

# The Catholic Record.

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

VOLUME XV.

LONDON, ONTARIO, SATURDAY, APRIL 22, 1893.

NO. 757.

## Some White Hyacinths.

Go to my sweet for me, flowers, and repeat for me  
All that my heart would cry out o'er the waste to her.  
Pass in the valley not; on the hill daily not;  
Winged with my love and my longing—oh, haste to her!  
King your white bells for her—(not any kneels for her)—  
Chimes that are fragrant and rich in their melody.  
Bid her be loyal to me, loyal as steel to me;  
Bid her have faith in me; bid her have charity.  
—Clinton Scollard in Harper's Bazaar.

## A PROPHECIC UTTERANCE.

The following extract from a speech delivered by Hon. Thos. D'Arcy McGee, in the city of Hamilton shortly after Confederation, applies in a most remarkable manner to conditions prevailing in our Dominion at the present time. The withering words of scorn then delivered by that great statesman may with justice be applied to such newspapers as the *Toronto Mail*, to such politicians as McCarthy and O'Brien, and to such preachers as Douglas, Carman and McVicar.

Mr. Meredith and his following may also, indeed, take warning. In the attempt to grasp the reins of Government they have adopted methods which may shake Confederation to its very foundation, and which will for many a day cause the worst passions to run riot, estranging neighbor from neighbor, and making our fair country a field of strife, a picture of ruin and decay towards which the eyes of civilized nations will be turned in derision. The Hon. Mr. McGee said:

"The minorities East and West have really nothing to fear beyond what always existed, local irritations produced by ill-disposed individuals. The strong arm and the long arm of the Confederate power will be extended over them all, and we be to the wretch on whom that arm shall have descended in anger for any violation of the Federal compact! (Loud cheers.) Now, gentlemen, having the material edifice fairly underway, having the foundations dug out and the capital means at hand to build, what do we want for the construction of a noble fabric where we and our posterity may enter in and inhabit? We want, of course, experience of the new duties of our new sphere, before we can fall into their habitual discharge; but we want immediately, and shall want continually, to cultivate a broad, embracing public spirit, which will bear us up as individuals, and as a people, to great achievements. (Cheers.) Localism, a very good feeling in itself, with proper limits, must be taught to know its proper place; sectionalism must be subordinate; above all, combative and aggressive sectarianism, especially when carried into the domain of politics, must by every good man be put under. I have always said, and I now again say, that I should be sorry to see any Christian man indifferent in the practice of what he professes to believe; such a man can hardly be honest—he certainly cannot be a true man. I wish, for my part, that every man had the zeal of Paul, if he only added to it the charity of John. (Cheers.) But against polemical bitterness, and vituperation, against spiritual calumny and sacred scandal let there be always in British America the strongly expressed reprobation of a sound and active public opinion (applause). There are—I grieve to say there are—newspapers for example, printed and encouraged amongst us, whose conductors seem to think that they do God service by picking up and reprinting every disgusting anecdote, true or false, at the expense of the clergy or the members of other Churches. (Hear, hear.) Against this habitual anti-crusade, which poisons so many credulous minds—which estranges so many good neighbors—which inflames so much rancor—which freezes in its genial source so much true Christian charity: against this great evil and great danger to our internal unity as a people, I beg to ask, gentlemen, and you, too, ladies (cheers), your hearty co-operation. There is a favorite saying handed down to us from a great character of antiquity, "that a great spirit begetteth a great fortune;" and surely the great good fortune of British America calls aloud for the cultivation of such spirit. I feel that we, too, have our manifest destiny as well as our neighbors—a subject I hope more fully to discuss with the good people of Hamilton on Saturday (cheers.) I feel that to some extent while we have greatness thrust upon us by the concurrence of events, or more reverently speaking by the disposition of Providence, it is but a preparatory and preliminary greatness which we shall assuredly be accountable for hereafter, should we abuse or misuse it. Conscious of that good fortune animated by the spirit it should bring with it, let us cease to be Newfoundlanders, Nova Scotians, New Brunswickers and Canadians: let us cherish a love of the Commonwealth, and prepare to extend to every fellow-subject of whatever section or sect or speech or creed, the dear name, without reaser-

vation or qualification, the talismanic title, the beloved distinction of fellow-countrymen as well as fellow-subjects!

## SCORING THE FANATICS.

The fight against Know-nothingism in the West is not conducted alone by Catholics. It will be remembered that a few months ago Rev. Washington Gladden, a Protestant minister of Cleveland, O., dismissed from his pulpit an assistant who was a member of the secret order known as the American Protective Association. Another Protestant clergyman, Dr. Williams, of Omaha, has lately stood up manfully in defence of the Catholic Church as a Christian body and of the Catholic people as patriotic American citizens. In Omaha there is an organ of the Know-nothing cabal bearing the name, the *American*. This vile sheet has openly accused Dr. Williams of being a Jesuit in disguise because he made a plea for fairness and justice.

A prompt reply came from this manly champion of freedom of speech and liberty of conscience, and the manner in which he scored the *American* was simply delightful. Speaking of the self-constituted patriots, who have banded together for the defence of American institutions, Dr. Williams said: "He is an American, and he only, who stands opposed to the Pope, to save the land and its institutions from his grasp, which is already scratched forth to enslave, if not to murder us all. No matter where a man was born, or whether he has not taken the oath of allegiance to support the flag and constitution of this land, or renounced his allegiance to every foreign prince and potentate, including William of Orange, he is a good enough American if he only hates the Pope and the priests, and is ready to take any public office in sight, to rule over the land." What an admirable portrait this is of the Music Hall aggregation of Canadian cranks who prate about the American flag and American institutions!

"It is true," continues Dr. Williams, "that the constitution and the laws of this land make no such test of Americanism, and until they do, it would seem perfectly competent for any citizen, native or foreign born, to love or hate the Pope as he sees fit, provided he refrains from interfering with his neighbor's lawful right to do the exact opposite. But our new 'Americans' proceed solemnly to declare that every man who will not swear with them and train with them is no true American at all. He is a slave to the Pope; he is a tool of the Roman hierarchy; he is bought up; he is courting the favor of the Catholics; or, most dreadful of all, he is a Jesuit in disguise."

Defining his own position, which is the position of all decent Protestants, this able champion of Christian charity says: "We stand simply as a man to denounce the unmanly warfare which the *American* wages on Christian womanhood; as a Christian to denounce its infidel attack on principles that are common both to Catholic and Protestant Christianity; as an American citizen, not by the accident of birth, indeed, but by the deliberate choice of our manhood, to denounce the utterly un-American methods of an alien organization, that seeks, not only to infringe the rights of citizens of the republic to earn their own living honestly, or to serve in public station, or to worship God as they see fit, but which also seeks to impair the liberty of other citizens by the imposition of secret oaths, so that they are no longer free and untrammelled, to vote as judgment and conscience may dictate, without having hanging over them the baneful shadow of a violated oath."

It is in the manner and form above described that Dr. Miner, Rev. J. B. Dunn, Deacon Bradbury and the Music Hall committees are conducting their un-American campaign against Catholic citizens. And these bigots call themselves Christians and Americans! —*Boston Republic*.

## Criticizing God's Minister.

How quick some Catholics are to criticize their pastor! All his actions are reviewed by them, privately and publicly, without scruple or hesitation, in the presence of Protestants and children, as well as of other weak brethren who are scandalized at this free treatment of the minister of God. According to them, all he does is more or less wrong—his sermons are too long, his instructions in the confessional are too sharp, his method of managing the parish finances is wasteful or grasping, or what not, his plan for the school is too small or too large or too shabby or too else, his clothes are too shabby or too fine, etc., etc. In fact, he can't turn around without having them find fault. If these glib critics would take their truth in their minds that they have not been appointed to sit in judgment on the clergy, much less to pass sentence or to backbite them, they would more free to mind their own business, which is to perform their own religious duties and to save their own souls. The priest is responsible to the God, to his own conscience and to the Bishop; he should be spared persistent, ill-natured and unjust censures on the part of the busy-bodies of the congregation.

## ESCAPED NUNS.

London Catholic Times.

It seems likely that the "Escaped Nun" imposture will require some further energy before it disappears. Of course, even then, its disappearance will only be of sufficient duration to enable the public to forget its exposure; nevertheless it is our duty to combat it by having the antidote ready whenever the poison may appear. With this view we publish the following excellent letter which has appeared in a Penrith paper:

THE ESCAPED NUN.

Sir—I see that Penrith has been visited by a lecturer calling herself an "escaped nun," and saying that "cruelties" are practiced in convents, the names of which she does not give us. "Hear both sides" is an honest English maxim: will you grant me the favor of it now? I, too, have been in a convent, but finding it was not my vocation, and not having taken my vows, I left—not "escaped." It is strange that some Protestants cannot see the sanctity of the solemn vows of ordination and religious profession, while they acknowledge the sacred bond of marriage, and hold the wedded woman as an outcast who openly lives in defiance of it. By the vow of the priests, the monk, or the nun, a spiritual marriage is contracted with Our Blessed Lord, the breaking of which is sacrilege. Is it really possible people believe that women enter convents and are forced to remain? Such a thing would be against common sense. Fancy an incompetent person going on trial to a situation, and her employers obliging her to stop! I can give my testimony, backed up by many who have been in religious life, and who have left of their own accord, or have been sent away, that unity, peace, charity and kindness reign in a community to an extent never experienced in the ordinary life in the world. In any one day since leaving the convent I have seen more ill-temper, unkindness and uncharitableness than during the whole of the time I was there. An "escaped nun" let us call things by their right names, and henceforth speak of Lucifer as an "escaped angel," and Judas as an "escaped Apostle." I challenge Miss Golding to give me the names and addresses of the convents where she has been, and I will obtain particulars of the "cruelties" she alleges. I also challenge her to give me the names and dioceses of the priests whom she accuses of growing fat by receiving money for Lenten dispensations. This calumny is so sublimely ridiculous that my first impulse is to laugh. As Miss Golding has been twenty-five years in various convents of one Order, how does she know of these alleged dispensations? Did she offer any money to a priest to induce him to commit this awful sin of simony, and if so, where did the money come from, as she had taken her vow of voluntary poverty and renewed it year by year? On the battlefield, in the hospital, the slum, or the poor school our nuns have, by their patience, self-sacrifice, and true heroism, won love and admiration not only from us, but from non-Catholics of every race and country. We are proud to call them "Sisters," and look up to them as the purest and best type of Christian womanhood in the wide world, that is of course, when they are not "escaped."

Within the last forty years or so large numbers of Anglicans have taken them for their model, not only in dress, but in good works, and feel positively insulted if they are not called "Catholics" and "nuns." I think it is a poor compliment to the Church of England when her members listen to, enjoy, and believe the false charges brought against those whom her own adherents are trying to copy, day by day, more and more faithfully. Apologizing for taking up so much space in your good paper, but only asking for "fair play and no favor" for those whose lives preach their most eloquent defence, I am, yours, etc.,

JESSIE ALICE DENHAM.

Cassia Villa, Ravenscourt Park, London W., March 22, 1893.

## Are Called Bob-Tailed Catholics.

Trouble is brewing at All Saints Episcopal Church, Ravenswood, Ill., as the result of an attempt of Rev. C. R. D. Crittenton, the pastor, to introduce new-fangled methods in the Church services. Mr. Crittenton was formerly located at Maquoketa, Iowa. He came to All Saints' Church three years ago. Those in opposition to him say that his mode of saying Mass so closely resembled the service of the Roman Catholic Church that they were half way led to think that possibly he might be proselyting for the gray-haired man of the Vatican. This fact became so well known in the quiet suburb that some of the members of the congregation say the term "bob-tailed Catholics" was applied to them in derision. And then Rector Crittenton, it is said, went a step further and wanted to establish the confessional, and, though a married man, wanted the members of his flock to call him "Father."

So far Rector Crittenton has not violated any canons of the Church. The dissatisfied members, therefore, can only grin and bear it and pray that "Father" Crittenton may see the error of his ways.

## THE HOME RULE DEBATE.

London (England) Catholic News.

The debate on Irish Home Rule is still proceeding in the Imperial Parliament. On the 11th Mr. Michael Davitt said that the Bill would be accepted by 13,000,000 of the Irish as a pact of peace to be honorably observed. He had changed his opinion since 1886, and now strongly supported the retention of the Irish members in the Imperial Parliament. The bill was a compromise, and not the result of a revolution, and therefore the friends of peace in Ireland and England took it as containing all the conditions of lasting union. The Irish, Mr. Davitt continued, did not wish Home Rule to cost the British Parliament a single penny, and they would not shirk their fair share of imperial expenditures. In regard to the landlord and propertied classes, surely the Nationalists, who were desirous of making Ireland prosperous under self-government, could be trusted not to perpetrate an injustice upon a class whose ruin would involve the ruin of the country. Mr. Davitt added that he had little love for Irish landlords, but he was certain that the Nationalists would weigh carefully every measure affecting the land.

Mr. John Edward Redmond, Parnellite M. P. for Waterford city, followed Mr. Chaplin. Mr. Redmond declared that the speech made by Mr. Chaplin was stale, flat and unprofitable. The former president of the Board of Agriculture, Mr. Redmond said, was a type of the governors who had made Ireland disaffected and the concession of Home Rule to that country inevitable. Mr. Redmond took occasion to explain why he spoke. He said that he would not have intruded in the debate, but he had found that his silence has been misunderstood, and he desired to make his position clear. The Bill had been offered and accepted as a compromise measure. The Right Hon. member for Birmingham (Mr. Joseph Chamberlain) had complained that the Irish members of the House did not accept the Bill as final. What right had he to effect such a guarantee? Mr. Redmond declared that he himself did not believe the bill to be a final settlement, and he agreed with Mr. Chamberlain that the final settlement would be found in the direction of a federalism. He believed that the new constitution would be a success, and that in the future the bounds of freedom would be widened with the consent of all parties in England. He had never said that Ireland would repudiate imperial supremacy, as had been charged. What he had said was that any interference with Ireland's free exercise of her new privileges would not be consistent with the trust England was about to place in Ireland. He was convinced that the necessity for interference would not arise, because rash or oppressive acts, should they be adopted by the new Parliament, would be so many nails in the coffin of the constitution.

London, April 14.—The Right Hon. Leonard H. Courtney (Unionist), member for the Bodmin division of Cornwall, speaking on the Home Rule Bill last night, said he saw no necessity for the Home Rule measure. He had grave misgivings as to whether an Irish Parliament would deal with the varied interests of the country as justly as the Imperial Parliament had dealt with them. He asked why the Government had not borrowed a further safeguard from America—namely, the provision that no State shall pass any law subversive of obligations or contracts.

Mr. Courtney, in concluding his remarks, said that but for Mr. Gladstone's scheme he saw no reason why Ireland should not have by now had local self-government, and Mr. Sexton have been made Secretary of Ireland.

Mr. Morley, Chief Secretary for Ireland, here interposed the remark that the Government had well considered that point and would be able to give good reasons for the course it had taken. In the House of Commons today, upon the resumption of the debate on the second reading of the Home Rule Bill, the Right Hon. H. Campbell-Bannerman, Secretary of State for war, replied to statements that had been made by the Right Hon. A. J. Balfour. Mr. Campbell-Bannerman said that the duty of preserving national order in Ireland under a Home Rule administration would rest upon the Irish executive. If this civil force should at any time prove inadequate, requisition could be made upon the military to preserve order at the discretion of the Viceroy.

Here interrupting, Mr. Balfour asked, "Would the viceroy be under the orders of the Irish Government in giving the service of the troops?"

Mr. Campbell-Bannerman replied: "The viceroy would act under the advice of the Irish Government, but he would be entitled to exercise his discretion as to whether the application for troops was frivolous or unreasonable."

Mr. Gladstone intimated a desire to close the debate on the second reading of the bill on Tuesday.

Mr. Balfour protested against such an early termination of the discussion, and suggested Friday next as a reasonable date for closing the debate.

Home Secretary Asquith delivered an earnest address in behalf of the Bill, which was listened to with considerable interest.

While Mr. Asquith was commenting

upon the conversion to constitutional Home Rule of Michael Davitt, "once a conspirator and rebel," a dozen or more Irish members suddenly rising called the Speaker's attention to an epithet used by Lord Cranbourne. Daniel O'Reilly, who was allowed to speak for his colleagues, in passionate tones charged Lord Cranbourne with calling Michael Davitt a murderer.

Amidst cries of "Withdraw," "Apologize," etc., the Speaker rose and called for order. If the expression was used, he said, it must be withdrawn by the gentleman who used it. Lord Cranbourne thereupon made an odd apology. "I said nothing," he said, "but what was true. I quite admit that the expression escaped me, but it was not intended for the ear of the house."

Mr. Asquith, continuing, evoked an outburst of Irish cheers by remarking that the incident that had just occurred showed how scanty was the knowledge of Irish history and Irish leaders possessed by some members of the Opposition.

## CATHOLIC PRESS.

London (England) Catholic News.

The energy of the woman, the latest of the trio calling themselves "escaped nuns," is something almost feverish, and we hear of her every week in some fresh place, disgusting decent-minded people and circulating her shameless slanders. On Tuesday last week the wretched woman was at Carlisle. The good sense of the community was revolted at her previous exhibitions, so that she had the utmost difficulty in obtaining a hall. She succeeded eventually in hiring a small building, where, with the notorious "Rev. Jacob Primmer" in the chair (birds of a feather, surely, in this case, flocking together), she held forth. It was decided to take no public notice of the proceedings, but, instead, to hold a meeting at which Protestants of Carlisle could come and see for themselves what Catholics were like. To this end accordingly, on the same evening, Canon Waterton delivered a most instructive lecture in the Drill Hall to an enormous audience on the recent Pilgrimage to Rome. Mr. Harnett, Pastor of Carlisle, presided, and supporting him were a number of well-known ladies and gentlemen, both Protestant and Catholic, who desired their presence to be taken as an indication of their disgust at the "escaped nun" exhibition.

Buffalo Union and Times.

How the chickens come home to roost! It was all right, of course, for Mazzini, Garibaldi & Co. to preach the Anarchist gospel in Italy against the Pope and the Church. To burn and pillage convents, monasteries and churches, in the days of their apostolate of regeneration, was worthy of highest commendation, and provoked the approving smile of the Savoyard. But now that Italian royalty is threatened with like anarchist tactics, and that there is fear that the Quirinal will be blown to the moon one of these nights—well, that's quite another thing!

Catholic Citizen.

A pretty little story of Mrs. Cleveland's kindness to a struggling young priest at Lakewood is told in a private letter lately received. He had been working hard to build a church, holding meane-time services in a place more of a rough, unpainted shed than anything else. He received comparatively little help from the numerous visitors, and his resident flock was too small to aid materially; still, he worked on, in the face of debt and difficulties, to accomplish the needed results. Mrs. Cleveland heard of his hard work and struggling, and came to see the church. After asking him about the debt, she said: "Give me one of your books soliciting subscriptions. I am going to some receptions in New York, and I will see if I cannot get some donations." When she returned the book it was with two or three hundred dollars to add to his fund. It is scarcely necessary to add that some very grateful prayers will be offered for the mistress of the White House in the little Lakewood church.

Baltimore Mirror.

In his sermon a few Sundays ago the Cardinal spoke of how much the Church had done for women, giving her a place, in all proper things, equal to man. "And yet," he said, "some women are not satisfied. They have not only taken all to which they are entitled, but they seek masculine prerogatives as well." His Eminence probably had in mind the movement for female suffrage. There is a bill before the Minnesota Legislature giving women the right to vote, and it will probably pass. The sex has enjoyed the right of suffrage in Wyoming for some time. The social conditions of the West, which are altogether different from those of the East, make it possible, and the Eastern women—or the majority of them—probably would not vote if they had the right. In fact, so many men in this part of the country think it the duty that there has been talk for some time of the passage of compulsory measures. Mr. Harris J. Chilton has been pushing this idea for years. However, so far as woman suffrage is concerned, Wyoming seems very well pleased with the experiment. The Legislature has

just adopted a resolution, saying: "That the possession and exercise of suffrage by the women in Wyoming for the past quarter of a century has wrought no harm and has done great good in many ways; that it has largely aided in banishing crime, pauperism and vice from this State, and that without any violent or oppressive legislation; that it has secured peaceful and orderly elections, good government and a remarkable degree of civilization and public order, and we point with pride to the fact that after nearly twenty-five years of woman suffrage not one county in Wyoming has a poor house, that our jails are almost empty, and crime, except that by strangers in the State, is almost unknown, and as the result of experience we urge every civilized community on earth to enfranchise its women without delay." This is truly a remarkable expression, and, as the result of experience, will have due weight. But those who respect woman would be grieved to see her getting into politics and elbowing her way, through roughs and rowdies, to the polling places.

