye today. It bailiff, and a very good bailiff, I darecures when all other preparations fall. Hood's Pills the after-dinner pill and dream of there being any other connection between the large and the standards.

ST. JEROME'S COLLEGE.

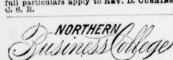
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them. I will MRS. ATWATER. say they are the best pill I can take, especially for an after-dinner pill, I think they have no equal." 76 King Street West, TORONTO.

lets,' I think I could not do

without them. I do not like to be without

them in the house. I have

TO MOTHERS.

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WILL GREATLY HELP YOU WHILE NURSING;

The large amount of nutritious matter renders it the most desirable preparation for Nursing Women. In the usual dose of a wineglassful three or four times daily, it excites a copious flow of milk, and supplies strength to meet the great drain upon the system experienced during lactation, nourishing the infant and sustaining the mother at the same time.

distance when I see you fairly launched on the legend of Merylin."

"Do you know," he said, "I have not a notion what you mean." Or, the Chapel of the Holy Angels

URIEL;

DUKE; OR, THE NEW UTOPIA," ETC.

CHAPTER IV.

SWINBURNE PARK.

"Have you really asked Mr. Hough

ebody who will do all the talking,

for he never opens his lips." The speaker was Miss Mabel Holmes Ab-

bott, who, with her younger sister

Eugenia, was holding a family con-ference with Lady Annabel on the

convert the savages, and the mission would fail entirely if there were no

invite all the surrounding farmers," said Mabel; "and we shall make a

famous beginning to-day. I never see

Mr. Houghton without thinking of Tony Lumpkin off the stage."
"A descendant of one of the ancient race of Cornish giants," said Eugenia,

which probably accounts for his connection with the people of Merylin.

It must be admitted, Mabel, that he

has an attraction for high life, or that

"Nonsense," said Mabel, who was

conscious of a certain tone of sarcasm

"My dear, you are really mistaken," said Lady Annabel. "Mr. Geoffrey Houghton a bailiff! I never heard any.

thing so absurd. His family has lived

at Levantor for generations past; --ask your cousin Julian, who respects

"With all respect for Cousin Julian,

intimacy would be any guarantee for

Mr. Houghton's not being a plough-

Rodolph Beresford said the other day,

somewhat eclectic."
"Well, anyhow, on the present oc

casion, it may enable poor Mr. Hough

ton to pass muster to night, said Eugenia. "Even Tony Lumpkin himself might be tolerated if intro-

duced by the bearer of sixteen quarter-

ings."
"I hope the sixteen quarterings then,"

will teach him good manners, then, said Mabel; "but really, mamma, i

he is not their bailiff, what has Mr.

Houghton to do with the Merylin

"It is a long story," replied Lady Annabel, "and I never heard it very correctly. It all took place before we

came to Swinburne: dreadful family

troubles which almost turned the old man's brain, and threw them quite

out of society; and Mr. Houghton acted

as their friend, I believe, and took

kept so completely out of everything," said Mabel. "Is it a romance, do you

said Mabel. "Is it a romance, said Mabel. "Is would be charming to

hand on, this evening," said Eugenia "it would be grand to watch your

tete-a-tete together in a conversational

corner. I shall keep at a discreet

In a State of Bankruptcy

-is the condition of

our system if the liver becomes inactive so that the germs and poisons can accumulate within the body.

make Tony Lumpkin relate it."

Something for you to

"I have often wondered why they

care of the estate.

His taste for associates is, as

"I don't think his

him immensely.

replied Mabel,

high life has an attraction for him."

The supply is not likely to fail if we

savages to convert.

"How did Cousin Julian come to make his acquaintance?" said Mabel; "that is another point I have never understood."

"It was after he returned from abroad," said Lady Annabel. "He came down to Cornwall on a painting tour, caught a chill, and was laid up with fever in the little inn at Trema-Mr. Houghton found him out there. Thinking he was a poor wandering artist, he brought him home to Levantor, and nursed him there till he It was just the sort of ad was well. venture to suit Julian's taste; good simpleton that he is, Mr. Houghton never found out he had been entertaining an earl's grandson, till after he had returned to London. that they remained great friends, and Julian declares he is the most genuine man in the compass of the British

"How excessively like Julian, to pass himself off for a wandering art-

ist!" said Mabel.
"And how excessively like the Good Samaritan on the part of Mr. Houghton, to carry him to Levantor, and take care of him !" suggested Eugenia. "It was a romantic be ginning of a romantic friendship, only tho would ever dream of Tony Lump kin figuring in a romance!"

Well, I hope you understand now that there is nothing against his figuring at our dinner-table," said Lady Annabel—"thought, I grant, he is not ornamental-more showy, there is no doubt of that-but still a most respectful person, and one whom your father particularly wishes us to be civil for electioneering

Mabel replied by a comic expression of resignation, and the remark tha there could be no question to Mr. Houghton's solidity, at any rate; and Eugenia entreated her mother to let her volunteer for the post of next door neighbor to Mr. Houghton during dinner, that the might have more ample opportunities of studying his originalies-a proposal to which Lady Annabel gladly assented, feeling, as she ex pressed it, that Mr. Houghton would be safe in her younger daughter'

We must claim the privilege of story-teller to pass over some interven ing hours, and pray to be excused from chronicling too exactly the open ing of that evening's entertainment at Swinburne, the progress of the dinner, or the relative position of the guests. They were a assortment, mixed of that distinguished character anticipated in Geoffrey's forebodings, and others neighbors and acquaintances, invited, like himself, to sun themselves for a while in the superior atmosphere thus provided for their benefit and edi There were all members of the family; sons gathered in from various professional out-posts, with gentle men friends invited with a view to pheasant shooting; and there was Holmes Abbot himself, a good natured, bald-headed man, who gave a cheery of whom was left entirely in the hands of his better half. As there are but few of the company with whom our readers will bave to make any close ac quaintance, this general review will be sufficient for our present purpose and, passing over the cumbrous duties of the dinner hour, we prefer introducing ourselves somewhat later, when

sort of mutual acquaintance. During the previous course of the in progress: the efforts of Mabel Abbott to attack Mr. Houghton, and amuse herself at his expense had been so far successfully parried by Eugenia; and Lady Annabel's attempts at introduc-ing her cousin, Julian Wyvern, to her germs and poisons can accumulate within the body. Keep the liver and bowels active and we're in a condition of healthy prospective and have sufficiently well invested capital to draw upon in the hour of need. The liver filters out the poisonous germs which enter the system. Just so surely as the liver regulates the system, so do Dr. Pierce's Pleasant Pellets regulate the liver. Keep this in mind, and you solve the problem of good health and good living. The "Pleasant Pellets" have a tonic, strengthening effect upon the lining membranes of the stomach and bowels, which effectually cures Biliousness, Sick Headache, Costiveness, or Constipation, Indigestion, Loss of Appetite, Bad Taste in Month, Sour Risings from Stomach, and will often cure Dyspepsia. The "Pellets" are tiny, because the vegetable extracts are refined and concentrated. Easy in action, no gripping as with old-fashioned pills. As a "dinner pill," to promote disgestion, take one each day after dinner. To relieve the distress arising from overeating, nothing equals one of these little "Pellets."

Mrs. MELISSA ATWATER, of Steuben, Washington Co., Me., writes: "As regards the little 'Pellets,' I think Legald to the little 'Pellets,' I think Legald to the little of the strength of the little 'Pellets,' I think Legald to the little 'Pellets,' I think guests (in the position of a lion, had proved equally abortive, owing to the obstinate resistance of that eccentric gentleman to assume the character chosen for him. He would neither talk politics with Count Gleichen, the German ambassador, nor æsthetics with Mr. Paxton, the popular poet of the day

whole party had re-assembled in

the drawing room, having made some

He might have been wholly uninterested in the existence of life-boats, to judge from the poverty of his remarks when that subject was introduced, and he was at this moment concealed in a corner at a safe distance from all other cerebrities, and engaged with old Miss Abbott, Holmes Abbott's venerable aunt, in a discussion on the relative merits, as parlor pets, of pug dogs, or terriers. Geoffrey, meanwhile, had provided himself with a volume of prints, chiefly for the purpose of giv-ing safe employment to his hands, and rusted to be allowed to get through the remainder of the evening in happy obscurity. But in this he was mistaken: Mabel Abbott had watched her opportunity, and seeing a flank position eft unguarded, she advanced prompt ly and filled the vacant place.

"I am so glad to see you among us again, Mr. Houghton," she said; "I have been longing for the opportunity of asking you a thousand questions."
"Indeed!" said Geoffry, with more

surprise than pleasure at the prospect such a cross examination. what subject can I be so fortunate as to give you any information?

"On a hundred, at least," replied Mabel. "It has only been within the last day or two that I knew what wonderful chapters of our family history you have been mixed up in—your first acquaintance with Cousin Julian, for instance, under his romantic disguise, and the commencement of your disinterested friendship."

Geoffrey's gray eyes surveyed the speaker with a puzzled expression.

"Haven't you?" responded Mabel, who was bent on rallying him. "The wandering artist found dying at a village in by the master of Laventor, and supposed by him to be one of the of Brown, Jones or Robinson carried at once to the Manor House, and charitably tended, and discovered on his departure to be an earl's grandson in disguise; I assure you, in the hands of Mr. Paxton, yonder, it would work up into a new idyl. Shall I ask him to try?"

"Ah, I see," said Geoffrey; "you are thinking of Julian Wyvern's first appearance in these parts; but it strikes me some one has been playing a joke upon you. He wasn't in dis-guise, and he didn't give his name as Robinson. I found him at the inn, certainly, and drove him to Laventor in the dog-cart.'

"Now, you are talking of me," said a voice over Mabel's shoulder, and the next minute Julian himself had taken a seat beside them. "Are you conscious, my dear cousin, of the peculiar shiver which, waking or sleeping, betokens that some one is making use of your name? I felt it on the ottoman there, and resolved on discovering the centre whence issued the magnetic influence, and my infallible instinct guided me hither.

"Yes," said Mabel, "we were talk ing of the interesting commencement of your friendship with Mr. Houghton He was going to tell me all about it, and had got as far as the dog-cart."

"And he was trying to persuade you that I was not in disguise," said Julian, who had heard more of the previous conversation than Mabel guessed, "like a true friend endeavoring to conceal my youthful follies. But I will be candid with you and confess that, when first discovered, I wore a pink hose and a Spanish hat and feather, and that the name by which was known at 'The Three Jolly Fiddlers' was Timothy Jenkins.'

Mabel began to feel an uncomfort able suspicion that Julian had joined them for the purpose of shielding his friend from the shafts of her ridicule and perhaps discharging at her some of his own; and that the process by which he proposed to do so was a little innocent cramming of herself. had only recently made anything like close acquaintance with this genius of a cousin; and had not yet been able to determine when he was in jest and when in earnest; so she prudently re solved to change the subject.

"Well, but your rescue from 'The Three Jolly Fiddlers,' with or without the pink hose, was not the only subject on which I wanted Mr. Houghton to enlighten me. They tell me he is the only man in all Cornwall who knows the secrets of Merylin Castle; can't you persuade him to reveal them, Cousing Julian? we should listen with rapt at tention.

"Merylin Castle has no secrets, tha I know of," replied Geoffrey. "It's a queer old place. Mr. Lindesay can tell you more about it than I can; I believe he is writing its history as he spoke, he looked in the direction of a gentleman in a clerical garb, who was engaging the great poet in con-versation within earshot of their

group.
"A skilful movement that," thought Julian. "I had no notion old Geoffre could be so deep; I must follow up his ead," and emerging from the obscurity in which he had hitherto chosen to keep himself, he approached Mr. Lindesay, and warned him that his services as a story-teller were put in requisition. evening two games of skill had been and that there was a universal demand on the part of the company for one of his most romantic legends.

Mr. Lindesay was the rector of Tremadoc, and devoted the intervals of his professional duties to antiquarian researches in the history of his own parish. The opportunity of producing some of the results before an appreciative audience was far from disagreeable to him, though, like some lady singers, he made a show of wanting to be pressed.

But having once thrown himself in-

to the general current, Julian soon succeeded in directing it as he wished. It needed but a judicious word or two from him to persuade everybody that a Cornish legend related round the blazing fire was just the very enter tainment they had all been longing for. It was a charming proposal, Lady Annabel declared; and in five minutes the circle of listeners had drawn in their chairs, and a well-selected post had been assigned to the story-teller.

But what is my story to be about? asked Mr. Lindesay—"ghosts, pixies, giants, or wreckers?"—we have specion his track. nents of all sorts in these Cornish wilds.

About Merylin Castle," said Mabel, "if I am to decide the point.
Mr. Houghton assures me you are writing its history and know all its secrets, and can tell us if it is true that a tame dragon is still kept in the castle dungeons."
"Ah, Merylin," said the rector,

passing his hand over his chin, as though rubbing up his memory; "it has its legends, certainly, and I hardly know where to begin. Perhaps you never heard of the family prophecy? It is a strange story, and the strangest part of it is that there is every reason to believe it true. I will call it 'The Fortune of Carapoc.

"Now, this is famous," said Julian ; 'just let us throw a log on the fire, to guard against the necessity of an interruption, and then we will lend you our ears;" and, suiting the action to the word, he took his seat by Geoffrey, whispering as he did so, "Safe, till CHAPTER V.

THE FORTUNE OF CARADOC. "I suppose you all know that Merylin Castle dates back from a remote antiquity, and that the Pendragon family can boast of royal British blood. In what precise degree of stand to the rekindred they may nowned King Arthur would puzzle more learned genealogists than I am to determine; all than is necessary for you and me to know to-night is that their British descent is as undoubted as its exact origin is obscure. I do not know if the fact is to be reckoned as their privilege or their misfortune — something, probably, of both. It has generated and kept alive among them a peculiar form of family pride, of which there are the most grotesque examples on record. Pendragon has ever been known appear at an English court, and I believe until a comparatively recent period certain forms were observed by their own servants and retainers, when in attendance on the head of the family, required only in a royal presence. Time was when they even refused to take the oaths like other liege subjects, and claimed as their peculiar privilege to be sworn only "on the faith of a Pen-dragon." These and a thousand other extravagant things are related as be longing to old times, when Cornwall was a world by itself, cut off from the rest of the island by difficulty of communication; and in those days, I fancy, the inhabitants of the country, for twenty miles round Tremado cared more for the Pendragons of Merylin than for any of the sovereigns that were crowned at Westminster, whatever were their race or name. So, you see, family pride came to be a sort of inheritance among them, and they stuck to it as they would have done to their coat of arms. How they managed with their consciences I don't exactly know, but they seemed to have

"I dare say some of the present company who know our wild country may be acquainted with the steep road, scarcely more than a bridle path, that winds along the edge of the cliff from Tremadoc to the platform above on which the castle stands. A better and safer road has been cut of late years, and the old path is seldom used those who have explored it will re member a stone cross which stands at one spot, just on the verge of a giddy precipice, which among the country folk still goes by the name of 'The Fortune of Caradoc.

regarded it as something very like a

virtue.

"I remember it well," said Julian 'it was sketching that cross, in the face of a north-east wind, which nearly finished me off at 'The Three Jolly Fiddlers.

"Oh," said Mr. Lindesay, "I re member the incident. And, probably, if you had taken counsel with the hostess of that excellent establishment, she would have warned you to avoid the spot as an uncanny one for man or It bears an ill-name in these parts, for that cross marks the spot where Sir Caradoc Pendragon, whom his neighbors and tenants were wont to call Sir Caradoc the Wicked, met with the judgment of heaven on his crimes. This Sir Caradoc held rule at Merylin in the reign of Charles II. His uncle, Sir Arthur, a cavalier of the fine old stock, defended his castle against Cromwell's bull-dogs, and afterwards died on the scaffold for his king. At the Restoration, of course, the loval Pendragons were in great favor, and got back all their sequestrated estates; but, unhappily, as was the case with so many other noble and chivalrous cavalier, was a spendthrift and a profligate, and Merylin became the scene of wild revelling and disgraceful disorders of every kind. Even this, perhaps, was not the worst: up to that time the Pendragons, with all their faults, had been the fathers of the people-open-handed and hospitable to rich and poor, and as princely in their almsgiving as in their bearing But the mad extravagance of Sir Cara doc drove him to every kind of un-worthy straits. The money which he gambled away with his boon companions was wrung out of the very hearts of his tenants; it was nothing to him what they suffered provided they furnished him with the means for carrying on his shameful course. He is even said to have made sport of their troubles by riding with horse and hound through their standing corn : and when one man, bolder than his fellows, dared to face him and re-

"One day, as Sir Caradoc was re turning with a party of his companions from the hunt, there rose up sud denly before his horse's head the figure of a tall, gaunt woman, who seemed to have been watching for him by the wayside—one well known in the neighborhood as a half-crazed fish-wife, whose wretched hovel was perched on the cliff above Tremadoc. Alice Spierthe-Span, as she was called, was dreaded by young and old, and her words were universally, held to carry a ban with them when she foretold any evil. No one would put to sea if Alice had been heard to threaten foul weather and it was commonly said that she had been seen in more than one spot on our terrible coast where mischief was brewing at times when she was known by her neighbors to have been within the walls of her own hovel at Tremadoc. Her appearance, however, caused no dismay to Sir Caradoc, though for the moment it startled his horse, and checked his progress. 'Out of my road, old witch!' he exclaimed, 'or I improves digestion and strengthens the stomach. Its effects are immediate and pronounced.

proach him for his misdeeds, he swore

at him as a base born peasant, and

ordered his huntsmen to set the dogs

may chance to give you a taste of my whipthong. Let go the horse's head, I tell you, he continued, as Alice, without heeding his words, grasped at the rein; 'would you have me ride

over your miserable carcass?'"
"'Thou hast done worse than that ere now, Caradoc the Wicked, she replied, and I come to warn thee that the time of vengeance is at hand. Thou hast trampled on the poor, and hast mocked at his woes; ay! and thou hast set thy dogs to hunt him over thy lands. But look well, Sir Caradoc, to your own gate—the proud big gate of Merylin.

Look at it well, and read your doom for the rede that is written there shall

mark

Merc

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surely be accomplished.'
"Sir Caradoc scarcely heeded her words, though he was stung to fury at her insolence. He spurred his horse with the intent of riding her down, but the old woman only laughed at his rage; and as she quitted his bridle rein, and the foaming animal plunged onwards, Sir Caradoc still caught the words: 'Ride on, Caradoc the words: 'Ride on, Caradoc the Wicked! ride on to your own gate, and read the doom of heaven !

"Sir Caradoc was not the first of the party to reach the gates of Merylin : his passage with Alice Spier-the Span had delayed him some minutes, and several of his retainers and comrades in the hunt had reached home before him. But none had entered; and as Sir Caradoc rode up he saw them gathered around the great oaken grate, which opens into the courtyard, as though something unusual was the Riding into the midst of the matter. group, he bade them throw open the gates to admit his train; but as he did so his eyes rested on a strange object, which had evidently arrested the notice of the others, and which sent a cold thrill through his heart It was a parchment scroll, fastened to the outer gate by a dagger, which was stuck deep into the wood, and which seemed to recall the words of the old fishwife. He bade them pluck it out and bring him the scroll; but no hand was stirred to obey his bidding. Then he rode up himself and with a bold, strong hand he grasped the dagger and tore it from the wood, and the deep rent it left behind may be seen to this day. Then taking the scroll he beheld written, in strange but legible characters, the following words :

"Fortune shall fail the Dragon's race, Till, fall'n its heir by fell disgrace, Angel by name, with angel face, A peasant born shall fill his place."

