The Church of God.

Who is she that stands triumphant,
Rock in strength upon the rock,
Like some city crowned with turrets
Braving storm and earthquake shocks?
Who is she her arms extending,
Blessing thus a world restored,
All the anthems of creation
Lifting to creation's Lord?
Hers the kingdom, hers the scepte!
Fall, ye nations, at her feet!
Hers that truth whose fruit is freedom;
Light her yoke, her burden sweet!

As the moon its spleudor borrows
From a sun unseen all night.
So from Christ the Son of Justice
Draws His Church her sacred light;
Touched by His, her hands have healing,
Bread of life, absolving key;
Christ Incarnate is her bridegroom;
The Spirit hers, His temple she—
Hers the kingdom, hers the sceptre;
Fall, ye nations, at her feet;
Hers that truth whose fruits is freedom;
Light her yoke, her burden sweet;

Empires rise and sink like billows,
Vanish and are seen no more;
Glorious as the star of morning
She o'erlooks their wild uproar.
Hers the household all embracing.
Hers the vine that shadows earth;
Blest thy children, mighty mother,
Safe the stranger at thy hearth,
Hers the kingdom, hers the sceptre!
Fall, ye nations, at her feet!
Hers that truth whose fruit is freedom;
Light her yoke, her burden sweet!

Like her Bridegroom, heavenly, human, Crowned and militant in one,

Crowned and militant in one.
Chanting nature's great assumption
And the abasement of the Son.
Her Magnificats, her dirges.
Harmonize the jarney street of the Son.
Her Magnificats, her dirges.
Harmonize the jarney street.
Harmonize the jarney street.
Hers the king to Thank tears.
Hers the king to Tophan's tears.
Hers the king to Tophan's tears.
Hers the king tophan's tears.
Hers that truth whose frait is freedom;
Light her yoke, her burden sweet!

ARCHBISHOP IRELAND ON SUN-

DAY OBSERVANCE.

Archbishop Ireland, of St. Paul, Minn., is represented in the compila-tion of the proceedings of the Interna-

tional Congress on Sunday Rest, held

published in Boston, by James M.

ity is not a mere profession, not a mere

act of worship to the Deity according

to the laws laid down by the Saviour. There must be a time when we can

Every one wishes to become

rich; and the richer one is, the richer

he wishes to become, so that employers

and employees seem to have but one

purpose—to gather as much as they can of the dust of earth. The thirst

away the spiritual and higher life,

without which men are not men, but

the winds the social virtues, without

which families and nations are impos-

rest. The keynote of the discussion of

for wealth hardens men.

most, and let the weak die.

Gospel of Christ.

ization.

-AUBREY DE VERE.

NO. 810.

UMPTION

& Co,

aghter was apparently at
with that terrible disease
remedies had failed, but
IMENT cured her: and I
ecommend it to all who may
od family medicine.

JOHN D. BOUTILIER.

, or if too late to 'is often cured and

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nch No. 4. London, and and 4th Thursday of every ock, at their hall, Albion Block, reet. P. Cook, Pres., P. F. ing Secretary.

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IE SUN

surance Company F CANADA.

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1893 has been the most suche history of this progresmy. me gain has been made all line.

of Annual Report for 1893.

plications received \$ 9,539,155.83 e over 1892 for year ending 31st 1893... e over 1892... b December, 1893... e over 1892... Security of Pollcy-1,240,483,12 105,615,51 4,001,776,90 598,076,02 e over 1892 all Liabilities, ex-

351.095.65 all Liabilities and ock 288,505.65 nees in force Janu- 27,799,759.51 e over previous year 3,898,70.87 LAY, Sec. & Actuary. ERTSON MACAULAY, President.

S. MACGREGOR, ondon District, 1691 Dundas St. ROLFE, Special Agent.

TUAL OF THE P. P. A. published in pamphlet form the lof the conspiracy known as the le book was obtained from one of re of the association. It ought to stributed, as it will be the means of protest.

DIGNAN, BARRISTERS, ETC., ot street, London. Private funds

hant Tailoring.

BELLE HAS OPENED A FIRST-erchant Tatloring establishment Street, next door to the Rich-se, and opposite the Masonic is will carry a full range of the st goods. Prices to suit the times a guaranteed.

is the day needed by the

position should be kept open on Sun-Labor is most concerned in the sacred observance of Sunday. What is the laborer? A mere toiling machine, designed for no other destiny on earth? Has he no other purpose to serve than to twirl and twist the revolving wheels of the industrial machine in grinding out wealth? Even if he were but this, rest is required; for the physical forces of the laborer are diminished by constant toil, and the experience of the world shows that more work can be done with less hardship on each day when the laborer works only six days and rests one day in the week. The Creator of man has so fashioned him that he must from time to time recu-perate his physical force. But the laborer is not a mere machine. It is not only his hands and his feet that toil. He has thought, mind, intelli-

gence which stamps the fruit of human toil and gives it value.