Ave Maria.

The parish church of the Holy Cross at Puebla, Mexico, has been undergoing repairs and improvements. While the work was in progress, numerous groups of persons were often to be seen carrying the materials from outside the city to the church. One of these processions consisted of more than three thousand persons, of both sexes, of all ages and classes. The people carried the materials on their shoulders, or in sacks, baskets, etc., adorned with flowers and ribbons. Twelve wagons, loaded with materials and gaily decked, followed them. To add to the solemnity of the occasion, a band of music marched at the head, and the rear was brought up by a number of gentlemen in gala attire. The streets along the way were decked with banners and flowers; and the chiming of the church were kept ringing, to encourage the workers, and to remind them that their toil was for the glory of God.

An Oblate missionary among the Indians in the Canadian North-West Territory writes feelingly of the practical piety and devotion of his people. On the occasion of Bishop Pascal's first visit to the mission some time ago, his zealous flock manifested much excitement. "When he appeared in the distance, there was great rejoicing. The bell rang out a welcome, and many Indians rushed forward to greet him, to kiss his hand and to receive his blessing." The pastor remained in the confessional till midnight, and then went to the altar to return thanks to God for the fervor of his charges. Bishop Pascal's visit and the consequent rejoicing recall an incident that occurred in New Brunswick a few years ago. Bishop Rogers, of Chatham, is idolized by all his people, and is especially popular among the Indians. His visits to them are always signalized by a grand fusillade. On one occasion, shortly before the Bishop's expected arrival at an Indian village, a stolid redman entered a Chatham store and asked for several pounds of powder. "Why, Louis," said the merchant, "what do you want of powder now? You can't shoot geese at this season." To which the brave laconically replied: "No shootem geese: shootem Bishop!"

Catholic Mirror.

The idea that the Catholic Church is opposed to the study of the Scriptures probably still lingers in a few minds, for no reason, perhaps, except that some books of a past generation have said so, or they have also said that Catholics worship pictures, etc. However, if there be any outside the Church who still believe that Catholics fear the Scriptures we beg to draw their attention to the cable dispatch of a few days ago stating that Pope Leo has decided to indite a letter to Bishops requesting them to enjoin upon their flocks a more profound study of the Bible. The despatch says: "The Pope will urge the necessity of keeping in the track of modern progress and discovery in order to adapt Catholicism to the needs of the day." Catholics cling tenaciously to their Bibles, while we observe that some of the Protestants are seeking to throw the good book overboard as out of date and unreliable.

Boston Pilot.

Miss, or Mrs., Etta Marr, of Providence, R. I., writes to the *Pilot* inquiring, "do Americans Believe in Selling Their Birthright for a Mess of Pottage?" and offering "A Word to My Country." She asks: "Why doth preests and pope cry out against our Public schools?" We do not know, Etta, unless it is because they have an old-world partiality for correct orthography, which the "parokial schools," as you call them, would like to "perpetuate," as you spell it. You are quite right in standing up for the Bible. The Dictionary is a good book, too, for occasional perusal.

Professor David Swing, a well-known Protestant divine of Chicago, says of Pope Leo XIII.: "Minds of all religions beliefs cannot but look this day with admiration upon the form of this venerable man as he stands exalted by office, by learning, by literature, by kindness, by piety, and then by the pathos of eighty-three years."



**SUNSHINE**  
comes, no matter how dark the clouds are, when the woman who is born down by woman's troubles turns to Dr. Pierce's Favorite Prescription. If her life is made gloomy by the chronic weakness, delicate derangements, and painful disorders that afflict her sex, they are completely cured. If she is overworked, nervous, or "run-down," she has now life and strength.

"Favorite Prescription" is a powerful, invigorating tonic and a soothing and strengthening nerve, purely vegetable, perfectly harmless. It regulates and promotes all the proper functions of womanhood, improves digestion, enriches the blood, dispels aches and pains, brings refreshing sleep, and restores health and vigor. For every "female complaint" and disturbance, it is the only remedy so sure and unfailing that it can be guaranteed.

If it doesn't benefit or cure, you have your money back.

—THE—  
**RECOGNISED STANDARD BRANDS**

"Mungo"  
"Kicker"  
"Cable."

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

**S. DAVIS AND SONS,**  
Montreal,  
Largest and Highest Grade Cigar Manufacturers in Canada.

**HAVE YOU TRIED THE**

"Cable Extra"  
**CIGAR?**

**Chase's Liquid Glue.**  
MENDS EVERYTHING THAT GLUE WILL MEND  
ALWAYS READY WITHOUT HEATING

Sold by Druggists, Stationers, Hardware Dealers, or Sample by mail for 10 cents.  
GILMOUR & CO., MONTREAL.

**ART GLASS**  
We have a special art, late of London, Eng., and New York, to make designs for Stained and Leaded Glass for Churches, Halls, Private Houses, Etc., and will be pleased to quote prices and submit designs.

**A. RAMSAY & SON, MONTREAL.**  
Established 1842.  
Glass Painters and Stainers.

**ROBSON'S HAIR RESTORER**  
NO MORE GRAY HAIR.

Why allow your gray hair to make you look prematurely old, when by a judicious use of ROBSON'S HAIR RESTORER you may easily restore the primitive color of your hair and banish untimely signs of old age?

Not only does ROBSON'S HAIR RESTORER restore the original color of the hair, but it further possesses the invaluable property of softening it, giving it an incomparable lustre, promoting its growth, at the same time preventing its falling out and preserving its vitality, and all this in a bottle which is not to be found in ordinary hair dress.

The most flattering testimonials from SEVERAL PHYSICIANS and many other eminent CHIRURGS testify to the marvellous efficacy of ROBSON'S HAIR RESTORER.

For sale everywhere at 50 cts per bottle.

**L. ROBITAILLE, Chemist,**  
Sole Proprietors  
JOLLETTE, P. Q., Canada.

**GRAPES AND THORNS.**

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

**UPROOTING THORNS.**  
**CHAPTER XIV.**

"You are happy then!" F. Chevreuse said to Mr. Schoninger the next evening when they were talking together.

His companion repeated the word with a doubting inflection. "I have always associated the idea of happiness with excitement," he said; "and I am too calm for that. I should say that I am deeply satisfied."

Mr. Schoninger had been rehearsing in the church the music for the next day, and F. Chevreuse had sat in the sanctuary listening, marking with what will and effect the leader accomplished his work. He showed small regard, indeed, for the vanity or the personal dignity of the singers he was training, but the success was admirable. If the men and women around him had been organ-pipes or keys, he could scarcely have treated them with less ceremony. When the rehearsal was over, he dismissed them without a word, except the command to be promptly in their places the next morning. Knowing the touchiness of singers in general, and the peculiar touchiness of some of his own choir, the priest fully expected to see some manifestation of resentment among them; but they seemed merely surprised and a little awe-struck, and, after a momentary hesitation, withdrew in silence, leaving the organist alone in the loft, with the soft gloaming painting the air about him, as he closed the instrument with tender care, and drew the curtain about it.

While waiting for him to come down, the priest perceived for the first time a lady dressed in deep mourning, who knelt near the door, and who quietly followed the singers from the church. Miss Pembroke had the habit of visiting the Blessed Sacrament at this hour; and she was, moreover, making a Novena, which she had begun the night before, with a special intention. In that Novena her dear Sisters at the convent had joined, only Sister Cecilia knowing what the intention was.

Mr. Schoninger went into the house with F. Chevreuse, and stood with him at an open window looking out in that exquisite hour when day and night meet in mid-air, the sunset not yet relinquishing all its rose and gold, the night drawing only her tenderer film of purple across the sky, and crushing back her trembling stars like glimmering tears crushed between dark-fringed eyelids.

The two men looked out, both unconsciously pleased because the evening was beautiful and spring in its freshness, and consciously thinking of other things.

"They are all taking their places again," Mr. Schoninger said, after looking upward a moment in silence. "My patriarchs and prophets! I hated to see them discredited, and growing dim, and fading away into myths. Now they burn out again with a greater splendor than ever. The Church of the fulfillment has never shown such men as my prophetic Church. The glory of the later ritual is theirs. When the Church which sees would express her emotion, she borrows the song of the men who foresaw. They were a grand race. I would like to build a church, and dedicate it to King David, and have a stone statue of him playing on his harp over against the altar."

F. Chevreuse smiled, but said nothing. He was watching with intense interest the development of this new Christian, who took his religion as he might have taken a crown. Mr. Schoninger had an odd way of performing what in any one else would have been acts of humility with a proud unconsciousness, or an unconscious pride that was a little puzzling. Of what is commonly called piety he showed not a sign; yet he did without hesitation or apparent effort what ordinary piety shrinks from. One might say that he possessed a sublime common sense, which, perceiving the relative importance of God and man, worshipped God as a matter of course, taking no thought whether man were pleased or not. Certainly, had any religious persecution threatened him, he would have taken it as a piece of astonishing impertinence.

F. Chevreuse had only just checked in himself an intention to compliment the convert on what he took to be the bravery of his profession of faith the evening before, finding that Mr. Schoninger had been as disregarding of the crowd who had listened to him as if they had been wooden posts; and he refrained also from referring to the cool "Oh! come to think of it, I do

**What Can Cuticura Do**

Everything that is cleansing, purifying, and beautifying for the Skin, Scalp, and Hair of Infants and Children, the CUTICURA EXCELLENCE. It cures itching and burning eczema, and other itchy and disfiguring skin and scalp diseases, cleanses the scalp of itching humors, and restores the hair. Absolutely pure, agreeable, and unfailing, they appeal to mothers as the best skin purifier and beautifier in the world. Parents, think of this, save your children years of mental as well as physical suffering by reason of personal disfigurement added to bodily torture. Cures made in childhood are speedy, permanent, and economical. Sold everywhere. CUTICURA AND CUTICURA SOAP. Postpaid. All about Skin, Scalp, and Hair "free."

**ACHING SIDES AND BACK,**  
Rheum, Kidney, and Uterine Pains and Weakness relieved in one minute by the CUTICURA Anti-Pain Plaster, the best and only pain-killing plaster.

not eat meat to-day," with which he had that day, at the hotel table, sent his plate away in the face of a score of staring people, who, however, did not venture to smile.

If any one had exhorted him not to be ashamed of God, he would probably have asked simply, Do you think I am a fool?

Their conversation approached this topic after a while.

"One thing that has always astonished me is the mean spirit so many Christians have," Mr. Schoninger said. "Their religion seems to degrade rather than ennoble their character. They make such grand, heroic talk because they overcome some contemptible temptation which a pagan should be ashamed to yield to, and seem to regard themselves as constant proofs of special divine interposition because they are not habitual liars, thieves, and robbers. They delight, apparently, in calling themselves miserable and worthless, which is a shame to them and a contradiction of God. If they had been so worthless, the Almighty would not have taken so great pains to be reconciled to them."

"You are regarding the dignity of man, not that of God," remarked the priest quietly. Then, seeing that his companion did not understand his meaning, added: "These expressions of humility and abasement come with sincerity only from those souls which, gazing heavenward, have seen so much of the glory of God that they shrink to nothingness in comparison. It is by looking at Him that they grow small in their own eyes, and their little faults, in their own view, become so mountainous in appearance. There is, indeed, an immense dignity in man, but he loses in contemplating it; for there is sure to grow up in his soul an immense pride and egotism. We are quite safe when we leave our honors to the guardianship of the God who gave them, and occupy our minds in caring for His honor, which was once so fatally lost sight of that all mankind were smitten with a curse. We are a fallen race. Adam and Eve could once walk with heads erect in the face of heaven, but no human being since."

Seeing his pupil frown, F. Chevreuse added more lightly: "But I do not think it worth while to make the devil do too much consequence. Our Lord said, 'Get thee behind me, Satan.' Now, most people would be afraid to have the devil behind them. They would be continually peeping over their shoulder to see what he was about. His great strength is in our misconception of him. I don't suppose any man ever yielded to him and consented to offend God but he was astonished afterward to see how easily he might have conquered, and how small was the bribe for which he had sacrificed so much."

"The devil, too," said Mr. Schoninger with an odd little smile. "Must I accept him?"

"No; you must reject him," retorted the priest.

And then came question after question. How did the Church explain this? What was the meaning of that? F. Chevreuse found his philosophy and theology somewhat tested by this searching questioner, who, without doubting, wished that all things should be made plain to him.

"I always had a tender feeling for Christ," he said, "and sometimes a slight questioning if He might not be the Messiah; but only last night were the needed links supplied which made my fragmentary acquaintances a single conviction. But though satisfied with Christ, I am not satisfied with religion as I see it. There are too many run-perry glazes and comments and complications, and without it religion has no dignity in my eyes. Nothing, not even His humility and love, was more conspicuous in the character of Jesus Christ than His common sense and consistency. How honest He was! I say it with all reverence and adoration. How free He was from evasion and policy and that prudence which is founded on an infinite number of small lies! He always detected a fallacy, and exposed it; and He was constantly appealing to the reason and good sense of His followers. When He pronounced a mystery, it was not a mystery because it was involved and obscure, but because it was so great that we could not see all the parts of it. His mysteries hang like suns in space. How little there is in common between His transparent nobleness and the petty tricks of I must say, the majority of Christians, their weights and measures for the offenses they may dare against Him, and those which are over the permitted guilt, their excuses, their compromises! Why, sir, there never was a time when I did not think, there never will be a time when I shall not believe, that the greatest foes to the Christian Church are Christians themselves."

"You are quite right," F. Chevreuse answered with an air of sorrow and mortification. "There is a vast difference between Christ and Christians. He is God, and we are men. And it is the thought of this difference which makes us walk with that downcast face which so offended you a few minutes ago. Do not come to me too many decisions at once. Wait, and learn by experience. Here in your reach now is all the splendor of faith, a free gift for you to work out your life by. Your privileges are peculiar. You have had no sacrament to misuse; and when you are baptized, you will stand as new and sinless a man as Adam was at his creation. In that instant, if your intention is pure, you will possess heaven in your soul. It does not often fall to the lot of a man to be sure of such happiness. Let us see how you will use the privilege. Show us, if

you will, the ideal Christian, and we will be glad to see and imitate him. But beware of pride!"

"My dear friend!" exclaimed Mr. Schoninger, "I did not mean to be presuming nor to wound you. I am sure you do not wish me to say it, but to me you, at least, are perfect."

F. Chevreuse laughed slightly. "Only wait and see," he said. "And now a score or two of penitents are waiting to confess, and F. O'Donovan is wondering if I am going to let him stay in the confessional till midnight. I must leave you. Why do you not go up and see Mrs. Ferrier? She has been anxiously enquiring for you to-day, and complaining a little. Go and make the good soul happy. Miss Pembroke will be glad to see you too, I am sure. She has gone to live with Mrs. Ferrier. They do not receive company; but send your name in, and you will be welcome."

"I had forgotten them both!" Mr. Schoninger said with some compunction. "I will go at once."

F. Chevreuse soon found that he had been mistaken in two of his assertions; F. O'Donovan was not in the confessional, and Miss Pembroke was not at that moment in Mrs. Ferrier's house. Both had gone to the convent, one called there, the other hastening to follow when she knew his errand.

Little Anita was dying, killed by her first vision of the wickedness and agony of the world. She had heard of an one living far inland hears of the ocean, which he has never seen; and now the bitter waves of that wide, salt sea she believed so far away and alien had rolled in about her. It touched her feet and her garments, and left its poisonous rime there; it caught and strangled before her eyes those she had trusted and been near to; it tossed its sacrilegious foam on to the very altar of God. Her soul trembled within her, and she turned her face away from life, and hid in the bosom of her Lord.

"O my God! my God!" she prayed. "Forgive me! but I cannot live."

There was no physical malady; but the heart, which, like a busy shuttle, tosses to and fro its threads, weaving soul and body together, faltered, and let slip link after link. The invisible folded wings detached themselves, trembling; the spiritual hands left the bodily hands cold and stretched out into eternity, trembling, always trembling; the whole soul, still full of the fear and agony of the world, shrank outward.

The Sisters knelt about her, cruelly grieved. Was this delicate saint to be torn away from them thus, leaving them no consolation but the memory of her blameless life? Was she to go down to the grave without a sign of victory? Were they to keep for ever this last vision of her, prostrate in the shadow of that low portal?

And even while they prayed, just giving up hope, as the light from heaven grew cold and rigid, all at once it shone out like a marble statue on which a sudden sunbeam falls. The eyes flashed wide open, the shining soul stood tip-toe in them an instant, then parted softly.

It is not for us to follow, even in fancy, the flight of that innocent soul, nor to witness the tears of mingled sorrow and joy which the Sisters shed over their young companion, nor to listen to the prayers they said, nor the sacred communions they held together.

Our business is with earth, with Honora Pembroke, driving homeward soberly through the still evening.

"Drive slowly," she said to the footman—not John now. "There is no haste." And she added to herself: "I never had a chance to think."

There was, indeed, little chance to think in her new home; for good Mrs. Ferrier, who did her thinking with her tongue, could not conceive any need for solitude, and was constantly breaking in upon the few moments of retirement her young friend allowed herself to ask if she had "got through," if she were ill, if she would please to come down, or if she objected to company. And then would come the recapitulation of her trials, her fears for her daughter and lamentations without end. That Miss Pembroke herself might be sad and troubled, and stand in need of cheering and sympathy, did not seem to enter the thoughts of the young woman was faint to seize every excuse for a moment of solitude. Whether she would have taken advantage of this had she known that a visitor awaited her return is doubtful.

The drive was not interminable, however, and it was still early in the evening when she reached the house and entered. She stopped at sound of a voice in the drawing-room. It was Mrs. Ferrier who spoke, but her words were quite sufficient to tell whom she spoke to.

"I shall never, never get over your having been treated so—never!"

"Madam," said Mr. Schoninger with a decision which scarcely covered his displeasure, "I request as a favor that you will never again mention this subject to me. I am sorry for your trouble in the matter, and grateful for the kindness you have shown me; but you must see that it is something of which I do not wish to be reminded."

Miss Pembroke's impulse was to go immediately up-stairs. A kind of terror seized her at the thought of meeting him. What if he should know that she was making a Novena, and what it was for!

She stopped one moment, irresolute, then went into the bright drawing-room where the two sat. Mrs. Ferrier uttered a little exclamation, not having heard her come; but Mr. Schoninger had heard the carriage, and the door, even the step that paused at sound of their voices, and half-divined

that he had come near not seeing Miss Pembroke that night.

She gave him her hand with dignified and earnest friendliness. "I cannot tell you how happy you made us all last night," she said. "You are welcome."

He found something haughty in her mode of address, like that of a queen speaking to a subject, and looked at her intently to discern its meaning, if possible.

Alarmed at his searching expression, she turned abruptly away from him with unmistakable haughtiness at that time. But no sooner had she done so than, smitten by a swift recollection of the folly and injustice of the act, she returned with a glance and gesture so full of mute, impulsive penitence that it more than atoned; it explained.

The proud surprise in his face melted to a quiet smile. He resumed his seat by Mrs. Ferrier, and began to talk with her, taking no further notice of Honora for a few minutes. But when he saw her sitting silent and pale, her momentary trouble forgotten in the recollection of the solemn scenes which she had witnessed in the last few days, he spoke to her.