"He laughed a laugh of scorn at the words, which were unintelligible enough, and clear only in containing prophecy of misfortune; and swore a errible oath that the morrow's sun should not set ere in return for the old witch's evil spell he would burn her hut over her head

"And he meant it in earnest the words he had spoken: for the next day, assembling his men at the foot of the cliff on which Alice's strange abode was perched, he bade them scale the rocks and fire the witch's hovel, whether she was in it or no. But not a man would obey his commands; whatever their fear of their lawless master's wrath, their dread of Alice Spier-the-Span was greater. Cursing them for a pack of faint-hearted cowards, Sir Caradoc seized a torch and spurred his horse up the rocky path of which I have told you, with the purpose of himself setting fire to the dry thatched roof; but as he reached a sharp turn just below the house, there appeared on the rocks above him the form of the old woman, who, with outstretched arms and streaming hair, called aloud, in her shrill and awful 'Ride on, Caradoc the accents; 'Ride on, Caradoc the Wicked! ride on and meet your doom; and, startled by the sudden apparition the horse swerved aside, reared, and the next moment fell backward over the precipice, carrying with him his unhappy rider, whose body was literally dashed to pieces on the sharp rocks below. The spot has ever since been shunned as one of evil repute, and the stone cross that marks the scene of the disaster still bears the name of 'The Fortune of Caradoc.

"A famous story," said Mr. Paxton, who had been scribbling some lines in in his note-book as Lindesay was speaking; "and capitally told, too, only it wants some explanatory notes. about the old dame's prophecy? I have jotted it down here, and, I think, like the handwriting on the wall, it wants an interpreter."
"From that day," said Mr. Linde-

say, "the good fortune of the Pendragons began to fail. They lost lands, they lost wealth; again and again the direct heir has failed, and, as in poor Sir Michael's case, the hopes of the family have been blasted. There are still, indeed, golden haired Pendragons of Merlyn, but they promise fair to become extinct-at least in the old lineand when the present baronet dies his honors will pass to the Pendragons of Eaglehurst—a very remote and obscure branch of the family. It really seems to be true that since the death of Sir Caradoc in the way I have

described 'Fortune has failed the Dragon's race "Yes, but that does not explain the prophecy by any means," persisted Paxton; "this is a prophecy of misfortune and of restoration, as it seems to me. Put into plain English, I read it to mean, 'The good fortune of the Pendragons shall fail until the heir shall fall into some terrible disgrace and his place shall be filled by one of the peas-But that until clearly ant birth.' points to a change for the better.'

TO BE CONTINUED.

Not that Kind.

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TO BE CONTINUED.

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Cott's Emulsion does not debilitate the mach as other cough medicines do; but on contrary, it improves digestion and sugthens the stomach. Its effects are nediate and pronounced. MODERN WAR UPON THE CHURCH.

Remarkable Sermon by Father Robert the Eloquent Passionist.

Philadelphia Standard and Times.

Father Robert, the eloquent Passion ist, who is so well and favorably known in this city, delivered a remarkable sermon in Our Lady of Mercy Church on the occasion of the formation of a men's sodality. In the course of his missionary experiences Father Robert has traversed the entire country, meeting and conversing with men and women of all sorts and conditions. The utterances here attributed to him are born of those ex periences and should be weighed and pondered by every Catholic.

Some twenty five years ago, said Father Robert, a cry went up that spread throughout the whole world and was calculated to cause more or less alarm among our people. The cry that was heard was simply this, that the Catholic Church was a thing of the past; that her power was completely destroyed, that she did not meet the requirements of the present age, and that these had entirely baffled her efforts for existence.

This cry was the effect of a well-con-

certed plan on the part of the enemies of the Catholic Church to destroy her, under the impression that she was nothing more than a mere human institution. The scientists said that she had long pandered to the ignorance of the masses. While her clergy were educated men, they were shrewd enough to keep the knowledge of science far from the minds of the people lest it should prove fatal to their existence. The astronomer, whose knowledge penetrated the skies, pretended that he had discovered truths that were con tradictory to those taught by the Catholie Church ; the geologist, who went down into the bowels of the earth, said he had unearthed facts positively contrary to her dogmas; the politician, or rather the man versed in political affairs, spoke loudly of her as opposed to all kinds of free government—that she was the enemy of the republic; the literary writer sharpened his pen, and, dipping it in gall, issued diatribes that were well calculated to poison the minds of readers against the Catholic Church. Add to these the ex cathedra pronunciamento by which the dogma of Papal Infallibility was proclaimed to the world and the Syllabus condemning the poisonous and heretical literature. All these things excited the adversaries of the Church so far that they predicted the downfall of that institution. They said never more would she govern the intelligence of the civilized world. Again things were brought to a climax at this very time, when Germany, flushed with recent victory, persecuted her Catholic subjects at home and abroad. France, the eldest daughter of the Church, embittered by recent defeats, went back upon her mother; and her once faithful children, the very children of the Papacy, crowned the efforts of her enemies, and, entering the Papal city, the capital of Christendom, took from the Pope the patrimony of Peter, made him a prisoner in his own palace and then cried "Down with the Her enemies asserted that Church.

she would never more arise to trouble the world. But, my dear friends, has the Church ceased to exist? Has that mighty institution lessened her power over the minds and hearts of men? Has she ceased in her onward march, keeping pace with and aiding the progress of our day? We know that every effort of her enemies proved futile in other days. In ages gone by futile in other days. In ages gone by she witnessed the downfall of paganism, and on its crumbling ruins raised up her imperishable structure, which withstood the mighty hordes of Genseric and Alaric and the onslaughts of Mahometanism. Three centuries ago she withstood the combined powers of Europe. Was it possible that in this nineteenth century she should bow down, crushed by the enemies of Chris-

The children of the Church understand well that while she uses human pewer she is strengthened by power from on high. They well understand that the powers of hell cannot prevail against her, and that while, like her Divine Founder, she may have her priviled against her, and that while have her beying the groups she may as it were. period of agony—she may, as it were, sweat blood; she may be scourged and crowned with thorns ; she may appear dead and buried-but when the world least of all expects it she arises trium phant over all; she claims victory over She reigns to day as she has reigned in every age in which it was predicted that her power was brought

to nought. Yet, my dear friends, while we recognize that our Holy Catholic Church is a divine institution, never without God's special help guarding her, history tells us (and it is well that we should remember the lesson history teaches) that in every exigency she has met her enemies on their own ground, and she has always defended herself according to the exigencies of the time. In her earliest days, when her members were remarkably small in number, when her power, looked at from a merely human standpoint, seemed exceedingly weak, God in a most marvelous manner helped and sustained her. Then, with the termin ation of her persecutions and the dawn of a brighter era, in the days of Constantine, the Church adapted herself to her surrounding circum-stances. She waxed strong. She became a most formidable power, even from a human point of view. She then could meet her enemies by human means. She opposed her own mighty strength to their brute forces, and she conquered and triumphed over them. Again, when the power of intellect

was brought to bear upon the Church, and an attempt was made to crush her out of existence by the pen of the philosopher, she opposed intellectual powers to her intellectual enemies. When the Moslem sought to overrun Christianized Europe, to place the crescent where the cross had been, she called upon her children to stand up as one man, and, under the guidance of and led on by a Bernard and others with zeal like him, they conquered the vast infidel powers. Down to the days of the Reformation, the days that witnessed the most cruel persecution of the Church, when nation after nation went out from her, stood, as it were, in battle array against her, she combined her splendid strength of intellect, she concentrated her power. The faithful children of the Church became as one, and all the powers of earth and hell could not overthrow her. In our own day, when it was asserted that the government of the Church had become effete, that her teachings were not up to the standard of this age of progress, that she was bitterly opposed to free government and free institutions, that her intellectual teachings were inconsistent with the development of scientific research-when these things were asserted she came forth to prove their

falsity and the falsity of the cry that her existence was a thing of the past. But the enemies of the Church are not dead. As long as the world lasts, and Christ is adored upon this earth, so long will there be anti-Christ. And so long as the true Christ has His followers, so long shall anti-Christ have his minions. At this present day a new mode of warfare has been instituted. The nations do not rise up in their wondrous power and try to crush They know it is useless. Rulers her. do not institute their series of awful persecutions because they are living in an age of intellectual progress. The philosopher of two centuries ago knew well that his lies and calumnies had been refuted. Yet I say that there is a new method of warfare; and per-haps never before in the history of Christianity has the world witnessed more insidious and determined on-slaught on the Catholic Church than

we witness in our own day. Knowing what the history of the Catholic Church has been in days gone by, we rely almost too much on the Divine protection that supported her in the past. As I remarked a few moments ago, it is well that we learn the lessons history teaches us. Church has always met her enemies on their own field. Never aggressive, ever on the defensive, but when brute force attacked her, God or her own children stood in her defence. When intellectual forces were brought to bear upon her the intelligence of the Church refuted these enemies, and in our own day it behooves us to know what the tactics of our enemies are what means of warfare they employ and what their ultimate objects are.

On these points I am not going give you any startling news to night The principal thing is that they are carried on in a most quiet and orderly manner. My dear friends, outside the Catholic Church to-day the enemies of Christianity understand that she is not only a mighty institution helped by God, but that regarded from a merely human point of view she is physically and intellectually strong. They well understand also that in order to cope with her it is necessary above all things that concentrated power be There are secret societies that, while under the appearance of benevobodies of men rising up about us, even at our very doors, who tell us that their object—and they don't tell us in whispers-that their main object is to crush out to-day the Catholic Church. have used their most concentrated means to bring about their object, and have succeeded to some extent in bringing their efforts to bear upon whole States. We shall very soon find out that our enemies are making them selves felt. We see it in the ballot box, in the appointments of State, city and county officials; we see it in the very halls of representation in our great Republic. We talk of the American flag and we scream as loud as the eagle herself about freedom of speech and of the press, and yet only a few days ago in our halls of legislation in an appropriation that was made to charitable institutions in the very District of Columbia, when the matter was brought up the appropriation was refused because this money goes Catholic purposes. This is the mode of warfare. It touches our people in a very delicate spot. It is, perhaps, the most scientific mode of warfare against

the Church ever witnessed since the very birth of Christianity. Now my object to night is not to deliver a political tirade, but the Lord knows that I would be willing to speak till I could not utter another word. I say I would give my voice as a sacrifice in denonncing from every pulpit and rostrum in the land thos who stand up and in merely political affairs try to crush the Catholic Church, to stab her in a vital part-they are enemies of the republic that we as Catholics have reason to call our own.

We discovered the land, we civilized it, we colonized it, we Christianized it, and yet to day to our faces we are told that we are here on tolerancetold to get out, that we have no business here, and we fold our hands and we listen to all this and we feel as if me tell you, my dear men, right here is where we are to concentrate our thoughts, to understand what position is in the world to-day, to know themselves under the mantle of her that while the Catholic Church cannot | maternal love. be destroyed by any means of which In the celebration of this feast no at once.

be harmed, and even Catholic nations of religious chivalry, in every garrison might be wiped out of existence, for city, in every military center through

greatest of the Pontiffs that have ocupied the seat of Peter, every Bishop in the land and every priest in the land filled with zeal for the house of God are seeking to draw together the men of the Catholic Church. Let them be united in societies, in sodalities, in confraternities that are thoroughly Catho-We have any number of societies that have the name of being Catholic, but that are so only in name, for there is a difference. A Catholic society, thoroughly Catholic, thoroughly religious, is the kind of Catholic society we

want today. We need men whose faith is shown by their practical piety, Catholic men who can be called up at a moment's notice to have their Catholicity put to the severest test. This is the kind of men we need to day.

It is time to recognize this. I am talking to night to an intelligent body of men and women thoroughly conversant with the literary, political and religious events of the day. Do you not think it is about time that we Catholics should understand the necessity for concentrating our forces? Politically?

No! Morally? Yes! by all means; and right here, by concentrating these powers in some thoroughly religious organization it is that we are to find our strength. I have come a long way to meet you this evening. Your pastor had no idea of what I should speak about, nor had you the slightest conception that I should mention these facts but I consider it high time for the priest of God to lift his voice to warn our Catholic men of the dangers that are before them. There is no danger to the Catholic Church itself as a body, but to Catholics as individuals and as a society. We see it, but have not yet seen the full extent of it.

THE IMMACULATE CONCEPTION AND THE SPANISH ARMY.

Devotion to our sinless Mother, the august Queen of Carmel, is not confined to any particular section of the Spanish population. No class can monopolize it. It dwells in every Catholic heart. Neither misery nor happiness can shut it out from the domestic hearth. It is not confined to the innumerable Sodalities of Blessed Virgin, nor is the exclusive privilege of her countless Confraterni It so pervades all grades of soci ety, that clergy and laity, the civilian and the soldier, the poor and the rich, the patrician and the plebian, the burgher and the artisan, are equally animated with this eminently Catholic characteristic.

This is evidenced particularly on the grand national feast day of the "Puris

It is on this day, at the beginning o winter, that the Spanish army, exalted by faith, radiant with hope, and over flowing with fraternal charity, cele brates with unusual splendor, the festival of the Celestial Patroness of one of its chief divisions.

The cavalry have chosen St. James "the Thunderer," as their patron, ever since the time of the battle of Claver go, when he appeared, mounted on white charger, at the crisis of the combat, and secured by his apparition the complete and final rout of the Mos

The artillery have chosen St. Bar bara, the virgin and martyr, as their Patroness.

But it remained for the great bulk of the national forces— the infantry—to place themselves under the special patonage of their Immaculate Mother,

La Purisssma. Therefore, the glorious feast of the Immaculate Conception, is a day specially set apart by this great and distinguished arm of the military body, to honor their august Patroness with civic and religious festivities, whose splendor goes far to prove the deep Catholic feeling which animates the army of

On this day of general rejoicing all

grades of military life, commissioned and non-commissioned, gather at the foot of the altar and around the sanctuary. Here the venerable veteran, whose grey hair and numerous medals recalls many an historic skirmish and blood stained battle-field, meets in fraternal intercourse with the "quinto, the conscript fresh from his mountain heather, and together they proclaim solemnly, before their fellow citizens, and in the presence of the divine Soli tary of the tabernacle, their ardent sentiments of faith and piety, their love and devotion to our immaculate Mother. They profess their adhesion to the Catholic faith and their childlike submission to its dogmas, in whose defence their forefathers performed such noble deeds of valor and heroism, many of them watering their native land with their life blood in this holy cause. It was for the protection of this holy faith, that, during the historic siege of Grannada, was born the Artil-lery Corps. At this sanguinary conflict, between the Crescent and the Cross, the cannons of the Spanish army first belched forth their fearful missiles of destruction against the Moslem The daring heroism of the new-born artillery, in defence of altar and country at this siege, as well as the later ones of Algiers, Cordova, and last, but not least, of Zaragoza and Gerona, deserves to be written down in letters there were no means of redress. Let of gold. Thus, to-day, Spain rejoices with her military sons, who in times of peace, as well as in the stormy days of war, have recourse to Mary, and place

man is capable, as individuals we can expense is spared. With lavish spirit God never promised that He would perserve the whole Catholic Church.

Obedient to the behests of our Holy
Father Pope Leo XIII., one of the greatest of the Populiffs that have one select to the greatest of the Populiffs that have one select the greatest of the greatest of the Populiffs that have one select the greatest of the Populiffs that have one select the greatest of the g religious celebration. Ancient pestries, priceless heirlooms pestries, priceless heirlooms of many noble houses, are unearthed from the museums to drape the walls of the churches; the floral wealth of the cities are unstintedly contributed, the most valuable orchids are generous supplied to beautify the altars; the sanctuary is one blaze of lights with tits thousand of lighted tapers. But the most conspicuous decoration is made with all the trophies of war, all he insignia of military life. Bay onets and drums, swords and shields oners and drums, swords and smeats, cannon and lances, guns and spears, flags and banners, are artistically arranged, forming exquisitely con-structed chandeliers, shrines, pedestals and columns in honor of the Immacu-

> Not content with this tribute of homre, music and oratory are invited to dd their artistic charms to this great nilitary feast. The most popular and debrated choirs are called to inter-tet the grand Masses of the masters. ounod's "Messe Solemnelle" is a avorite, as it gives such welcome portunity to military bands and inted musicians to form full orchestras, whose matchless performances are the rand "Te Deum" of the festivity.

The most distinguished orators of the eninsula, such eloquent men as Father Marcellius de la Pay, of the Jesuit use of San Sebastian, Father Ludoico, the Carmelite, Father Paulino Alvarez, the Dominican, Father Noyes, he Franciscan, and in Madrid, the listinguished Court Chaplain, the ishop of Zion, occupy the pulpits on this day.

All the immediate friends, relatives nd admirers of the national forces are invited, and these, with the ordinary agregations which this holiday of obligation brings to the churches, fil every available work of our large basilicas.

To add a finishing touch to his inter sting picture, so unique in its beauty, o heighten the gorgeousness of the eremonial, to crown the pious aspiraons of the valiant soldiers, to cheer him on the eve of his departure to the far distant battlefields of Cuba, to complete his happiness on this great feast, oyalty, with its brilliant suite, the ich dresses of the ladies vieing in dazzling splendor with the elegant costumes, honors the brave military troops with its august presence. Thus it fosters among the soldiers that love of religion, that devotion to the Immaculate Queen of Carmel, which is so eminently practised by the illustrious Queen Regent, the august Infantas and the whole Royal Household.

The pious sentiments of the noble Queen Regent, find their highest grati fication and reward for the Royal patronage bestowed on the troops, when she subsequently learns many a sweet miracle of conversion that was wrought, unseen to human eyes beneath the kindling sunshine of the Church's

glorious ceremonial. Yes, these days of religious festivity are often pioneers of grace to many brave soldier's heart, in whom the dis tractions of the service, and the poison ous atmosphere of the guardroom have prematurely debilitated the supernat ural health, which once danced so innocently in his veins when he roamed the glens and mountains of his native

province. This day recalls all the good resolutions of his boyhood, which have been shipwrecked so sadly in the promiscu ous companionship of the Once more he struggles to climb the rugged mountain on the road to heaven, and the magnificence of the military services in the churches acts as a potent magic to draw him to God. For, "beautiful" as they are "before Almighty God, sweet to His taste and music to His ear," they become inex haustible fountains of grace and divine

When we behold the long lines of infantry prostrate before the altar, at the elevation of their arms placed as trophies around the sanctuary, the incense arising amidst the exquisite music of the military bands, in a cloud of praise and thanksgiving, symbolica of the fervent prayers welling forth from the lips of priest and soldier; when we see religion and the army entwined, as it were, in one affection ate embrace, our hearts are ravished at this heavenly union, cemented, con-secrated and sanctified by these beautiful festivities in honor of "La Puris sima," the Queen and Mother of all Spanish chivalry in the past and in the present.

Nor does it lessen our love for our dear Catholic country, to know, that, sadly enough, the devotion of the military sons of Spain to their Immaculate Patroness is not equalled by the troops of any other Catholic nation of Europe-Carmelite Review.

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Hood's Sarsaparilla has achieved great success in warding off sickness which, if allowed to progress, would have undermined the whole system and given disease a strong foothold to cause much suffering and even threaten death. Hood's Sarsaparilla has done all this, and even more. It has been taken in thousands of cases which were thought to be incurable, and, after a fair trial, has effected wonderful cures, bringing health, strength and joy to the afflicted. Another important point about Hood's Sarsaparilla is that its cures are permanent, because they start from the solid foundation of purified, vitalized and enriched blood. But it is not what we say but what Hood's sarsaparilla does that tells the story.

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WORSE THAN THE OPIUM HABIT.

A recent dispatch from Indianapolis tates that the most interesting part of the closing day's session of the State Teachers' association was the work of librarians' section, which devoted its time to a discussion of "the effect of pernicious literature on the young.

It developed that the librarians had been conducting some original investigations to determine how much weigh s to be given to the common repor that bad literature is largely respons ible for precocious criminals. In fol-lowing this work, Supt. W. A. Hester of the Evansville High Schools spoke of an investigation that was made in the Evansville schools as to the kind of reading indulged in by the pupils Out of 714 pupils who answered the inquiry it was shown that 107 boys and 58 girls were reading dime novels; that 65 per cent. of the boys and 69 per cent. of the girls who were reading trashy stories had lost interes in their studies. Their attendance upon school was compulsory, and most of them had serious difficulties in

In following up his investigations he wrote to many reformatories and prisons for information as to the effect of bad literature. Supt. Keely of the Indiana Reform School, for girls, and the Woman's prison, found that thirty-six of the girls admitted they had been led astray through the reading of trashy stories.