What is the laborer? The laborer is a man, a child of God, an heir of the Eternal Father. Man is God's rational creature, put upon earth for a high, divine purpose; and whatever interferes with that purpose is a curse, and let it be anathema before heaven

gence; and if no opportunity is given for the development of his soul, his

labor will show the lack of the intelli-

and earth. Labor as designed by Omnipotence is noble. It is the fulfillment of divine aw, "By the sweat of thy brow shalt thou eat bread"; and he honors in Chicago last September, and just God and honors himself who works in one form or another, who makes in some manner two blades of For All:
Sunday rest is a vital question from whatever aspect we consider it. As a Christian, I ask myself, What will become of the world if Sunday rest is obliterated from the land? Christian orable as designed by God, becomes a curse when it interferes with the high sentiment; it is a rational adhesion to purposes for which man was created. the teachings of the Saviour; it is an

When the whole life is one of constant toil, when an interruption from toil is the signal of absolutely There must be a time when we can learn His teachings, a time when we can worship as He has prescribed. Sunday has been marked out by the Christian world as the one day sacred to this noble purpose. Six days are allowed to toiling for a living; when the seventh comes let us look upward necessary physical repose, is that the life of a rational being? Look into the factories where women and chil-dren, of whom mention has been made, toil from six in the morning to nine and ten at night every day in the seventh comes, let us look upward to the Creator and Lord of all things the week, and hardly take time to snatch the needed food and sleep worship Him, remember whence we The heavy hand of the employer rest have come and whither we are going, upon these laborers, driving them down into mere animalism, saying to and sit as humble disciples to hear the the soul, "Thou shalt not grow." God has commanded the soul to ex-Blot out the Sunday, let people on that day, as on others, think of material toil, intelligence and relation, as a rose-things and be given to material toil, intelligence and relation, as a rose-things and begiven to material toil, intelligence and relationships. bush expands in the spring-time; but no, — "work, work, work! Thou very soon Christianity weakens and disappears. There are many causes at no, - "work, work, work! Thou hast hands; these hands thou shalt work diminishing the power of religalone employ. As for thine intelli-gence — what care we for it?" Here ion; but one is assuredly this,—the loss of reverence for the Sunday. The Christian religion is well able to take

grind out material wealth. This is their spiritual and religious life, a the latest danger of our present civil-crime is committed calling to Heaven of industry be thoroughly considered; let us recognize the importance of the employer's interests; but let us remember that nothing must be allowed to interfere with the moral and religious progress of human souls. Our industries are too often organized as if religion were the duty only of the rich, as if the poor toilers, condemmed mere beasts of burden. It scatters to to so much suffering here on earth, are to be excluded from heaven heresible. It decrees, as the practical after,—no happiness on earth or in religion of all men, the survival of the heaven for them, nothing but conafter,-no happiness on earth or in fittest in the physical world, which means—let men fight as best they can

stant, continuous toil! The laborer has a God-given right, from which no one can exclude him, to for life; let them reign who grasp the gather around himself a family. It is a duty imposed upon husband and father by Almighty God, to give a por-Especially in favor of the toilers do I invoke your aid to maintain Sunday the papers to which we have listened is the relation of Sunday rest to labor. I am glad that the question of Sunday laborer scarcely sees his children from rest is placed so emphatically upon this the first day to the last day of the platform; because if we once have the week, rising at 6 in the morning and coilers of the land deeply interested in coming home at 9 or 10 at night; and the Sunday question, the Sunday is saved. It is by their own heedlessness then if you take from him Sunday no family life is possible. You destroy the family. When the masses cannot maintain family life in its integrity, they lose it; and in saving themselves, y saving Sunday, they save society. I know well that we cannot ask the society is in danger. We complain be-cause the children of the laborer rush interference of the civil law for mere religion's sake. This consideration is often urged against enactments of Sunday laws. But Sunday is more than a religious day. Sunday is the safety of society, the safety of the nation. Sunday is the safety of those who are disinheritance of those who are disinheritance. tem which compels the father to be almost perpetually away from his wife and abildren. Where the father to be fall. herited from the wealth of the world. Where the father has and children. masses of our people. On this ground no Sunday to be with his little ones, to I appeal to our law makers to aid us in take them by the hand, to caress them, no Sunday to be with his little ones, to

afterwards that 16,000 men were to be employed seven days in the week, so that other laborers could visit to first the surface of which says to the laborary. be a free man, owning his own scul,

> to-day these laborers protest, even with dangerous methods, against the pressure put upon them. To day there is danger abroad from anarchy, from lack of respect for law and for the rights of society. How are we to pre-vent all this? By informing men; by bringing lessons of divine wisdom within the reach of all; by having one day set apart when religion may ful-fil its duty toward all. In America public opinion reigns. Employer and employee of every condition, every man and woman, is a factor in forming public opinion. Let us speak and act; let us not ourselves do anything which would encourage in any way Sun-day desecration. Have we not heard of Sunday railroad excursonis given by Christians for Christian purposes? Do not many Christians think as little of travelling on Sunday as they do on Monday, forgetting that they are doing their part to make it necessary for a great many men to be employed on Sunday? Let each one of us observe Sunday strictly, and do nothing that would impose a burden upon others. Let us do our best by word and by example to form public opinion in this country, and, public opinion formed, all will be well.

Our American Sunday has been our boast. It has entered into the traditions of our people. We should all rally around our Sunday. We should stand guard in the temples of Sunday observance, and with God's help the American Christian Sunday will re-main undisturbed in its full force and spread its blessing upon the toiling masses, upon the families of the nation and upon our glorious Republic.

"ROME FIGHTERS."