"I hope you will take some interest in my choir," he said; "for I wish to improve it very much. The material is bad, the greater part of it. Those persons seem to have been selected who had loud, blatant voices and a firm belief that they were excellent singers. They make noise enough, and are not afraid; but they are vulgar singers. I want a choir of boys in addition to them. You must know some good voices among the children."

She brightened. It was a pleasant surprise to hear something in common life spoken of, and to have one who knew all assume that all was not lost.

"I know a good many such voices," she said; "and I should be glad to help you. Could not I make the selection, and teach them the first lessons? It would be small work for you."

"If you would be so good," he replied, quite as if he had expected the offer.

And so, without more words, Miss Pembroke was installed as Mr. Schoninger's musical assistant. It was a timely employment and interest in her changed life, and exerted a softening influence on his. He gradually relinquished the designs he had meditated, and looked on his sufferings in a more impartial light. Whatever prejudice had existed, he could not doubt, when he examined the subject calmly, that he had been condemned on a reasonable array of circumstantial evidence, and that, without prejudice, any other man would have been condemned on the same evidence. Besides, even had there been a chance of success in the attempt, he could not have received as much in legal reparation as was voluntarily given him by the public. The city was, in a manner, at his feet. The highest officials, both in private and in their public capacity, tendered to him their respect, their regrets, and offers of any assistance he might need. People felt that they could not do too much for him. It was quite true, as Mrs. Ferrier said to him: "Now is the time for you to break the law, if you want to. You could do anything, and no one would find fault with you for it."

For the real criminal, who shall say how it happened that he was not brought to justice? There was certainly an immense activity in searching where he was not, in the law put on its most piercing spectacles, then shut its eyes and looked in every direction. The spectacles saw nothing. If they were on the point of having a glimpse, they were instantly turned in another direction. We have all seen such justice when wealth and influence are on the side of the culprit. Letters came from Annette to her mother with only the smallest circumlocution, and answers were sent to them with the most transparent diplomacy in the world.

"When my poor Gerald heard of his mother's death," Annette wrote, "I thought for a while that he would die. He lay for hours almost insensible, and only revived from his swoon to fall into another. But he soon recovered from the first shock, and is, I think, glad to know that her sufferings were so short. But he says nothing, and I do not talk to him. I wait to see what God will do with his soul. He is like a frail building that has been overthrown so thoroughly that not one stone remains upon another, and is being built up again in a different shape. I can perceive a strength in the new foundations of his life which I had not believed him capable of. Indeed he is not humanly capable of them. But this is the city of miracles, and ours is a miraculous faith. As I have told you, he says nothing. His life is almost an absolute silence, and, I might say, blindness to earthly things. I never see him looking at any beautiful or sublime object except the crucifix. Even I seem to be only a voice to him. He begins lately to show a disposition to be active, which is to me a sign that his mind is becoming settled."

Annette did not think it best to describe the nature of the activity that her husband was showing, well knowing that it would have made Mrs. Ferrier believe herself to be, in addition to her other afflictions, the mother-in-law of a maniac. For the work he did, here and there, wherever it could be quietly done without attracting attention, was menial. She had seen him help the poor man unload his cart of stones, or take the spade from his hands to labor in his stead, and he was constantly performing menial labors in the house. All this was done, not with any appearance of being an eccentric gentleman,

but as one of the poor. For day by day his dress had been growing ruder and his whole aspect changed. The sun had burnt his fair skin and faded his unshorn beard, and by means best known to himself, his delicate hands had become dark and rough. Looking at the firm, silent lips and downcast eyes, Annette could scarcely doubt that the man she had called her husband was gradually and purposely effacing all the beauty and daintiness of which he had been so proud. He never went out with her, and if by chance they were likely to encounter in the street, he avoided the meeting. No one, except the people of the house where they lived, suspected that there was any acquaintance or connection between this dainty signora and this man, who grew every day less and less to be distinguished from the common laborer.

But in humbling himself Lawrence Gerald had not been unmindful of the one earthly duty remaining to him. "Are you willing to give me up entirely, Annette?" he asked her one day.

She answered with a brief affirmative. "Follow wherever God leads you," she said; "and do not stop an instant to think of me."

TO BE CONTINUED.

**WOULD-BE CATHOLICS.**

It would make the grave Cato smile to see some of the small Protestant sects seize upon the word "Catholic" to describe themselves, as they have been doing of late—a word once so detested. Catholic means universal, and think of a denomination of a few hundreds calling itself the "Universal Church," when it is probably not known outside of its own parish.

Recently a Baltimore minister said that he thought of calling his congregation "Protestant Catholic." He wished to be Catholic, and yet could not give up being Protestant.

These new-fangled "Catholic" religions speedily crumble away. There were the "Old Catholics" and the "Reformed Catholics" and the two or three other sorts of "Catholics" in Europe—what has become of them? They are rarely heard of nowadays. And the ex-Father Hyacinth had a "Catholic" church in Paris, over which there is now a sign, "To Let," and the pastor is wandering about somewhere looking for a job. Poor man! When he was a true Catholic priest his church could not accommodate the crowds that went to hear him preach.

Take up some of the books of Queen Elizabeth's time, and even of the time of Charles the Second, and you will not find the Protestants so eager to adopt the name of Catholic. In fact, the "Catholiques" were the outlawed and detested class, and to point to man or woman as a "Catholique" was the worst of denunciations. Under good Queen Bess it meant generally the gallows.

There is but one Catholic Church, and only one, that the world in general has ever recognized. When there is allusion made to the Catholic Church every one—even the members of the little sect alluded to above—knows what is meant. This Church is truly Catholic, for it exists in every land, even those of heathendom; it is truly universal, not only in point of place, but also in time, for it has existed in all ages, and in all ages it has had one central head, which it still has—the Bishop of Rome—and will ever be the Bishop of Rome—and will ever be so ridiculous as to be a satire upon it.—*Baltimore Mirror.*

**Change his Religion, his Politics, Never.**

A priest in charge of a Catholic school remarked to a non-Catholic father who brought his son to be educated: "It sometimes happens that young men in the school desire to become members of our Church, but we always consult their parents or guardians. If your boy should have such a desire what is your pleasure? says the Atlanta Constitution:

"Well, the old man replied, 'his mammy is a Methodist and I ain't nuthin' much. She goes ter church once a month an' I go twice a year. If the boy wants to join your Church I reckon it won't hurt him. If he comes home a Catholic, all right—but, and the old fellow's eyes flashed ominously, 'if he comes home anything else but a Democrat, I'll break his neck!'"

**How to Get a "Sunlight" Picture.**  
Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man") to LEVER BROS., Ltd., 45 Scott Street, Toronto, and you will receive a most pretty picture, free from advertising, and well worth framing. This is an easy way to decorate your bureau. The soap is the best in the market, and it will only cost you postage to send in the wrappers, if you leave the ends open. Write your address carefully.

**SURPRISE SOAP**

While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. It does away with that boiling and scalding—the clothes come out sweet, clean and white. Harmless to hands and fabrics—lathers freely—lasts longest.

ST. CHARLES ROAD MTR. CO.,  
GARDNER BLDG. 7, St. Stephen, N. B.

**TRAPPING A TRAMP.**

A Preacher Caught by a man Tarsney Negotiating arms.

Religious intolerance has often reached here are frequently laughable, and that any such ridiculous controversy as is now taking place in Saginaw has threatened to become an organization of armies, of firearms and the hoisting of banners and other emblematic propaganda.

Any disinterested person who has seen the progress of this religion in Saginaw will have no difficulty in determining that it is as serious as a joke. It is a really serious—that disturbing social relation business confidences, leading quarrels, ending in boycott, and threatening and dignity of the community seems to have been injured.

AN A. P. A. STATEMENT

There has been several late in the streets that are considered as a joke. It is a really serious—that disturbing social relation business confidences, leading quarrels, ending in boycott, and threatening and dignity of the community seems to have been injured.

These gentlemen, and with apparent entered upon their invasion all the zeal that could be mustered. They examined the Catholic churches, but found them to be empty. They confirmed their suspicions.

HAVING FUN WITH THIS INCIDENT

first week of March, another laymen to a spirit of mischief or fun. Tim Tarsney, who is the brightest man in Michigan, all the Irish wit of his Irish American of Saginaw, to have some fun, expressed the best means of expression of the movement.

largely prompted by the fact that a letter had come from West Saginaw, addressed to Patent Firearms Manufacturing Company, Hartford, Conn., gentleman had asked for lowest prices quoted to one hundred to five thousand of various descriptions gentleman's letter:

WANTS GUNS TO USE

Saginaw, Wt. Conn. Col's Patent Firearms Co. Sirs—I am a Catholic and have been appointed to purchase rifles and revolvers, 100 and 500. Do not mind middle-man, but direct with me for your interest to deal with me as a Catholic. I will send you a catalogue and for cash with order for mere and nearly as many. Can you furnish them? Hoping to hear from you soon. Yours respectfully,

2018 N. Fayette Street, Mich. This letter is strong though not exactly like that which is painful to be compared to that of the Catholic of Christ spells rifles and is singularly unorthodox in its principles.

THE POPE'S SANITATION

When this letter came to the attention of Mr. Tarsney, he feared that its author, if discovered, would be a source of trouble. He immediately wrote to the author, and in a few days received a reply. The reply was to the effect that the author was a Catholic, and that he was a member of the Catholic Church. Mr. Tarsney was very much pleased, and he immediately wrote to the author, and in a few days received a reply. The reply was to the effect that the author was a Catholic, and that he was a member of the Catholic Church.







The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Insidels," THOMAS COFFEY.

Approved and recommended by the Arch-Bishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the clergy throughout the Dominion.

London, Saturday, April 22, 1898.

CHRISTIAN UNION.

The subject of Church Union continues to agitate the minds of the various Protestant denominations, as profoundly as ever, and as usual the most opposite and irreconcilable opinions are expressed regarding the kind of unity which is desirable among Christians, and the means whereby such union is to be brought about.

The Toronto papers continue week after week to insert letters in which shape is given to the various opinions entertained on this subject. The principal denominations which take part in the discussion are the Anglicans, Presbyterians, Methodists and Baptists, though some others have also their say upon the subject.

To give our readers a general view of the character of the discussion, we may state that the Anglicans generally maintain the necessity of Episcopal ordination of the Christian clergy, and therefore insist upon it as a preliminary step before any union can be considered; that any of the other sects joining them must consent that their clergy shall be re-ordained by Anglican Bishops, or, at least, that certain clergymen of those sects shall be selected who shall be made Bishops according to the Anglican rite, and shall thus be made capable of conferring the Episcopal character upon other select ones of their own denomination, and priestly orders upon their other ministers.

Some of the Anglicans are indeed not so exacting on this point, but this may be considered at present as the authoritative decision of the Anglican Church, inasmuch as it has been laid down as a necessary condition of unity wherever any approaches were made by other denominations towards effecting a union, and it is expressly required in the Book of Common Prayer and the Homilies that none shall exercise clerical functions who have not been episcopally ordained.

The Presbyterians and Methodists strongly object to these terms. As they have not themselves any figure of Episcopacy, they are strenuously opposed to any acknowledgment that they have been without a Christian ministry to the present time. It would seem, however, that if this difficulty on the theory of Church government could be bridged over, the difficulty arising out of doctrinal differences between these three denominations would scarcely be allowed to stand in the way as an obstacle to union. Indeed, so secondary a matter is doctrine considered to be, that most of the letters emanating from the Presbyterians and Methodists virtually make it their contention that no particular creed is essential to Christianity, or to the Church of Christ.

This view is not so positively asserted by Anglicans, but we imagine they would readily fall into it, as Anglicanism already contains within its fold every variety of belief, almost from Unitarianism or rank Deism to the Highest Church views, approaching the doctrines of Catholicism.

We do not write this for the purpose of exulting in the difficulties which the negotiating parties find in the way of effecting the union of Christendom, but as Christ established but one Church, with a provision for the preservation of unity of doctrine, truth compels us to say that the modes of creating a united Christian Church proposed by the letter writers to whom we refer are all alien to the character of the Church as Christ instituted it, and we cannot but regard their proposals as futile.

A Church without fixed doctrines is altogether a different institution from that which Christ established "to teach all things whatsoever He commanded," and to preserve us from becoming "as little children tossed to and fro and carried about by every wind of doctrine." (St. Matt. xxviii, 20, Eph. iv., 14.)

From the present state of the union negotiations we cannot predict what conclusion will be ultimately arrived

at, but we can readily see one result which is inevitable, the rejection by most Protestants of any distinctively Christian creed. Indeed this condition of affairs is almost reached even at the present time, when we find a prominent Presbyterian divine, as was the case in Kingston on Sunday, the 26th ult., maintaining from his pulpit that the Church should tolerate such teachings as those of Dr. Briggs of New York, and Dr. Smith of Cleveland—teachings which are subversive of all faith in Christianity.

It has hitherto been the boast of Protestantism that it was started for the purpose of bringing Christians back to the belief of Apostolic truth, but the result has been the practical elimination of all divine truth from Christian creeds.

We must give those Baptists who have taken part in the controversy the credit of being almost alone to vindicate the necessity of preserving Christian truth in its integrity. The very fact that they are doing this, however, has effectually shut them out as negotiators for the proposed union. The doctrine on which the Baptists insist most strongly is not indeed really a Christian doctrine; but they believe it to be so, and they deserve credit at least for being determined not to sacrifice a single revealed truth for the purpose of patching up a mythical union.

The only Christian union which can avail is that kind of union which seems to be least thought-of—union in doctrine and submission to that Church which Christ built upon a rock, and against which He promised that the gates of hell shall not prevail.

REV. WALTER RIGSBY'S CRIMINAL STATISTICS.

We reviewed last week a lecture delivered by Rev. Walter Rigby in King street Methodist Church, London, on "Canada's Helps and Hindrances," demonstrating that he had made false statements in reference to the state of education in Quebec. We showed from the statistical year book of the Dominion that the actual work done at the schools of Quebec was larger in 1890 in proportion to population than in Ontario in the ratio of 107 to 126, these being the figures representing the average attendance of pupils at Public, High, Normal and Medel schools for every thousand of population in the two provinces respectively. His statement that Quebec is "a torpid mass of ignorance" is therefore a gross calumny.

Another false statement is to the effect that the morality of Catholics, as evidenced by the number of prisoners in the jails, shows an equally deplorable state of affairs. He said: "What is true of illiteracy is also true in regard to morals. One in three of the prisoners in our jails were Catholics, one in eight in the jails were Methodists."

If these figures were correct they would not be very far from the actual proportion of Catholics to Methodists in the Dominion, so that there would be little to be inferred from them on the score of comparative morality. But they are not true. They are thrown out completely at random, and they only serve to illustrate Mr. Rigby's utter ignorance of the use of figures. He would be more discreet if he would not dabble in matters which he evidently does not understand. Such imaginary statistics are entirely worthless.

But since the publication of his sermon Mr. Rigby has been writing letters for the papers. One letter appeared in the Advertiser of the 11th inst., in which he brings forward statistics which differ entirely from those of his sermon, thus showing how entirely unreliable he is. He says: "With 41.46 proportion in population of the Dominion Rome furnishes 47.20 inmates of penitentiaries—1890. In Ontario, with nearly 17 per cent., the proportion of inmates of jails, Central Prison and Andrew Mercer Reformatory was over 30 per cent. according to the last report that is in my possession—1887. In the Orphan Asylums and houses of refuge they have over one-half and in the Magdalen Asylums, Sep. 30, 1890, 283 Roman Catholics and 49 Protestants were reported as inmates."

We have before us the official report of the Ontario Government, which gives the religion of those received in the Mercer Reformatory during the year referred to, and the numbers of Catholics is stated to be 28 out of a total of 101. This is far from being "over 30 per cent.," as Mr. Rigby states. This is another of his falsehoods told to tickle the ears of Equal Righters

and members of the Protestant Protective Association. The actual figures prove Mr. Rigby's recklessness and disregard for truth.

There are causes which operate in the distribution of convictions for offences against the law, small and great, independently of the truth or morality inculcated by any system of religion in particular. It is a fact well known to statisticians on this continent that by far the largest proportion of indictable offences are committed according to population by the foreign residents. This is owing in great measure to the heterogeneous character of that population, many of whom are not fair representatives of the country from which they come. Many are poor, many uneducated, and some belonged to a vicious class in the country of their origin. All these causes work together in swelling the number of offences committed among them against the law; and it is very likely too that as many of them are comparatively friendless, they cannot command the same influences to acquit them which natives of the country can call into operation, when they are brought before the magistrates for any offence. Hence criminal statistics will naturally show them in a worse light than the native population, and this would be the case even if they were no worse in actual morals.

Now it is a fact that the Catholic Church, precisely because it is the only universal Church, has a large proportion of this foreign element within its pale. Some of these are very good Catholics and others very poor ones. But the natural result is that in Ontario the number of convictions, of Catholics especially, for less grievous offences is somewhat above the ratio of population, but this does not by any means justify the conclusion which Mr. Rigby draws that Catholic education is a failure.

The general principles of morality are for the most part the same as taught by Catholics and Protestants, for Protestantism has learned those principles from the Catholic Church. It would be a poor tribute to the power of religion to say that the teaching of these principles in the schools would have the effect of making the children so taught vicious and criminal. We maintain that the effect must be and has been most salutary, and the fact that under the circumstances which we have explained, the proportion of offences which are attributed to Catholics is not higher than 46 per cent. is a proof of the salutary effect of religious education; especially when it is considered that it is for the most part the native Catholic proportion of the Dominion which has had the benefit of a training in Canadian Catholic schools.

Further, it is to be remarked that the convictions of Catholics on which Mr. Rigby lays so much stress, are more in the lesser than in the more grievous classes of offences. In proof of this it may be noted that the last Year-Book of the Dominion states (page 386) that of eight persons executed in Canada in 1890, one only was a Roman Catholic; and of seventy-eight executed since Confederation, thirteen, or exactly one in every six, were Roman Catholics; (page 386:) not a bad showing for 41 1/2 per cent. of the population.

But since Mr. Rigby has made his special onslaught on the Province of Quebec, it is right we should say a word on our sister Province which is such a bugbear to Mr. Rigby's brethren, the Equal Righters. The total number of convictions for indictable offences in Ontario in 1890 was 2,125, or 1.01 per cent. on population. In Quebec the number was 1,220, or .83 per cent.: that is to say, while the enlightened and moral Province of Ontario had 101 convictions for 10,000 people, Quebec, which he represents as ignorant and immoral, had only 83.

Mr. Rigby gives also some Magdalen statistics. He says that in the Magdalen Asylums there were on a certain day in 1890, 283 Catholics and 49 Protestants. There are numerous Catholic Asylums of this kind in the Dominion, and every effort is made to rescue the unfortunates who have fallen into the ways of vice. The Catholic Asylums have been very successful in doing this, and the number of penitents in them is therefore considerable. We have to say we are glad that so many have been found who are willing to reform. But it is a well-known fact that the impatient ones of this class are by far more numerous than those who have placed themselves under good influences that they may reform. It is well known that the impatient ones who are still plying their trade are

rarely Catholics—so Mr. Rigby is unfortunate in his figures.

He complains also that Catholic charitable institutions, as hospitals, orphan asylums, etc., are receiving more than their share of misrepresentation. Let him look at the aid granted to public hospitals, poor houses, etc., and he will find huge sums given in comparison with which the small sums received by Catholic institutions are insignificant. In any fair comparison these must all be taken into account. Catholic institutions receive something more than the strictly Protestant institution, simply because they are doing more work, and it is on the basis of the work done that they are aided by the local Governments.

A HOPEFUL SIGN. The cordiality with which the Holy Father Pope Leo XIII. was congratulated by the monarchs of the world on the occasion of the Golden Jubilee of his Episcopate was a pleasing feature of the great celebration, and the fact that Catholics, Protestants and Eastern Schismatics, Christians and Mahometans vied with each other in expressing their admiration, not only for the person of the Sovereign Pontiff, but even for the power for good exercised by the Church of which the Pope is eminently the representative, augurs well for the future spread of the Catholic religion, even in those countries where not long ago it was suffering most violent persecution.