Supt. Charlton of the Reform school for boys wrote that he wished he could speak of all that he had seen during the last sixteen years. He mentioned many cases where criminal character was directly traceable to vicious litera-

Mr. Hester read extracts from letters from prison chaplains and wardens in all parts of the country, all speaking of the evil effects of unwholesome literature.

This is a prevalent evil and one that ought to excite the lively interest of parent for its suppression. every Very little can be accomplished by schools or teachers, though they can help, if proper methods are adopted. To the parents themselves we must ook for effective work in that direction And to Catholic parents especially

we appeal, for a more faithful and vig ilant performance of duty in this con nection. If they do not select and pro vide the reading matter that passe into the hands of their young, they can and should at least know what is procured elsewhere. They can take an interest in the matter and foster the reading habit in their children and direct it in pure and wholesome chan-No sane parent would wilfully per-

mit his child to acquire or cultivate the habit of opium-eating or any other habit injurious to the intellectual faculties and physical health, but many view quite indifferently the growth of addictions that menace and must ultimately destroy the moral faculties and jeopardize the life of the soul. s no agency that works with so great certainly to this end as the practice of immoral reading, and unless this be checked at the beginning an unhappy future for its victim can be calculated with almost mathematical accuracy. -Cleveland Universe.

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headache, but these pills have cured her. There are so many cough medicines in the market, that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Bickle's Anti Consumptive Syrup. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folk like it, as it is as pleasant as syrup.

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Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

Dominion.
Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.
Arrears must be paid in full before the paper can be stopped.

London, Saturday, March 14, 1896.

A. P. A. VANDALISM.

The United States A. P. A. are once more in a state of indignant commotion because by a vote of both Houses of Congress the statue of Father Marquette has been erected in the statuary hall of the capital at Washington.

Preparations were made to celebrate the unveiling of the statue with a special and imposing ceremony in which Cardinal Satolli and many other Church dignitaries were expected to assist, but as an effort is now being made by the Apaists to have the statue excluded from the hall entirely, the Speaker, who was compelled by the Constitution to act upon the joint resolution of both houses of Congress, thought it better, on account of this indignation movement, to hold the unveiling without special ceremony, in presence of the representatives of the State of Wisconsin, which is the donor of the statue, and of such other persons as thought proper to be present, and it has been so done.

Father Marquette was the zealous Jesuit missionary who penetrated the wilds of the West in company with the explorer Louis Jolliette, and discovered the Mississippi river at Portage, Wis., in 1673. The chief purpose of the missionary was, of course, to bring the knowledge of the gospel of Christ to the aborigines, and to civilize them ; but he assisted M. Jolliette to explore the river, traversing two thousand five hundred miles on the main stream and its tributaries, and finding out that it empties into the Gulf of Mexico. affording great facilities for trade.

Louis Jolliette, in reward for his work of exploration, was made Seigneur of Joliette, P. Q. Cardinal Taschereau and the late Archbishop Tache are among his descendents, many of whom still reside at Joliette.

Father Marquette also has always been regarded as one of the chief precursors of civilization and benefactors of the country, having been associated with Louis Jolliette in the discovery of the great river. His topographical maps brought that vast region within reach of trade and commerce and the Legislature of Wisconsin recognized the claim by its action in the presentation of his statue to Congress to be placed in the statuary hall, and the Congress itself acknowledged the claim by its acceptance of the gift.

The statue is a very fine specimen of the sculptor's art, and is larger than life, so as to be plainly visible to view from the elevated position it will occupy in the Capitol. It represents Father Marquette in his priestly robes, with his crucifix as worn by the Jesuits, and is mounted on a pedestal four feet high. It has also an inscription announcing his discovery of the Mississippi, on account of which this honor is paid to his memory.

Father Marquette's discoveries make the honor thus paid to him a matter of patriotism to all Americans, and especially to those of the West; but the Apaists have no patriotic sentiments, and the preparations which were being made for the ceremony of the unveiling of the statue raised their ire to such an extent that they inauguarated a movement to force Congress to stultify itself by reversing its action already taken.

Mr. Linton, the A. P. A. representative for Michigan, has introduced a resolution to have the statue removed from the Capitol, the only objection which he can make against it being that Father Marquette was a Catholic priest, and that he is represented in his usual dress. The resolution says

"Whereas for the first time in the history of the United States, there has been placed in the Capitol a statue of man in the garb of a churchman, said statue being that of a Jesuit priest named Marquette who died in or about 1675, and who is referred to in the joint resolution as a reason for accepting the statue as the faithful mission ary . . . and whereas the statue representing him is of ecclesiastical character alone, being dressed in Church habiliments and paraphernalia, and otherwise entirely inappropriate for the position occupied in statuary

provided for its acceptance; therefore be it

Resolved that the placing of said statue in the capitol is not only with-out authority, but is in direct violation of the law. And be it further resolved that said statue be removed from the capitol and returned to its donors.

So great is the agitation among Apaists that threats have been made to disfigure the statue, and on the 29th ult. a well dressed man of fifty years of age, giving his name as Edward Jones of New York, was arrested for so threatening. In the guardhouse he said he would like to be around at night with a broad-ax when he would make short work of the statue. He also expressed the wish that he could put a rope around the Columbus statue in New York and pull it down because Columbus was a Catholic. He finally cooled down, however, and after being an hour in the guard-house he apologized to the captain of the police, and was allowed to go free, being put off the Capitol grounds by the police.

As others have made threats of simi lar import, the police are exercising more than usual vigilance to see that no injury be done to the statue.

As the joint resolution by both houses of Congress cannot be easily over-ridden it is most likely Mr. Linton's resolution will be abortive, and the A. P. A. will have the mortification of seeing the celebrated Jesuit Father's work of inauguarating the spread of civilization Westward duly recognized by his statue remaining permanently in the Capitol.

If the erection of the statue were really in violation of the law, as the A. P. A. resolution asserts, it would be a much simpler process to obtain an injunction through the courts than to reverse a joint resolution of Congress but Mr. Linton is undoubtedly aware that his resolution contains this falsehood which he wishes Congress to assert, thereby stultifying itself all the more. It is not at all likely to perpetrate this complex folly. It is not the first time that the van

dalic rage of Apaism and Know Nothingism against Catholics has been similarly exhibited. More than forty years ago a fine marble slab sent by the Pope to Washington to be placed in Washington's Monument was carried away by a mob at night and thrown into the Potomac, where it was accidentally discovered about five years ago by some workmen, and was recognized by the inscription on it "Rome to America." The authorities then determined to put it into its proper position, but it was once more stolen away by night, and its whereabouts is still unknown. Notwithstanding such deeds of darkness, these associations would have us believe that they entertain and cultivate the best of feelings towards Catholics, entertaining no hatred against them whatsoever on account of their creed.

EROUS MISREPRESEN TATIONS.

The statesmen who brought about the Confederation of Canada were convinced that they were laying the foundation of a prosperous and lasting Canadian nationality, but the intolerance of a certain class of fanatics, from whose ranks the P. P. A., the Orange, and other anti-Catholic associations find their recruits, is a serious obstacle to the realization of the intention of the Fathers of Confederation, and may yet result in the undoing of the great work they accomplished in spite of the

many difficulties which lay in the way. There are diversities of interests and sentiments among the people of Canada, and some of these cannot be entirely removed. For example, the fact cannot be changed that the Provinces of Ontario and Quebec are under control of majorities which differ from each other in race and creed, and if the country is to prosper materially there must be mutual toleration on the part of both.

We need not repeat here what has been so often proved, that on the part of the French-Canadian majority the spirit of toleration is predominant. This has been conceded by Englishspeaking Protestants of that Province of every political and religious creed But the case is very different in On tario, where it is well known that there is a powerful faction which can be always stirred up by appeals to their

religious and national hates.

We do not say that this is the case with the majority of the people of this Province, but it is certainly the case with so large a proportion of them as to leave it uncertain at times whether they constitute a majority of the people or not; and though, as a rule, hall, thereby being contrary to the the Protestants of Quebec are liberal-

into close contact with the Catholics of rible onslaught from every side. that Province, whom they find to be truly tolerant, there is always a certain percentage of the Quebec Protestants who are ready to join their forces with the most intolerant faction in Ontario, and to clamor with them for Protestant, or what they hold to be synonomous, British ascendancy.

As the Confederation of Canada is based upon a compromise of the divers interests existing on account of race and religion, and in other respects, it needs no further denomstration to prove that the course of the anti-Catholic press in pandering to the passions of fanaticism, and encouraging hatred, endangers the very existence of Confederation, by making it impossible for the people to cultivate harmony in their dealings with each other.

The discussion of the Manitoba school question has given much occasion to the writers to whom we refer to misrepresent the position of the Catholic hierarchy, and an article in the Montreal Witness of the 4th inst., under the title "The Clergy and Coercion, "is only one specimen of what has been written on this subject. This article represents that, in their desire to gain Separate schools for Manitoba, the clergy have had recourse to every possible method of coercion and deception. It is scarcely necessary to say that there is no foundation for such a charge.

The late Archbishop Tache and Father Richot are charged with having forged a Bill of Rights in the name of the people of Manitoba, by "juggling" into it the clause providing for the establishment of Separate Schools in the Province. Father Richot was one of the delegates of Manitoba to arrange the terms on which the North-West should enter into the Confederation. and he has vindicated himself thoroughly from the charge of "juggling" with the Bill of Rights. There were other delegates beside himself, and one of them was a Protestant, and it would have been impossible for him to juggle so successfully with the Bill, even if he had so desired. But on the other hand the Bill of Rights which was before the Supreme Court, and before the Privy Council in England provided for Separate Schools, so that the Privy Council in its judgment expressly declared that their establishment was provided for in the compact by which Manitoba became part of Canada.

The supposition of the Witness that so important a clause could be juggled into the Bill of Rights so as to induce the Canadian Government to frame the Manitoba Act thereon is farcical and absurd. However, even if this could be proved to have occurred, the passing of that Act, and its confirmation by a unanimous vote of the first Manitoba Legislature, are sufficient to show that there was a compact on this point; and we say, further, that the concession of Separate Schools to Catholics is no coercion to the Protestants. It is the liberty extended to Catholics to educate their own children in accordance with their own convictions, without any injury whatsoever being inflicted on Protestants. It is a concession to which no really liberal Protestant would offer the slightest

A CRISIS IN ITALY.

The anti-Papal Government of Signor Crispi has at length collapsed under the sudden and terrific blow arising out of a complete defeat of the Italian forces in Africa. The defeat took place on Sunday, the 1st inst. when Gen. Baratieri, the Governor of the Italian Colony at Massowah, and commander of the forces, resolved to strike a decisive blow at the power of the Abyssinian King Menelek, and thus to extend the Italian influence over all Abyssinia.

The general had received information to the effect that the principal Abyssinian chiefs would be absent from their military posts in order to attend the solemn coronation of King Menelek, but the information turned out to be merely a ruse to entrap the general and his army, and it succeeded beyond the most sanguine hopes of the Abyssinians.

The general thought the opportunity most favorable for a forward movement of the Italians, and he led on his whole available force at Massowa, which is stated to have consisted of 17,000 men, 9,000 Italians and 8,000 native allies, to crush the Abyssinians.

He was allowed to go through the apparently unguarded passes with his army, until they were completely surrounded by the Abyssinians, who had posted themselves in good positions to command the passes, and then unex- Burke.

intent of the joint resolution which | ized by the fact that they are brought | pectedly the attack began with a ter-

The battle was desperate, but the Italians were completely outnumbered, as it is estimated that the Abyssinians amounted to eighty thousand well trained and well armed men.

The Government admits that on the Italian side five thousand were killed. As the wounded, who must have been at least as many, are not mentioned, it may be said that the Italian army has been almost annihiliated. Those who escaped made their way to Asmara, where the main body of the Italian army is concentrated, but it is now said that King Menelek is preparing to follow up his advantage by attacking Asmara at once.

General Baratieri has been deprived of his command on account of the disaster, and he will be courtmartialed on a charge of cowardice, it being stated that he made his escape from the field of battle, deserting his troops while they were fighting gallantly against overwhelming numbers, and fleeing to a place 100 kilometers (51 miles) from the scene of the massacre, apparently not caring what became of the generals whom he left on the field of battle. General Baldissera has been appointed to succeed him in the command.

The Government at first concealed from the public the extent of the disaster, announcing that there was a loss of 500 Italian troops, but when the details became known the excitement throughout Italy became intense, and crowds collected on the public squares, and in front of the Government build ings denouncing the Government for its mismanagement, and calling for vengeance on all who are responsible for the Government's African policy. It is believed that even yet the whole truth has not been told, and that the losses have been even greater than has

been revealed. President Lincoln uttered the truism that it is not prudent to exchange horses while crossing a stream, and it would seem that the Government of Signor Crispi should have faced the situation, and have brought Italy our of its present trouble, but it could not stand the general indignation which has been aroused against it, and he has resigned, and the king has accepted his resignation. The extent of the unpopularity to which Crispi has attained, especially on account of this latest proof of his mismanagement, may be judged from the fact that the announcement of his resignation at so critical a moment was received in the Chamber of Deputies with prolonged

This is the second great disaster to the Italians in Africa within three months. On the former occasion five companies of Italians were surrounded by 25,000 Abyssinians and almost all were killed, the survivors taking refuge in Makalle, which was then besieged and captured, with all the arms and stores of the stronghold. It was at first reported by the Roman

correspondents of the press that the Holy Father was somewhat gratified at the intelligence of the disaster, and the uprisings of the people against the Government, because he entertained some hope that the event might turn to his advantage by bringing again to the front the question of the restoration of his temporal power. This report was evidently concocted purely for a sensational purpose, and it is an evidence of the unreliability of the Roman correspondents when they deal with matters affecting the Pope or the Church, that they have more recently been obliged to admit that the Holy Father is greatly disturbed by the news of both events; and he has on account of them deferred the Te Deum and the diplomatic banquet which were to have taken place in celebration of the anniversary of his coronation.

There does not appear any necessary connection between the defeat of the Crispi ministry under the present circumstances, and the restoration of the Pope's temporal power; nevertheless if the indignation of the people should culminate in a revolution, which is far from being an impossibility in the present temper of the people, there is a possibility of the restoration of the temporal power of the Pope coming up for consideration again. In any event, true Catholics will not regret the fall of Crispi, who had acquired a notoriety not only for his lack of religion and morals, but also for his duplicity, and now he has come to be re garded as incompetent also to lead his country safely through a critical situa-

A "people's voice" may be the proof and echo of all human fame, but the voice of the undying Church is the echo of everlasting glory. - Father THE REMEDIAL BILL.

The discussion on the Remedial Bill introduced into the House of Commons by Mr. Dickey was deferred until the 3rd inst., when the second reading was moved by Sir Charles Tupper on behalf of the Government. Sir Charles made an explanation of the position in which the Provinces of Ontario, Quebec and Manitoba stand on the question of education, showing that "it would be impossible to find in the English language terms that would more completely and more easily establish the position that the exclusive right of these Provinces to legislate in reference to education is confined to the case in which they have not taken away any of the rights enjoyed by Protestants or Catholics when the Provinces entered Confederation.

He showed that this provision was made in the first instance on the pro posal of Sir Alexander Galt, not in the interest of Catholics, but on behalf of the Protestants of Quebec. and that Confederation would never have been accomplished if this proposal had not been acceded to. Heappealed, therefore, to the people of Canada, of all creeds and parties, not to reopen a war of races and of creeds, "refusing to a small and helpless Roman Catholic minority in Manitoba the rights which the Imperial statute and the laws under which Manitoba came into the union guaranteed to them." The Ottawa Government has cer-

tainly shown a desire to do justice to the Catholic minority, and for this it deserves praise, but we cannot bestow unstinted praise on their entire following, and we fear that even on the part of some members of the Government there has been an underhand working against the bill. The Parliament has been in session since the beginning of January, and as it was called together for the ostensible purpose of passing a remedial measure, if there had been a real desire on the part of all the members of the Government to do justice, it would have passed the crucial stage of its second reading long before the present late date, when the Parliament cannot by any possibility live more than a few weeks. The delay has endangered the bill, as it is now perhaps within the power of its opponents, whether Conservative or Reform, to obstruct it so that it may not be passed at all during the session.

We do not desire to criticise sharply the stand taken by certain members who have hitherto posed as virulent enemies of all Separate schools, but who now "so love justice" that they loudly advocate the passage of the remedial law. We are glad that they are ready now to see justice done, and if they prove their sincerity to the end we shall thank them unhesitatingly, but we may be pardoned for not putting over much confidence in their present professions, when it is still possible that they may be only endeavoring to throw dust into the eyes of the public, n the possible consciousness that the bill may be burked by some of the tricks with which politicians are so

The Catholics of Canada have been so long deluded by the politicians in regard to the Constitutional guarantees that we cannot assure ourselves that T. Noble until he learns better manwe are even yet to be fairly dealt with. We hope we may be agreeably disappointed.

Mr. Laurier moved the six months' hoist as an amendment to the bill. He took the ground that a commission of investigation should be appointed and a strong effort made to bring about a solution of the difficulty in a friendly manner, which, he contended, would be the only workable method of dealing with the question.

The latest phase of the question was the appearance in the papers on Monday morning of the following telegram from Mr. Greenway to Sir Donald Smith:

"Winnipeg, March 2, 1896. "Your telegram has received most careful consideration of myself and colleagues. While fully appreciating all you say, it is quite clear to us that we can only proceed to Ottawa for the purpose of holding a conference upon the official invitation of the Dominion Government. I fully appreciate your very kind offices in this matter.

(Signed)

Greenway. The despatch continued: "In view of the assurance that the Government of Manitoba are willing to have a conference, the Government proposed, as soon as the second reading of the Remedial Bill is carried, to have a conference with Mr. Greenway's Government, with a view to arrive at a settlement of this question on terms that will be satisfactory to his Government and the minority of Manitoba, but in the meantime to proceed with the question before the House, de die in diem, as previously arranged."

EDITORIAL NOTES.

MR. JAMES L. HUGHES, Orangeman and educationist, of Toronto, has given us a compendium of Orangeism. In the course of his speech, delivered at a reception given the Grand Lodge, which lately assembled in London, he said "he thought the Roman Catholic should be treated as the Protestant. The report goes on to say that the Grand Master stopped for a moment, and then added: "You ought to applaud that, and you did not do it." This is Orangeism in a nutshell, and Mr. Hughes deserves thanks for having given us such a splendid illustration of its inwardness.

ON HIS return to Toronto Mr. Hughes said he was perfectly satisfied before we went to London that the members would not approve of what he had to say. "All I recommended," he said. 'was that Roman Catholics should be treated as Protestants would like to be treated, under similar circumstances; but it was no use talking to men under the influence of excitement."

Ar the Grand Lodge meeting there were present many who were prominently connected with the P. P. A movement-Bro. Gurd, of Lambton, Bro. Coo and Bro. Essery, of London, and Rev. Bro. Madill. Bro. Essery is a peculiar combination. In nearly every phase of life he enjoys a "splendid isolation," but he is always an Auer light at an Orange meeting.

THE whole proceedings of the Grand Lodge have provoked much laughter. There were observable the contortions of the Orange conscience, the sweets of office pulling them in one direction, and hatred of the faith of their Catholic neighbors drawing them in another. At the close of the proceedings the average Orangeman will doubtless take thought and declare "Where am I?" He will make up his mind, however, when the time comes, to march manfully and gleefully, with his open bible, and his flag of King William, and his drum and his fife, wherever "exigency " points the way.