Under the above heading the Cath

generally have been impressed with for vengeance. Let the requirements exists in the Church is derived through them as the successors of St. Peter. In God's providence the See of Rome has been, on the whole, the centre of doctrinal soundness and of the spiritual power's just independence. was not for nothing, as it seems to us, ish monarchs entreating them "by the that God caused the seat of empire to drift to the East and destroyed the Western dynasties, thus making Rome an ecclesiatical kingdom. It was not for nothing that He inspired the composite infant nations of Europe with an awful dread of the Fisherman's interdict, so that the vassals of an excommunicated emperor became his enemies because of that spiritual thunder alone. It was not for nothing that He caused every outlying realm of Northern heathen to be converted, tion of his time to wife and children in in whole or in part, by missionaries of loving and caring for them. The the Pope. It was not for nothing that father must have some time to meet and know his children. As things are, the clearly to all those who had any cause to be decided which was too hard or too much exacerbated for the elders of local churches to heal. It was not for nothing that the successor of St. Peter was kept aloof from the hot conflicts of the ecumenical councils, being present at them only by his legates, and throw-ing his great weight afterwards in confirmation of their authority in the character of the spokesman of all West-

fall. "There are many wonders of history, but none greater, none so perennial as the perpetuity of St. Peter's The opponents of the Sunday strive take them with him for a pleasant to have us believe that the violation of Sunday rest is more or less in the interests of labor. When the question the sunday to the laborer to Sunday rest is more or less in the interests of labor. When the question the sunday strive take them with him for a pleasant acle of the continued life on earth of the Gospel and of the Church. With those who look for the speedy overstands were very fond of shouting against the Spanish Inquisition of the Gospel and of the Church. With those who look for the speedy overstands were very fond of shouting against the Spanish Inquisition of the Gospel and of the Church. With those who look for the speedy overstands were very fond of shouting against the Spanish Inquisition of the Gospel and of the Church. With those who look for the speedy overstands were very fond of shouting against the Spanish Inquisition of the Gospel and of the Church. With those who look for the speedy overstands were very fond of shouting against the Spanish Inquisition of the Gospel and of the Church. With those who look for the speedy overstands were very fond of shouting against the Spanish Inquisition of the Gospel and of the Church. With those who look for the speedy overstands were very fond of shouting against the Spanish Inquisition of the Gospel and of the Church. With those who look for the speedy overstands against the Spanish Inquisition of the Gospel and of the Church. With those who look for the speedy overstands against the Spanish Inquisition of the Gospel and of the Church. With the Gospel and of the Church with the G

feels not his manhood while stooping beneath the weight of machinery. The hard labor by which modern into the string ples with poverty, is at least not he struggles with poverty, is at least and tidy, he goes out into the fullness of God's sunshine, looks up to the skies, hears the birds sing, talks with his fellows as a free man; so that when he returns to toil he will take with his fellows as a free man; so that when he returns to toil he will take with him the memory of a joyous Sunday, and will in the midst of toil be a free man, owning his own scul, knowing that he is an independent.

The days and set the system which we call Roman can be course to medical aid in sickness was entirely unlawful as centravening the providence and power of the Almighty. Their conscientious opinion impelled he providence and power of the Almighty. Their conscientious opinion impelled he providence and power of the Almighty. Their conscientious opinion impelled to the that may stand unchanged and see the last relies of Martin Luther's religion my stand unchanged and see the last relies of Martin Luther's religion my stand unchanged and see the last relies of Martin Luther's religion my account of the same that and attentions are but the barking of the struggles with poverty, is at least more than the empire found that an attitude of hostility to the Holy should not be maintained. Napologous the struggles with poverty, is at least more than the struggles with poverty, is at least more than the struggles with poverty, is at least the struggles with a vesture which, it it tells of the struggles with poverty, is at least the struggles with poverty, is at least the struggles with poverty, is at least the struggles with was agitated whether or not the Ex-| feels not his manhood while stooping | triumph of Protestant ideas over that | England which believed that any re- innocent blood shed in England? Let

men, Anglicans, strong and enthusiastic believers in the Holy Catholic Church, have been guilty of great absurdities when they thought that they were aiming mighty blows at the Papal supremacy.

**Transparence has taught wealth and Now he would get men by the stage with exhaustion and hysteria, their dress disordered and their bodies exposed, when their ravings were called the revelation of God. This happened in England five years ago.

Papal supremacy.
"Experience has taught us all; and first arose between us and kome. It is reasonable to hope that both sides may of God? And these were fair samples soon begin to talk like sensible men." of the sectaries of the middle ages, the soon begin to talk like sensible men. Catholic Times.