In this connection the cordial telegram sent by the Czar, Alexander III., of Russia, deserves more than a passing notice. The Czar telegraphed in French: "I am most sincerely happy to have it in my power to offer your Holiness my most heartfelt congratulations on your jubilee which is kept to-day (19th ult.) May Almighty God preserve for the Roman Church and my Catholic subjects for many years to come, the benefits of a Pontificate which I am convinced will always be animated by the sentiments of concord and Christian peace. Alexander."

Coming from a ruler who has persecuted the Church in his own country, or allowed it to be persecuted by officials, to an extent beyond what has been done in any civilized country during the last three quarters of this century, these are remarkable words, and they appear to give considerable force to rumors which have been current of late to the effect that the Czar has become much impressed with the influence exerted by the Church over the human conscience. It has been asserted even that he has become convinced that the Schismatical Church over which he rules with the same despotic authority which he has in temporal matters, is unable to exercise that control over the human conscience which is the reason for the being of a Church.

It is a fact that the Russian priesthood do very little towards leading their people in the ways of virtue. They are too ignorant to instruct them in their duties, and even if they were able to do this part of a priest's duty, they are too demoralized and degraded themselves, as a rule, to be able to lead their people to do what is required of them by the laws of God.

The Russians are naturally inclined to be devout. They have a great respect for anything relating to religion. They fear God and honor the saints; and there is no doubt that the fact that they have retained substantially the doctrines of the Catholic Church regarding the seven sacraments, and the honor due the saints has been a great factor in preserving among them what respect they have for religion now; and it is worthy of notice that while in other countries of Europe, Catholic and Protestant alike, the women are more attached to religion than the men, and attend the churches better, in Russia the case is different. The men seem to be fully as devout as the women, and are as regular in attending the Mass and other religious services. It does not appear either that this happens on the principle that ignorance is the mother of devotion, for this is equally true of the higher and educated classes, as of the lower and uneducated.

A pious and devoted clergy would have a great influence for good among a people thus religiously inclined; but such a clergy the Russian Church does not possess, and owing to the fact that it is kept in existence by the human motive of loyalty to the Czar as supreme head of all things in Russia, instead of the higher motive of obedience to God's law, it is not to be expected that any great reform can ever be effected in the morals of the clergy and in the example they give to their flocks,

unless through some radical change in the Church.

Some higher motive than the purely human one we have indicated is necessary in order to effect the needed reform, and it is reported that the Czar has become impressed with the consciousness of this, and has come to the conclusion that the only way by which the reform can be brought about is by leading Russia back to submission to the Universal Church, wherein alone an authority exists which can control the conscience.

If it be true that Alexander III. has become convinced of these evident truths we may reasonably hope that the Pontificate of Pope Leo XIII., or at least that of the next Pope, may witness the complete re-union of the East and the West in one fold; for the example of Russia would go far towards influencing the other Eastern Schismatical Churches towards taking a similar step. At all events the admission of the Czar in his telegram to the Holy Father that the influence of the Papacy is exerted in the interests "of concord and Christian peace" appears to indicate that there is some truth in the statement that the inimitable unity of the Catholic Church has made a profound impression on him, and may bring about that re-union of Christendom which is so much to be desired.

A MINISTER AND THE "ESCAPES."

We commend to our Protestant friends the following manly utterance of the Rev. J. A. Macdonald, pastor of Knox Presbyterian Church, St. Thomas, delivered on the evening of Sunday, 26th ultimo. He had reference to the lecture delivered in that city by the man Leyden: "In the name of morality and religion, in the name of purity and righteousness, in the name of our common human nature, and in the name of the God of holiness, I protest against any man being allowed to pour out all this festering mass of moral filth in the presence of a public audience in this city! The fact that that crowded audience was made up of men and boys does not give a shameless tongue the right to utter obscene things. The fact that no one was compelled to attend that lecture does not make it less a crime. The lecture was admittedly obscene, and left a stain on every mind not already befouled and vile. Obscene books are forbidden—obscene plays are prohibited. Why should obscene lectures be exempt? Is the obscenity legal because it is associated with churches and ministers? Is the story less debasing because told by a clergyman instead of a novelist? No! And I call upon you who love purity to help stamp out this cursed evil. If there is no law prohibiting such lectures, then let no self-respecting citizen patronize the enterprise."

THE CAUSE OF BIGOTRY.

It is worthy of remark concerning the appearance in Canada of a couple of shameless vagabonds engaged in the "no-Popery" lecturing business that many so-called ministers of the gospel are in a large measure responsible for the success attending the vile entertainments given by these adroit venturers. We are glad to know, however, that amongst the ministers may be found many noble-minded, Christian gentlemen who have spoken their minds very plainly and not at all complimentary of the persons to whom we have reference.

Among these we may mention the Rev. Mr. Macdonald, of St. Thomas, and the Rev. Messrs. Clarke and Ballantyne of this city. Were all the ministers of one mind with these gentlemen there would be little or no market for the vicious lectures and still more vicious literature brought into this country from England and the United States. We may take it that so long as there exists a market for this unwholesome stuff there will be a full supply for the demand.

Preachers of the Hunter, McDonough and Rigby stamp create this market by their nonsensical and untruthful references to the faith of their Catholic fellow-citizens. It is no excuse that they have poor and struggling churches—that the preaching of the gospel is too tame—and that a red-hot no-Popery "tar-ra-boom-de-ay" brings the crowds and the dollars. Experience has proved that although prosperity may for a time appear to dawn on the churches where such proceedings take place, sooner or later a reaction comes on, and it seems, indeed, as though the hand of God had been laid heavily upon them because of their vain battling against the Church which His Divine Son founded upon earth.

For the truth of this we need only ask our citizens to look at the building which was once Grace Methodist Episcopal Church; and our daily papers

have more than once made reference to the trials and troubles and scandals which have taken place in the Congregational church, of which Rev. Mr. Hunter had been pastor.

MRS. SHEPHERD.

The Rev. M. J. Brady, P. P. of Woodstock, has in press a pamphlet which will be of about seventy-five pages, giving, with due regard to the requirements of modesty, the details of the career of Mrs. Shepherd, who is just now putting herself forward as the champion of morality and Protestantism, lecturing in this capacity through the cities and towns of Ontario.

Mrs. Shepherd is about to lecture in our own good city of London, just as we are going to press, and we would be glad if Father Brady's pamphlet were in the hands of every one of our citizens who will listen to her "awful disclosures."

She is a woman of tolerable education but of much more brass, and of her latter possession she has made good use to bring herself into prominence, and to gather in the dimes and dollars. We have little doubt she will have a big audience in London. She is an organizer of the P. P. A., and the persons who belong to this society are peculiarly fond of listening to obscenity of the worst character. They are about the same people who supported Widdows, the pretended ex-monk who got charge of Grace Methodist church here for over a year, simply because he was an accomplished liar and scoundrel capable of misrepresenting the Catholic religion.

Widdows is now enduring in Portland prison, England, a sentence of twenty years, the punishment which his bad deeds have brought upon him. Owing to the ill-will excited in Woodstock, Ont., by Mrs. Shepherd's lectures there, Rev. Father Brady has taken occasion to make a complete enquiry into her antecedents, and the result is the present pamphlet. It is ably written with many flashes of keen wit and sarcasm, showing to the Protestants of Canada the dishonor of encouraging such characters and the folly of looking to them for the truth. It gives a mass of correspondence from Protestant clergymen, chaplains of prisons, Salvation Army officers, editors of prominent papers, dupes of Mrs. Shepherd, and a few well-known Catholics.

By the time this issue of the RECORD will be in the hands of our readers, Father Brady's pamphlet will be for sale at a price sufficient merely to pay for the expense of publication. It will be sold by retail at 25 cents per copy, and in quantities of 50 or more at 15 cents per copy.

It can be obtained from this office, or from Mr. Thomas Shanley, Bookseller, Woodstock, Ontario, Canada.

THE CANADIAN MUGWUMPS.

In politics, as in everything else, it is well to look at the two sides of the picture. The new political party in Canada, consisting chiefly of Dalton McCarthy and Col. O'Brien, held a demonstration last week in Toronto. The following editorial comment of the Empire throws a flood of light on the motives which actuated these gentlemen in severing their connection with the Conservative party. The reference to Mr. Taylor, of London, will be read with interest by people in this vicinity. That person would not be given a seat even upon Mediocrity's bench in either of the two great political parties; and he has thrown himself into the work of forming a third one, with the hope of rising above the place which Nature intended him to occupy. We may add that the new party has an organ in Toronto, which, like Mr. McCarthy and the colonel, dropped out of the Conservative ranks because a meter was put on its supply pipe of patronage and promotion:—

"Col. O'Brien got away from the Church of Rome for one instant, and that was to express the opinion that we should be 'more careful in the granting of railway subsidies.' Beautiful sentiment! Wise conclusion! The heaviest subsidies ever granted to any road in Canada were those to the Northern and Pacific Junction railway. This road runs through Col. O'Brien's constituency; it was built during his term of office; the subsidies were granted on his petition and when Mr. Dalton McCarthy was president of the company. Having grabbed more than anybody else ever dreamed of getting, and seeing no prospect for more, these two worthies are now quite satisfied that the more care should be exercised in the granting of railway subsidies. There is an animal which after eating its fill overturns the trough.

"Ex-Mayor George Taylor, of London, announced that 'a great deal of discontent had long prevailed in the

Conservative ranks. Taylor ran for member against Mr. Joseph Macgo, this discontented natives was evicted to that the Conservative elected by the greatest given in the riding, sour only to the fox them."

EDITORIAL.

COMPLAINTS have recently that Presbyterians not exercise any permission on their congregation surprised, and for reason. They are when the Covenant meeting with Bible sword in the other, moved since then. Tions of Catholicism current as outpouring fail to arouse the old and religious fervor. ask for something more elevating than exhibition, and seeking it in own Church, have, as has learned to its sorrows selves under the banishment.

The latest number of the Review contains can produce but of reader—profound pit. He must be a very judging from the qua he is in sore need of course in a university of Madrid and her go "dedicated to the Blessed Virgin Mary. He does not know be unheeded sorrow ignorance, we tender compassion.

We notice with pl Rev. Satoll is fast b of the English lan where is he producible impression. T certain quarters has filial respect and obe with super mental fail to produce an American Church h the secular press h eulogistic for the He is a man like Leo XIII.

If there is a man in years to come his pages of the histor Church of America of the Cardinal-Arc more. He has do Church to which h wealth of his heart's in the simple, kindly istic of the man, lai the truth and beau; and this is perchance esteem evinced for the mere contrived how able, is after longer remembered intellectual and lov work long after the him. So shall it be of Baltimore. The ness that inspires actions shall give h place in the memory He will be rememb who read men, lov of a guileless, lov good in all.

It appears that it P. P. A. fraternity pose, the love they b —to sit on each their arms around and cheering each against the Cathol of our aldermen organization—one and the other abo not be unseemly low to take up his of the big man, bu reversed we fear t P. A. funeral and an alderman. Con olics are only abou population of this the P. P. A. men it to undervalue. M to-morrow shout loudly as they t Popery" were such remove Sir Oliver entrenched position, what they are lu fat pastures of t ment.

Some of the Irish been perpetrating of the Ulster Oran, lords. A despat Mail a few days a cant that that pap



Conservative ranks. When Mr. Taylor ran for member of Parliament against Mr. Joseph Marshall two years ago, this discontent among the Conservatives was evinced to such an extent that the Conservative candidate was elected by the greatest majority ever given in the riding. The grapes are sour only to the fox that cannot reach them.

EDITORIAL NOTES.

COMPLAINTS have been made recently that Presbyterian ministers do not exercise any permanent influence on their congregations. We are not surprised, and for more than one reason. They are where they were when the Covenanters marched to meeting with Bible in one hand and sword in the other, but the world has moved since then. The wild denunciations of Catholicism that once passed current as outpourings of the spirit, fail to arouse the old-time enthusiasm and religious fervor. Intelligent men ask for something more ennobling and elevating than exhibitions of bigotry; and, seeking it in vain within their own Church, have, as Presbyterians have learned to its sorrow, ranged themselves under the banner of Rationalism.

The latest number of the Presbyterian Review contains an effusion that can produce but one effect on the reader—profound pity for the writer. He must be a very young man, and, judging from the quality of his diction, he is in sore need of a post graduate course in a university. He is no lover of Madrid and her gorgeous cathedrals "dedicated to the worship of the Blessed Virgin Mary," etc. Perhaps he does not know better, and so, with unfeigned sorrow for his sublime ignorance, we tender him our sincere compassion.

We notice with pleasure that Most Rev. Satolli is fast becoming a master of the English language. Everywhere he is producing the most favorable impression. The opposition in certain quarters has given way to filial respect and obedience. Dowered with superb mental power he cannot fail to produce an impression upon American Church history; and even the secular press has no words too eulogistic for the grave Italian. He is a man like unto his master Leo XIII.

IF THERE is a man whose name shall in years to come shine glorious on the pages of the history of the Catholic Church of America it is assuredly that of the Cardinal-Archbishop of Baltimore. He has done much for the Church to which he has given the wealth of his heart's affection. He has, in the simple, kindly style so characteristic of the man, laid before thousands the truth and beauty of his religion; and this is perchance the secret of the esteem evinced for him by all classes. The mere controversialist, no matter how able, is after a short time no longer remembered; but the earnest, intellectual and loving man does his work long after the tomb closes over him. So shall it be with the Cardinal of Baltimore. The winning gentleness that inspires his writings and actions shall give his name an abiding place in the memory of all Americans. He will be remembered as the prelate who read men and things by the light of a guileless, loving heart, and saw good in all.

It appears that it is the custom of the P. P. A. fraternity—showing, we suppose, the love they bear one for the other—to sit on each other's knees, with their arms around each other's necks and cheering each other on to do battle against the Catholics. We know two of our aldermen who belong to the organization—one weighing about 300 and the other about 70 lbs. It would not be unseemly were the little fellow to take up his quarters on the lap of the big man, but were the situation reversed we fear there would be a P. P. A. funeral and a new election for an alderman. Considering that Catholics are only about one-seventh of the population of this city the heroism of the P. P. A. men it would be impossible to undervalue. Many of them would to-morrow shout "pro-Popery" as loudly as they to-day shout "no-Popery" were such a course likely to remove Sir Oliver from his well-entrenched position, thus giving them what they are hungering after—the fat pastures of the Ontario Government.

SOME of the Irish Home Rulers have been perpetrating jokes at the expense of the Ulster Orangemen and the landlords. A despatch appeared in the Mail a few days ago—and it is significant that that paper was the only one

in which we saw it published—that "in many parts of the country the peasants are holding regular lotteries for land. These lotteries generally take place in the chapels. Each man pays an entrance fee of sixpence, and draws a number giving him the rights of a certain plot of land when Home Rule is established." We suppose our contemporary gave currency to this item with the object of throwing odium on Home Rule and Home Rulers, believing, no doubt, that many amongst its readers would take it all in earnest. The Irishman will have his joke as occasion arises, and what adds zest to this one is the fact that some of the Orangemen will no doubt take it all in earnest, and work themselves into additional fury over the outlook.

It is an indication of the importance of the influence exercised by French-Canadians in the United States that President Cleveland has nominated three of them to consular positions in Canada, namely, Mr. M. Lanthier, editor of the National of Lowell, to Sherbrooke; Dr. Le Rocque of Plattsburgh to Saint-Jesu, and Dr. Martel of Lewiston to Three Rivers.

"LOYAL ORANGE LODGE" No 36, of Campbellford, Ontario, has undertaken the difficult task of regenerating the whole British Empire and preserving it from "Romish aggressiveness." To effect all this it has passed unanimously a strongly-worded resolution which was sent to the Mail for publication, against the Dominion Cabinet, because, as the resolution states, Roman Catholics have a larger representation in it than they are entitled to. The members of the Lodge have evidently overlooked the fact that Catholics have 42 per cent. of the Dominion population. They also promise to "shed their blood" to defend the "civil and religious rights of their brethren in Ulster." The following delicious paragraph of the resolution, referring to the Orangemen who hold office in the Cabinet is well worth reproducing here for the sake of those who wish to enjoy a hearty laugh:

"It is a deplorable sight to see the Grand Master of 300,000 Orangemen in Canada enlisting under the banner of the enemy and taking the shilling of treachery to the Order. But, alas for the frailty of human nature! we read that Judas sold his Master for a few pieces of silver, and after that, conscience-stricken, hanged himself. If Brother Wallace and Brother Bowell had as tender a conscience as Judas, we would expect as much from them, and it would be no loss either to Orangemen or Orangeism or to the country."

MR. LABOUCHERE, in London Truth, has recently thrown some light on the general character of hypnotic exhibitions, by informing the public of the manner in which many of the so-called "hypnotic subjects" were accustomed to perform their wonder exciting feats. By interviews with some of these subjects he has ascertained that they humbugged even the doctors by the readiness with which they cast candles and soap, and drank castor oil and pepper-sauce, while pretending to relish them amazingly as if they were eating cakes and drinking palatable wines. Needles were allowed also to be thrust through their ears and cheeks; but it has been admitted that they had by practicing these things become able to endure the trying tests, notwithstanding their disagreeableness and difficulty. Numerous confessions of subjects have recently been made to the same effect showing that many of the hypnotic tricks displayed in these exhibitions are mere deceptions, even though some are attributable to real mesmeric powers.

A Rising Barrister. In Wallaceburg, a lively town in Kent county, Ont., a law office has been opened, in which we predict a large share of the practice of that district will be done. It has been opened by a firm, one of the members of which—Mr. C. J. O'Neill, of Chatham—has already a wide reputation as a leading counsel in Western Ontario; while the other—Mr. M. P. McDonagh—has been a most successful student, having passed his final examinations six months before his time was up, and is an energetic and able Barrister and Solicitor. The office in Wallaceburg will be entirely under the control of Mr. McDonagh, who got a training in Perth and Toronto which well fits him for the present undertaking. Mr. O'Neill will act as senior consulting counsel, giving Mr. McDonagh's clients the advantage of his many years experience, ripe judgment and eminent skill. Mr. McDonagh is a brother of the present parish priest of Picton, and has always, as has also his senior partner, been an adherent of the Catholic Church. We wish him, and are sure he will have, every success, in company with his eminent senior partner.

FATHER DAMEN'S LECTURES. One of the most instructive and useful pamphlets extant is the lectures of Father Damen. They comprise four of the most celebrated sermons delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church," "The Holy Church of God," "Confession," and "The Last Presence." The book will be sent to any address on receipt of 15 cents in stamps, may be sent to Rev. Father Farnell, O. S. B., 28 Wilford street, Ottawa, or to Thom. Conroy, 650-652 Avenue d'Orleans, Quebec.

TEACHERS' CONVENTION.

A Most Elaborate and Successful Meeting held at Walkerton.

The general meeting held here last year by the School Sisters de Notre Dame being but preliminary was necessarily limited both as to time and work. But the assembly of these ladies at Walkerton on this occasion was characterized by professional business so varied and comprehensive as to make it as significant and valuable as any other similar gathering even in this era of teachers' conventions. The convention lasted two days—April 6 and 7—and was attended by all the ladies of this Order teaching in the Province, viz., from Berlin, Waterloo, New Germany, St. Agatha, St. Clements, Deemerton, Mildmay, Formosa and Walkerton. The programme, carefully arranged, consisted of practical lessons, discussion of questions, essays, addresses, papers, and a short but most interesting musical selection. The opening address by one of the Sisters briefly explained the object of the meeting, and clearly set forth the benefits that would be derived from it—all delivered in a manner so kind and encouraging that it added fresh zeal to the efforts of those who followed.