REV. W. T. NOBLE, of Quebec, rises to remark in the Morning Chronicle, of that city, that the Manitoba schools are all right, and that the English bible and the "Romish" bible may be taught respectively to Protestants and "Romanists." In the province of Quebec, however, he says, the schools are essentially "Romish;" and the "Romish" religion is fully taught there, with all the accessories of the "Romish" religion. He does not want the Protestant schools of Quebec abolished, because, he says, the Protestant school-children would then become converted to "Romanism." The Rev. W. T. Noble belongs to the "Methodish" persuasion. We know a great many "Methodishes" who are a liberal, kindly and fairminded people, but Rev. W. Noble represents a large number of "Metho dishes" who are quite the reverse. If Rev. W. T. Noble, "Methodish, would observe the Golden Rule, it would be a great deal better for "Methodishes" and everybody else. We cannot enter into argument with Rev. W. ners.

THERE are well authenticated rumors of a widespread and serious conspiracy in Turkey against the present Sultan, and the conspirators are not Armenians but Turks who are tired of the exactions and tyranny of the Government. The young Turkish party is growing more powerful every day, and is desirous of securing popular government, and their only hope of securing this is by over-throwing the official party. The conspirators hate the Armenians as much as do the official Turks, so that the present danger to the Government does not arise out of the Armenian atrocities. The young Turks demand a constitution, a parliament, and free institutions.

AT THE expressed desire of many Protestant ministers, the Educational authorities of Illinois have come to the conclusion to introduce into the schools a book of scriptural sections which it is supposed will be acceptable to all denominations. Throughout the discussion on this subject it has been taken for granted that the selections must be from the Protestant Bible. It is impossible to have a book of Bible selections without doing an injustice either to Catholics or Protestants if such a book be intended for use in the Public schools, since one or the other version must be chosen from which to make the selections, yet the Protestant ministers are clamoring for the Bible

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to be used in the schools. This is an admission that purely secular schools are a failure, but the only way in which even a modicum of religious instruction can be given in the schools is by admitting the principle of Separate schools, whereby each denomination can give such religious instruction as is deemed advisable in its own

DR. GOTHIEL, the Rabbi of the Jewish Temple of Emmanuel-El, New York, in a recent essay on the "Religion of the Future," describes Christianity as being not possibly that religion, because it is something nondescript. He asks: "Who will define Christianity, what it is and what it is not? This question every individual settles for himself." The learned Rabbi has evidently taken Protestantism for Christianity, and his description is indubitably correct so far ; but it does not describe the Catholic Church, which is something definite and self-consistent. The doctor should have looked a little further than he did before making such a pronouncement.

THE Anglican Bishop Ryle of Liverpool has been greatly incensed at the receipt of a communication received from London asking him to give his sanction and support to a society of one hundred clergymen of the Church, the object of which is to promote the practice of continual Masses for the dead. The Bishop denounced the society in unmeasured terms, at a meeting of his people, saying, "This is a pretty state of things for men who have subscribed to the thirty-nine articles. From such men Good Lord deliver us." The Bishop is so far right in denouncing the Masses, as the sacrifice of the Mass can be offered only by properly ordained priests, which the clergymen who constitute the society are not. But as earnest prayers offered by well-meaning and sincere though mistaken men, the devotions may be profitable to the dead, for "it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." The example of Judas Maccabeus, and the tradition and practice of the Catholic Church also show that the true and holy sacrifice offered to God for the dead is the most efficacious form of prayer for this purpose. It is, however, a remarkable evidence of the present tendency toward Catholic doctrine when so large a society can be formed among Protestant ministers to offer Masses for the dead.

ITALY is reaping the fruit of the godless education which it has insisted upon giving in the schools since its unification. There is no doubt that the powerful Mafia society, whose evil ring with the echoes of his cry against deeds have even been perpetrated on this continent, is one of the results of godless education, and the news reaches us that the same society has perpetrated a shocking double murder at Cannaterzo. Calogero Giammuso, the director of a mine, incurred the displeasure of the Mafia by his strictness, and one Saturday, recently, when on Italian paper, states that the Holy his way to the mine with a servant they Father lately said to the celebrated were waylaid by the ruffians, and as the horse of Giammuso came home riderless, a search was instituted, and the corpses were found in a deserted word cannot reach them newspapers do house, riddled with bullets, and with their throats cut. Giammuso was twenty-nine years of age and was on the eve of being married, and his servant was a married man with three children.

THE chief sufferers in the Armenian massacres belonged to the Gregorian or Schismatical Church of Armenia, but many of them were also Catholics. It is estimated that over half a million of the inhabitants of the Provinces are destitute, about eight or ten per cent. of whom are Catholics, according to a letter from Mgr. Azarian the Catholic Patriarch, which appeared in the French papers. The desolation extends from the borders of Russia and Persia to the Mediterranean.

THE Salvation Army trouble over the dismissal of Mr. Ballington Booth from the supreme command in the United States, and which has for some weeks been threatening to develop into a schism, has now actually so resulted. The Bowery corps of the Army, the most important one in New York city, has declared for the deposed commander, notwithstanding every effort of acting Commander Miss Eva Booth, and Col. Nichol to secure its loyalty to the world wide Salvation Army." Newark, (N. J.) corps follows the lead of the Bowery and also adheres to the new Army, which is to have a new name and a new uniform in which there shall be no red, that color being supposed to symbolize British rule. The name

Experience proves that there is an extended in all other ways virtuous. He loves though they would shrink from stealing the property of another, will never in the property of another ways virtuous. He loves the property of another ways virtuous. He loves the property of another ways virtuous in the property of another ways virtuous. He loves the property of another ways virtuous in all other ways virtuous. He loves the property of another ways virtuous in the property of another ways virtuous. When the property of another ways virtuous in all other ways virtuous in the property of another ways virtuous. He loves the property of another ways virtuous in the property of another ways virtuous. He loves the property of another ways virtuous in the property of another ways virtuous. When the property of another ways virtuous in the property of another ways virtuous in the property of another ways virtuous.

spoken of as that which the new Army strange that the proposition will be would adopt, but as such was the designation of a former schism which lasted is slight. But let such a person cononly a short time, the name is regarded sult, for example, any as unpropitious, and the present feeling is in favor of an entirely new name. Miss Booth issued a manifesto on the 6th inst. in which she denounces her brother Ballington as having made several false statements in his account | ceive the publishers' labor and mone of his dismissal from the Commandership. There is no form of Protestantism which has not within it the germ conscience with regard to this sin, we of disintegration.

The London Daily News states that the question of the validity of Anglican Orders has been under consideration of the Pope, and that Cardinal Vaughan and Canon Noyes have sent in a complete report dealing historically with the whole question, showing under twenty heads causes of heresy, negation, and omission, which are sufficient it is expected that the Pope will, within a few weeks, issue a decision confirming the report, and it draws the inference that the situation between the two churches will become more serious than heretofore. It does not appear that if such a decision be issued there will be any serious change in the position, as Catholic theologians have always held that these orders are invalid. The question is one of fact and not of doctrine, except so far that Catholic doctrine requires that there be the proper matter and form that the sacrament be validly administered, and that the person conferring ordination lilly-livered, soft-headed, snobbish be himself a validly consecrated sarcasms of men who are truly grieved Bishop.

CATHOLIC PRESS.

The Lenten season has its advant-Many families will now have the opportunity of renewing their acquaintanceship. The giddy whir of society, the amiable "tea," the seductive dance, and the noxious theatrical show, are, at least, for a time, at an end. Home life will be more in vogue. - Pittsburg Catholic.

In a lecture delivered recently in Boston, Mr. Henry Austin Adams, a distinguished and zealous convert to the Church, mentioned incidentally that since his own conversion, less than three years ago, he had assisted at the reception into the Church of seven clergymen, friends of his; and that one hundred and eighty of his former flock had followed him into the true fold . - Ave Maria.

Gladstone threatens to return to parliament to protest against England's abandonment of the Christians of Armenia to butchery by the fanatics of Turkey. If he should return to public life and have strength enough to deliver one speech, the world would Moslem massacres.

One blast upon his bugle-horn Were worth a thousand men. -Catholic Columbian.

The Hely Father is evidently an so far as reaching the people is concerned. The Verona Fedele, preacher Father Zocchi, S. J., in the course of an audience: "Father write course of an audience: "Father write articles. They will bring more fruit than sermons; for where the preacher's reach, and people read them who never go to a sermon."—Catholic Sun.

Writing from Honolulu to the Independent concerning the lepers of Hawaii, the Reverend Sereno E. Bishop pays this tribute to the Catholic mis sionaries in charge of them : "Acces sions to the colony of one thousand or more lepers on Molokai are consider ably less numerous than ten years ago It is evident that the practice of isolation is repressing the spread of the dis ease. The lepers are splendidly cared for, and in nine tenths of the cases are made far more comfortable than if left in their homes, as is true of hospital patients generally. Except in very advanced cases, they suffer little in convenience from their malady, even when sickeningly disfigured. The advanced and more hepless cases receive very tender and assiduous care from the devoted Brothers and Sisters of the Sacred Heart whom their chiefs assign to duty at the statement, by arrangement with the Board of Health. The Board are rejoiced to secure such efficient aid, and as a rule desire no other helpers from outside." It is pleasant to read this appreciation of Catholic devotedness on the part of a Her soul was "full of grace."

Comparatively few persons, we believe, are aware of the extent to which the great evil and serious sin of dishonesty prevails. That form of it which consists in the refusal or neglect to pay one's just debts is especially and alarmingly common, as all men en-gaged in business of any kind know.

doubted by all honest people whose knowledge of the world in this respect merchant, lawyer or newspaper publisher, and he will be astounded at the information he will receive. It will surprise a great many, no doubt, to be told that, were we to permit it, probably not more than one-third of those who rein the shape of this paper would pay for it. This is an alarming fact an one which as it indicates a deadness of think those who have the care of souls should make a note of. - Antigonish

The Detroit Evening News of Feb. 13 had an editorial on "Irish Influence in American Jingoism." The general tone of the article is O. K. and the vast majority of the Irish people will be glad to see that the pub lic press has realized the sentiments which that majority long ago felt. An Irish party as such has no place in American politics. Long enough was to establish their invalidity. The this element hoodwinked by self-con-News adds that as a result of this report stituted leaders—men whose only intigenerated that the Pone will, with, terest in the race was the dollar, or the pull it gave them. It may have been that the younger generation were the first to notice this, to grasp the fact that men were holding office, as representatives of their race, who had no standing among the very people they were supposed to represent. onal" Irishman, if he is not dead should be immediately despatched

and not even accorded a decent burial. We are happy to note that the fact that the Irish have assimilated, and become a part not distinguishable of this great nation, has been publicly recognized, but when the News hints that the Celt has lost his pride in his origin and forgotten his ancestors it over-steps itself. True there are some because their ancestors were numbered with those "rude" Irish, but, aside from these nincompoops, way down in the hearts of the vast majority there is a feeling of pride, a pride which runs admiration and thankfulness, that their good American hearts are pulsated by rich, staunch, determined Irish blood. - Detroit Catholic Witness.

A beautiful example of the tolerance

of Irish Catholics is furnished in the tribute of respect that was paid to the memory of the late Dr. Gregg, Protestant Archbishop of Armagh. When testant Archbishop of Armagh. his death became known the bell of the Catholic cathedral was tolled both in the forenoon and in the evening, and Cardinal Logue, who was in Rome, sent a telegram to Dean Chadwick, saving: "Just heard bad news Please convey heartfelt condolence to Primate's family." An Irish paper commenting on this incident gives other occurrences similar to it. "It is noted as a surprise to people who have heard from Unionist platforms denunciations of the intelerance of the Irish Catholic priesthood, and prophecies of a religious persecution if Home Rule were granted," remarks this journal, "that from the time of the death of the late Irish Protestant Primate and Archbishop of Armagh till his burial the bells of the Catholic cathedral were tolled, and that Cardinal Logue, who is at present in Rome, was represented at the funeral by his Administrator. When Dr. Reeves, the late Protestant Bishop of ardent believer in the influence of the press. He places it shead of the pulpit of Armagh, died, the believer Down, who had been previously Dean magh Catholic cathedral were tolled in sorrow for his loss before the bells of the Protestant cathedral began to peal. The late Protestant Primate, who had been Bishop of Cork, was presented by the Catholic corporation of Cork with an address of congratulation on his elevation to the Primacy; and the same Catholic corporation, headed by its Protestant mayor, was officially in attendance as the body of Dr. Gregg was, last week, borne to its last resting place outside the city. Facts of this ort are ignored when the Orange swash-bucklers cross from Ulster at election times. When will the people of England open their eyes to the truth of the Irish situation?"-Catholic News.

striking remark: "Let no one suppose that Mary is not supremely zeal ous for God's honor; or, as those who are not Catholics fancy, that to exalt her is to be unfaithful to Him. true servants are still more truly His. Well as she rewards her friends, she would deem him no friend, but a traitor, who preferred her to Him. As He is zealous for her honor, so is she for His." We do not exalt her above Him. We do not place her on an Him. He is infinitely above her. But she is the not place her on an equality with fairest creature that God has made, the most beautiful, most holy, most dear to Him. Out of her blood was formed the body that He deified, the body of God, the body of Jesus Christ. Protestant clergymen. - Catholic Re- was worthy, so far as a human being could be worthy, to be so closely related to God. But all that she has she owes to Him. Her salvation, like ours, is due to the merits of her Son It was for His sake that she was kept immaculate even in her conception. Her graces she obtained from the Holy Ghost. Her power now is not her own. And God loves her. He loves her because she was faithful to grace-humble, pure, obedient, and

Cardinal Newman once made this

"Christian Crusaders" was at first to do so. The fact is so exceedingly ing her Blessed, as she predict ed, invoking her protection, her prayers, remembering that He worked His first miracle before His time at her entreaty and that on the Cross He gave her to us, in the person of St. John, to be a mother to us. His brethren, for His sake. Holy Mary, Mother of God, pray for us sinners, nov and at the hour of our death. Amen. - Catholic Columbian.

AN ILLOGICAL POSITION.

The Arrow, an organ of the High party in the Episcopal Church, in answer to the question, "What form should be used in receiving Romanists

into the Church?" says:
"We do not approve of encouraging those who are born Roman Catholic to break away from that state of life to which it has pleased God to call them They have the whole faith and the sac raments where they are.

The first part of this argument is correct, but not for the reason assigned. The mere fact that a man is born in a particular Church is not a valid reason why he should continue in it. If it were, faith would depend on accident rather than on grace and conviction To consider a state of error-as Mor monism or Paganism, for instance-as a state to which it is pleased God to call one is a very serious mistake. God calls all to a knowledge of the truth, and if men-parents-intentionally or unintentionally place obstacles in the way, it is the duty of the child when grown to the use of reason to overcome those obstacles as soon as it recognize them and adhere to the truth to which it is called. If this were not the case the Pagans and Jews in the time of Christ were justified in remaining ob durate, and the early Christians did wrong in rejecting the false religions of their ancestors. A principal that leads logically to such a conclusion would make birth, not revelation, the cri terion of supernatural truth. Birth and environment may excuse from guilt him who holds false doctrines, but they cannot justify the doctrines themselves. If the Catholic Church is the true Church of Christ, the Arro should become her obedient child; and, if she be not the true Church, it should not advice any one to remain within her fold merely because he or she was born therein.

But the Arrow makes its advice sound by adding: "They (Catholics) have the whole faith and sacraments where they are." This is certainly a good reason why Catholics should re main Catholics, but it is an equally good reason why non-Catholics should become Catholics. What greater inducement could there be to a believer in the New Dispensation than the fact that the Roman Catholic Church possesses the whole faith and the sacraments? What more could the Chris-

tian desire? It seems to us that the Arrow's admission settles the whole question, for at bottom the discussion since the revolt n the sixteenth century has been on the question: Which Church, of the many adverse claimants, possesses the whole faith and the sacraments? This Church once found, it is evident that all other Churches must conform to its faith and sacraments. As the Arrow admits that the Roman Catholic Church possesses the whole faith and the sacraments, it follows that all the other churches, to be right, must accept this "whole faith and sacraments." This s the logical conclusion from the

Arrow's premises. Do the High Churchmen thus conform? They do not, as long as they retain the Thirty-nine Articles; for many of these are contrary to the Roman Catholic faith. While they retain those articles they cannot conform to the admitted truth of faith, and if they reject them they subject themselves to excommunication from the Episcopal Church. To say, then, as the Arrow does, that the Roman Catholic Church possesses the whole faith and sacraments, is to condemn beyond redemption the position of the High Churchmen, whose organ it is.
But the Arrow's inconsistency does

not stop here. Further on in its reply to its correspondent's question it "In the case of those, who, having

left the Anglican Church for the Roman, wish to return, it is advisable that they publicly acknowledge the error of their first change, and make reparation, so far as they can, for the scandal they have caused. Now if, as the Arrow admits, the

Roman Catholic Church has the whole faith and sacraments, why does it require that those who have left the Anglican Church for the Roman and wish to return to their former Anglicanism should publicly acknowledge the "error of their first change and make reparation for the scandal they have caused?" What error did they have caused?" fall into by joining a Church that has he whole faith and sacraments. What candal could they possibly have given y joining such a Church? And, they erred in joining it, why, does ne Arrow discourage those born in it rom leaving it? The inconsistencies rom leaving it? our respected contemporary are the ecessary result of the anomalous sition of the High Churchmen, who wish to be Catholic and Protestant at he same time. Newman, Manning, Faber, Ives, Kent Stone and many other well-known men went through the High Church experience, and, finding its utter untenableness, landed in the Roman Catholic Church, where they found the "whole faith and sacraments."-N. Y. Freeman's Journal.

Who reads a good book has made an unchanging friend. - John Boyle

ADVICE TO PROTESTANTS.

Catholie Advance in England Gives

A speaker at a conference of the Baptist ministers of this city on Monday warned the meeting that "an organized stand is necessary against the aggressive missionary work of the Roman Catholic Church," saying that if, for instance, "the Baptists were satisfied to stand still, the Roman Cathlics would make a new France of the New England States.

This reference to the Roman Catholies in the New England States is un doubtedly true so far as concerns their present numerical superiority there. in those six States they had 1,004,605 communicants in 1890 out of a total church membership of 1,769,202, or, in other words, the Roman Catholics were more than all the Protestants by

In Massachusetts and Rhode Island they comprised about two-thirds of the whole number of church communicants. In Connecticut they were nearly one-half, and even in Vermont, formerly almost wholly Protestant, they were two-fifths of the total church membership. In every New England State they were at least the most numerous of the religious commun-

This preponderance of Roman Catholics in New England, once the very citadel of Protestantism, is due, of course, to the great immigration of recent years; but it has also occurred evidently because of the falling off of religious faith and convictions among the Protestant population. In 1890 only about one quarter of the inhabitants were of foreign birth, and probably at least one-quarter of these were Protestants by rearing; yet nearly three-fifths of the whole Church membership was Roman Catholic. Hence we must conclude that propor tionately to the entire non-Catholic population the number of Protestant communicants was very small. is, the Roman Catholics have held their people to the faith much better than the Protestants have done. ommunicants have increased propor ionately to the Protestant not merely ecause they have received so many new recruits by immigration, because so many of the Protestants have dropped away from all faith and are either infidels or indifferent to religion.

This would seem to indicate that the true course of the Protestant denomina tions in New England would be to start a movement to revive the faith of their own people instead of following the advice of this Baptist speaker to undertake resistance to the progres of the Roman Catholics. It is not so much that the one are going ahead as that the other are falling behind. the Protestant churches succeeded in holding their own as well as do the Roman Catholics they would be no onger in so ominous a minority among the Church communicants.

It behooves them, therefore, to look at home and spend their missionary efforts in their own religious house hold rather than to waste their time in contending againt the Roman Cath-They have too much to do to combat the influence of infidelity to have any time to spare for fighting agains a Christian faith simply cause it differs in form from their own. -. New York Sun.

A SINGULAR CONVERSION.