SPANISH INQUISITION.

by Rev. P. Lynch, M. R., recently, fore a large congregation in St. Wil-frid's Church, Manchester, England. Owing to the higher, truer and more said the reverend preacher, they were now able to view the Inquisition in a proper light, and in this field of historical inquiry Protestant historians remorselessly and mercilessly perse-cute men for their honest opinions, and from whose prying eyes and unjust decisions no man's life or property was safe. Now what were the facts?

of reverence for the Sunday. The Christian religion is well able to take care of itself in the presence of any enemy when men are conscious of its power and know its truths; but when the opportunity has not been given to men do know their religion, to practice it, and to prove themselves children of God. One day in the week is an absolute necessity for this. When society is so constituted and industry so organized that only the well-to-do are permitted to serve their Maker, that toilers must toil Sunday as well as making of man a mere machine to grind out material wealth. This is same Pope, Sixtus IV., wrote to the Spanmercy of Jesus Christ" not to be so cruel

> out the wishes of the Spanish Government. For the two centuries the In-

INFAMOUS TORQUEMANDA.

condemned to death by this tribunal by which many saved their lives and

these days, which taught that it was not merely lawful, but a great duty to murder baptized infants in order that tion as it has now. But by the Papai their souls might be sure of heaven. Inquisition no man ever lost his life. So long as a man retained this belief as In its whole history there were only

but the time was short until the mus-kets did fall from the hands of his South of England, having its headbut the time was short until the muskets did fall from the hands of his
kets did fall from the hands of his
south of England, having its headguarters at Brighton, one of the
leaders of which called himself King
Solomon, one King David and another
Joshua, pretended to receive revelations from the Lord in an extraordinary manner. At one end of the
hall in which they manner hall in which they manner
hall prophets of the Lord, worked themsavage Pope-haters, not a few church
in promoting Romanism to a degree
in promoting Romanism to a

Papal supremacy.

"Experience has taught us all; and passion has in no small degree cooled down since the bitterness of division first arose between us and Rome. It is a blasphemous travesty of the worship of God. And these were fair samples oon begin to talk like sensible men.

The sooner the better.—Philadelphia
Latholic Times.

Waldenses, the Albigenses and a nameless brood of others. Many of these sectaries were not only opposed to every element of civilization in doc-trine, but also in their practice, the Able and Convincing Defense of the Church in This Connection.

Primary principles of decency and morality were set at defiance, so much so that he dare not defile their ears A most able and convincing defense and soil his lips by describing the of the Catholic Church in relation to horrible profligacies of these men. the Spanish Inquisition was delivered And it was against such heretics as these that the Spanish Inquisition was

EARLIER INQUISITIONS. Again, for about a thousand years philosophic study of history and the better arrangement of historical facts, popularly so called, there were similar institutions in every State of Europe. The Emperor Constantine was the first to establish what they would call an inquisition. Constantine's laws were than Catholics to deal the death-blow than Catholics to deal the death-blow and they became the code of laws of and they became the code of laws of and they became the code of laws of catholics to deal the death-blow drawn up into one code by Justinian, and they became the code of laws of catholic structure. garded the Inquisition as a vague but terrible tribunal erected in Spain in the days of darkness and ignorance to remorselessly and mercilessly persevery trace of the previous Roman occupation, while in Ireland the Roman power never set its foot. Therefore it was not surprising that two centuries before the Spanish Inquisition, Fred-Church, and urged his hearers to live The Spanish Inquisition was a tribu-nal established in Spain for the trial of Red Beard, established an inquisition teachings. various offenses, among others the not quite so severe, but differing in no

sought to make this tribunal purely a state institution. It was quite true treed and their homes plundered by that the Inquisitors, the judges and chief officials, many of them were ecclesiastics, but nevertheless it was a purely scepter and State tribunal and to stamp out the heresy. Protestants purely secular and State tribunal, and in consequence of its abuse in 1481, three years after its institution, the Albigenses and other heretical sects as their progenitors, and he (the rev-erend preacher) could not help wishing them joy of their ancestry and a better knowledge of their antecedents.

ROME SAVES THE CONDEMNED. Another accusation of Protestants office of Chief Inquisitor, and for sixteen years he strained every nerve to carry out the wishes of the Spanish Corresponding to the supposed intolerant persecution practiced by Catholics. He had already spoken of the removes the spanish Corresponding to the supposed intolerant persecution practiced by Catholics. already spoken of the remonstrance which Pope Sixtus IV. sent to Fer-dinard and Isabella. Shortly after, quisition existed in all its power in finding this failed, his successor estab pain many an innocent man suffered lished a court of appeal in Spain, and the loss of goods and even life by its when this, too, proved useless he unjust decisions. In 1781 the last man established a court of appeal in Rome, suffered that extreme penalty. Then property. In 1486 two hundred people the consent of the King became neces were thus saved; two years later it sary not merely to the capital punish saved two hundred and fifty people ment, but even for a man's arrest, and condemned to death by the Spanish the powers of the Inquisition were sub- Inquisition; on another occasion fifty, sequently curbed and restricted, until, in 1834, it was formerly abolished by royal decree, never more to raise its establish the Spanish Inquisition there head in the fair land of Spain. But Pope Paul III. said: "No; it is too head in the fair land of Spain. But Pope Paul III. said: No; it is soo why, it might be asked, should any man be imprisoned, punished and burned at the stake for his opinions?

Well, suppose a sect arose even in these days, which taught that it was not merely lawful, but a great duty to the papal Court had its Inquisition in Italy." Later, when, they were endeavoring to introduce it into Milan, Pope Pius IV. said: "No. The sentences are too cruel."

Yet the Papal Court had its Inquisition in the papal court had its Inqu

a mere opinion he ought not to be two doubtful cases in which men were a mere opinion he ought not to be molested. But suppose that man went further, put his opinion into practice and proceeded to murder his own or his neighbor's children, was there any Was there not! he contracted the disease then.

at that time, too, they professed the great central degma of private judgment, of reading the Bible and believ ing what you liked. But if a Catholic read the Bible and deduced therefrom the Catholic faith, no toleration or mercy was shown to him.