"How to teach Arithmetic to Primary classes"—a try theme—was well handled, receiving several novelties that gave it new zeal and freshness. A first lesson on the adjective came next, and was developed and drilled in a way that left no room for improvement. The method of teaching "Percentage" was illustrated entirely on the principle of intentions, as was also a lesson on "Physical Geography" by the same lady—both of which were admirable specimens of pedagogic skill. The difficult matter of teaching and learning irregular verbs was made easy and pleasant by many happy illustrations on the part of a teacher who also at a later hour entertained and profited her audience with a vivid and striking delineation of how to teach reduction to beginners. A lesson in History—the seven Years' War in America—was highly interesting, as was also one on primary drawings. A first "Lesson in Fractions" comprehended all that could be said on this branch of the subject, and was presented with a skill and vivacity that entirely relieved the work of its innate dryness. One of the most interesting pieces of the occasion was a lesson in Bible History given in such a cheery, unartificial and attractive form that the subject must certainly be highly popular in this lady's class. Similar to it was one on "Letter Writing," which was exceedingly well developed and calculated to make the work a matter of pleasure as well as duty. "Local Geography," a most desirable subject, was thoroughly treated, and in like manner a Literature lesson, by the lady who gave the opening address. Two lessons by another teacher then followed—one a development lesson on a picture, and the other "Work in Land" to illustrate Geography definitions—both of which were ably handled and strikingly appropriate for primary work. The evolution of a complex sentence from the simplest elements was an excellent lesson in all its parts—from the point of departure, the gradual connections, the review, the drill—not a link was missed throughout. Of the same character was a lesson on "Sentence Building" for beginners. An essay on "How to teach Composition" and a paper: "Assistance to Pupils," both given below, are, as may be seen, constructed with great care, and show undoubted literary ability, and are very instructive. The Separate School Inspector, representing the Educational Department, was present during the two days. At the end of the teachers' exercises, as above briefly described, he took up a considerable time commenting upon the work of the convention and lecturing on various school matters. Stumping up the results, he delivered a high eulogium on the professional zeal and ability shown by the ladies of this Order, assuring them that this was one of the most successful conventions he had ever attended.

HOW COMPOSITION SHOULD BE TAUGHT. Composition, as you are all well aware, is one of the most important subjects in our school programme, and for this reason it should receive very careful attention from the very beginning of the child's school life. In the lower forms it is termed language lessons. If one of the aims of education is to bring the pupil as nearly as possible to perfection in the art or science he is studying, surely this end should not be lost sight of in the study of composition. But, in order to be at all successful the teacher must have in mind a clear conception of the nature of the subject she is attempting to teach, and make sure she is adopting correct methods. That a pupil may acquire the art to express his thoughts in speaking and writing correctly, gracefully, and in a pleasing manner, a good solid foundation is necessary, which foundation must be laid in the primary school.

The teacher who has this part of the language structure to build has by no means an easy task, and should therefore be very choice in selecting her materials (her plans and her methods) that she may attain the best results possible. That which will cause her most difficulty in starting a class of beginners is to know how and where to begin. Here she has before her a class of little folk just setting out in school life, some of whom have come from homes where they received careful training and are able to express their little thoughts clearly and well; while the others, and they are by no means the minority, have been impressed, it would seem, with a fear of uttering a word, whose little lips are tightly set when the teacher attempts to lure them into a conversation.

She now sees the first thing to be done for these little folk is to teach them to talk. To succeed in this she will begin by questioning them about those things that are most dear to their childish hearts, viz., their homes, their friends and their pets. If she is shy about it, she will often surprise them into saying something, and once their little tongues are loosened, one great difficulty is overcome.

When she has drawn from them the history of all these familiar objects in home they will be ready and willing to talk about those which surround them in the school room.

TEACHERS' CONVENTION.

A Most Elaborate and Successful Meeting held at Walkerton.

The teacher will find story-telling very helpful in this stage. We all know the fondness children have for stories. They will soon have questions to ask, and the more courageous ones will often talk with the teacher about the story, and will be able to tell her a great part of the relation. It is the time for the teacher to improve the opportunity in guiding and directing the children to speak correctly and connectedly, and the teacher that reserves in this way her fullness will find her pupils will have less difficulty in writing their talk correctly later on.

And, as soon as they are able to write, she should begin the work of written language. But this must be done systematically, beginning by having them write the names of all the objects they see in the school room, names of all the objects they can see on looking out the window; names of some objects they can see on their way to school, etc. Then require them to write words expressing all the actions they can perform, then those which their cat, their dog, their bird can perform. Require them, for example, to make statements about each of the following, telling what they can do with them: a pen, a pencil, a ball, a knife, a ball, a spoon, a needle, etc. After they have had sufficient drill in the above and similar exercises, they may be asked to write a story about their dog, or their cat, or their bird, or their dog, or their cat, their dog, their bird can perform. Require them, for example, to make statements about each of the following, telling what they can do with them: a pen, a pencil, a ball, a knife, a ball, a spoon, a needle, etc. After they have had sufficient drill in the above and similar exercises, they may be asked to write a story about their dog, or their cat, or their bird, or their dog, or their cat, their dog, their bird can perform.

This course having been pursued in the lower forms, the children will have acquired such facility in writing their talk that when they reach the higher grades they will look upon the composition exercise as a delightful task. Great care must be taken in the higher grades not to destroy this love for writing, which, if properly cultivated, will be acquired by giving them subjects beyond the years, or subjects about which they do not know enough to see where to begin.

The choice of an appropriate subject is, accordingly, of the greatest importance. Upon it will depend, in a great measure, the kind of work the teacher may expect her pupils to do for her. When she has carefully selected her subject, she should give them with her pupils, giving them to understand that they will be required to write about it later on. The teacher then writes the subject and its main divisions or outlines on the blackboard, and requires the pupils to copy them into their exercise books. This is done a few days previous to the time allotted for the composition, and the children will work with an opportunity of finding out all they can about the subject. If the teacher can so arrange it as to have the compositions written in school under her supervision, she will obtain better results, and will find less corrections to make afterwards. But wherever they are written the teacher should insist on having them done neatly, and with ink if possible. It will be found beneficial as well as pleasurable for children to vary the composition exercises from time to time, allowing the pupils now and then to choose their subjects. This will work well, especially in a mixed school, as it will give the boys an opportunity to write some of their games or to tell about some trade with which they are acquainted, while the girls will describe the process of some of the household or domestic work. What, then, may be said of the good resulting from frequent practice, accompanied by careful reading and criticism?

In conclusion, permit me to remark that the teacher who has cultivated a literary taste in her pupils and a love for composition writing has conferred a benefit upon them which cannot be overestimated.

ASSISTANCE TO PUPILS. A very important question and one that must confront every successful teacher, is to what extent ought I assist my pupils? Many teachers take it as a matter of course that they should assist their pupils whenever called upon. If those teachers understand what assistance to pupils is, then they are right; they should assist them to the extent of their ability.

But very much that is considered assistance to pupils is, instead of assistance, a positive hindrance. A pupil is in school, not for the purpose of "going through" lessons, but for the purpose of "going through" history, geography, etc., but the only reason he is there studying these branches is for the purpose of developing the faculties of the mind—reason and memory—and to accumulate facts on which these faculties can operate.

OUR SEPARATE SCHOOLS—WESTERN DIVISION.

Annual General Remarks by the Inspector-General, in the Report of the Minister of Education, for 1897.

GENERAL SURVEY. In this inspection there are 132 schools, 303 teachers and 13,613 enrolled pupils, compared with last year these figures show an increase of 5 schools, 11 teachers and 327 pupils. Walkerton and Chertow, two important centres, have this year, however, contributed largely to this increase. The average cost per pupil, on the basis of the enrolment for 1897, was \$7.70, which, as I expected, is a decrease from the previous year. So that, in all these very material points, a substantial improvement has been made. The classes of all the teachers were visited and examined within the year. This remark does not refer to the Indian schools, which are reported upon elsewhere.

NEW SCHOOLS.

Curious to say, this has been a "city year" for progress in the building line, just as last year was chiefly a rural one. Toronto has put up, in the Brockton district, a handsome four-roomed brick school equipped with modern conveniences. London has erected two fine brick schools, wisely placing one towards the northern and the other towards the eastern limits, thereby securing all children against the hardships of a long journey. Grandford has given itself additional accommodation for one hundred and fifty pupils by the erection in a convenient part of the city of a two-story brick, and complete in all particulars. St. Catharines has replaced the frame building formerly used for the girls' classes, by a stately two-story brick, quite in keeping with the character of similar buildings erected in that city of late years. Niagara Falls has also shown its enterprise by abandoning its frame school and transferring its classes to a handsome and commodious brick, recently erected. Bat Portage, though far from the centre of population, has put itself abreast of the times by constructing a new building that fully treads the modern mark. Chertow, too, which began the year in its much-used frame school, celebrated Columbus day in an elegant brick, of which it may well feel proud.

ACCOMMODATIONS AND EQUIPMENTS.

Fully two-thirds of the whole number of buildings are of brick or stone, and with three out of four exceptions all are comfortable and well kept. It was a pleasure to note that in most cases teachers and pupils took pride in beautifying their class rooms with simple but tasteful ornaments, a practice which the cultivation of youthful taste looks to the future as well as to the present. The backless bench and the clumsy long desk have all but followed the entire disappearance of the school from this district, and the two places that still retain these primitive articles will soon exchange for more slightly and comfortable furniture. Other equipments are also, as a rule, quite up to the mark. The usefulness of playgrounds in general has been increased, but some are still conspicuous for what, in my opinion, is a serious defect—want of proper drainage, and the separation of the playground from the school building. An herberg and Stratford have each dispensed with the building formerly used by the senior boys' department, and have provided all their pupils with the main premises; the satisfactory results already attained by this change have amply proved its wisdom.

TEACHERS AND PUPILS.

The teachers, as a body, are entitled to unreserved praise for their efficient and effective services during the year. The increasing importance given to the training of junior classes is one of the most gratifying features of the year, and, with other good effects, through teaching in the junior classes is one of the best securities against the evils of the cramming process, which still lingers in many of our schools. The character of character take root, so that the teacher who keeps in view the true ends of education will not fail to cultivate the feelings of the individual pupils, and to make them feel that the limits of this summary do not permit a detailed account of the standing of each school; but, as this has been given in the individual reports, it will be enough to state here that in the matter of educational efficiency the schools as a body are making satisfactory progress. With the cordial co-operation of parents in all cases, I may say that even higher results can be obtained. Parents who steadily strive to habituate their children to studiousness and regularity, contribute largely to make the work of the teacher more efficacious and durable. On the other hand, unwise parents often pull down what even the most competent teacher builds up.

While giving due attention to all the subjects in the school programme your inspector took occasion to emphasize the teaching of hygiene in urban, and agriculture in rural schools, as heretofore these subjects were, as a rule, taught in the "entrance class" only. Directions were also given in every school to give increased prominence to the teaching of composition (including letter writing and business forms), and to girls' classes on Friday afternoons.

TEACHERS' CONVENTIONS. Six were numerous and important. As many as six of these meetings took place in this Division at which had the pleasure of being present. One was held at Walkerton under the auspices of the Sisters of Notre Dame, another at Amherburg by the Sisters of the Holy Names, a third at Toronto by the Brothers of the Christian Schools, and three were held by the Sisters of St. Joseph, at Hamilton, Toronto and London respectively.

In general the business consisted of practical teaching lessons, essays, discussions, readings and lectures. Nearly the whole of these exercises were performed by the teachers themselves, and at most of the conventions every teacher present performed some part in the programme. Besides being so remarkable for full attendance in every case, these conventions made themselves admirable by the whole-souled interest that the teachers took in the work that they had given would be every day in a well-regulated school, and there was no attempt at mere display, or in popular language, no "playing for the grand stand." The interchange of thoughts and the observations of the methods of others, and the kindly criticisms

timely offered must make conventions like those above-mentioned prolific in good results, inasmuch as they are capable of increasing the teacher's knowledge, sharpening his professional skill, and strengthening his devotion to the noble cause of education. There is no teacher so efficient that his efficiency can not be increased.

THE COLUMBUS CELEBRATION.

Agreeably to the terms of the Minister's circular, Columbus day was generally observed by the schools of this division. Returns received from the principal cities and towns, and from several rural sections show that teachers and pupils entered into the spirit of the celebration with a hearty goodwill. Generally speaking, the exercises were of a uniform character—suitable addresses, recitations, readings and songs, all bearing upon the character of Columbus, his famous achievement, and the great results that have flowed from it. Entertaining, interesting, instructive, and, in general, not too demonstrative, these exercises were well calculated to exert a wholesome influence on the youth of the country. What makes the part of future recollections over the present exalts in the scale of thinking beings.

ENTRANCE EXAMINATIONS.

The cramming process (already referred to) and its resultant evils will, in my opinion, disappear from the schools so long as the non-teaching public continue to estimate the standing of a school and the ability of its teacher by the number of its pupils who pass the entrance examinations. Without at all questioning their *raison d'être*, I presume to say that teaching solely with the view of passing pupils for these (or any other) examinations, is a highly pernicious practice. Because, in most cases where this practice is continued the results sooner or later will be (1) the majority of the pupils mentally underfed; (2) a few files of "knowledge" no matter how scrappy or superficial so long as it serves present purposes; and (3) the development of character without which all teaching is delusive and disregarded. I need hardly say that the true criterion of professional worth is not success in passing for examinations, but a thoroughly taught "good all around" school. Let the public allow the teachers to take care of everything but making a specialty of examinations, and examinations will then, in the very best way, take care of themselves.

ARCHDIOCESE OF TORONTO.

SPECIAL TO THE CATHOLIC RECORD.

The exercises of the Forty Hours' Devotion began at the church of Our Lady of Lourdes on Sunday last. Solemn High Mass was celebrated beginning at 10:45. The choir, of Miss Sullivan with Miss McElderry as organist, rendered in a very finished style Mozart's First Mass in C, aided by a full orchestra. After the gospel His Grace Archbishop Walsh delivered a sermon marked by beauty of diction, wealth of moral and doctrinal truth and power of delivery. He gave a vivid and impressive picture of the infinity of God, the might of His power, the immensity of His space and eternity, and then drew attention to the divine mercy and condescension of this Supreme Being in coming on earth as a little child, living, loving, and dying as one of us. The Son of God was not satisfied with doing all this; His love for humanity prompted Him to remain with us always, hence the greatest of all His gifts—the Blessed Eucharist—in which He is really and truly present on our altars. His Grace then gave an exhaustive description of the circumstances connected with Our Lord's promise of that great gift, and the fulfilment of that promise at the last supper, proving his statement with copious quotations from Holy Scripture. He then showed how the apostles received the power of perpetuating this sacrament, together with their successors. He closed with a short explanation of the devotion and an exhortation that the congregation would take advantage of the special graces attached to it.

On the same day the members of the Knights of St. John attended Mass at St. Paul's Church and received Holy Communion. It is the annual custom of this society to perform in a holy their "Eucharistic Duty" the second Sunday after Easter. Some three hundred members assembled at 9 a. m. at their hall on Adelaide street and marched to church keeping step with the lively music of their file and drum band which preceded them. The members of the drill corps presented a fine appearance in their handsome uniforms.

The annual entertainment of St. Paul's Catholic Ladies' Society will take place on next Thursday evening, 20th inst. Judging from the merit of the one of last year and from the character of the programme I have before me, the public may rely upon this one's being an unqualified success. There will be a comedy, called Marriage a la Mode, a series of operatic sketches presented by members of the society in appropriate costumes, and a number of beautiful tableaux. NATZ.

TO IRELAND'S FRIENDS.

The following call has been issued by the executive officers of the National Federation of America:

New York, April 5, 1898. FRIENDS OF IRELAND:—The crisis in the Home Rule question now confronts us. Mr. Gladstone has faithfully redeemed his pledges. Shall we keep ours? Without the continuous attendance of the Irish members in the House of Commons Mr. Gladstone cannot win. As members of Parliament receive no salary, the great majority of the Irish members are not in a financial condition to give this necessary attendance. We must meet this difficulty, or the cause is lost. Through his magnificent meeting at the Academy of Music, New York has already spoken. It now remains for you, friends of Ireland, to respond.

To make this a success every city, town and hamlet should organize at once. As the urgency is great, all subscriptions from organizations or individuals should be promptly forwarded to the treasurer, Mr. Eugene Kelly, at Room 22, Broadway, New York. DR. THOMAS ADDIS EMMETT, President. EUGENE KELLY, Treasurer. JOHN BYRNE, Chairman Board of Trustees. JOSEPH P. RYAN, Secretary.

EDWARD BLAKE'S SPEECH.

The Hon. Edward Blake's second speech in the House of Commons on the Home Rule Bill was delivered Friday night just before adjournment, in a fairly full house. Mr. Blake specially dealt with the recent speech, in which Mr. T. W. Russell argued against the Bill on the strength of his late visit to Canada. Mr. Blake said Mr. Russell, when in Canada had fallen among Orangemen, who did not beat, wound, rob or despoil him, but received him hospitably, and arranged him full of things he was only too anxious to swallow, but Quebec experience showed that the fears of the Protestants of Ulster were illusive. The contest minority of Quebec always had a fair share, and generally more, in the government of their country. He paid an eloquent tribute to the tolerance and the rights of the recognition of the minority shown by Catholics in the Province. The whole essence of the controversy was whether to adopt a policy of trust and belief or a policy of incredulity and despair. The speech was well listened to by the whole House, Mr. Gladstone following it with the closest attention. Mr. Blake was much more at ease than on the first occasion, and though owing to the lateness of the hour, the presence of the speaker was not as full as on the first occasion, the general verdict is highly favorable. The Chronicle says: "It was a really remarkable piece of reasoning. The Daily News says: 'Mr. Blake showed himself again the inferior of no man in the House in vigor of mind, power of expression or knowledge of constitutional government.'"



THE VOICE OF LEO XIII.

It Will Soon be Heard in America.

An audience, which is destined to become historic, was granted last month by the Holy Father, Leo XIII., to Mr. Stephen F. Moriarty, director of the Edison-Bell Phonograph Corporation.

The object of the audience was to give Mr. Moriarty an opportunity of delivering a phonographic message to His Holiness from His Eminence Cardinal Gibbons, and another from the late Cardinal Manning.

His Holiness received Mr. Moriarty in his private study, the phonograph having been previously brought in. The Holy Father, who was sitting at his writing table, welcomed this gentleman with great affability.

Mr. Moriarty having explained this perfected phonograph to His Holiness, asked him if he would hold the phonograph. The Holy Father took the hearing tubes and put them to his ears, listening to the address delivered by the phonograph (in Italian, of course), with keen interest and delight.

"Prostrate at the feet of Your Holiness, I beg to offer my sincere congratulations on the event of your Golden Jubilee, celebrating the fiftieth anniversary of the episcopate of Your Holiness, and I feel doubly honored on this occasion as being the bearer of two messages, sacred messages to me: one from His Eminence, the Cardinal Archbishop of Westminster, Henry Edward, Cardinal Manning, who will, in his own voice, convey to Your Holiness, the expression of love and esteem which he always held for Your Holiness.

And also another message of love and good-will, from His Eminence, the Cardinal Archbishop of Baltimore, Cardinal Gibbons. Deeply sensible of the honor conferred upon me, and of the importance of the occasion, I ask Your Holiness to receive these messages through the medium of this great invention, which is shown for the first time in its perfected state to Your Holiness. It is the invention of the two greatest scientists now living—Thomas Alva Edison and Professor Bell—and I desire to ask Your Holiness to send some expression of love, if only a short Benediction, by means of the phonograph, or such an address as may best appeal to Your Holiness, to the Catholics of America, on the occasion of the opening of the Exhibition at Chicago, in celebration of the four hundredth centennial of the discovery of America by Christopher Columbus; and I beg to call the attention of Your Holiness to the great historical interest which any message from your Holiness would occasion. It would be the first time in the history of the world that the voice of a sovereign Pontiff of Rome had been heard by his loving and faithful subjects in America, and I assure your Holiness that such a message would be hailed with universal delight by all the Catholics of America. The importance, also, of your Holiness marking this new era in the progress of science and in evolution, would greatly honor and dignify the genius of invention, by using it as a medium for sending some message to the Catholics of the United States, where your voice will be preserved for all time in the archives of the State Department as an honored and historic record. In conclusion, I ask your Holiness to accept as my humble Jubilee offering a phonograph which I have had made especially for this occasion.