Early in the year 1865 a young Algerian soldier was brought to one of the military hospitals of Paris. He was a handsome Arab, vigorously built, with sparkling eyes and teeth of brilliant whiteness. His manners indicated that he belonged to a family write, but knew nothing whatever of the French language. An attack of aggravated pleurisy threatened his Shortly after his arrival the chap-

lain of the hospital was called to administer the last sacraments patient whose bed adjoined that of the young Arab. The priest came, accordingly, vested in surplice and stole, bearing in his hands the Viaticum and the holy oils, and preceded by acolytes carrying the cross and lighted candles. The child of Mahomet followed all the details of the ceremony with the closest attention. He watched the priest kneel, make the sign of the Cross, and

recite the prayers; and saw the sick man kiss the crucifix, listen attentively to the words of the priest, receive Communion, and finally the Holy Unction. Nothing escaped him. The chaplain having retired, the Arab youth still kept his gaze fixed on his dying neighbor, and was singularly im-pressed by the calmness with which this latter, some hours afterwards, breathed his last.

It was easy to see that he was powerfully affected. He began himself to make the sign of the cross; he clasped his hands and bowed to the crucifix had pierced his heart, and he began to experience its divine influence. His last moments were not remote.

There came a terrible crisis that re-

duced him to his agony. A prey to an from a Sister's cincture. He clutched it, kissed it repeatedly, and clung to it so firmly that the Sister was forced to detach it and leave it with him. His excitement redoubled. 'Marabout!" he cried; "marabout!" The marabout (Arabian priest) was senting and drinking and sleeping from sent for, and speedily arrived. Hardly had the dying youth perceived him starved and destroyed.—Tillotson.

than he repelled him with the most expressive gestures. "Macach mara-bout!" (bad priest) he repeated several times; then added: "Marabout S nah Issah!" (priest of Lord Jesus.) " Marabout Sidfinally became clear that he wished for the Catholic priest, who accordingly was brought to him.

His coming was a source of great joy to the poor Arab. He stretched out his arms to the clergyman, seized his hands, covered them with kisses, placed them on his head, and by his signs convinced all that he desired to become a Christian. The name of Sidnah Issah was reiterated again and again ; each successive invocation was a profession of Faith, the only one that as yet he could make.

The chaplain made haste. After

further signs and the exchange of a few words by means of an interpreter, he administered baptism by the simple pouring of water. To state the effect of the sacrament on the young man would be impossible. The convulsions that had been torturing him ceased instantly, and were replaced by the sweetest placidity. It was like a case

of one of those possessed who were touched by the hand of Jesus, and who at the Divine contact fell peaceably at His feet. The Arab thanked the priest with an eloquent glance, took the latter's crucifix, be cause it was larger than the Sister's, pressed it to his bosom, and, lying down, covered himself with the bed clothes, as if he desired to sleep. All respected his wish, and he was left unlisturbed.

About an hour afterwards, noticing that he was quite motionless, the Sister approached his bed, and found that he had given up his soul to God. crucifix was still pressed to his lips and a medal of the Blessed Virgin that had been given to him was clasped in his hand. The same hour had witnessed the young Algerian's birth into the life of grace and that of glory.

THAT DIVORCE CASE.

A good deal of misapprehension has een created in reference to a certain divorce case recently decided by the civil court for such causes in this Province, and we are advised that a few words of explanation in these columns The circumstance which is desirable so many find it difficult to understand is that the civil divorce was preceded by an ecclesiastical dissolution of the marriage, with permission to the parties, who are Catholics, to re marry. The whole difficulty arises from the fact that very few, even among Catholics, are aware that, by the law of the Church, while no power on earth, civil or ecclesiastical, can dissolve a consummated marriage, an unconsummated marriage is not indissoluble, but may, where grave reasons exist, be dissolved by the Pope. The parties to this marriage never lived together as husband and wife. The wife having deserted and broken her marriage vow, steps were taken by the husband to bring the case before the Sacred Congregaion at Rome, to which the Holy Father's jurisdiction in regard to mar riage is, subject to his ratification, de legated. The evidence was taken pefore the Ordinary of the diocese, a learned canonist being appointed to defend the marriage. The facts redefend the marriage. The facts re-ferred to having been clearly established by the evidence adduced, the inchoate narriage was dissolved at Rome. A certain Catholic paper just to hand assumes that this dissolution was simply a declaration that the union never was This is a mistake, a marriage at all. due, no doubt, to its overlooking the of distinction; he could read and tation would have rendered indissoluble; whereas no length of co-habitation can cure an invalid marriage. The case is an exceedingly rare one, at least in America; hence in part the misapprehension regarding ecclesiastical proceedings took place ten years ago. Recently the former husband, to obtain the freedom in the eyes of the civil law which he already possessed in conscience, sought and ob-tained a civil dissolution of the marriage. And this is all there is in the widespread sensation. - Antigonish

Robert Emmet.

So long as the human heart has room for an appreciation of what is heroic and grand, the name of Robert Emmet, the young Irish patriot and martyr, the story of whose life flashes through history like the stormy splendor of meteor in the midnight sky, shall awake the admiration of mankind in every generation. The tragedy of his brief existence was bounded by few and bitter years, and has been immortalized in both song and story by Moore, Irving, and many other bards and writers. History has ever had its heroes, but there are few in all the flashing names that appear upon heroic hanging in the ward ; in a word, grace | roll-calls that present so many claims on the love and pity of mankind as does that of Robert Emmet. The story of Chatterton is infinitely sad in its terrible realism of suffering; that of young Nigel Bruce has started many a tear inexpressible agitation, he cried out to his companions, to the Sisters, to the physicians. In vain was he given everything likely to appease him; nothing could tranquilize him. All at more pathetic or sooner start the foundation of a strong man's tenderest emoonce he perceived a crucifix hanging tain of a strong man's tenderest emotions than the account of Robert Emmet,

it - this is as if a man should put off

Catholic Columbian Mr. Andrew Carnegie, the great iron-master of Homestead, Pa., delivered an oration on "Business" to the students of Cornell University in Ithaca, New York, on January 11. It is so full of broad ideas, practical suggestions, and helpful thoughts, that space will be given to it here in all its fullness. Mr. Carnegie said:

Your President, who very despotically but wisely rules everybody con-nected with Cornell, has assigned to me, as one of its trustees, the duty of ad-dressing you upon "Business." Now Business is a large word, and

in its primary meaning covers whole range of man's efforts. It is the business of the preacher to preach, of the physician to practice, of the poet to write, the business of the university professor to teach, and the business of the college student to play football. I am not to speak of business in this wide sense, but specifically as defined in the Century Dictionary: "Mercantile and manufacturing

pursuits collectively; employment requiring knowledge of accounts and financial methods; the occupation of conducting trade ; or monetary transactions of any kind.

The illustration which follows is significant, and clearly defines this view of business. It reads:

It seldom happens that men of a studious turn acquire any degree of reputation for their knowledge of busi-

But we must go one step further more strictly to define business, as I am to consider it. Is a railway President receiving a salary, or the Presi-dent of a bank, or a salaried officer of any kind, in business? Strictly speak ing, he is not; for a man, to be in busi ness, must be at least part owner of the enterprise which he manages and to which he gives his attention, and chiefly dependent for his revenue not upon salary but upon its profits. This view rules out the entire salaried class. None of these men are now men in business, but many of them have been; and most successful therein. business man pure and simple plunges into and tosses upon the waves of human affairs without a life preserver in the shape of salary; he risks all. CHOICE OF A CAREER.

There is no great fortune to come from salary, however high, and business man pursues fortune. If he is wise he puts all his eggs in one sket, and then watches the basket. If he is a merchant in coffee, he attends to coffee ; if a merchant in sugar, he attends to sugar and lets coffee alone and only mixes them when he drinks his coffee with sugar in it. If he mine coal and sell it, he attends to the black diamonds; if he own and sell ships, he attends to shipping, and he ceases to insure his own ships just as soon as he has surplus capital and can stand the loss of one without imperilling his solvency; if he manufacture steel, he sticks to steel, and he severely lets copper alone; if he mine ironstone, he sticks to that and avoids every other kind of mining, silver and gold mining especially. This is begold mining especially. cause a man can thoroughly master only one business, and only if he be an able man can he do this. never yet met the man who fully understood two different kinds of busi ness; you cannot find him any sooner than you can find a man who can think in two languages equally and who does not invariably think only in one.

Subdivision, specialization, is the order of the day. You do not expect Prof. Corson to teach you mechanics: you go for this to Prof. Thurston, and going to him you need go to no one else, and you would be foolish to attend the lectures of Prof. Wilder on law, assuming that he would attempt to lecture upon that subject. Every man to his trade, or to his specialty.

I have before me many representa tives of all classes of Cornell students If I could look into your hearts, gentle men, I should find many differing ambitions; some aiming at distinction in each of the professions: would be lawyers, some ministers, some doctors, some architects, some electricians, some engineers, some teachers, teachers, and each sets before him as models honored names who have reached the highest rank in these professions. The embryo lawyers be-fore me would rival Marshall and and Storey of the past, or Carter and Choate of the present; the preacher Brooks or a would be a Dyke: the physician a Janeor a Garmany; the editor would be a Dana : the architect a Richardson, and, having reached the top of his darling profession, ambition then would be satisfied. least, so he thinks at present. With these classes, I have nothing whatever to do directly to-day, because all these are professional enthusiasts. Never theless, the qualities essential success in the professions being in the main the same which insures success in business, much that I have to say applies equally to all.

There remains among you the class who would sail the uncertain sea of business, and devote themselves to the making of money, a great fortune, so that you shall be millionaires. I am sure that while this may be chiefly in your thoughts, it is not all you seek in a business career; you teel that in it there is scope for the exercise of great abilities, of enterprise, energy, judgment, and of all the best traits of human nature, and also that men in business perform useful service to society I am to try to shed a little light upon

treacherous sea, and give you a few hints as to the mode of sailing your ship, or in rowing your shell, whether the quick or the slow stroke is the the quick or the surer to win in the long race.

THE START IN LIFE. Let us begin, then, at the beginning Is any would-be business man before me content in forecasting his future, to figure himself as laboring all his life upon a fixed salary? Not one, I am sure. In this you have the dividing line between business and non-busi-ness; the one is a master, and depends upon profits, the other is a servant, and depends upon salary. Of course, you have all to begin as servants with alary, but you have not all to end there My young millionaires of the future,

what, then, is your position when your professor certifies, with more or less mental reservation, that you know everything necessary to be known, and gives you a letter intimating that any business house, any manufacturing firm, which fails to secure your services can hardly hope to continue in the struggle, much less to succeed in competion with any other fortunate enough to induce you to give them the benefit of your Cornell education in business methods? You have some difficulty in obtaining a start, great difficulty as a rule, but here comes in the exceptional student. There is not much difficulty for him; he has attracted the attention of his teachers, who know many men of affairs; has taken prizes; he is head of his class; has shown unusual ability, founded upon characteristics which are sure to tell in the race; he has proved himself self-respecting, has irreproachable habits, good sense, method, untir-ing industry, energy, and his spare hours are spent in pursuing knowl edge, that being the labor in which he most delights. One vital point more: his finances are always sound, he rigorously lives within his means; and last, but not least, he has shown that his heart is within his work. Besides all this, he has usually one strong guarantee of his future industry and ambitious usefulness, he is not burdened with wealth it is necessary that he make his own way in the world. He is not yet a millionaire, but is only going to be He has no rich father, or, still more dangerous, rich mother, who can, and will support him in idleness should he prove a failure; he has no life preserver, he must sink or swim Before the young man leaves col-lege he is a marked man. More than one avenue is open for him. The door opens before he is ready to knock; he is waited for by the sagacious employer. Not the written certifi cate of his professor, for these have generally to be read, and are read within the lines, but a word or two spoken to the business man, who i always on the lookout for the excep tional young graduate, has secured the young man all the young man needs — a start. The most valuable acquisition to his business which an employer can obtain is an exceptional young man; there is no bargain so fruitful for him as this It is, of course, much more difficult for only the average student; he has gen erally to search for employment, but finally he also gets a start. He is worth a million more or less.

EDUCATION WITHOUT MORAL

The following plea for moral train-The following plea for moral training as a necessary factor in education, appeared recently in the Seneca Falls abominable vices. (Apocalypse, chapters 17 and 18.) He represents Judaand influence:

Education without moral training is hazardous. Along with the elevating influence of education upon som minds has gone a degenerating influence upon others. Some men, having been taught the elements of education, have pursued their studies with a good purpose and have obtained incidentally good moral training from their readings and from the occupation of their idle hours in study. Others. with different tastes, have used their ability to read to degrade them selves, and, instead of profiting from their studies, have suffered a loss of moral tone and fiber. Some have been inspired by a little learning to am bitous endeavors to improve their condition in life, and have labored zealously and sincerely to utilize the powers developed by education. Others have been spoiled for honest work through having been taught few accomplishments, with which they en-deavor to live a life of ease, and, failing, help to fill up our prisons and

almshouses. Not infrequently education without moral training has simply multiplied the power for evil of those who are criminally inclined. The confidence men and orgers, the worst class of criminals - those who deliberately set out to do wrong to their fellow-creatures - are nearly all educated, and some of them are especially bright and Book studies have had well educated. no refining influence upon them, nor was there any reason to suppose that they would. Moral guides are not to be found in spelling books or in arithmetics or in works on the sciences. They have no place there The ordinary school studies are addressed to the intellect, but the mind, having been cultivated, many employ its enlarged powers for mora or immoral purposes. For that reason moral training should supplement the education of the mind.

is a reason why attention should be given, in or out of schools, to the moral training of children and for a complete abandonment of the complacent idea that education of the intellect suffices to lead men and women to keep the part of morality and duty. The two kinds of education should go hand in hand as helpmates to each other.

ANTICHRIST.

Rev. L. A. Lambert, LL D. Rev. and Dear Sir: Through your excellent medium, the New York Free nan's Journal, I should very much like to have your exposition of the fol lowing tex tof Scripture, which says in effect that "anti Christ will come, and will lead men away from the true path by his preaching." Now, in what shape may we expect him, if he should come in our day, or in what shape, man or beast, is he to come when he does come?

(2) It is said that 'in those days there shall be great tribulation," etc. shall be shortened." What does this mean, and who are the elect? Yours respectfully. John Joseph. 90 Watt street, New York.

The word anti-Christ has two mean ings. In the first sense it signifies one who falsely pretends to be Christ for the purpose of deceiving others. In the second sense it signifies an advers ary, an enemy of Christ. Although this second sense is most frequently used in the New Testament, the first is also found, for, according to the prophets, the enemy or adversary of Christ will attempt to put himself in the place of Christ and of God. This, among others, is the sense of the words of St. Paul: "Let no man deceive you by any means; for unless there come a revolt first, and the man of sin be re vealed, the son of perdition, who oppos eth and is lifted up above all that is called God, or that is worshiped, that he sitteth in the temple of God. showing himself as if he were God"
(II Thessalonians, ii., 3, 4) To oppose
oneself to God, to put oneself in the place of God, is the principle and law of sin. This usurpation, this opposi tion, will assert itself in a striking manner in the special organ of him who was a murderer and a liar from

We must distinguish between him who is called anti-Christ in the personal sense and whose appearance is expected at the end of the world, and the principle of anti-Christianism. By the principle of anti-Christianism is understood that principle which is born of sin and which, with sin, main tains error, and by this double tend ency of sin and of error is directly contrary to Christianity, whose object is to destroy sin and error in the world. In this general sense the anti Christian principle is as old as the world itself, since the fall.

the beginning, in the man who will be,

as it were, the incarnation of Satan.

In a more strict sense this principle dates from the origin of Christianity for scarcely was Christianity mani fested to the world when this opposition began against it. St John, in his first Epistle, says: "As you have heard that anti Christ cometh, even now there are become many anti-Christs." From the beginning Paganism and Judaism placed themselves in this opposition, the latter not discovering that it ter minated in Christianity. St. John, in his Apocalypse, under the figure of Babylon, represents Paganism with its sm under the figure of the old city of Jerusalem. (Chapter 11.) To Pagan ism and Judaism he adds the teachers and founders of systems and institu tions which pretend to be Christian, but which, for that reason, are against Christ, His doctrine, His religion and

The Scriptures indicate in the fol lowing passages the signs by which anti-Christ will be recognized: "By this is the spirit of God known: Every spirit which confesseth that Jesus Christ is come in the flesh, is of dod. And every spirit that confesseth not that Jesus Christ hath come in the flesh, is not of God; and this is anti Christ of whom you have heard that he cometh, and he is now already in the world." (I John, iv., 2, 3.) "Many seducers are gone out into the world who confess not that Jesus Christ is come in the flesh; this is a seducer and an anti-Christ." (II John, i. 7.)

In this sense, and according to the signs given by the Apostle, it is certain that anti Christianism has immense progress in our day. Modern rationalism and its offspring, agnos ticism, are essentailly anti-Christian not to speak of certain philosophical doctrines that are openly atheistic, and other doctrines, less sincere, which, notwithstanding their antagon ism, pretend to be Christian, and mislead many by their religious pretens

Besides the anti-Christian principle. which acts in all periods of the Christian era, there is mention made in the Scriptures of a personage in whom this principle, when at its highest development, will manifest itself. This will be the epiphanism of anti-Christ, of whom St. Paul says: "Who is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, showing himself as if he were God;" "and then," adds the same Apostle, "that wicked one shall be revealed whom Jesus Christ will kill

love of the truth that they might be saved." (II. Thessalonians, ii, 4, 8, 9, Of this personage Daniel prophes 10.)

ies:
"When iniquities shall be grown up there shall arise a king of a shamele face, and understanding dark sent ences. And his power shall be strengthened, but not by his own force and he shall lay all things waste, and shall prosper, and do more than can be believed. And he shall destroy the mighty, and the people of the saints, according to his will, and craft shall be successful in his hand; and his heart shall be puffed up, and in the abundall things he shall kill many. And he shall rise up against the prince of princes, and shall be broken without hand. (Daniel, viii., 22 to 26.)" out hand.

Anti Christ has been looked for in many circumstances, in times calamity and at disastrous epochs, but we may consider of little importance all the traditions and legends about him, whether associate or not with the text of the Bible. Such are the apocalyptic calculations which designate the exact time of the end of the world, the time of the coming of anti-Christ, and all that concern the particular circumstances of his life, his parents, his birth, his personal appearance, etc.

It has been asked: Is anti-Christ

simply a symbol of a principle conrary to Christ, which at the end of the world will declare open war against Christianity? Doubtless the principle hostile to Christ will at that time be generally adopted, but the Scriptures oo clearly announce that those who adhere to the principle will be led by a person in whom the principle will have reached its highest development and in whom will be found its best representa-

To our correspondent's last question what means "for the sake of the electhose days shall be shortened. " words were spoken by Christ and are found in Matthew, xxiv., verse 22, and they are generally understood by interpreters as referring to the siege of Jerusalem under Titus, A. D. 70. Unless the time of that siege had been providentially shortened and the mass acre of the people thus stayed, none would have escaped death. The Roman conquerers ascribed their rapid success to some divine intervention After Titus had entered the city and seen the strength of the walls, he declared: "We have had God for our assistant in this war, and it was no other than God who ejected the Jew out of these fortifications; for what could the hands of men or any machines do toward overthrowing these (Josephus, Jewish War towers?" Book, VI.)

The "elect" referred to were doubt ess the converts in Jersusalem at the time- those who, according to St. John, confessed that Jesus Christ is come in the flesh, and that He is the Son of God.—N. Y. Freeman's Journal.

WHEN THE MONK DIED.