CHURCH NOT RESPONSIBLE

He (the reverend preacher) had not time to touch on the constitutions of Clarendon, the act of uniformity and other similar injustices, but this they might say, that the period of the Spanish Inquisition was an age of barbarous punishments. In the reign of Queen Elizabeth one-hundred and fifty-four different offenses, including picking pockets, arson and shooting to the spirit of the age? Further than that, and overlooking the fact that Ferdinand and Isabella had obtained the decree for the institution of the Inquisition by false pretenses, they had just defeated the Moorish invaders and the whole peninsula was filled with hostile Jews, who at one time formed a plot to seize Gibraltar and make it the centre of an independent Jewish kingdom in Spain, and hence the Spanish authorities of the time used the inquisition to restrain these hostile powers.

A more important point still, the Spanish Inquisition was used against the ecclesiastics of the Catholic Church. The Archbishop of Toledo, who was president of the Council of Trent, was cast into prison by the Inquisition for sixteen years, until the day of his death. All these facts should be sufficient to convince any reasonable man Spanish Inquisition, the responsibility for them did not rest with the Catho lic Church. The Catholic Church was the same now as then, the same then as on the day of Pentecost, when God's Hoty Spirit set His seal upon its brow. The reverend preacher concluded with a most eloquent exhortation, in which constantly in conformity with its

DICCESE OF HAMILTON.

DIOCESAN NOTES.

The Bishop of Valleyfield and secretary were, last week, the guests of His Lordship Bishop Dowling (who knew them in Rome). During their stay in the city they visited the several churches and Catholic institutions, and were much pleased.

The sacred concert held in the cathedral last Wednesday evening was of a very high order, and attended by a large and appreciative audience. Monsignor McEvay, at the close thanked the Risbor, the clergy and all

order, and attended by a large and appreciative audience. Monsignor McEvay, at the close, thanked the Bishop, the clergy and all who patronized the entertainment, and complimented the choir and artists and orchestra on the excellence of the music.

The devotion of the "Forty Hours," so well attended lately at the cathedral, will take place next week at St. Lawrence church.

Rev. Father O'Reilly, who, some months ago, tendered his resignation of the parish of Caledonia, owing to ill health, and who is at present at St. Patrick's, has been replaced by Rev. Father Lynch, lately of the city.

Inspector Donovan, who has been working very hard lately, has been obliged by his physician to take a few weeks' rest. He is, however, improving rapidly, and his many friends will be glad to hear that he will soon be well enough to resume his labors.

The new church of St. Joseph in the west end will be opened about the 24th of June.

It is proposed to add a new wing this summer to this excellent and flourishing institution.

The generous gift of a prominent Protestant citizen, at a time when the P. P. A. is rameted. citizen, at a time when the P. P. A. is rampant in our midst, is thus referred to by the Hamilton *Times*:

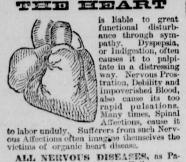
pant in our midst, is thus referred to by the Hamilton Times:

A SPLENDID GIFT—Last evening George E. Tuckett, Esq., drove to St. Joseph's Hospital and presented that institution with a new electric elevator, which he caused to be placed their a during the past few weeks. It is valued at about \$2,000. The donor, in making the presentation, said that in visiting the hospital he had noticed that the patients were put to inconvenience in having to walk or be carried up stairs. He was in sympathy with the good work being done in the institution, and, wishing to show his appreciation in a practical way, he did not think it could be better expressed than in the manner he had chosen. Bishop Dowling, on behalf of the hospital management, accepted the gift and thanked Mr. Tuckett for his generosity. The Bishop wished him a pleasant trup across the ocean and a safe return. There were present at the presentation Mgr. Mc.

Father Hughes, pastor of St. Mary's Church, Binghamton, N.Y., has small pox. The priest's residence is quarantined and guarded by special police men. Several weeks ago Mrs. Duebler died of small-pox. When she was dying she sent for the priest. He bravely responded and administered the rites of the Church. It is believed

stributed, as it will be the means of nany of our well-meaning Protes-from falling into the trap set for gning knaves. The book will be address on receipt of 6 cents in the dozen, 4 cents per copy; and dred, 3 cents. Address, THOMAS THOLIC RECORD Office, London,

TED HEART



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DEAR SIRE.—I write you to say that for some time I had been suffering from acute indigestion or dyspepsia, and of course felt very greatineonvenience from same in my general business. I thereupon decided to try Burdock Blood Bitters, and after taking two bottles I found I was quite another man, for B. B. entirely cured me. I have also used it for my wife and family and have found it the best thing they can take, and from past experience I have every pleasure in strongly recommending B.B. to all my friends.

I write you because I think that it should be generally known what B.B. B., can accomplish in cases of indigestion.

Yours faithfully.

indigestion.
Yours faithfully,
GEORGE READ,
Sherbrooke, Que.



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FLORENCE O'NEILL,

The Rose of St. Germains;

THE SIEGE OF LIMERICK.

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

CHAPTER VIII.