After this Mr. Moriarty placed the cylinder on the phonograph containing the voice of Cardinal Manning, and during the hearing of it the Pope was deeply affected in recognizing clearly and accurately the voice of the dead Cardinal. The Pope said: "It is his voice! It is as if he were in the room. I had no idea," he continued, "that human ingenuity could bring this machine to such marvelous perfection."

The phonograph was then made to deliver the Cardinal's voice aloud in the room, and it was a picture to see the aged white figure of the Pontiff as he stopped forward, listening, and following with a movement of his thin, delicate hand, every word. As the Cardinal's message ended, the Pope turned towards Mr. Moriarty and said:

"It is wonderful, and to think that after I am gone my voice will be reproduced as if I were alive."

He then requested to hear the voice of Cardinal Gibbons, and, having heard it, exclaimed:

"To think that he is speaking to me, as it were, across the sea!" Mr. Moriarty then presented the cylinder containing the voice of Cardinal Manning to the Pope. The cylinder was enclosed in a handsome case. His Holiness asked Mr. Moriarty to explain to him every detail of the machine, and then said:

"I compliment you on your address to me and for the refined manner with which you make your request. This request to send some message for the opening of the Chicago Exhibition, I will grant you. You must come back to-morrow, and I will give it to you."

His Holiness added that the phonograph might remain in his study. "I," he said, "will take care of it, and no one will be allowed to touch it."

On the following day Mr. Moriarty, in response to the invitation of His Holiness, called again at the Vatican, and was received, as before, in the study of the Pope. There can be little doubt that the acute intellect of the venerable Pontiff had been most keenly

aroused on the occasion of Mr. Moriarty's visit the day before. Then he had heard in distinct tones the voice of one speaking, as it were, from the tomb, and the voice of another far removed by thousands of miles "across the sea." Now he himself was to speak into the instrument a loving message to the people of the United States. The Holy Father manifested the liveliest interest as he approached the instrument, and bending over he spoke into it. When he had finished he turned to Mr. Moriarty and said:

"I hand you this message; guard it carefully, for it is the expression of my love for all the people of the United States. I wish you to deliver it with your own hands to the President."

In reply Mr. Moriarty assured the Supreme Pontiff that he would guard the communication until it was transmitted to President Cleveland, as the most sacred message entrusted to him. His Holiness subsequently expressed the great interest which he felt in the Chicago Exhibition. The message to the Chief Magistrate of the United States is in Latin, and, by the Pope's special desire, will not be made public before it has been reproduced in America. Prior to the conclusion of the audience at the Vatican, however, His Holiness' words were, at his own request, made audible to himself and the personages in attendance. On hearing the sounds he exclaimed:

"It is my voice! This is indeed wonderful." And he proceeded to explain to the members of his court that his voice could be heard long after his death. Then the cylinders which record the vibrations of the voice, and which can be sent by post instead of a written letter, were shown to the Pope, who displayed unbounded interest in them. This, he remarked, would indeed revolutionize the art of writing, since every infection of the voice and every syllable and word are recorded, and can be dispatched with wonderful exactitude.

FOR THE CATHOLIC RECORD. WATERFORD.

From where the hills of gallant Tipperary lift up their heads like sentinels secure, Comes rushing, roving in copious, never chary, The wifely waters of the river Suir. Now it is bold, or daring, or dauntless, Or mirror-making in serene measures, Strong as the men, and as the maidens pure, Who dwell amid its more than Nils treasures, And on those winding banks find all their simple pleasures.

Between two healthy heights at last it goes, The crown and glory, pride of Waterford! Still laughing riotously as it flows, With Nore and Barrow triune flood out-poured, A Meachling, roving in the misty air, Of Viking, Dane and Norman, Saxons too, Here Strongbow came to do with his sword, McMurrough's daughter Eva, and renews, The fight bequeathed to Cromwell and his fanatic crew.

While every stone and street of the old town Speaks eloquently as does the written page, Of men and deeds whose names are handed down, Highest of all is held this heritage, A gallant son's brief life and death untoward, Best of us all, my love, true honor's gaze! Of "cloudy lightning" genius, and the word Which symbolizes him in "Meagher of the Sword!"

Prompt to the hour, whatever he in vogue, This "Urbis Intacta" feels the electric thrill, Albert its courteous, kindly Munster "brogue," A constant "Urbis Intacta" still, Its famed Acropolis, attests what skill (For learning's self plays but a minor part) Ever exhibiting in fair outline, Evoke a cheer, or cause the tear to start, Or free the pent-up flood that overflows the heart.

All happiness and peace for ever be The portion of the children, Mother mine! The many a weary league of shore and sea, Divide us now, my love, true honor's gaze! The record-keeper thou of "Auld Lang Syne" The mourner of pregnant youthful years! Forever exhibiting in fair outline, What I still strive to fill, with many fears! The life that stretches out to reach beyond the spheres. —William Dollard.

"Reynald's Flower," on the Quay of Waterford, still well preserved, is said to have been the scene of Reynald's marriage to the daughter of Diarmid McMorrough, Prince of Leinster, A. D. 1171. The visitor is shown a cannon ball striking the masonry near the top, fired by Cromwell when laying siege to the town, from across the river.

"Urbis Intacta Manet," motto on its "coat of arms." So called by O'Connell. I think; locally known as the "Hell Post," here all great political gatherings are held.

The Cross of Christ.

The preaching of the Cross, the imitation of the Passion, the life of sacrifice, the principle of heroism, is not merely the Church's inheritance, but constitutes her underlying force. Outside of the Catholic Church the doctrine of the Cross has faded into a vague tradition. There are many who profess to believe in the Son of God, but the mystery of His Cross and Passion has become for them a sentimental abstraction or a cold philosophy. Oh, that those whose hearts can still be stirred by the contemplation of the most wonderful tragedy the world has ever witnessed, might come to learn that there exists on earth a kingdom of souls in which Jesus Christ is loved and worshipped and imitated with a passionate devotion unknown to them in their forlorn isolation! The life of Christ is the life of His Church, but it is a life purchased by suffering and death. He is risen and is with her still; and as He died and rose again, so she dies with Him and is immortal. See! in this nineteenth century she has risen again before your very eyes! Death had no dominion over her.—Rev. James Kent Stone, C.P.

Note: The writer of the above is one of the most illustrious converts to the Church in America. Being a member of the Passionist Order he speaks of the Cross as one who meditates deeply upon that subject. In a little dark corner of his immortal picture, the Crucifixion, at St. Peter's, Rome, Michael Angelo wrote these words "They never think of it."

When you feel all tired out and broken up generally, you need a good tonic. Hood's Sarsaparilla is the best. Try it. Keep Minard's Lintment in the House.

SEEMS NO DANGER.

Cardinal Gibbons Describes the Life of a Sister of Charity.

Cardinal Gibbons has the following article in the Ladies Home Journal under the head of "The Life of a Sister of Charity": "Greater love than this no man hath, that a man lay down his life for his friends." Such was the philanthropy of the great St. Vincent de Paul, father of the poor, who labored strenuously for them, and extended his charity to all the miseries incident to mankind. St. Vincent de Paul was born April 24, 1576, in the parish of Puy, in France. Early in life he evinced a special love for the poor, and deprived himself of many conveniences in order to assist them. In 1599, he was ordained a priest, and shortly after, while on a voyage, the vessel being attacked by the Turks, he was captured and taken to Tunis, where he was sold as a slave. After two years he returned to France with his master, whom he had converted. He devoted himself then to the exercise of the ministry, and in 1625 he founded the Congregation of the Mission. The members of this society were engaged in giving missions in the various cities, towns and country places. Aware of the misery among the poor, St. Vincent established confraternities of charity, the object of which was the relief of the sick poor.

A number of ladies of rank joined these confraternities, but, for various causes, it was found impracticable for them to render personal assistance to the poor. They were consequently obliged to rely on servants to distribute the nourishment and remedies to the sick; but these showed neither affection nor skill in the discharge of the duty. St. Vincent then saw the necessity of finding persons who would be willing, through motives of charity, to undertake the work. During his missions in the country, he met with some young women who were anxious to consecrate their lives to God, and to them he proposed his charitable design. It was necessary for them to be instructed in their new duties; and for this purpose, toward the end of the year 1633, he sent three or four of these young girls to Paris to be placed under the care of Mile. Le Gras. This lady was a widow, with whom he had been acquainted for years, and

IN WHOM HE DISCOVERED

a consummate prudence, an exemplary and solid piety, and an ardent and indefatigable zeal in the accomplishment of good works. Knowing her tenderness for the poor, St. Vincent judged that she possessed the qualifications necessary to train these young girls in the service of the sick. So great were the necessities of the poor at the time that Mile. Le Gras was obliged to send her novices into different parishes, where their humane example incited others to offer them services like services. Thus gradually was commenced the community of the Sisters of Charity, servants of the sick poor. Mile. Le Gras, their first superior, was the daughter of Louis de Marillac and Margaret de Cannes. She was born in Paris, Aug. 12, 1591. In 1613, she married Anthony Le Gras, secretary of Queen Mary de Medicis. Without neglecting her domestic affairs, she visited the sick, consoled and instructed them. On the death of her husband in 1625, she consecrated herself entirely to deeds of charity, under the direction of St. Vincent. He therefore found no one more worthy to be placed at the head of the community he was forming.

Contrary to the usual custom in religious communities, St. Vincent gave the Sisters "no cloister but the streets of the city, or the wards of hospitals; no cell but a hired room; no inclosure but obedience; no veil but holy modesty." This servant of God foresaw that a community designed for the service of the poor could not be inclosed; therefore, he prescribed for his spiritual daughters

A MANNER OF LIFE

compatible with the duties required of them, and which, at the same time, afforded them the means of attaining a high degree of perfection. Mile. Le Gras governed the community until her death in 1690, the same year in which St. Vincent rendered his soul to his Maker. Like the grain of mustard seed mentioned in the gospel, this society has so increased that it extends to the uttermost parts of the world. The members of this community make the ordinary vows of religion and renew them every year. The Sisters are admitted to their vows after a probation of five years. Wherever we go, the Sisters of Charity may be seen taking their way to the abodes of the miserable, and ministering to their wants. Among the plague-stricken, on the battlefield amid the groans of the wounded and dying, these women have always been found at the post of duty, regardless of danger, and even of life. Following the example of the divine Model, whose heart was filled with compassion for the poor, and whose hands were ever ready to relieve them, the Sisters of Charity shrink from no sacrifice, is appalled by no danger. She knows no distinction of race or creed.

The principal employments of the Sisters of Charity are: The instruction of youth, the care of the sick and of the insane, of foundling children and of orphans, and the assistance of the poor at their own homes. In the United States the Sisters are engaged in all these works. They discharge their duties with scrupulous exactitude. There are many schools under the supervision of the Sisters, where children are trained to acquire the knowledge necessary to fit them for positions

in life. To the poor, the Sisters are friends indeed, for the most abandoned, on his couch of pain, finds at their hands the tender care of a mother.

In the "industrial schools" which they conduct, the orphans receive daily instruction in the ordinary branches of education, and in dress making and fine sewing. Each class is under the supervision of a competent teacher, and the finest handwork is taught, so that the orphans may become capable of taking responsible positions on leaving the asylum.

SCHOOLS OF THIS KIND are numerous throughout the Union, and are well patronized. There are also asylums for foundlings and orphans, who receive the maternal care which their tender age requires. Parish schools are entrusted to the Sisters, who educate poor children gratuitously. These are instructed in all that is necessary for their condition in life. In the select schools, young ladies pursue an academic course.

The arrival of the Sisters of Charity in Jerusalem in 1886 was hailed with joy by the inhabitants. "Those people with the large white wings" excited their curiosity. Finding that they had come from Paris to take care of the sick poor gratuitously, and to render all possible assistance to the needy, the utmost confidence was placed in them. The Sisters began their work of charity, and their successful treatment of the sick elicited the admiration of the Turks, who styled them "grand doctors of Paris."

An incident is related concerning their first patient. A child, seriously ill and declared incurable by physicians, was brought to the dispensary. The usual simple remedies were administered, and the child recovered, much to the joy of its parents. The news of this cure spread throughout the city, and the sick were brought from all parts to the humble abode of the "white doves," to secure similar favors. During certain periods of the year 1886, 600 persons were daily received at this dispensary, and supplied with medicine and food. Outside the city of Jerusalem many lepers are still to be found, and these are

OBJECTS OF SPECIAL INTEREST to the Sisters. Unhappy victims of a loathsome disease, abandoned by all, they hail the visits of these charitable women with joy. Linen and remedies are furnished, and their pains allayed by every means that sympathy can suggest; comfortable rooms shelter the sufferers from the inconveniences of the weather. At the time of the first foundation in Jerusalem, a small house was rented by the Sisters.

In 1891, during the cholera epidemic in Syria, the Sisters and the physician employed in their dispensary set out daily on their mission of charity in search of the poor victims, and everywhere ministered to their wants. His Excellency, Mustapha Assim Pacha, deeply moved by the courage and extraordinary charity of the Sisters, publicly eulogized their devotedness, and invited Mussulmans and Christians to thank God for having given to mankind such women to consecrate their lives and to alleviate the miseries of their fellow beings without distinction of race or creed. His Excellency placed an ambulance at the gate of the city of Damascus and confided it to the care of the Sisters. Here Christians, Mussulmans and Jews were gratuitously served at the expense of His Excellency. Another interesting work is that of the "Misericorde," in every parish there exist evils, more or less grievous, more or less known. Who can tell what the poor endure from hunger and cold, above all in winter? Interrogate the Sisters of Charity, who know something of their sufferings. How will they relieve so many miseries? They establish the "Misericorde"—a poorhouse, where two or three Sisters take up their abode and dispense the alms furnished by the Ladies of Charity." Accompanied by these ladies the Sisters often visit the neighborhood.

It is only of late years that rheumatism has been treated as a blood disease. But that this is a correct theory is proved by the extraordinary success attending the use of Ayer's Sarsaparilla, in this painful and very prevalent malady. It seldom fails of radical cure.

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

Headache, which is usually a symptom of stomach trouble, constipation or liver complaint can be entirely cured by B. B. B. (Burdock Blood Bitters) because this medicine acts upon and regulates the stomach, liver, bowels and blood.

Minard's Lintment. Lumberman's Friend.

IF YOU USE SUNLIGHT YOU'RE RIGHT.

This world-renowned Soap stands at the head of all Laundry and Household Soap, both for quality and extent of sale. Used according to directions, it does away with all the old-fashioned drudgery of wash day. Try it; you won't be disappointed.

SUNLIGHT SOAP has been in use in Windsor Castle for the past 3 years, and its manufacturers have been specially appointed SOAPMAKERS TO HER MAJESTY THE QUEEN.

GUARANTEED PURE AND CONTAINING NO INJURIOUS CHEMICALS.

Violent persecutions take place from time to time and these Sisters, whose lives have been spent endeavoring to enlighten and improve the pagan, receive as their reward the crown of martyrdom. Does the good work cease with their death? Is the country then abandoned to its spiritual and corporal miseries? Scarcely has the news of THE CRUEL MARTYRDOM reached the ears of the Sisterhood, than numerous volunteers advance to replace the fallen. Penetrated with ardent charity, the tenderest ties fall to deter them from endangering their lives for the benefit of the poor. Now, as in the days of its holy founder, the community still exercises its labors of mercy and love to man, and so it will continue to do.

The mother house of the Sisters of Charity in the United States is located at Emmitsburg, Md., and here young ladies, desirous of consecrating their lives to works of charity in the community, are trained in the spiritual life and in the works of their choice. A probation of nine months precedes the "taking of the Habit" of the order. Five years then elapse before the young Sister is permitted to consecrate herself to the works by vows. Absolute freedom exists in this matter, no Sister being obliged to make the vows; in fact, it is only after repeated requests that the privilege is granted. Moreover, each year a formal petition on the part of every Sister is requisite to obtain for her the favor of renewing them.

A life of consecration to the works of mercy and charity holds joys so pure and sweet that few, having once tasted its happiness, are willing to relinquish it. As long as there are sufferers to relieve, and griefs to soothe, the Sister of Charity will be found faithful in the exercise of her calling.

A Protestant Minister Defends the Foreigner.

At a meeting of Methodist divines at Chicago last Monday, Rev. G. S. Young, of Grand Crossing, Ill., also a Protestant minister, took issue with them in attributing all social troubles of the day to the foreign-born population of America. Erin came in for its usual share of abuse. Mr. Young was very sarcastic in his remarks, saying that the three gentlemen who had preceded him had been fortunate in having been born in this country. He was, he explained, a native of Ireland. In opposition to the evils caused by the foreign population, as given by the other speakers, he proceeded to array the crimes and disorders caused by native-born Americans.

"Who but the foreign-born population of Illinois and other western states elected Lincoln? Who fired on the American flag at Fort Sumter? Native Americans. I am opposed to attributing the wrongs of this country to the immigrants. Native Americans wrote 'chattel property' over the head of the work of God, the negro, and pounded sanctification into him with a club. As for the fancied superiority of native-born Americans, one of Chicago's foremost men was an inmate of a penitentiary ten years ago. As a remedy for some of the political evils I would recommend that a company be formed to emigrate some of the native-born population."

It is only of late years that rheumatism has been treated as a blood disease. But that this is a correct theory is proved by the extraordinary success attending the use of Ayer's Sarsaparilla, in this painful and very prevalent malady. It seldom fails of radical cure.

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

Headache, which is usually a symptom of stomach trouble, constipation or liver complaint can be entirely cured by B. B. B. (Burdock Blood Bitters) because this medicine acts upon and regulates the stomach, liver, bowels and blood.

Minard's Lintment. Lumberman's Friend.

IF YOU USE SUNLIGHT YOU'RE RIGHT.

This world-renowned Soap stands at the head of all Laundry and Household Soap, both for quality and extent of sale. Used according to directions, it does away with all the old-fashioned drudgery of wash day. Try it; you won't be disappointed.

SUNLIGHT SOAP has been in use in Windsor Castle for the past 3 years, and its manufacturers have been specially appointed SOAPMAKERS TO HER MAJESTY THE QUEEN.

GUARANTEED PURE AND CONTAINING NO INJURIOUS CHEMICALS.

Violent persecutions take place from time to time and these Sisters, whose lives have been spent endeavoring to enlighten and improve the pagan, receive as their reward the crown of martyrdom. Does the good work cease with their death? Is the country then abandoned to its spiritual and corporal miseries? Scarcely has the news of THE CRUEL MARTYRDOM reached the ears of the Sisterhood, than numerous volunteers advance to replace the fallen. Penetrated with ardent charity, the tenderest ties fall to deter them from endangering their lives for the benefit of the poor. Now, as in the days of its holy founder, the community still exercises its labors of mercy and love to man, and so it will continue to do.

The mother house of the Sisters of Charity in the United States is located at Emmitsburg, Md., and here young ladies, desirous of consecrating their lives to works of charity in the community, are trained in the spiritual life and in the works of their choice. A probation of nine months precedes the "taking of the Habit" of the order. Five years then elapse before the young Sister is permitted to consecrate herself to the works by vows. Absolute freedom exists in this matter, no Sister being obliged to make the vows; in fact, it is only after repeated requests that the privilege is granted. Moreover, each year a formal petition on the part of every Sister is requisite to obtain for her the favor of renewing them.

A life of consecration to the works of mercy and charity holds joys so pure and sweet that few, having once tasted its happiness, are willing to relinquish it. As long as there are sufferers to relieve, and griefs to soothe, the Sister of Charity will be found faithful in the exercise of her calling.

A Protestant Minister Defends the Foreigner.

At a meeting of Methodist divines at Chicago last Monday, Rev. G. S. Young, of Grand Crossing, Ill., also a Protestant minister, took issue with them in attributing all social troubles of the day to the foreign-born population of America. Erin came in for its usual share of abuse. Mr. Young was very sarcastic in his remarks, saying that the three gentlemen who had preceded him had been fortunate in having been born in this country. He was, he explained, a native of Ireland. In opposition to the evils caused by the foreign population, as given by the other speakers, he proceeded to array the crimes and disorders caused by native-born Americans.