How His Monastic Brethren Acted in

In the "Durham Rites," says a conributor to the Quarterly Review, we read how before the high altar were "three marvelous faire silver basins hung in chains of silver." These contained great wax candles, "which did burne continually both day and night in token that the house was always watchinge to God." Many and various are the estimates which men make as to the efficacy of prayer in changing or modifying God's purposes towards men; few will, however, be found to deny the moral beauty of this concep tion, which was the common heritage of all the monastic orders. of every monastery was the ideal typified by the Durham ever-burning lights: "The house was always watchinge to God." The well-known collects and prayers enshrined in the solemn liturgy of the Church of England are in large measure the prayers and collects prayed and sung for so many centuries by day and by night in the 1,000 abbeys and chapels of the monks. They were thus forever interceding "for all sorts and conditions of men.'

But besides the perpetual prayers for others, a peculiar spiritual fellowship existed between the "religious" of the same order, and was, indeed, often extended to those of other orders. Mr. Hunt ("An Account of the Priory of St. Peter and st. Paul, at Bath ") gives us a remark able illustration of this fellowship in the bond for prayer made between the Priory of Bath and six other Benedict ine convents as far back as A. D. 1077 in which the parties agreed to pray for one another and their brethren and to be loyal to the King and Queen with one heart and one soul. "It will be observed," adds Mr. Hunt, "that two of the abbots were of the conquering race, and their union with their Eng lish brethren is pleasant to contem plate.

When a monk died a messenger was despatched to all the religious communities from which prayers were due, and indeed to many others, with the mort uary roll, having at the head an an nouncement of the death and a short account of the deceased. Each com munity acknowledged the receipt of the roll by writing upon it a promise of prayer for the soul of the departed, and, as a rule, a request for simila prayers for their deceased brethren and benefactors was added. The benefits the educated man will do no wrong is to ignore the experience of mankind. This is not an impeachment of the schools or a reamond and signs, and lying wonders, and in great and wealthy; a very small, even and signs, and lying wonders, and in great and wealthy; a very small, even and signs, and lying wonders, and in great and wealthy; a very small, even and signs, and lying wonders, and in great and wealthy; a very small, even and signs, and lying wonders, and in great and wealthy; a very small, even a small seduction of injurity to them that the path to success, to point out some son for abandoning the efforts to all seduction of iniquity to them that a nominal payment, such as a pound of the rocks and the shoals in that extend educational influence, but it is

woman to be received, if otherwise fitting, into the number of "fratres" or "sorores" of the convent. so admitted knew that the Divine Sacrifice was daily offered for them in the church of the monastery, and prayer was continually made for them while they lived, and that after death the welfare of their souls would be the subject of special intercession.

LENTEN HYGIENE.

Although to a person who enters into the spirit of the Church in ordaining a season of fasting and penitential exer cises, it may appear superfluous to seek or any other motive for practising the few austerities imposed upon us during Lent, still, if we can find additional incentive for doing so, it may not be quite amiss to consider them. The human body may be appropriately ikened to a machine run at high pres sure guage. As long as its component parts work harmonously together we push it to its utmost tension, not car ing for the strain to which it is sub The food and drink we take jected. are the fuel which supply the steam that works the machinery and it is needless to remark that no coal heaver on board our crack liners shovels his black diamonds into the roaring furnace before him with greater energy and persistency than we exhibit in filling our over-taxed stomachs. We never bank the fires, but keep every thing going at the highest pressure which the safety valve permits. any wonder, then, that, sooner or later, some latent flaw in the machinery wil declare itself and presage the approach of disaster? In a word we live too often, in the matter of eating and drinking, at a pace that kills, and ruins our system by over indulgence.

A witty Frenchman once defined lyspepsia as ingratitude of the stomach

but it would have been better described as a revolt against a kindness that is cruel. The man who has never curbed his appetite does not know the real enjoyment of living. Life should present sharp contrasts of lights and hadows in order to be rightly appreci-The unbroken monotony ated. satiety cloys and dissatisfies us. for this reason that the pampered gourmet is constantly seeking for some new stimulus to give an edge to his blunted appetite, and impart a relish to viands that no longer appeal to the palate. Plain and wholesome food is eschewed and the cunning of the welltrained cook is invoked to make ever the highly seasoned dishes of our mod ern kitchen still more alluring.

Now, when the Church set apart the season of Lent for fasting and abstain ing, she afforded a most desirable op portunity for practising moderation in eating and drinking, of restoring tone and vigor to the system and giving a much needed rest to our stomachs. Physiology teaches that eating to satiety is injurious and that it is better to stop at a point short of complete satisfaction. By so doing the gastric juice is called up to digest no more than what it is capable of rendering fit for assimulation and that the process of repair is more thorough. This teach ing is in complete barmony with the practice recommended by the Church of mortifying ourselves by rising from the table with an inclination left to ea a little more.

In fact the whole scheme of fast and abstinence as ordained by the Church is eminently hygienic, and while it con tributes to our spiritual vigor it als refreshes and invigorates the body Besides by ordering periodical abstinence from meat the Church again places herself in line with the principle of physiology, for that science assures us that our dietary should be varied, and that on occasional change from flesh to fish is highly hygienic. As a rule we eat more meat than is good for us, and by so doing we lay the foundation of those diseases which have their origin in an excess of blood. victim of gout to what he altributes those pangs that make him writhe in agony, and you may be sure he will make answer that his arch foe was an overstocked table that groaned beneath the weight of venison and canvass back. Whoever heard of an ascetic hobbling round with a cane and invoking maledictions on his gouty tormentor.

Thus it is that science and commo sense are in full accord with the views of the Church in the matter of fast and abstinence and that herein, as in all other things, she has given proof of her admirable wisdom. - N. Y. Catho lic Review.

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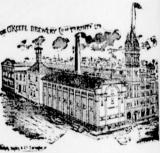
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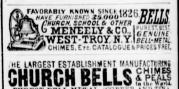
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Fourth Sunday in Lent.

THE VANITY OF THE WORLD.

Jeaus, therefore, when he knew that they would come to take him by force and make him king, fled again into the mountain himselenge. (8t. John vi. 15.)

Why, my brethren, did Jesus depart from the mounts hefore when years.

from the people before whom He had worked a miracle? It was because conceived the idea of making Him king. He would have us imitate Him by spurning the vain praises and glery of men. As an excessive attachment to these is the chief element of the corrupt world, our Lord brings down upon it the whole weight His severest condemnation. warns us not to do our good works be fore men to be seen and praised by them. If we do, He says that we shall have no reward from our Father in

Alas! does not our own experience teach us how fickle and deceitful the friendship of the world is! How unjust are its judgments! How vain are its promises! It amuses us with its flatteries, it deceives us even while caressing us, and promises much, while it performs nothing. We have per-haps longed for some worldly distinction, and have had our desire satisfied, but have we found contentment? Even in its possession were we not troubled, in spite of ourselves, by the thought: How long will this glory last? If we reflect upon it, what can be more frivolous than reputation and the esteem of the world? son esteems me, another despises me for who has ever had the approbation of the whole world? And if the mul-titude has a high opinion of me, what is the multitude after all but a crowd of blind people, who esteem me to day but are just as likely to spurn me to morrow? But, even if their esteem were most sincere would it make me really better or happier? If others applaud me when my own conscience ondemns me, of what service is their praise to me?

So, too, if I am satisfied with myself and think I deserve the good opinion of men, how does it all benefit me if God condemns me? I am, in truth. only that which I am in the judgment of God; and to seek the applause of the world with too much eagerness is to incur the disapprobation of God.

Oh, that you would cast yourselve at the feet of the Crucified and there learn in what the glory of God-the only true greatness—consists! Hap-pler were you to day had your past life been lived for God! What of those jealousies which made you troubled at the success of others? Why that slander which spared no one when there was question of establish ing your own reputation? How account for that unbridled love of notoriety which so often caused you to the desire of the world's esteem and from forgetfulness of God.

If you have been foolish in the past not the future find you thus. What will it profit you, at the hour of death, to have been regarded as clever, if you must soon appear with empty hands before the awful tribunal of God? Will you forsake an eternity of happiness for the vain enjoyment of momentary esteem? God forbid that you should sacrifice the salvation of your soul for emptiness!

Make good resolutions, then, while you have time. It is not necessary that you should quit your station in life, that you should leave the worldsalvation can be gained in every station of life; but live with the world in constant fear of its treachery ; keep yourself in peace but not in alliance with it; shun its displeasure, but seek not its friendship; should its com-mands be in opposition to virtue, hesitate not a moment in spurning them should its practice be at variance with

the gospel, try not to compromise. Think not of serving two masters but choose the one who can and will repay your attachment.

Cardinal Manning.

The appearance of Mr. Purcell's biography of the late Cardinal Manning recalls the following story, which though it has been often told, will bear repetition: "When the Cardinal was on his deathbed, much remained for him to do in the way of arranging affairs, and his physicians urged him to take a few drops of alcohol, but his response was: 'Never. For the good of my people I have renounced it, and it shall never be said that I was unfaithful to my pledge; no, not even to save my life. Still urged, he forbade the subject to be referred to again, and declared that he would go before his Master and Judge, if need be, but would go with his pledge inviclate. "-Exchange.

The Pope and the Boy.

A London paper tells a pleasant story illustrative of Pope Leo's kind-ness. It seems that not long ago an English lady, a Protestant, with her little son eleven years old, and her my usual run that day." daughter, obtained an audience with the Pope through the offices of Cardinal Rampolla, the Papal Secretary of State. The latter invited the boy to kiss the Pope's slipper. "We don't kiss people's feet in England," said the little fellow, "but he is a nice old gentleman and I'll kiss his hand, if he likes." The Pope was delighted with the little fellow's answer and paid him several compliments in Italian.

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Did you ever know me to break my promise?"

"No, my son, I never did;" and Mrs. Dunning stroked the brown curls lovingly as she looked down into the honest eyes that never in all Harry Dunning's fifteen years had failed to

OUR BOYS AND GIRLS.

A Vacation Lesson.

'The hardest thing vacation brings,"
Said wilful little May,
'Is washing dishes when I'd like
To run about and play."

Why, washing dishes is just fun !"
Said Tom, with rueful face.
"Tis getting kindling that's the worst,"
You wouldn't want my place,"

But mamma heard, and gently smiled A remedy she knew. Now, children, for a week," she said, "There's nothing you need do."

But ere the week was past they found, These children wise if small, That doing nothing all the time Is the hardest work of all. -Ave Marie.

My dear boys and girls : You have no doubt made a good be ginning for the Lenten season. Few of you come under the law of fasting, but you can do many things that will be just as pleasing to God. Abstain from all unkindness in word and action, from all deceit, all double dealing. I do not say abstain from all untruthfulness, for I hope my boys and girls are not guilty of that sin. there is a way to be untruthful without There is also a saying a word. There is also a wicked way of being uncharitable without much speech, if any. And, my dear boys and girls, this silent uncharitableness is probably more impressive, more dangerous than open Practice charity, defend the peech. absent. We cannot, we have no right to try to, judge the motives of our neighbor. Probably the very thing that we have judged and condemned in our neighbor is right in the sight of God, Who knoweth all .- Catholic Col-

A Word to the Boys.

If you have anything to do, do it at Don't sit down in the rocking once. Don't sit down in the rocking-chair and lose three-quarters of an hour in dreading the job. Be sure that it will seem ten times harder than Be sure it did at first. Keep this motto: "Be on time in small things as well

Habit is everything. The boy who is behind time at breakfast and school will be sure to get "left" in the important things of life. If you have a chronic habit of dreading and putting off things, make a great effort to cure yourself. Brace up! Make up your mind that you will have some backone. Don't be a limp, jelly-fish kind of person. Depend upon it, that life is very much as you make it.

The first thing to decide is what you are going to make it. The next thing is to take off your coat and go to work. Make yourself necessary somewhere. There are thousands of boys and young men in the world who wouldn't be missed if they were to drop out of it tomorrow. Don't be one of this sort dethrone God and place Baal in His stead? Whence came they? From and, depend upon it, then the big world will hear from you some day.

General Grant.

Grant was a truth teller. As a boy he hated fibs, and learned to be exact in his statements. His father once sent him to buy a horse, authorizing him to offer \$50, and if that should be refused, \$60. He told the owner what his father said. Of course the owner expected \$60 for his horse, but the boy refused to give more than \$50, and

obtained the horse.

He tenderly cherished the associations of home. His father and mother he never ceased to reverence and love. When President, he valued their re gard and approval. As children came along he took them to his heart. His sons were his companions and his daughter the idol of the house. the wife of his youth and manhood he cherished a pure, tender affection. When he was in Pompeii, the guide offered to admit him to a building without the ladies. "I am much obliged to you," he said, "but I never go where I cannot take my wife.

Mr. Chauncey M. Depew lately visited the Mechanical Department of Cornell University. He found at the head of it Prof. Morris. The latter claimed him as an old acquaintance.

" How's that ?" said Mr. Depew. "I used to work for the New York Central Railroad," was the professor's

answer. "Indeed ! in what department?"

"O, just in the ranks. "How did you get here?" asked De

"I was first a fireman on an engine That was a tough job, but it led up to the position of engineer. When I be-came an engineer I made up my mind to get an education. I studied at night and fitted myself for Union College, running all the time with my locomo-tive. I procured books and attended as far as possible the lectures and recitations. I kept up with my class, and on the day of graduation I left my locomotive, washed up, put on the

gown and cap, delivered my thesis, and received my diploma, put the gown and cap in the closet, put on my workmy usual run that day."
"Then," said Depew, "I knew how
he became Professor Morris." That spirit will cause a man to rise in any calling. It is ambition, but it is ambition wisely directed, seeking to

make one's self fitted for higher work.

When this is accomplished the opportunity for higher work is sure to come. "Honor Bright." "Yes, mother, I will, honor bright Did you ever know me to break my

look straightforwardly back into hers "Well, mother, you never will. I'l be home by 10 sure. Now, I'm off! and Harry sprang down the steps and

was away like an arrow. His chum, Alden Mayhew, had in vited him to a candy pull and "general good time," and Alden's invitations were always accepted by his boy and girl friends, for his father and mother Mayhew and grown-up sister Nell had to perfection the "knack" of making a "good time" for young folk.

No wonder that Harry couldn't believe his own eyes when in the height of the fun, he looked up and saw the hands of the clock pointing to quarter No one else looked as though even thinking of going home. But Harry's "honor bright" promise rang in his ears. Nobody guessed the struggle that was going on in the boy's

part in the merry game.
"Why can't I stay until the rest go? Don't I work hard enough! And I haven't had an evening out for

It was all true. Very few and far between had been his "good times since his father died, two years before when little Day was a baby, and left him to be the support and comfort of his mother.

"It isn't late," he thought, irrit-bly. "Mother's only nervous." Then ably. his cheeks reddened, and he straight-ened up quickly. Who had a better right to be nervous? he thought fiercely as though fighting an invisible foe. His sweet, invalid mother! And he knew little Day was not well. She he had promised! Abruptly he excused himself, bade hasty good-nights, and sped away across the folder. and sped away across the fields, putting on his reefer as he ran. His mother

met him at the door.
"Day is worse," she whispered husk-"It's croup. Run for the doctor quick!

And Harry ran-ran as he had never dreamed he could, even when he be-longed to the "Nine," and its honor depended on his speed and sure footedness. And the old doctor, electrified by the boy's breathless energy, harnessed old Jim, with Harry's an incredibly brief time, and drove off down the hill at a pace that brought night-capped heads from darkened windows, and caused many a conjecture as to who was sick down in the without sending forth both, so the fire

The keen-eyed old man looked very serious as he bent over Day; but he was a skilled physician, and before long the little girl was breathing easily mouth speaketh." It is natural for

pressively, "ten minutes later it is necessary to keep alive the fire, so wouldn't have been of much use to call the flame of piety is nourished by outne or any one else."

Harry listened silently; but when

they were once more alone, he drew his suggestive of the subject we are dis mother down by his side on the shabby cussing. One will suffice. The leave ittle sofa, and told her of the resisted temptation.
"And, O mother," he concluded,

'I'm so glad I kept my promise, honor bright!' I feel as though I'd just escaped being a murderer. "I have perfect confidence in my brave, true laddie," said the happy mother, stroking the bonnie head bowed on her shoulder.

1 Often Wonder Why 'Tis So. BY FATHER RYAN. ome find work where some find rest, And so the weary world goes on; sometimes wonder which is best— The answer comes when life is gone.

Some eyes sleep when some eyes wake And so the dreary night hours go; Some hearts beat where some hearts break. I often wonder why 'tis so.

Some wills faint where some wills fight, Some love the tent, some love the field; I often wonder who are right— Those ones who strive or those who yield

Some hands fold where other hands Are lifted bravely in the strite; And so through ages and through land Move on the two extremes of life. Some feet halt where some feet tread, In tireless march, a thorny way.

In tireless march, a thorny way; Some struggle on where some bave fled. Some seek when others shun the fray Some swords rust where others clash,

Some fall back where some move on, where others flash. Until the battle has been won. Some sleep on while others keep The vigils of the true and brave: They will not rest till roses creep Around the name above the grave.

Thousands have tested the great building-up power of Hood's Sarsaparilla and have found renewed strength, vigor and vitality in its use.

its use.

Dyspepsia or Indigestion is occasioned by the want of action in the biliary ducts, loss of vitality in the stomach to secret the gastric juices, without which digestion cannot go on; also, being the principal cause of Headache. Parmelee's Vegetable Pills taken before going to bed, for a while, never fail to give relief and effect a cure. Mr. F. W. Ashdown, Ashdown, Ont., writes: "Parmelee's Pills are taking the lead against ten o'her makes which I have in stock."

DISTRESSING



REASONS WHY THE CHURCH USES EXTERNAL DISPLAY.

certain expressive signs and actions which the Church has ordained for the worthy celebration of the divine servworthy celebration of the divine servlessons she desires her children to derive from them, these ceremonies appear empty and nonsenical. With ceremonies of the Church are simply relics of paganism and idolatry.

Arguments, even Scripture itself, that outward manifestations of our devotions are not only unnecessary heart as he mechanically performed his but sinful. "God is a spirit," they part in the merry game. tell us, and they who worship Him s prohibited or condemned because interior worship is considered essential. In fact reason and the Scriptures prove the contrary. It is reasonable to use external acts in the worship of Almighty God, because as man is composed of body and soul it is natural for him to express his interior homage by exterior acts of devotion. Also because man is impressed by teaching which appeals to his eyes and ears, and because, as body and soul come from God, we are bound to use both in the worship we render to Him. The

"Sun and moon bless the Lord. Stars of heaven bless the Lord, praise and exalt Him above all forever" (Daniel iii. 62-63). Man partaking of both spiritual and bodily natures is therefore privileged, nay it even be-come his duty to render to God a wor-

ship both internal and external. Sincere piety cannot long remain re footed-electrified festing itself by exterior acts or prac-tices of religion. And so it is that though interior and exterior acts of worship are distinct in the present life | mands, they cannot be separated. Flame and of devotion cannot burn in the soul without reflecting itself on the coun-

man to express his sentiments by signs again.

"But let me tell you," he said, imand ceremonies. And just as the fuel and ceremonies. And just as the fuel is recessory to been alive the fire, so ward forms of religion. The inani mate world furnishes many lessons and branches of a tree do not consti-tute its fruit. Yet a tree is never seen bearing fruit unless when covered with bark, leaves and branches All of these are necessary for the pro-tection of the fruit. In like manner hough the fruit of good piety does not consist in external forms of religious practices, still to preserve this piety rom decay some outward form of observance is necessary. The man who daily practices exterior acts of worship in the homage he pays to his Creator is generally the one who is united to God in spirit and who yields to him a ready obedience. The exterior is usually a the Knights of Pythias. Byrnes told reflexion of the interior. What is the clergyman that he believed that the more natural than for one who is really sincere in his devotions to exhibit the same by external acts? He took place Sunday, the Knights of who slights or neglects such practices Pythias taking charge of the arrangeis generally one in whom the fire of devotion burns but faint, or in whom it is altogether extinguished. The tended in a body, but many of the dead eremonies of the Church render man's friends stayed away They divine service more solemn. captivate our attention and lift it up to God. By nature we are so fickle, so prone to distractions that it becomes almost an absolute necessity for us to have some outward acts on which to worship so indispensable to interior worship that we find Him in the old aw prescribing in the minutest details the various rites and ordinances to be observed by the Jewish priests and people in their public worship.