"Yes, it is quite true that the king's troops are in so miserable a condition, that one-third of them could not be rerelied upon, if Tyrconnell upon his arrival were to give them a pistol said a fine looking young man in military uniform, in answer to the remarks of a brother officer, who had but recently joined William's forces in Ireland. "I am surprised to hear there is

such an amount of disaffection,' plied our old acquaintance, Sir Reginald, "or that party feeling ran so high in favor of James, even in Ire-land, but really I am getting disgusted at the paltry means that are being resorted to, to strengthen the hands of the king's government; from all quarters the same tales are rife; the most nefarious subterfuges are used to bring over wavering adher-

ents of the Stuart race."
"Why, St. John," exclaimed his companion, in a tone of unfeigned surprise, "I should have thought you the last man on earth to be very par ticular as to how the party whose in terests you espouse, should prosper, when we remember recent doings at

The hot blood rushed to the temples of St. John, and with his hand on the hilt of his sword, he replied:

"Sdeath, sir! what do you mean by such a remark? What do I either know or care about what is going on in Limerick? I, who this night for the first time in my life, have seen this place, and have but within this short two hours arrived fron Kinsale.

"My dear St. John," replied the young officer, placing his hand in a familiar and irritating manner on his friend's shoulder, "can you for one moment attempt to lead me to suppose that you are ignorant of all the fine things that have lately been done in your name to the unspeakable annoyance of Miss O'Neill's relations in Limerick! Own the truth," continued Seymour, the once sworn of Sir Reginald, "and say that you have for sworn the beautiful Papist, whose heart is even now with the Jacobite crew a St. Germaines, for the godly William of Orange, who has come to save our lives and Protestant faith and liberties, and from pure disinterestedness has taken his father-in-law's crown for himself.

"Have done with your taunting gibes, Seymour, and come to the point at once; exploin in what way my name has been used, and tell me who has dared say anything against my betrothal with the lady Florence."

The spirit of mischief had evidently possession of the naturally taken mirthful Seymour, for after having, to the unspeakable disgust of St. John, given vent to the risible faculties in a nearty burst of laughter, he replied : You have an intimate friend, named Benson, St. John, a canting old knave, forgive the expression,

and-"Ah, Benson, what about him, he left me some two months since, to make a journey into Wales, to visit some relations; he has not been to Ireland for

"Indeed," said Seymour, vainly attempting to repress another burst of himself to the military authorities of this town as a spy on General Sars-field's movements; that you even deputed him to be the means of conveyhig the intelligence to the family of Miss O'Neill, that your opinions and feelings were so wedded to the cause of William of Orange that you had eventually broken the chains which had hitherto subsisted between you, and which for some time past have become weaker and weaker? To sum all up in a few words : you are said by him to have led Harding to write to Benson in your name, requesting him

Neuralgia ATTACKS THE EYES



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"My husband was subject to severe attacks of neuralgia which caused him great pain and suffering. The pains were principally about his eyes, and he often had to remain in a darkened room, on theing able to stand the light. Ayer's prills being recommended, he tried them, using one before each meal. They very soon afforded relief, followed by permanent cure. I am a strong believer in the efficacy of Ayer's Pills, and would not be without them for ten times their cost."—Mrs. M. E. Debar, Liberty, Tex.
"I have used Ayer's Pills in my family of rofrety years, and regard them as the very best.—Uncle Martin Hancock, Lake City, Fla.

Received Highest Awards Occordence Occordenc

cheek, "I mean is his health good, as

to further the good cause by every means in his power, to gain admission to the maternal aunt of Florence O'Neill, resident at Limerick, and through her to become a spy on the actions of the General and his party, avowing also your regret that you had suffered the charms of her beautiful face to draw you aside from the allegiance you owe to William and Mary. Moreover, you express an eager desire

to redeem past errors by offering your services as speedily as possible to our commanding officers in this place. Such, my dear fellow, "added Seymour, "to corroborate all, here you are in your own person; but forgive my ill-timed merriment, for I see that an ill use has been made of your name. really, when I remember the finale, and Benson's exit from the house of Miss O'Neill, which set all Limerick in an uproar, it is exceedingly hard to

repress another burst of laughter."
"For heaven's sake, Seymour, be quiet," said St. John, "and tell me the whole truth ; for some enemy has been at work, over and above the vile mischief-making Benson, whom I am determined shall not have the opportunity of meddling with my affairs in future.

Seymour then narrated in his own way those circumstances with which the reader is already acquainted, relative to the capture of Benson, or Layton, as for the sake of disguise, he had chosen to call himself, together with an account of the summary punishment inflicted on him at the hands of the mob.

It were, of course, vain to attempt to describe the wounded pride, mortification and anger with which St. John listened to all he had to say, or his pleasure on hearing of the punishment of his villainous ex-preceptor Benson. For a few moments he was silent, then he said:

"Farewell, Seymour, for awhile, be-fore an hour is over I shall be on my way to Limerick."
"To Limerick!" ejaculated his

friend, "why it is the headquarters of General Sarsfield.

"Exactly so, and also the dwellingplace of the General's cousin, Miss

"And in your present mood, I shall not be surprised to hear of a defection, for it is not unlikely you may find your way to Sarsfield himself," said said Seymour, with a significant glance at St. John's dejected countenance.

"Keep your surmises to yourself, Seymour, I have been foully wronged

as you well know, and—"
"True enough," was the reply,
"and as I am your sworn friend, I
say nothing and keep my thoughts locked within my own breast, but I tell you, Reginald, I am morally certain that a very short time hence King William will hear that the cousin of the aged St. John, the supporter of the commonwealth, hitherto so devoted to his interests, has passed over with But the queen had resolved she many others to the ranks of the exiled

CHAPTER IX.