AT HAND

In a dangerous emergency, AYER'S CHERRY PECTORAL is prompt to act and sure to cure. A dose taken on the first symptoms of Croup or Bronchitis, checks further progress of these complaints. It softens the phlegm, soothes the inflamed membrane, and induces sleep. As a remedy for colds, coughs, loss of voice, the grippe, pneumonia, and even consumption, in its early stages

AYER'S Cherry Pectoral

excels all similar preparations. It is endorsed by leading physicians, is agreeable to the taste, does not interfere with digestion, and needs to be taken usually in small doses.

From repeated tests in my own family, Ayer's Cherry Pectoral has proved itself a very efficient remedy for colds, coughs, and the various disorders of the throat and lungs.—T. M. Matthews, Pittsfield, N. H.

"For the last 25 years I have been taking Ayer's Cherry Pectoral for lung troubles, and am assured that it is the best."

Saved My Life

I have recommended it to hundreds. I find the most effective way of taking this medicine is in small and frequent doses.—T. M. Matthews, Pittsfield, N. H.

"My wife suffered from a cold; nothing helped her but Ayer's Cherry Pectoral, and she effected a cure."—R. Amery, Plympton, N. S.

Ayer's Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Prompt to act, sure to cure.

PILES

"HARRIS'S" gives instant relief and is an infallible cure for Piles, Stricture, Hemorrhoids, etc. Free Address: "HARRIS'S," Box 2410, New York City.

We Live in a Progressive Age

WE AIM TO IMPROVE AND NOT BETERIORATE.

Our New Brand, the Cable Extra

will be found to be exceptionally fine, and we respectfully suggest that smokers give this brand a trial, when our statement will be fully verified as to quality.

S. DAVIS & SONS.

M - Emmanuel - Champagneulle

PARIS. BAR LE DUC. FRANCE.

FIGURE WINDOWS FOR CHURCHES. STATUARY

Approved by His Holiness Pope Pius IX., 1855. God Medals at all the Universal Expositions. Grand Prix d'onneur, 1889.

AGENTS IN AMERICA: CASTLE & SON, 20 UNIVERSITY ST., MONTREAL. Also for JOHN TAYLOR & CO., ENGLAND, BELL FOUNDERS.

DUNN'S BAKING POWDER

THE COOK'S BEST FRIEND. LARGEST SALE IN CANADA.

JOHN FERGUSON & SONS.

The leading Undertakers and Embalmers. Open night always. Telephone—House, 373; Factory, 543.

NASAL BALM

It is a certain and speedy cure for Cold in the Head and Catarrh in all its stages. SOOTHING, CLEANSING, HEALING. Instant Relief, Permanent Cure. Features Incurable.

Many acute diseases are simply symptoms of Catarrh, such as colds, influenza, headache, hoarseness, sore throat, nasal catarrh, hay fever, etc. If you are troubled with any of these ailments, and should like to see how you can be cured, send for a free copy of our book, "The Catarrh Cure," which will tell you all you need to know about the disease, and how to cure it. It is sent free, post paid, on receipt of 10 cents in gold or silver.

FULFORD & CO., BROOKVILLE, ONT.

WE WANT YOU TO CATCH ON.

DO YOU KNOW THAT WE ARE SELLING THE BEST Teas & Coffees

IN THE CITY? ONE TRIAL ONLY TO CONVINCE.

James Wilson & Co. 398 Richmond Street, London. Telephone 650.

FARMS FOR SALE

A new Farm near Toronto, Ontario, Canada, for sale. The farm is situated on a beautiful spot, and is well adapted for raising stock and fruit. The buildings are in good repair, and the soil is fertile. The price is \$10,000.00. For particulars, apply to J. J. DALY, Guelph, Ont.

OLD POSTAGE STAMPS WANTED.

Canada, New Brunswick, Nova Scotia, Prince Edward Island, British Columbia, Newfoundland and United States postage stamps of any kind, wanted. I can pay for your old stamps. For some of them I can pay from ten to fifty cents each. Address ATWELL, FLEMING, 120 Kent street, London, Ont.

D. WOODBURY, No.

120 Kent Street, London, Ont. Defective vision, nearsightedness, etc., cured. Woodbury's Eye Treatment. Terms \$1.00 per course. Woodbury's Eye Treatment. Terms \$1.00 per course.

BENZIGER B

A SIMPLE WAY TO save the money you spend on stamps of every kind. Write to Rev. P. M. Barral, 120 Kent Street, London, Ont. You will receive with this a nice Souvenir of Hamilton.

COMMERCIAL HOTEL

Hamilton, Ontario. Clean, comfortable, and well furnished. Terms \$1.00 per day.

D. WOODBURY, No.

120 Kent Street, London, Ont. Defective vision, nearsightedness, etc., cured. Woodbury's Eye Treatment. Terms \$1.00 per course. Woodbury's Eye Treatment. Terms \$1.00 per course.

PEOPLE

That it is not wise to will cheap compounds to be blood-purifiers, but no real medicinal value of any other than the standard AYER'S Sarsaparilla. If you are afflicted with Catarrh, Rheumatism, Eczema, Ringworm, or any other blood disease that

It Pays to

AYER'S Sarsaparilla, only AYER'S Sarsaparilla will be depended upon. It is always of quality, quantity, and superior in combination appearance, and in all build up the system, disease and pain. It all impurities in the blood, and purifies the system.

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 25 cents.

B. B. Burdock Blood

Is a purely vegetable compound, perfectly regulating the operation of the system, and counteracting all impurities. It so purifies the

CURE

All blood humors and diseases from impurities in the system, when combined with its unrivaled cleansing and purifying secretions of the liver, kidneys, and skin, render it unequalled in the treatment of all diseases of the

SKIN

From one to two bottles of this medicine will cure all the simple forms of skin disease, such as eczema, hives, eruptions, sores, running sores, and all other skin diseases. It is noticeable that sufficient

DISEASE

Are nearly always aggravated, but the quick removal of the disease by on to graver yet prevalent scrofulous swellings, humors



PEOPLE FIND

That it is not wise to experiment with cheap compounds purporting to be blood-purifiers, but which have no real medicinal value.

It Pays to Use

AYER'S Sarsaparilla, and AYER'S only. AYER'S Sarsaparilla can always be depended upon. It does not vary.

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 25c per bottle.

B. B. B.

Burdock Blood Bitters. Is a purely vegetable compound, possessing perfect regulating powers over all the organs of the system.

CURES

All blood humors and diseases, from a common pimple to the worst scrofulous sore, and this combined with its unrivalled regulating, cleansing and purifying influence on the secretions of the liver, kidneys, bowels and skin, render it unequalled as a cure for all diseases of the

SKIN

From one to two bottles will cure boils, pimples, blotches, nettle rash, scurf, tetter, and all the simple forms of skin disease.

DISEASES

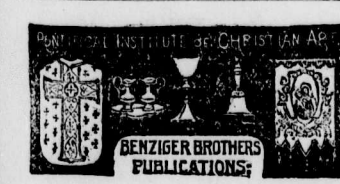
Are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B.B.B. Passing on to graver yet prevalent diseases, such as scrofulous swellings, humors and

SCROFULA

We have undoubted proof that from three to six bottles used internally and by outward application (diluted if the skin is broken) to the affected parts, will effect a cure.

BAD BLOOD

Liver complaint, biliousness, dyspepsia, sick headache, dropsy, rheumatism, and every species of disease arising from disordered liver, kidneys, stomach, bowels and blood.



THE MARRIAGE PROCESS in the United States. By Rev. J. S. G. ... net, \$2.50. WORDS OF WISDOM FROM THE SCRIPTURES. A Concordance to the Sacred Scriptures. Edited by Rev. J. J. Bell. 12mo. cloth, net, \$1.25.

BENZIGER BROTHERS,

A SIMPLE WAY TO HELP POOR GATE. A little Mission. Save all cancelled postage stamps of every kind and country and send them to Rev. P. M. Barral, Hammon, N.J.

OUR BOYS AND GIRLS.

Nobody Knows But Mother. Nobody knows of the work it makes To keep the home together;

Gifted Men of Lowly Origin.

Homer was a farmer's son. Lucian was a sculptor's son. Pope's father was a merchant. Milton was the son of a copyist.

The Scholar of the Rosary.

A sweet legend tells us of a guileless boy who grieved much because he could not compete with his fellow-students in the composition of verses.

vent school, the annual examination of all the young ladies was to take place in the Great hall, before Mgr. Darboy, Archbishop of Paris.

FIVE-MINUTE SERMONS.

Third Sunday After Easter. DEVOTION TO ST. JOSEPH. Go to Joseph, and do all that he shall say to you.—(Gen. xli. 5)

Joseph was a necessary member of the family. He served as a veil to screen from the vulgar gaze the deep mysteries of the Incarnation and Nativity.

Such, then, was Joseph's position in the Holy Family; he was the master and guardian of the household; and this is what the Church would have him be in every Christian family.

But St. Joseph is the patron not of families alone. The Church would have you all, dear brethren, "go to Joseph and do all that he shall say to you."

Nature requires aid in correcting irregularities at this season, and for both men and women no other remedy equals Dr. Williams' Pink Pills as a spring blood tonic.

There are Sarsaparillas and Sarsaparillas; but if you are not careful in your purchase, the disease you wish to cure will only be intensified.

Indigestion Cured. GENTLEMEN.—I was thoroughly cured of indigestion by using only three bottles of B. B. B.

DEAR SIR.—I have used your Hagar's Yellow Oil for sprains, bruises, scalds, burns, rheumatism and eczema, and find it an unequalled remedy.

It was to be a great day at the convent school, the annual examination of all the young ladies was to take place in the Great hall, before Mgr. Darboy, Archbishop of Paris.

FIVE-MINUTE SERMONS.

Third Sunday After Easter. DEVOTION TO ST. JOSEPH.

Go to Joseph, and do all that he shall say to you.—(Gen. xli. 5)

It is Joseph's nearness to Jesus and Mary during his life that leads us now, when he reigns with them in heaven, to confidently call upon him for succor in our needs, and especially do we go to him because of his patronage the whole Church has been commended, that by his intercession he may do for her and each of her members what he did for Jesus and his Mother when He was in the flesh.

Wisely has the Church made him her protector, for his power with God must be very great. Of this we can have no doubt, when we remember that to his care were entrusted the purest and the best who have ever walked this earth—Jesus and Mary—Jesus, the Son of God; Mary, His stainless Virgin Mother, whose chaste soul the Holy Ghost made His dwelling place, delighted with its beauty.

Above the seats of all the bright angels who serve in the courts of the Most High Mary's throne was raised, and one day she would be the angels' mistress and queen; Jesus was their Lord, their Maker, before whom they bowed in lowliest reverence. And yet Mary was Joseph's spouse, and Jesus rendered him the obedience a son should give a father. Very worthy must he have been who held so high an office.

Joseph was a necessary member of the family. He served as a veil to screen from the vulgar gaze the deep mysteries of the Incarnation and Nativity; he led the way into Egypt, and his faithful arm supported the Mother and the Babe during the journey; he brought them back to their own land and provided shelter for them; their daily bread was the fruit of his labor—in a word, during the boyhood and youth of our Lord they were entirely dependent upon him.

Such, then, was Joseph's position in the Holy Family; he was the master and guardian of the household; and this is what the Church would have him be in every Christian family. It is you, Christian fathers and mothers, who should be especially devout to St. Joseph, for he is your patron in a particular manner. You, like him, have the cares of the household upon you; you must provide for the life and health of the children God has given you; it is your duty to see that they are instructed in the faith and attentive to their religious duties, and that they study their school lessons. You should guard them against the dangers they meet with in a great city like this, and keep them away from those who may lead them to evil; and, above all, you should give them good example in the practice of virtue. To fulfil your duties well you need divine assistance. Go to Joseph. Go to the foster father of Jesus Christ; he will intercede for you, and obtain the many graces of which you stand in need. Go to him and tell him all your troubles; you will find him very gracious.

But St. Joseph is the patron not of families alone. The Church would have you all, dear brethren, "go to Joseph and do all that he shall say to you."

ASK YOUR GROCER FOR The Celebrated CHOCOLAT MENIER

Annual Sales Exceed 33 MILLION LBS. For Samples sent Free, write to C. ALFRED OHOULLOU, MONTREAL.

RICH IN THE LIFE PRINCIPLE OF PRIME BEEF This is the distinguishing trait of JOHNSTON'S Fluid Beef.

All seeking to secure the benefits that the essential qualities of Prime Beef can impart, should make sure they use a preparation that contains these qualities.

EDUCATIONAL. ASSUMPTION COLLEGE, SANDWICH, Ont.—The studies embrace the Classical and Commercial courses. Terms, including all ordinary expenses, \$150 per annum.

ST. JEROME'S COLLEGE, BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting. For further particulars apply to REV. THEO. SPETZ, President.

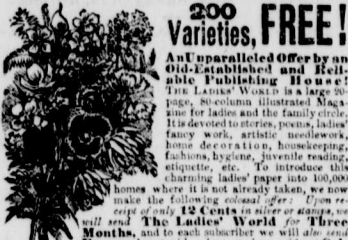
ST. MICHAEL'S COLLEGE, TORONTO, Ont.—In affiliation with Toronto University. Under the patronage of His Grace the Archbishop of Toronto, and directed by the Bishop of Toronto. Full classical, scientific and commercial courses. Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition, \$150 per year; half boarders, \$75; day pupils, \$25. For further particulars apply to REV. J. R. TEEPLY, President.

OTTAWA BUSINESS COLLEGE For a sound, practical Business Education this school is in the front rank. Special terms to students from a distance. Send for Catalogue and Terms. JOHN KEITH, Principal. 25 O'Connell Street, OTTAWA.

ONTARIO STAINED GLASS WORKS STAINED GLASS FOR CHURCHES. PUBLIC AND PRIVATE BUILDINGS. Furnished in the best style and at prices low enough to bring it within the reach of all. WORKS 424 RICHMOND STREET, R. LEWIS.

OUR NEW 1898 FLOWER SEED OFFER.

A Magnificent Collection of FLOWER SEEDS 200 Varieties, FREE!



Free! The Ladies' World for Three Months, and to each subscriber we will send Free of Charge, a large and magnificent collection of Choice Flower Seeds, for husband and wife.

SPECIAL OFFER! To any lady sending for above offer, and naming the paper in which she has subscribed, we will send her, in addition to all the above, one packet of the celebrated Eckford Sweet Peas, containing the newest varieties including Hortons, La Reine, Splendor, the Queen, Orange Prince, Apple Blossom, etc.

ANOTHER GREAT OFFER!

Five Cents for regular subscription to THE LADIES' WORLD for 12 Months, together with our magnificent collection of Choice Flower Seeds and one packet of Eckford Sweet Peas.

THE HURON AND ERIE

Loan & Savings Company

ESTABLISHED 1864. Subscribed Capital, \$2,500,000. Paid up Capital, 1,300,000. Reserve Fund, 626,000.

J. W. LITTLE, President. JOHN BEATTIE, Vice-President.

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

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

MONEY LOANED on mortgages of real estate.

MORTGAGES purchased.

G. A. SOMEVILLE, MANAGER.

London, Ont.

Farms for Sale Cheap

And on Easy Terms.

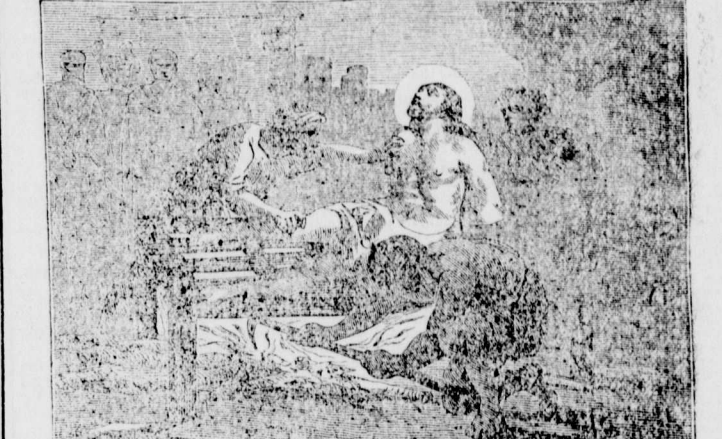
Part Lot 12, broken fronts, tier of lots, 12, Charlottetown, Co., Norfolk, 100 acres, and fine buildings, \$1,000.

Lots 33 and 34, 24 cor. Middleton, N.T. Co., Norfolk, 193 acres, more or less, and buildings, \$2,000.

Parts 21 and 22, Lot 21, cor. 3, tp. of McGillivray, city acres, more or less; good orchard; excellent brick house, and other buildings, \$500.

Lot 4, cor. 4, tp. Sturgeon, Co. of Bruce, city acres, more or less, and buildings, \$500.

Apply by letter to Drawer 54, London.



PICTORIAL LIVES OF THE SAINTS

With Reflections for Every Day in the Year.

Compiled from "Butler's Lives" and other approved sources, to which are added Lives of the American Saints

Recently placed on the Calendar for the United States by special petition of the Third Plenary Council of Baltimore, and also the Lives of the

Saints Canonized in 1881 by His Holiness Pope Leo XIII.

Edited by John Gilmary Shea, LL.D. With a beautiful frontispiece of the Holy Family and nearly four hundred other illustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Leo XIII, who sent his special blessing to the publishers.

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

ASK YOUR GROCER FOR The Celebrated CHOCOLAT MENIER

Annual Sales Exceed 33 MILLION LBS. For Samples sent Free, write to C. ALFRED OHOULLOU, MONTREAL.

RICH IN THE LIFE PRINCIPLE OF PRIME BEEF

This is the distinguishing trait of JOHNSTON'S Fluid Beef.

All seeking to secure the benefits that the essential qualities of Prime Beef can impart, should make sure they use a preparation that contains these qualities.

Johnston's Fluid Beef Does.

EDUCATIONAL. ASSUMPTION COLLEGE, SANDWICH, Ont.—The studies embrace the Classical and Commercial courses. Terms, including all ordinary expenses, \$150 per annum.

ST. JEROME'S COLLEGE, BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting. For further particulars apply to REV. THEO. SPETZ, President.

ST. MICHAEL'S COLLEGE, TORONTO, Ont.—In affiliation with Toronto University. Under the patronage of His Grace the Archbishop of Toronto, and directed by the Bishop of Toronto. Full classical, scientific and commercial courses. Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition, \$150 per year; half boarders, \$75; day pupils, \$25. For further particulars apply to REV. J. R. TEEPLY, President.

OTTAWA BUSINESS COLLEGE For a sound, practical Business Education this school is in the front rank. Special terms to students from a distance. Send for Catalogue and Terms. JOHN KEITH, Principal. 25 O'Connell Street, OTTAWA.

ONTARIO STAINED GLASS WORKS STAINED GLASS FOR CHURCHES. PUBLIC AND PRIVATE BUILDINGS. Furnished in the best style and at prices low enough to bring it within the reach of all. WORKS 424 RICHMOND STREET, R. LEWIS.

POST & HOLMES, ARCHITECTS.—General Street, Toronto. Also in the Gerrit Block, Whitby. A. A. POSE, E. A. A. W. HOLMES.

THE LATEST STYLES

Scotch Suitings English Trousers rings Spring Overcoatings

See our Perfect Black Socks 15c. pr.

PETHICK & McDONALD, 383 Richmond Street.



Branch No. 4, London. Meeting on the 2nd and 4th Thursday of every month, at eight o'clock, at their hall, Albion Block, Richmond Street, Toronto.

C. M. B. A. The April Assessments. Assessment No. 4, for the payment of four death, has been issued by the Grand Council of Canada.

An Act to Incorporate the Grand Council of the Catholic Mutual Benefit Association of Canada. Whereas the Grand Council of the Catholic Mutual Benefit Association of Canada have their position represented that they are incorporated in Ontario under the provisions of the Revised Statutes of Ontario, 1887, respecting benevolent, provident and other associations.