The Book of Leviticus is almost

entirely taken up with outward forms and ceremonials ordained by the Almighty to be used in His worship. This book Cardinal Gibbons calls: 'An Elaborate Ritual of the Jewish Church.

Though our Saviour came to do way with the Jewish religion and to establish a more spiritual one, still He did not discard outward forms of worship. It was His custom to accompany our Saviour's entrance into the city of ive

Jerusalem. He went in process sion accompanied by a great mul-titude who cried "Hosanna to the By religious ceremonies we mean Son of David! Blessed is He that certain expressive signs and actions cometh in the name of the Lord. ice. To all those unacquainted with the meaning of the beautiful ceremonies of the Catholic Church, and the the supper chanted a hymn with His pear empty and nonsenical. With what readiness do they not give ear to the claims of those who assert that the people brought to Jesus a man who was deaf and dumb and they besought Him to heal the people have so often been published in the columns of the column the claims of those who assert that the afflicted one. "And taking the blind man by the hand, He led him out of to the residents of Norfolk county, and the town, and spitting upon his eyes, laying His hands on him, He asked

are used to try and prove that in spirit alone should God be worshipped and When he imparted the Holy Ghost only in words of praise. In to the Apostles He breathed on them. (John xx.) All these acts—prostration, procession, invocation of blessings, lifting up of eyes to heaven, breathing | benefit he has received from the use of must worship Him in "spirit and in truth." But surely it cannot be inferred from that that external worship ploys in her public worship and in the Simcoe for about two years, and for administration of her sacraments.

True, the ceremonies accompanying penter by trade, is loud in his praise of the worship of the Catholic Church at the present day are grander and more elaborate than those used by Christ, but it is quite natural that the but it is quite natural that the grandeur that about eight years ago he was at of ceremonial should keep pace with the growth and development of Christianity. Those who object to the Church's ceremonies are fond of quoting from Isiah, God's complaint against the Israelites. "This people honor Me with their lips but their heart is far from Me.

> that their hearts felt not what their and Simcoe, were called into requisilips uttered. This is the essential point of all exterior worship—that all we do must come from the heart. "God is a spirit and must therefore be worshipped in spirit and in truth," say the objectors. True also. But says the Almighty, "Praise ye the Lord in His holy places. . . Praise Him with sound of trumpet. Praise Him with psaltery and harp. Praise Him with timbrel and choir. Praise Him with strings and organs." (Ps. cl.) And He comand organs." (Ps. cl.) And He commands, "Blow the trumpet in Sion

sanctify a fast, call a solemn assembly. Gather together the people sanctify the Church. . . Between the porch and the altar, the priests, the Lord's ministers, shall weep and shall say, 'Spare, O Lord, spare thy people.'" 15-17.) In the ordinary affairs of life what more common practice than o appeal to the intellect through the And the beautiful ceremonies of the Church appeal most eloquently to us and conquer our heart.—Monitor.

Serving Two Masters. John F. Byrnes, of Danielson, Conn., died last week. He was a member of the Catholic Church and also of Orient Lodge, No. 37, Knights of Pythias. When Leo XIII. issued a manifesto placing the Knights of Pythias, to-gether with several other secret societes, under the ban of the Church, Byrnes, with several others, refused to leave the society. He attended church regularly and also was a regular attendant at the meetings of his lodge. When he was taken sick he sent for Father Chaquett, pastor of the French Catholic church, to administer the sacraments of the Church. The priest informed the dying man that he could do nothing for him until he renounced ments. Byrnes was buried in a Pro-

A Relic of La Salle

Wolverine, Mich., Feb. 27.-While Chas. Bates and Geo. Savidge were sawing up a giant maple a few miles concentrate our thoughts. Almighty from here, they felt the saw strike something hard, and on cutting into something hard, and on cutting into the tree they found a hatchet embedded in the wood and bark. On the blade of the hatchet was the inscription, "Ad Majorem dei Gloriam." Below the inscription was the name of Robert La Salle, and dated 1655. The hatchet was evidently one of the many furnished by the Society of Jesus to its intrepid explorers in the wilderness of North America. The handle of the hatchet had five notches cut in one side of it, and an iron ring in the end. It is an historical fact that La Salle passed down through this part of the State in his terrible winter journey from Canada for supplies.

It is not to be wondered at that His religious acts by appropriate ceremonies. The Gospels abound with descriptions of the outward acts used by Christ in the performance of used by Christ in the performance of the outward acts used by Christ in the performance of the outward acts used by Christ in the performance of the outward acts used by Christ in the propriate that the outward acts is not to be wondered at that Ayer's Pills are in such universal demand. For the cure of constipation, used by Christ in the propriate that the outward acts is not to be wondered at that Ayer's Pills are in such universal demand. For the cure of constipation, used by Christ in the performance of the outward acts is not to be wondered at that Ayer's Pills are in such universal demand. For the cure of constipation, used by Christ in the performance of the outward acts is not to be wondered at that Ayer's Pills are in such universal demand. For the cure of constipation, used by Christ in the performance of the outward acts is not to be wondered at that Ayer's Pills are in such universal demand. For the cure of constipation, used by Christ in the performance of the outward acts is not to be wondered at that Ayer's Pills are in such universal demand. For the cure of constipation, used by Christ in the performance of the outward acts is not to be wondered at that Ayer's Pills are in such universal demand. For the cure of constipation, used by Christ in the performance of the outward acts in the outw many of His public acts. In the needing a laxative, these pills are untwenty-first chapter of the Gospel of surpassed. They are sugar-coated, t. Matthew is recorded the account of easy to take, and every dose is effect-

HOW A HOME WAS LOST.

he Bitter Experience of Mr. Elwood, sr., of Simcoe—Attacked with Neur-algia of the Limbs he Became Helpless and Suffered Intense Agony - Spent his Home in Doctoring with Special-ists Without Avail-Dr. Williams Pink Pills Come to the Rescue when other Means had Failed.

From the Simcoe Reformer.

it is as widely conceded that they hav e brought joy into more than one house hold, and their merits are spoken of stance the facts are brought directly home to the residents of Simcoe, gentleman who is glad to testify to the tacked with ulcerated catarrh of the head and throat, and was obliged to quit work, and since that time has not been able to resume his calling. The disease, shortly after he was taken ill, developed into neuralgia of the lower limbs, from which he suffered terrible agony. During his long illness the The Almighty uttered this complaint not because the children of Israel praised Him with their voices, but physicians both in his former home



"Was Unable to Walk Around," So bad did he become, and so great

were the pains that shot through his limbs, that at times Mr. Elwood had to be held down on his couch. His stomach and bowels were seriously affected and he was indeed in a deplor-able condition. About a year ago he lost the use of his left foot and ankle and was unable to walk around his home without great difficulty. At one time Mr. Elwood was possessed of a good home, but so long was he ill that he spent all his property in the hope of regaining his health. Last fall Mr. Elwood commenced taking Pink Pills, and shortly after he began to feel an improvement in his condition. He continued the use of pills until he had taken thirteen boxes, when he regained the use of his foot and ankle, and thought he was about cured and discontinued their use. So long had he been a sufferer, however, that it was impossible for him to become convales cent in so short a time. An attack of the grip again brought on the disease, but not by any means so terrible as formerly. Mr. Elwood again comformerly. Mr. Elwood again commenced taking the pills and is fast re gaining his former health, and feels certain that the Pink Pills will exterminate all traces of disease from his system. He feels so gratified at what the pills have done for him that he gladly gave the information to the Reformer for publication in the hope that his experience may be a benefit to some

other sufferer. Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to sallow cheeks. Men broken down by overwork, worry or excess, will find in Pink Pills a certain

cure. Sold by all dealers or sent by mail, post paid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schnectady, N. Y. Be-ware of imitations and substitutes alleged to be "just as good."

would give us perfect Wisdom would give us perfect health. Because men and women are not perfectly wise, they must take medicines to keep themselves perfectly healthy. Pure, rich blood is the basis of good health. Hood's Sarsaparilla is the One True Blood Purifier. It gives good health because it builds upon the true foundation—pure blood. Perfect Wisdom



BANNERS, COLLARS, FLAGS, EMBLEMS FOR BRANCH HALLS GAVELS, BALLOT BOXES,

CUSHING'S MANUELS. THOLIC SOCIETY REGALIA OF ALL KINDS PINS AND BADGES, C.M.B.A. REVERSIBLE BADGES EASTER COMMUNIONS A SPECIALTY

T. P. Tansey, 14 Drummond-st., Montreal, Que. ESTABLISHED 1879

C. M. B. A.

Hesolutiens of Condolence Moved by Brothers McHugh and Conway

Moved by Brothers McHugh and Conway, and
Resolved that whereas it has pleased Almighty God to call from the midst of her husband and tamily, in the city of Toronto, on the 27th Feb., 1896, the accomplished and talented mother of Woodslee's esteemed pastor, the Rev. Father Hodgkinson, Spiritual Adviser and Senior Chancellor of Branch No. 221 of the Catholic Muutal Benefit Association of Canada;
And whereas the death of this most estimable lady creates a void in the family circle which can be fathomed by those only who are able to estimate at its true worth the value of a life divided up with such nicety of parts in the discharge of her duties to God, to her husband and family and to all those whose temporal and spiritual welfare were so much the objects of her care. Be it Resolved, therefore, that we, the members of Branch 221, tender to our esteemed and reverend brother, and the other members of the family of the deceased, our most heartfelt condolence in this the hour of his and their sad bereavement; and that our fondest prayer shall be that the knowledge on his and their parts that a life of sanctity here below merits an eternal reward in the realms of Him who has said, "Ask and you shall find, knock and it shall be opened unto you" will enable them to bear up under their sad bereavement. Be it further

Resolved, that in token of our deep sympathy with our esteemed brother that the Charter of this branch be draped in mourning for the space of thirty days.

And, further, that a copy of these resolutions be spread on the minutes, and others be forwarded to The Canadian and the CATH OLIC RECORD for publication, and a copy be presented to our esteemed and Rev. Brother, the Rev. E. J. Hodgkinson. Carried.

M. N. Mousseau, Pres.

M. McHugh, Rec. Sec.

Hall of Branch No. 221, March 6, 1896.

Death of Brother Groom.

Death of Brother Groom.

We regret to announce the death of Bro. W. W. Groom, which took place in this city on Thursday last. The funeral took place on Saturday, to St. Peter's cathedral, where Requiem High Mass was celebrated by Rev. Father Tiernan. Deceased was a popular commercial traveller, having represented a couple of leading houses in London, and latterly was connected with a Petrolia firm. At one time he was treasurer of the Commercial Travellers' Association. He took an active interest also in the C. M. B. A. and St. Vincent de Paul Society. At the funeral the Petrolia C. M. B. A. was represented by Messrs. Glesson, A. E. Kavanagh, G. H. Mc. Coll and James Stapleton. The commercial travellers had representatives in Messrs. Philip Conroy and Wm. Craig, and the St. Vincent de Paul Society by Messrs. John M. Keary and M. Curry. The travellers sent a magnificent floral tribute. Deceased leaves a wife and four children who have been resided in Muskoka for some time.

C. O F.

London, March 9, 1896.

At a regular meeting of Hope Court 298
nee following resolution was unanimously
londed:

the following resolution was unanimously adopted:
That whereas, it has pleased Almighty God to remove by death, Joseph, brother of our respected Bro., Solfried Wright;
Resolved that we, the members of Branch 298, hereby express our heartfelt sorrow for the loss sustained by him, and extend to him our most sincere sympathy and condolence in his sad affliction.

London, Mar. 9, 1896.

At a regular meeting of Hope Court, 29, the following resolution was passed:
Resolved that we, the members of Court Hope 298, have learned that Divine Providence in His wisdom, has called to his eternal reward, Robert McGregor, native of Edinborough, Scotland, age eighty, resident of Brantford, father of our esteemed brother, John, of Brantieri, rand John, Resolved that we extend to him our most sincere sympathy and condolence in his sad

Resolved that a copy of this resolution be inserted on the minutes of this meeting, and published in the CATHOLIC RECORD.

James Clark, C. R.
Dr. Jento, V. C. R.

ARCHDIOCESE OF TORONTO.

ARCHDIOCESE OF TORONTO.

The congregation of St. Joseph's parish have every reason to be pleased with the result of the Musical Vespers celebrated on Sunday last. St. Paul's parish was well represented, as it always is on occasions of a similar character, and their generosity—which is proverbial—helped considerably towards the handsome collection which was realized.

The "Dixit Dominus Beatus" and "Laudate Pueri," were sung with pleasing effect, the soloists being Mr. George Prudeau, of Sacred Heart choir, and Mr. John Wright, of St. Joseph's. The "Ave Maria Stella" was followed with Peter's "Magnificat," the choruses being sung by the full ethoir. The soloists deserving of special mention were Miss M. Farrnnen, Mrs. Brooks, Miss K. Prout and Mrs. Rich'd Howorth.

After the usual responses Rev. Father Mc-Brady delivered a most eloquent and impressive sermon, choosing for his subject "The Teachings and Character of Our Lord Jesus Christ." In his opening remarks be emphasized in clear and forcible language the impossibility of our Lord teaching anything but the truth. He showed the magnitude of the task Ke had set out for Himself in changing the face of the religious world, in spite of the opposition of the doctors of the law: how they watched His every movement, striving at every turn to prove Him in error, only to find themselves caught in the traps they was contrasted with the genius of our Lord was contrasted with the genius of men, which, in most cases, was all in the head, while the heart remained barren and sterile. The heart of our Saviour is full of love for all. Jesus is all love. He loved the sinner, the publican, the peniuent Magdalen, even His enemies; and yet, with allfils genius, Jesus was simple in His ways and humility itself, always seeking the lowest place, clearly showing that men, to be saved, must act in like manner and become, as He said when speaking of little ch

words thanked the congregation for their presence in such large numbers and tendered his heartfelt thanks to Father McBrady to

his heartfelt thanks to Father McBrady for his brilliant sermon.

During the collection the "Pro Peccatus" was sung by Mr. Henry McGuire. This difficult solo was artistically rendered, and was absolutely beyond criticism. Cherubini's "Ave Maria," was sung by Mrs. Shea in a manner which left nothing to be desired. The "O Salutaris," a duett by Campana, was sung by Mrs. Pullard and Miss Leahy, cf Halifax. This

beautiful piece was sung with feeling and devotion and greatly impressed all who heard it. Millard's "Tantum Ergo" was sung by Mr. Charles Tomney, the leading tenor of St. Paul's, who had kindly volunteered his services for the occasion. The organist and directress, Miss Lizzie Murphy, is deserving of every praise, as she worked indefatigably to make the Vespers what they were—a complete success.

DEATH OF REV. JOHN MCGUIRE. QUEBEC.

We (Quebec Chronicle) regret to announce the death of a worthy Roman Catholic priest, whose name and memory are deservedly dear to Crefe to Rev and the control of its population. We refer to Rev and the control of the present respected rector of Sillery, who was for many years attached to the service of St. Parick's Church, Quebec, under the late Rev. Father McGauran, and who passed away in the Hotel Dieu. Montreal, on last Saturday afternoon. 20th February, as the still early age of fifty-six years. However, and the control of the late of of the

OBITUARY.

MRS. DR. HODGKINSON, TORONTO.
Died at her home in Toronto, on Thursday, February 27, Margaret, beloved wife of Dr. Hodgkinson, and mother of Rev. E. Hodgkinson, parish priest of Woodslee, Ontario, at the age of sixty years, after an illness of nearly six months' duration. In her last hours she was fortified with all the rites of Holy Church, and she had the happiness of being surrounded by all her family. Her death, like her life, was most saintly. She was a native of Cashel, county Tipperary, Ireland.

The burial service was held in St. Mary's church, Toronto. Rev. Father McCann, jr. was the celebrant of the High Mass; Rev. M. J. Cruise, of Brocton, deacon; Rev. L. Minehan, of St. Peter's, sub deacon. Very Rev. J. J. McCaun, V. G.: Father Whelan, of St. Marys, and Rev. Father Tracey, of the cathedral, assisted in the sanctuary. Whilst the High Mass was being sung Rev. Father Hodgkinson celebrated Mass at the side altar for the repose of the soul of his mother. After the Mass, all that was mortal of a noble Catholic wife and mother was conveyed to St. Michael's cemetery for interment.

May her soul rest in peace!

interment.

May her soil rest in peace!

C. J. TRACY. BROOKLYN, N. Y.

The many friends of the late C. J. Tracy, of Brooklyn, N. Y., formerly of Stratford, Ontario, came together Thursday morning March 5, 18%, to pay their last respects to one they loved and esteemed. Mr. Fracy's body was brought here from Brooklyn on Wednesday last, accompanied by his good wife and young daughter. Mr. Tracy had been ailing for about two weeks, and death came, to his wife and friends, quite unexpectedly. He was for many years prior to moving to Brooklyn publisher of the Stratford Advertiser, and was at the time of his death, on the staff of the New York Sun. He was during his lifetime here a member of St. Joseph's church choir, and was a general favorite in social circles in which he moved. The funeral took place last Thursday morning from the residence of Mr. M. Swift, and his remains were taken to St. Joseph's church, when Requiem High Mass was celebrated by Rev. Father West, P. P. of Goderich, with Rev. Father West, P. P., of Goderich, with Rev. Father West, P. P., of Goderich, with Rev. Father Bown, as deacon, and Rev. Father Foster as sub deacon and Rev. Father Foster as sub deacon and Rev. Father Downey as master of ceremonies. The Rev. E. B. Kilroy, D. D., pastor of St. Joseph's church, spoke in feeling terms of the deceased, and referred to him as a man of great character and honesty.

The choir, which in former years had Mr. Tracy as a member, was ably assisted by Miss Lucy Allen, of Ingersoll, formerly organist of the choir. The floral offerings were really beautiful, and included among other handsome offerings a floral lyre from the choir of St. Joseph's. Miss Tracy's class in the Assumption school offered their kind friend Conn., a pillow. The pall bearers were all old friends of the deceased—D. J. O'Connor, E. J. Kneitl, John Way, M. J. Dillon, W. J. Flannigan and F. Pratt.

THE BOOK DESIGNATION OF THE PARTY OF THE PAR

THE IRISH LEADERSHIP

Thomas Sexton's Patriotic Letter.