With an unusual degree of outward calmness and composure, which she was, however, far from feeling, Florence prepared to accompany her uncle to the palace: on arriving at which she was at once shown into a small ante-room, communicating with the boudoir of the queen.

This, the favorite sitting-room into which Mary had been ushered, was hung with pale blue silk, the draperies and curtains festooned and looped with silver, the ottomans and couches being laughter, "really now this is too ridiculous; do you mean to deny St. John, that you do not know that he offered ported vases of precious metals; some others exhaled an almost oppressive odor from the perfumes burning within them, so that as Florence entered the apartment a sense of faintness stole over her, but she remembered the necessity there was for calmness and composure in the presence of the queen; and, leaning on the arm of Lord Clarendon, with a cheek only a shade paler, perhaps, than usual, the heiress of the O'Neills approached Mary with a firm step, and gracefully kneeling, pressed to her lips the small white hand so graciously extended, though her heart was all with Mary of Modena.

Still there was something in the presence of Mary of England which fascinated Florence in spite of herself. 'She is a Stuart certainly, notwith standing her grievous sins; she is so like our beloved king, her father, mused the girl for one short moment during which the queen, with sweet words, requested her to

seated. Yes, there were the features of the unfortunate line of the Stuarts strongly delineated on Mary's oval counten ance, and as the eyes of Florence fell on her tall and still graceful form, her pleasing and regular features, and air of quiet dignity, they fell beneath the scrutiny of those dark sparkling eyes, bent so curiously and with so strict a scratiny upon herself.

"I wish I might dare to love you." thought Florence, as her eyes met those of the queen.

"I must be wary, and use you for my own ends, for you are my step-mother's favorite," was the thought of

Graciously, too, did the queen welcome the baronet. Then, after a few common-place observations, she haz-arded the remark: "You have been France?" Then, as if suddenly recollecting herself, conscious that her words might seem to bear a different meaning than that which she wished to express, she added, whilst the slightest perceptible color mantled her some time at St. Germains; how fared

also that of his consort?"

"His majesty was well, and also my gracious mistress," said Florence; "and pleased, indeed, will they be to hear that I, already so favored by their notice, should also have been

honored by your majesty's gracious reception of my poor self."

"And you do not meditate a return to St. Germains?" said Mary, fixing her eyes with a penetrating glance on the features of Florence, as though she would read her very thoughts. But no that cannot be, if rumor speaks correctly, for it is said that you are betrothed to Sir Reginald St. John, one of the most favored of our beloved lord and consort; nay, our royal favor has been sought in this matter; but of that later. We know that Sir Regithat later. We know that Sir Regi-nald is of himself deserving, and we see that the lady he has chosen has even more than her fair share of woman's charms; but, as we have already said, we will speak of this later, at a more fitting time, and then devise measures for your nuptials, and make arrangements, it may be, for your future well-being near our own

Then turning to her uncle, Lord Clarendon, Mary entered into a long and auimated discussion respecting the contemplated departure of the king, leaving Florence a prey to any but pleasurable emotions. Had she dared to express the feelings of her heart she could not have done so, for Mary had purposely contrived her speech cunningly enough, leaving her no room to expostulate, assuming for granted that she was graciously turthering the most ardent desires of the girl's heart, and so closing her speech as to afford Florence no chance of escape, without being guilty of the most flagrant breach of etiquette by interrupting the queen whilst speak ing, or rudely breaking in when she was addressing the Earl. In fact, Florence was marvelously like some wretched fly, when securely trammelled in the spider's web, and every effort was now exerted to throw a veil of dissimulation for the present over her own conduct, and to govern well her outward bearing, in order that no trace of the inward anxiety she en-dured should escape her, and be evidenced in the expression of her features

But Mary was far too penetrating in her judgment, and too clear headed to be at all deceived. Her speech had been artfully contrived. She knew well one of the most ardent admirers of the unfortunate Mary of Modena had knelt unwillingly at her feet, that she had broken off her proposed union with Sir Reginald solely because the latter was attached to her court, that the girl's whole heart was centred in the weal of the exiled James, and that she was anxiously looking forward to

But the queen had resolved she should not see St. Germains again if she could help it, that she should marry Sir Reginald, and, moreover, little by little, she would manage to extort having first gained access to her hear by the exercise of all those blandish ments of which she was mistress, a full account of all that was passing in

France. It remained, however, for time to show whether the queen could so easily manage her new prey as she supposed but be that as it may, the latter felt, when too late, that she had played a rather dangerous game in coming to London, or, being there, by failing to preserve the strictest incognito; and still more embarrassed was she when,

"You will not forget, Sir Charles, that we shall use all our influence to promote this affair of the nuptials of your niece. We have felt much interested in the Lady Florence, in consequence of the reports which have reached our ears of her beauty and worth; and ascertaining from the king that Sir Reginald has but recently left the metropolis for Ireland, have obtained his promise that he shall be at once summoned back to England."

Much as Florence wished to speak she dared not, but merely bowed her acknowledgments, whilst the baronet was profuse in his thanks for the interest the queen evinced in her wel fare; and with a heart full of gloomy apprehensions for the future, Florence accompanied her uncle back to his residence.