Whereas the Grand Council of the Catholic Mutual Benefit Association of Canada have their position represented that they are incorporated in Ontario under the provisions of the Revised Statutes of Ontario, 1887, respecting benevolent, provident and other associations.

Whereas the Grand Council of the Catholic Mutual Benefit Association of Canada have their position represented that they are incorporated in Ontario under the provisions of the Revised Statutes of Ontario, 1887, respecting benevolent, provident and other associations.

Whereas the Grand Council of the Catholic Mutual Benefit Association of Canada have their position represented that they are incorporated in Ontario under the provisions of the Revised Statutes of Ontario, 1887, respecting benevolent, provident and other associations.

Whereas the Grand Council of the Catholic Mutual Benefit Association of Canada have their position represented that they are incorporated in Ontario under the provisions of the Revised Statutes of Ontario, 1887, respecting benevolent, provident and other associations.

Whereas the Grand Council of the Catholic Mutual Benefit Association of Canada have their position represented that they are incorporated in Ontario under the provisions of the Revised Statutes of Ontario, 1887, respecting benevolent, provident and other associations.

Whereas the Grand Council of the Catholic Mutual Benefit Association of Canada have their position represented that they are incorporated in Ontario under the provisions of the Revised Statutes of Ontario, 1887, respecting benevolent, provident and other associations.

Whereas the Grand Council of the Catholic Mutual Benefit Association of Canada have their position represented that they are incorporated in Ontario under the provisions of the Revised Statutes of Ontario, 1887, respecting benevolent, provident and other associations.

Whereas the Grand Council of the Catholic Mutual Benefit Association of Canada have their position represented that they are incorporated in Ontario under the provisions of the Revised Statutes of Ontario, 1887, respecting benevolent, provident and other associations.

Whereas the Grand Council of the Catholic Mutual Benefit Association of Canada have their position represented that they are incorporated in Ontario under the provisions of the Revised Statutes of Ontario, 1887, respecting benevolent, provident and other associations.

Whereas the Grand Council of the Catholic Mutual Benefit Association of Canada have their position represented that they are incorporated in Ontario under the provisions of the Revised Statutes of Ontario, 1887, respecting benevolent, provident and other associations.

Whereas the Grand Council of the Catholic Mutual Benefit Association of Canada have their position represented that they are incorporated in Ontario under the provisions of the Revised Statutes of Ontario, 1887, respecting benevolent, provident and other associations.

Whereas the Grand Council of the Catholic Mutual Benefit Association of Canada have their position represented that they are incorporated in Ontario under the provisions of the Revised Statutes of Ontario, 1887, respecting benevolent, provident and other associations.

Whereas the Grand Council of the Catholic Mutual Benefit Association of Canada have their position represented that they are incorporated in Ontario under the provisions of the Revised Statutes of Ontario, 1887, respecting benevolent, provident and other associations.

Whereas the Grand Council of the Catholic Mutual Benefit Association of Canada have their position represented that they are incorporated in Ontario under the provisions of the Revised Statutes of Ontario, 1887, respecting benevolent, provident and other associations.

death of his estimable and much beloved daughter. A copy of these resolutions be sent our afflicted Brother, recorded in the minutes of the branch, and published in the CATHOLIC RECORD.

Canadian C. M. B. A. Relief Association. This Association has made some progress during the past month, and the prospects look very bright for the future.

Branch 12, Amherst, N. S. Pres. Wm. Connolly, director M. A. Heaton, sec. treas. W. W. Armour, medical adviser Dr. Blas, sick committee D. Madden, W. W. Armour, J. Jarvis.

Branch 13, Levis, P. Q. Pres. P. J. Montreal, director P. A. Roy, sec. treas. F. Lamontagne, medical adviser E. Ladriere, sick committee E. Goulet, Jos. Giguere, A. Demers.

Branch 14, Three Rivers. Pres. C. J. Teasdale, director Ph. E. Parmentier, sec. treas. Chas. D. Hebert, medical adviser E. P. Fannin, sick committee L. A. Verreux, A. Verreux, A. Verreux.

REPORT OF RELIEF ASSOCIATION FROM MARCH 17 TO APRIL 11, 1893. Total sick claims paid, \$872.57. Disbursements: Apr. 11, by Commissions paid Sec. 68.83.

DISBURSEMENTS. Apr. 11, by Commissions paid Sec. 68.83. By expenses of General Secretary, 20.00. By books, printed forms, 35.00.

APRIL 11, CASH ON HAND PAID. Order No. 55, SICK CLAIMS PAID. 10.00. 26, P. Lavole, Montreal, 5.00.

Total sick claims paid to Apr. 11, \$872.57. The biennial meeting of the Relief Association was held on the 12th inst. in the hall of the Grand Council of the Catholic Mutual Benefit Association of Canada.

CATHOLIC ORDER OF FORESTERS. Ingersoll, Ont., April 17, 1893. Low Sunday was a red-letter day for the Catholic Foresters in Ingersoll.

The members of the Order of the Court, to the Provincial Council, held their hall at 10 o'clock and formed into line under command of Marshal Bro. Dan McCowell.

Each section of its officers and members, and shall direct that service of process at such office or residence of such agent shall be legal and binding on the association to all intents and purposes whatsoever.

Resolved, that a copy of this resolution be sent to the Provincial Council, to be printed in the minutes book, and forwarded to the CATHOLIC RECORD and Catholic Register for publication.

Resolved, that a copy of this resolution be sent to the Provincial Council, to be printed in the minutes book, and forwarded to the CATHOLIC RECORD and Catholic Register for publication.

Resolved, that a copy of this resolution be sent to the Provincial Council, to be printed in the minutes book, and forwarded to the CATHOLIC RECORD and Catholic Register for publication.

Resolved, that a copy of this resolution be sent to the Provincial Council, to be printed in the minutes book, and forwarded to the CATHOLIC RECORD and Catholic Register for publication.

Resolved, that a copy of this resolution be sent to the Provincial Council, to be printed in the minutes book, and forwarded to the CATHOLIC RECORD and Catholic Register for publication.

Resolved, that a copy of this resolution be sent to the Provincial Council, to be printed in the minutes book, and forwarded to the CATHOLIC RECORD and Catholic Register for publication.

prayerful entreaties of her friends, that it may please a kind Providence to suffer her to abide some time longer with her family, about whom her heart is so tenderly and anxiously pained.

On Saturday morning, Rev. Dean Egan for the repose of her soul, after which her remains, followed by a long procession of sorrowing friends, were borne to their last resting place in the Catholic cemetery.

On Saturday morning, Rev. Dean Egan for the repose of her soul, after which her remains, followed by a long procession of sorrowing friends, were borne to their last resting place in the Catholic cemetery.

On Saturday morning, Rev. Dean Egan for the repose of her soul, after which her remains, followed by a long procession of sorrowing friends, were borne to their last resting place in the Catholic cemetery.

On Saturday morning, Rev. Dean Egan for the repose of her soul, after which her remains, followed by a long procession of sorrowing friends, were borne to their last resting place in the Catholic cemetery.

On Saturday morning, Rev. Dean Egan for the repose of her soul, after which her remains, followed by a long procession of sorrowing friends, were borne to their last resting place in the Catholic cemetery.

On Saturday morning, Rev. Dean Egan for the repose of her soul, after which her remains, followed by a long procession of sorrowing friends, were borne to their last resting place in the Catholic cemetery.

On Saturday morning, Rev. Dean Egan for the repose of her soul, after which her remains, followed by a long procession of sorrowing friends, were borne to their last resting place in the Catholic cemetery.

On Saturday morning, Rev. Dean Egan for the repose of her soul, after which her remains, followed by a long procession of sorrowing friends, were borne to their last resting place in the Catholic cemetery.

On Saturday morning, Rev. Dean Egan for the repose of her soul, after which her remains, followed by a long procession of sorrowing friends, were borne to their last resting place in the Catholic cemetery.

On Saturday morning, Rev. Dean Egan for the repose of her soul, after which her remains, followed by a long procession of sorrowing friends, were borne to their last resting place in the Catholic cemetery.

On Saturday morning, Rev. Dean Egan for the repose of her soul, after which her remains, followed by a long procession of sorrowing friends, were borne to their last resting place in the Catholic cemetery.

On Saturday morning, Rev. Dean Egan for the repose of her soul, after which her remains, followed by a long procession of sorrowing friends, were borne to their last resting place in the Catholic cemetery.

On Saturday morning, Rev. Dean Egan for the repose of her soul, after which her remains, followed by a long procession of sorrowing friends, were borne to their last resting place in the Catholic cemetery.

On Saturday morning, Rev. Dean Egan for the repose of her soul, after which her remains, followed by a long procession of sorrowing friends, were borne to their last resting place in the Catholic cemetery.

On Saturday morning, Rev. Dean Egan for the repose of her soul, after which her remains, followed by a long procession of sorrowing friends, were borne to their last resting place in the Catholic cemetery.

On Saturday morning, Rev. Dean Egan for the repose of her soul, after which her remains, followed by a long procession of sorrowing friends, were borne to their last resting place in the Catholic cemetery.

On Saturday morning, Rev. Dean Egan for the repose of her soul, after which her remains, followed by a long procession of sorrowing friends, were borne to their last resting place in the Catholic cemetery.

care she'll take of me, who am so far away from her. Besides the blasphemy herein contained, there is a bid for other Catholic boys to be equally "clever." This would neutralize all the efforts of parents, who under trying circumstances do their best to inculcate a love for the just in heaven, especially those of the Father when our first parents fell six thousand years ago, and whom the Son cherished with the love of a dutiful child, intensified and strengthened by His divinity.

Does not this professed minister of the Gospel know that with all our human imperfections, it is the will of God that even on earth we must pray for one another? The prayer of a just man on earth is powerful with God (St. Jas. v. 16), and the prayers of the just in heaven, especially those of the Blessed Virgin, Mother of God, must be still more powerful.

I have dwelt at length on this matter in order to impress all whom it may concern with the importance of increased watchfulness in this respect. L. K. Wingham, March 31, 1893.

THE SOCIAL WORK OF THE CATHOLIC CHURCH. The Germania has recently published a couple of able articles contrasting the actual work in the direction of social charity and social reform done by the Catholic Church with the noisy professions and impracticable theories of the anti-Christian Social Democrats.

The Germania has recently published a couple of able articles contrasting the actual work in the direction of social charity and social reform done by the Catholic Church with the noisy professions and impracticable theories of the anti-Christian Social Democrats.

The Germania has recently published a couple of able articles contrasting the actual work in the direction of social charity and social reform done by the Catholic Church with the noisy professions and impracticable theories of the anti-Christian Social Democrats.

The Germania has recently published a couple of able articles contrasting the actual work in the direction of social charity and social reform done by the Catholic Church with the noisy professions and impracticable theories of the anti-Christian Social Democrats.

The Germania has recently published a couple of able articles contrasting the actual work in the direction of social charity and social reform done by the Catholic Church with the noisy professions and impracticable theories of the anti-Christian Social Democrats.

The Germania has recently published a couple of able articles contrasting the actual work in the direction of social charity and social reform done by the Catholic Church with the noisy professions and impracticable theories of the anti-Christian Social Democrats.

The Germania has recently published a couple of able articles contrasting the actual work in the direction of social charity and social reform done by the Catholic Church with the noisy professions and impracticable theories of the anti-Christian Social Democrats.

The Germania has recently published a couple of able articles contrasting the actual work in the direction of social charity and social reform done by the Catholic Church with the noisy professions and impracticable theories of the anti-Christian Social Democrats.

The Germania has recently published a couple of able articles contrasting the actual work in the direction of social charity and social reform done by the Catholic Church with the noisy professions and impracticable theories of the anti-Christian Social Democrats.

The Germania has recently published a couple of able articles contrasting the actual work in the direction of social charity and social reform done by the Catholic Church with the noisy professions and impracticable theories of the anti-Christian Social Democrats.

The Germania has recently published a couple of able articles contrasting the actual work in the direction of social charity and social reform done by the Catholic Church with the noisy professions and impracticable theories of the anti-Christian Social Democrats.

The Germania has recently published a couple of able articles contrasting the actual work in the direction of social charity and social reform done by the Catholic Church with the noisy professions and impracticable theories of the anti-Christian Social Democrats.

The Germania has recently published a couple of able articles contrasting the actual work in the direction of social charity and social reform done by the Catholic Church with the noisy professions and impracticable theories of the anti-Christian Social Democrats.

The Germania has recently published a couple of able articles contrasting the actual work in the direction of social charity and social reform done by the Catholic Church with the noisy professions and impracticable theories of the anti-Christian Social Democrats.

The Germania has recently published a couple of able articles contrasting the actual work in the direction of social charity and social reform done by the Catholic Church with the noisy professions and impracticable theories of the anti-Christian Social Democrats.

peaked with sufficient eloquence of themselves to need no further comment.

Restored to Health After Being Given up by four Doctors—The Remarkable Case of a Cripple Lady—Afflicted With Paralysis, suffering Intense Aching and Pronounced Incurable—She is Again Restored to Health and Joy—See her story for the benefit of Other Sufferers.

During the past two years many of our most reputable exchanges have given accounts of wonderful cures occurring in the localities in which they were published. These cures were all effected by a remedy that has made for itself the most remarkable reputation of any medicine ever brought before the notice of the public.

I have dwelt at length on this matter in order to impress all whom it may concern with the importance of increased watchfulness in this respect. L. K. Wingham, March 31, 1893.

Latest Live Stock Markets. TORONTO. April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

MARKET REPORTS. London, April 20.—Grain deliveries were light, and wheat had no change from 41.10 to 41.12 per cent. Oats closed hardly, but had for local consumption, at 41.75 to 41.77 per cent.

Restored to Health After Being Given up by four Doctors—The Remarkable Case of a Cripple Lady—Afflicted With Paralysis, suffering Intense Aching and Pronounced Incurable—She is Again Restored to Health and Joy—See her story for the benefit of Other Sufferers.

During the past two years many of our most reputable exchanges have given accounts of wonderful cures occurring in the localities in which they were published. These cures were all effected by a remedy that has made for itself the most remarkable reputation of any medicine ever brought before the notice of the public.

I have dwelt at length on this matter in order to impress all whom it may concern with the importance of increased watchfulness in this respect. L. K. Wingham, March 31, 1893.

Latest Live Stock Markets. TORONTO. April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

April 22—Cattle—A few small lots of fancy cattle brought 41 to 42c per lb, but the bulk sold at 31 to 32c, and rough cows and oxen from 20 to 24c per lb.

THE WAR BO... Hold on till I mention Rule. The Parliament men school. There's Sanderson here with thousands in jail. Embract's the Hung...

Says Sanderson is ac... To tear out in battle. That would gain p... and knavery.

"It is the intention of... If the bill becomes l... For if any royal pro... We'll send it in piec...

"To some of King Bil... Give you a lesson. Call it 'loyalty' a... Look here, Queen V...

We tell you beforehand... An' as for the nation... We'll send it in piec... —S—

A MANLY PRE... Defends the C... The Oakland (Calif.) following portion in the Church, of that Hamilton :

"We are comp... old Mother Church... old vitality. More... don't still bows... Through pitiless... the seats of our l...

to her worship, night. Whereover d... drou make thei... mounted church... She builds wisely... among the poorest... sthetic culture... creates such a... And her people...

"Her mission... ing to every h... among the great... and China un... scores for every... can count as the... No degree of d... demanded by t... No da... Whoever erects t... hego and the s... church, and win... and daughters... even Protestan... appliances with... them. And chur... school and chur... asylums for ind... spring up. Th... tireless nurse... of the pestilenc... of human lives, Sister of Mercy... never shrinki... remembering thei... the scourge de... them. And m... evinced his gi... courage by his... where death fe... might give his... his religion to..."

"We someti... whole system o... without a heart... life, that the m... false pretenses... is hollow. We... with the evils... which millions... and trust and... learn to be... men do not en... voluntary p... is in their ey... "Millions of... tion after gen... contain which... When humbl... eternal life... as to take up... felt. Catholic... of soul in t... would turn aw... mother.

"The judg... ginning to s... of prejudice... Protestant un... this rapidly... Monthly not... appreciative... ted her me... K. Beecher b... high comm... jans, in his... installation... Francisco, no... among the r... Christendom... lo! within th... the Christian... widely circu... of Protestan... ene: "Wi... earnestly re... Catholics we... Rome contain... of the living... on the Conti... munity could... power of the... use of that... certain sp... "Wherein...

"We someti... whole system o... without a heart... life, that the m... false pretenses... is hollow. We... with the evils... which millions... and trust and... learn to be... men do not en... voluntary p... is in their ey... "Millions of... tion after gen... contain which... When humbl... eternal life... as to take up... felt. Catholic... of soul in t... would turn aw... mother.

"The judg... ginning to s... of prejudice... Protestant un... this rapidly... Monthly not... appreciative... ted her me... K. Beecher b... high comm... jans, in his... installation... Francisco, no... among the r... Christendom... lo! within th... the Christian... widely circu... of Protestan... ene: "Wi... earnestly re... Catholics we... Rome contain... of the living... on the Conti... munity could... power of the... use of that... certain sp... "Wherein...

"We someti... whole system o... without a heart... life, that the m... false pretenses... is hollow. We... with the evils... which millions... and trust and... learn to be... men do not en... voluntary p... is in their ey... "Millions of... tion after gen... contain which... When humbl... eternal life... as to take up... felt. Catholic... of soul in t... would turn aw... mother.

"The judg... ginning to s... of prejudice... Protestant un... this rapidly... Monthly not... appreciative... ted her me... K. Beecher b... high comm... jans, in his... installation... Francisco, no... among the r... Christendom... lo! within th... the Christian... widely circu... of Protestan... ene: "Wi... earnestly re... Catholics we... Rome contain... of the living... on the Conti... munity could... power of the... use of that... certain sp... "Wherein...

"We someti... whole system o... without a heart... life, that the m... false pretenses... is hollow. We... with the evils... which millions... and trust and... learn to be... men do not en... voluntary p... is in their ey... "Millions of... tion after gen... contain which... When humbl... eternal life... as to take up... felt. Catholic... of soul in t... would turn aw... mother.

"The judg... ginning to s... of prejudice... Protestant un... this rapidly... Monthly not... appreciative... ted her me... K. Beecher b... high comm... jans, in his... installation... Francisco, no... among the r... Christendom... lo! within th... the Christian... widely circu... of Protestan... ene: "Wi... earnestly re... Catholics we... Rome contain... of the living... on the Conti... munity could... power of the... use of that... certain sp... "Wherein...

"We someti... whole system o... without a heart... life, that the m... false pretenses... is hollow. We... with the evils... which millions... and trust and... learn to be... men do not en... voluntary p... is in their ey... "Millions of... tion after gen... contain which... When humbl... eternal life... as to take up... felt. Catholic... of soul in t... would turn aw... mother.

Weak Children will derive strength and acquire robust health by a persevering use of the great Food Medicine SCOTT'S EMULSION. The publishing house of Messrs. Beniger Bros., 36 and 38 Barclay Street, New York, has lately issued a "New Month of Mary." It is a translation from the French by a Sister of the Visitation, Baltimore, and is approved by His Eminence Cardinal Gibbons. It contains 40 cents.

SHILOH'S CURE. THE GREAT TAKE THE BEST. CURE FOR COUGHS, COLIC, BRONCHITIS, AND ALL AFFECTIONS OF THE THROAT AND LUNGS. Cures Consumption, Croup, Croup, Sore Throat. Sold by all Druggists on a Guarantee. Sold by W. T. Strong, London.

PISO'S CURE FOR ALL AFFECTIONS OF THE THROAT AND LUNGS. Cures Consumption, Croup, Croup, Sore Throat. Sold by all Druggists on a Guarantee. Sold by W. T. Strong, London.

CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRADOT & CO. Altar Wine a Specialty. Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Claret. For prices and information address, E. GIRADOT & CO. Sandwich, Can.

BECKET FURNISHING CO. LONDON, ONTARIO. Manufacturers of CHURCH AND HALL FURNITURE. Write for Illustrated Catalogue and prices.