At the meeting of the Irish party on February 18, at which, in face of the absolute refusal of Thomas Sexton to take the chairmanship, Mr. John Dillon was elected to the office, two letters from the former gentleman, setting forth the reasons for his refusal, were read by Sir Thomas Grattan Esmonde We give the first of these:

Dublin, Feb. 10, 1896.
Dear Sir Thomas Esmonde:—It is eviden
ly desirable for the convenience of the party
that my final answer on the question of the
chairmanship should be placed in your hand
without any unnecessary delay. When
had the honor of receiving the deputation an
of hearing from you that the chairmanship should be placed in your ham without any unnecessary delay. When had the honor of receiving the deputation at of hearing from you that the party had elected me to the chair. I replied that I could in possibly accept the office, because nothin had happened since the general election: I dealer that I could in possibly accept the office, because nothin had happened since the general election in possibly accept the office, because nothin had happened since the general election: I duality my resolution to retire from the House of Commons—a resolution formed after mature deliberation for the reasons submitted to my constituents at their county convention, and publicly reiterated during the interval between the holding of that convention and the election for North Kerry. On receiving my reply your deputation urged in to consider the question further before coming to a final decision. Such a request cold friends and colleagues I could not disregard. But whilst assenting to it out of deference to them, I felt bound to state a once that no consideration on my part could alter the actual circumstances which haimperatively dictated my reply. Since had the pleasure of meeting you I have no only again considered the situation, but have made inquiries and consulted friends and the result has been to confirm an strengthen the conclusion at which had previously arrived. No one acquainted with the facts can imagine for a single moment that the state of contention unhappily prevailing in the party could be mended "by my occupation of the hair. The several unanimous elections of Mr. Justin McCarthy proved unavailing the prevent disputes or to mitigate their bitteness, although his chairmanship was distinguished by conciliatory qualities of disposition and intellect to which I can make an claim. If the circumstance of my unanimous election has given rise in the public mind to any vague hopes of concord, I can only declare upon the warrant of my experience that no efforts of mine could avail to realize such hopes, and t chare upon the warrant of my experience that no efforts of mine could avail to realize such hopes, and that they cannot be founded upon any careful estimate of the force and tendency of the manifest facts of the case. Knowing as I do that the unanimous election of a member to the chair of the party by no means signifies the existence of any basis of accord even in regard to ordinary and necessary transactions, I could not deeend upon obtaining the requisite support. However others may regard the position, I know I should find it untenable, and it is therefore the reasonable and candid course to refrain from attempting what I regard as for me the impracticable task in the present condition of the party. I cannot forget that the duties imposed upon me in past years in the House of Commons alone have often taxed my energies to the utmost, even before the breaking out of discord amongst Nationalist members had rendered every labor more severe. To me it is now quite evident that if I were obliged to preside over internal disputes of unlimited frequency and length, to administer the various affairs of the party, and defend such administration down to the minutest details against any member who cared to make an attack, it would be simply out of the question that I could discharge my public and political duties in Parliament and elsewhere so as to afford any benefit to the country and any encouragement to my colleagues or any satisfaction to myself. I am warned that my strength is unequal to the strain which acceptance of your offer would impose, but I should submit myself most willingly to the ordeai regardless of personal results if I were able to feel any hope of compassing any good. I beg to thank the party for the great honor they have placed at my disposal and to assure them of my poignant regret for the causes which constrain me to decline it.

Believe me to remain always faithfully yours, always faithfully Thomas Sexton.

Mr. Dillon was elected by a vote of 38 to 21. The Dublin Freeman says of

him: It is not for us to recall the many years of faithful service to Ireland, of suffering and sacrifice at home and abroad, by which Mr. John Dillon has earned the confidence of the party and the country. Even malice itself has not ventured openly to question the purity of his self devotion, the ardor of his zeal for the National movement. It has been urged that at times he has been mistaken in his views. So be it. What man can hope munity from mistake? But the party by their election testify not merely their belief in his patriotism but their confidence in his judgment. need an earnest and energetic leader, and at the present crisis Mr Dillon is the man of their choice. It would seem that, though a vote was taken against his election, no alternative choice was even suggested. The act of the majority is the act of the party. are convinced that the party that called Mr. Dillon to the position of chairman will sustain his authority, and every honest man amongst his opponents will assist in that enforcement. If there is one lesson more than another that the country has learned from the disastrous events of the last few years, it is the value of combined action and rigidly maintained discipline in the National forces. It is for the country itself to enforce that unity and discipline. Already we have had melancholy proof of the fatal results of tolerating a spirit of reckless insubordination and wanton insult. The party have lost the services of the man who, in their un animous judgment, was best fitted to occupy the chair. The announcement that Mr. Sexton has further determined to retire from Parliament will be received with something like dismay, es pecially in the constituency which is deprived of the hope of his services. But all this will strengthen the resolve that the abuses which have robbed the country of Mr. Sexton's services must "With unaffected sorrow, writes Mr. Sexton, at the close of his powerful reply to Mr. Healy, "and with many kind thoughts of those years of hearty comradeship which you years of hearty companies. I retire bring back to my memory, I retire from Parliamentary life. Nor can I from Parliamentary life. Nor can I allow myself the hope of returning to it, if the vital force of Ireland is still to be

wasted by internal rancor, and the Irish

man who spends himself in the service of his country to be regularly distin-

by the brand of calumnious insult.

targat of such insults, the Irish party make plain their determination that this vile system must cease, and the Irish people are behind them in that determination. - Boston Pilot.

PRAYER FOR THE DEAD

Forms the Life-Work of a French Order in New York.

There is in New York a convent of nuns whose lives are devoted to pray-ing for the dead. The community numbers twelve, and it is the only branch in America of a new religious order of France. The mother-house is in Paris, and it is not yet two years since the nuns who form the New York colony left it for America. They first secured a very humble dwelling, but as time passed, and wealthy and influential Catholics became interested and lent their assistance, they removed to more commodious quarters, says the New York Morning Journal.

The order is known as the Helpers of the Holy Souls, and is devoted to perpetual prayer for the souls in Purga-tory. Night and day the Sisters offer up their supplications for the faithful departed. Not always for members of the Catholic Church, either, do they pray; for many a Protestant, impressed with the beautiful lives led by these holy women, whether believing in the doctrine of purgatory or not, certain that "the prayers of the righteous do much avail," has begged a petition for the soul of some loved one passed from

The house on 86th street, where the Helpers of the Holy Souls are located, differs outwardly in no way from the dozen of brownstone residences around it. A silver plate on the door bears the inscription, "Helpers of the Holy Souls;" nothing else indicates that within dwells a company of women devoted to one of the most beautiful religious ideas the world has known since King Arthur instituted the quest for the Holy Grail.

A very modern electric bell brought to the little square window in the entrance hall a lay Sister, her face framed in the black fluted bonnet of the order. She ushered me into a hall, dark and plain, the polished floor severely smooth and neat. I had arrived just in time for services in the chapel. I entered the tiny first floor chapel a little late, but no one noticed the interruption, so absorbed were all in the services. Many of the patron-esses of the house, known as lady associates, were present. Among them were women of the highest position in New York society.
The Stations of the Cross were being

performed, after which a priest came quietly from the sacristy and Mass was celebrated for the Holy Souls.

The vows of the Sisters of this order call them to "pray, suffer and work." Their lives are an abandonment in favor of the dead of all the merits of their religious consecration, the merits of their good works and the suffrages or prayers offered up by others for them after death. In others words, they suffer that other souls may be re-

The order was founded thirty-five years ago in Paris by Mere Marie de la Providence, a pious French lady, whose mind from childhood had dwelt on the sufferings of the souls in purga-She died in Paris during the siege of 1870. Since then branches of the order have been established in London, China and Belgium, and now in America. The house in London first occupied by the order belonged to the artist Turner, and the great

artist's picture gallery was their first chapel. The rule for the day in the convent is as follows: Each nun when she awakes says: "My Jesus, mercy," to gain an Indulgence of a hundred days for some soul. They repeat this every time they kneel or pass before every time they kneel or pass before the Blessed Sacrament, and, silently, when they meet each other. All their prayers end with the words: "Eternal rest grant them, O Lord, and let perpetual light shine upon them." they repeat at intervals during the day. When the clock strikes they say: "My God we offer Thee for the relief "My God we offer Thee for the relief of the souls in purgatory all the acts of love by which the Sacred Heart of Jesus glorified Thee at this hour while He was on earth." They say every day the "Office for the Dead," and and after Mass the "De Profundis." The prayer, "O Good and Loving Jesus," is offered for all souls that have been particularly recommended to the society. At 9 every evening when the clock strikes they recite the "De Profundis." In addition to prayers offered for the dead the work of caring gratuitously for the sick as a suffrage for departed souls is one of their missions.

The Sisters are of two classes-choir nuns and lay sisters. The novitiate lasts for two years. Of the Sisters who form the New York community some are French, some are English and a few, American. The people of the neighborhood, whom they have befriended, hold them in the greatest veneration, and their beautiful lives of charity and self-denial compact the charity and self-denial compel the respect of all to whom they are known.

Walled Up Nuns. The new edition of "Montezuma's Daughter" contains an acknowledgment from H. Rider Haggard of the criticisms to which its allegations about "walled-up nuns" subjected it. The author cancels the objectionable passage altogether, and offers the following explanation. After quoting guished, in recognition of his pains, the words which so naturally gave offence, he says: "The statements By the election of Mr. Dillon who, in common with Mr. Sexton, has been the therein contained have been made the subject of much public dispute. Those who question their accuracy allege,

amongst other things, that the bodies spoken of were taken from graves and exhibited in the Museum at Mexico, not as a testimony to the terrors of the Inquisition, but to exemplify the pre servative effects of soil and climate upon the human tissues. The author, therefore, withdraws the note, and expresses his regret that, in all good faith, he should have set down as fact that which has been proved to be a matter of controversy." Mr. Haggard is to be congratulated on his manly and straightforward action in this matter.

Holmes Seeks Religion.

After the most brazen front that ever a fiendish murderer assumed H. H. Holmes, the Philadelphia murderer, has at last broken down and asked for the ministrations of a priest. When confronted with a score of murders, in cluding that of Benjamin F. Pitezel, for which he was convicted, Holmes never flinched. The air of bravado, however, assumed for the occasion, has disappeared, and Holmes practically says he is afraid to die, and desires to be buoyed up by spiritual advisers.

He wrote recently to Archbishep Ryan asking him to send him a priest with whom he might confer. This request was complied with, and the Arch bishop wrote to Rev. P. J. Dailey. rector of the church of the Annuncia tion, in which parish Moyamensing prison is, He gave the murderer several books to read. Before and during his trial Holmes absolutely refused to see any clergymen, and even after conviction and sentence he maintained his position, declaring that he had no need of their services. Holmes is not a Catholic.

The discontented worker who pines for wealth without being willing to labor for it, regards the idleness in which it would enable him to live as the acme of temporal happiness. has no idea of money as a motive power, to be applied to enterprises that give healthful employment to mind and body. All that he desires is to live a feather like life—to loaf luxuriously. People who indulge in such sensual ongings do not know how more glorious it is to tear affluence from opposing fate by main strength of will and inflexibility of purpose than to receive it as a windfall. There is infinitely more satisfaction in conquer ing a fortune with brain and muscle than ever was experienced in obtain ing or dissipating the golden store that some thriftier hand had accumulated.

MARKET REPORTS.

Hay \$12 to \$14 a ton.

Detroit, Mich., March 12, 1896.—Wheat, No. 2, red, 74[c; No. 1, white, 74[c; corn, No. 2, 23]6c; No. 6, yellow, 30c; oats, No. 2, white, 23[c; rye, 40]c. Potatoes, best Michigan, 18c per bush. Hay, No. 1, Timothy, 85 per ton in car lots. Honey, best white comb. 12 to 13c per lb. Cheese, full cream Michigan, 11 to 13c per lb. Eggs, strictly fresh. 16 per dozen. Onlons, Michigan, per bush. 30 to 31c. Butter, fancy dairy, 15c; first class dairy, 13 to 14c; creamery, 21c per lb. Heans, city handpicked. 98c to \$1 per bush. Apples, new, \$2.5 to \$3,25 per barrel. Poultry, 12 to 14c; 10 to 11c lb. Dressed hogs, \$4.55 to \$5 per cwt. Wool, from 16½ to 22 to 22[c per lb.

PORT HURON.

PORT HURON.

PORT HURON.

Port Huron, Mich., March 12.—Grain—Wheat per bush.—White, 65 to 70c; No. 2 red, 65 to 70c; oats, per bush, white, 18 to 20c; rye, per bush., 30 to 33c; peas, per bush., 30 to 33c; peas, per bush.; barley, 60 to Produce.

Produce.—Button

sec per 100 lbs.

Produce.—Butter, 13 to 16c per lb.; eggs., 1 to 12c per doz.; lard, 6 to 7c per pound; honey 10 to 12g per pound; cheese, 10 to 12 per pound hay, \$12.00 to \$13.00 per ton; baled, \$11 to \$13 is car lots; straw, \$6.00 to \$7.00 per n; beans un picked, \$0 to 75c a bushel; picked, 70 to \$1.00 r bushel

car tots; straw, \$5.00 to \$7.00 per ton; beans un picked, \$0 to 75c a bushel; picked, 75c to \$1.00 a bushel |
Dressed Meats. — Beef, Michigan, \$4.50 to \$5.00 per cwt. Live weight, \$2.50 to \$3.50 per cwt.; Chicago, \$5 to \$6.50 per cwt.; potch; light, \$4.75 to \$5.00; heavy, \$4 00 to \$4.55; ive weight, \$3.00 to \$5.50 per cwt.; putch \$3.50 per cwt.; putch \$3.50 per cwt.; putch \$3.50 per cwt.; spring lamb, dressed, \$5 to \$6 per cwt.; spring lamb, dressed, \$5 to \$6 per cwt.; the weight, \$3 to \$4 per cwt.; veal, \$5 to \$6 per cwt.; chickens, 10 to 12c per pound; \$5.50 per cwt.; chickens, 10 to 12c per pound; per pound; turkeys, light, 10 to 12c per pound; per pound; greese, \$10 9c per pound. Hides—Beef hides, No. 1, 4½c per lb. No. 2, 4½c, per lb.; sheep skins, 30 to 80c, each; tallow, 3 to 3½c, per lb.

Toronto, March 12.—Wheat, white, \$1c. twheat, red, \$2c.; wheat, goose, 60 to 62½c.; peas, common, 59 to 60c.; oats, 29½c.; per lb, \$6c. to 49½c; barley, 38 to 43c.; buckwheat, \$6c. to \$8c.; ducks, spring, per pair, 40 to \$6c. to \$6c. to \$6c. to \$8c.; ducks, spring, per pair, 40 to \$6c. to \$6c. to \$6c. to \$8c.; ducks, spring, per pair, 40 to \$6c. to \$6c. to \$6c. to \$6c. to \$6c. to \$8c.; ducks, spring, per pair, 40 to \$6c. to \$6

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Toronto, March 12.—About the best price paid for cattle by the load was 3c per pound; some picked lots sold at 3ic and a few at 3ic per pound: but3c was the top price for loads of good cattle, and quotations ranged down to 2c, and occasionally a little lower. Some steers were bought for distilleries at around 3 to 3ic per pound.

We had too many lambs here this morning, but values were maintained at from 3ic to 2ic per pound. Sheep are dull, at from 2 to 2ic per pound. Milkers were selling slowly, at from 820 to 836 each.

Eng the best become hore 24 to 4 per pound.

Milkers were selling slowly, at from \$20 to \$35 each.

Milkers were selling slowly, at from \$20 to \$35 each.

For the best bacon hogs \$3\chi_{\text{to}}\$ to 4c per pound was paid. For very choice \$3\chi_{\text{to}}\$ will probably be the top; stores are fetching as much as \$3\chi_{\text{to}}\$ to \$50.00 \text{to}\$ sows are worth \$3\chi_{\text{to}}\$; and stags \$2\chi_{\text{to}}\$ per pound.

East Buffalo, March 12.—Cattle—Offerings today were light, only about 2 cars. The outlook is only fair even for the desirable kind of butchers' stock. Hogs \$\chi_{\text{to}}\$ for kers, fair to choice, \$4.50 to \$4.55; rough, common to good, \$8.50 to \$4.55; to \$4.40.

Sheep and Lambs—Lambs, choice to prime, \$4.65 to \$4.85; cuils and common, \$2\$ to \$8.85; sheep, choice to selected export wethers, \$3.55 to \$3.75; cuils and common, \$2.55 to \$2.75.

Real merit is the characteristic of Hood's Sarsaparilla. It cures even after other awesdrations fail. Get Hood's and only Hood

FOR SALE.

CHOICE FRUIT TREES, ROSES, logue, and we will send you one free. (Do it now.) GLOBE NURSERY COMPANY, Rochester, N. Y.

St. Joseph, Hail!

For the CATHOLIC RECORD. Oh! would that we could sing thy praise, Great guardian of the Holy Child! In earth and heaven thy name is blest— Chaste spouse of Mary undefiled!

Chorus. Saint Joseph, hail ; thy name is blest, In every age, in every clime, And handed down to be revered, By heaven's decree, throughout all time

Blest Almoner of Heaven's high King, Thy children turn to thee in need— Saint Joseph! throned with God on high, Oh! with thy Jesus for us plead! Saint Joseph, hail; etc.

The pilgrim's guide, his hope, his friend, While journeying in life's devious way: Oh! help us, Father, to the end, Our souls to heavenly things upraise! Saint Joseph, hail; etc.

O Joseph! when our hour is come, With Jesus, Mary, be thou nigh-Within thine arms we'll calmly rest, And in thy love and peace we'll die Saint Joseph, hail; etc.

Oh! guard the Church in every age, Her Pontiffs shield from every ill, And beg of God to give them light Their holy mission to fulfil! Saint Joseph, bail; etc. -Joseph A. Sadlier.

Montreal, First Friday of March, 1896.

ST. PATRICK'S CONCERT.

Arrangements for the annual concert on March 17, have been completed. The best available talent has been secured, and a most enjoyable evening of Irish song and story may be looked forward to. Miss Beaverly Robinson, of Toronto, a charming young vocalist, who has made a reputation for herselt in England, as well as in Canada, has been engaged. Mr. Harold Jarvis, of Detroit, needs no recommendation. Mr. Thos. A. Baker, a humorist and entertainer, of whom the Toronto papers speak in the highest terms, will supply the humorous part of the entertainment. Mr. Geo. Angus will play some appropriate violin solos. Miss Maggie Cowan, a popular young vocalist, of this city, and the Musical Society Orchestra will also appear. The concert is under the direction of Mr. F. L. Evans. Tickets may be had at this office.



JEFFERSONVILLE, IND., Sept. 1896.

I couldn't walk, was perfectly helpless, had to be moved in a chair, and the doctors said I was incurable, as they had tried everything without avail. After taking only a few does of Pastor Koenig's Nerve Tonic I seemed much better. After taking seven bottles the doctors were very much surprised over my improvement and advised me to continue to take the Tonic. It is six months now since I had the last epileptic fit.

WASHINGTON, D. C., Sept. 1893.

WASHINGTON, D. C., Sept. 1893.

WASHINGTON, P. TONIC FOR THE JEFFERSONVILLE, IND., Sept. 1893.

Washisoton, D. C., Sept. 1856.
We used Pastor Koenig's Nerve Tonic for the last four years, and the following cases were cured by it. A girl subject to epileptic fits five or six times a day was cured by three bottles, and has had no return of the attacks for three years. Another limate had seven or more attacks daily but since she took the Tonic not more than one attack in three or four months.

A Valuable Book on Nervous Hacases and a sample bottle to any address. Poor patients alsoget the medicine free.

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

KOENIC MED. CO., Chicago, III.

Sold by Druggists at \$1 per Bottle. 6 for \$5. In London by W. E Saunders & Co.

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HOW OFTEN you see such an advertisement—and how few there are who are qualified to fill such positions. I make a specialty of fitting young men and young ladies for office positions by my individual plan.

Terms reasonable. Instructions by mail a specialty. FIRST LESSON FREE. Address or apply to

CHAS. A. COLT.

408 Burwell st., London, Ont.

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OUR PRICE LIST SEEDS

That are Specially Grown for a Critical Trade IS NOW READY And will be Mailed on Application. . . J. GAMMAGE & SONS 213 Dundas St., LONDON, ONT.



Mention this Paper.

1896. CEALED TENDERS addressed to the undersigned, and endorsed "Tender for Supples," will be received until the evening of March 10th, 1896, for the supply of Castings, Hardware, Fuel, 0ils Paints, &c., &c., required for the operation and maintenance of the Welland Canal and its branches, for the year 1896, Forms and conditions of tender can be obtained at the office of the Superintending Engineer, St. Catharines, on and after Monday, March 2nd, 1896.

No tender will be considered, unless made out upon, and in conformity with the forms and conditions above mentioned.

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

By order,

W. G. THOMPSON,

Supra, Engineer,

Supra, Engineer,

Superintendent's Engineer Office, St. Catharines, February 29th, 1896.

Father Damen, S.J.

One of the most instructive and useful pamphiets extant is the lectures of Father Dameu. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church, the only troat Church of God," "Confession," and "The Resi Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to Thos. Coffey. CATHOLIC EXCORD Office. London

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nasal catarrh and troublesome throats. Eyes
tested, glasses adjusted. Hours, 12 to 4.

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