Alone in her boudoir, the queen moodily watched their departure, accompanied by her uncle, the Earl of Clarendon, and with compressed lips and fingers, nervously clutched to-gether, she exclaimed, aloud:

Well met, a pretty trio i'faith. In the girl I take some little interest, and will mould her to my will; but if she prove rebellious—well, aye, what then? Suppose she is of a stubborn nature. Yet, no; with this St. John daily, hourly beside her, she will become all wish to see her, a willing tool in my hands. She does not like my proposal, however, for I saw the color in her cheeks come and go when I spoke of her staying here, and of my hastening her nuptials. And as to you, my beautiful uncle," continued the queen, with increased irritation, as she beheld Lord Clarendon passing through the court-yard beneath her window, "I have you fast, and will take care you are safely caged in the Tower, if in the

"Aye, indeed, if they are guilty let them have such mercy as they deserve,' said the voice of William of Orange, unobserved, had entered the boudoir and overheard the soliloquy of the queen. "I tell you, Mary," said William, "to watch Clarendon well, not suffer his relationship to vourself to mar the ends of justice. Trust me, he is not faithful to our in-

terests.

"I know it," said Mary, fixing her eyes reproachfully on her husband, "but do not speak to a wife devoted and tender as myself of any thought of family connections being suffered to clash with the duty which I owe to you. Ah, my beloved one," she continued. clasping her husband's hand tenderly within her own, "cared I ever for my own kindred when you are concerned cared I even for the father of whom I was the most indulged and favored child; have I not ever been the most dutiful and submissive and when I had left home and kindred for you, did I not soon tear from my heart, whether at your bidding or not, every emotion of old home affection, not given to you, so that I might be more truly and entirely

yours? "Well, yes, I must give you the praise you have deserved, and own you have done your duty in my regard," said William. "I have found you generally faithful in these points, and when remiss a few words of admon-ition have set you in the right path again, though remember, for caution, if ever tempted to err again in this regard, that I encountered dif-

ficulty with you in days gone by."

The fine eyes of Mary filled with tears as again she gazed reproachfully on her husband.

"Ah, my best beloved," she said. "remind me not of my former shortcomings, which, God knoweth, I have long since bitterly atoned for by many a tear in the long hours of your ab sence from my side. I tell you once more that Clarendon shall suffer severely should we find him in the slightest way implicated in this rising. Small mercy shall he meet with, any more than if he were an alien to my blood; or, indeed, the fair Florence O'Neill either, should she be involved or mixed up with mischief, as the pro

tegee of my gracious step-mother is most likely to be." "Ah, indeed, and pending that matter of the girl," said the king. "I have sent to Ireland to require the immediate return of St. John, and if it be true that she has dared refuse him for his known fidelity to myself, it will be matter for conjecture as to what course

she will now pursue."
"Poor fool," said Mary, laughing, "did I not dislike her for the unwar-rantable prejudice she presumes to entertain against us, I could almost have pitied the agitation she suffered when I spoke of our interesting our selves to hasten her wedding, and that you had summoned St. John hither. She played her part well, but is too unsophisticated to have gained the mastery over her features. Indeed, the mistress whom she almost adores — for she regards Mary of Modena, I have been told, with feelings little short of veneration has taught her no lesson on that point, for she herself is the creature of impulse, as your majesty well knows, and by look, or word, or hasty exclamation, is sure to discover to the world all she feels; and no small wonder that this minion, who holds her in such veneration, imitates the idol at whose shrine she bows. will watch her well and closely, and if I find foul play to your interests, silver, the ottomans and courses being also of the same color and material.

Tables of curiously inlaid wood supported vases of precious metals; some ported vases of precious metals; some addressing herself to the baronet, and punish, whether the content of parting, Mary, with it I find four play to your loving my liege, depend on it, your loving wife will not spare her power to avenge and punish, whether the avenge and punish, whether the transgressor be Clarendon, in whose veins my own blood flows, or the fair descendant of the O'Neills, on whose

face I never looked till now."

Thus spoke the wife of William of Orange, now bidding adieu for a few hours to the man at whose word she had forsworn every other tie, and trampled under foot the holiest affections of our nature. It is a historical fact that it was the constant aim of William to root out of her heart every natural emotion; and well did he natural emotion; and well did he succeed, for she soon imbided the naturally cold, apathetic disposition of her husband, and centred all her ambition in deserving the epithet of a

humble and obedient wife.

It is hard to look back into the records of the time at which we write and not feel indignation at the subservient devotedness of this misguided princess, who whilst she deliberately crushed every emotion of filial affec-tion beneath her feet, carried her attachment to her husband on a maudlin sentimentality, servile in her sub-missiveness, and idolatrous in her love of one who, cold as was his nature, had a warmer spot in his heart for another than his wife, and who, to say the least, was but a cold and indifferent husband.

TO BE CONTINUED.

"Half a span of angry steel" will produce no more fatal results than a neglected cold or cough. For all throat and lung diseases, Ayer's Cherry Pectoral is the best remedy. It is invaluable in cases of croup, whooping cough, bronchitis, and la grippe.

Gentlemen.—Two years ago my husband suffered from severe indigestion, but was completely cured by two bottles of Burdock Blood Bitters. I can truly recommend it to all sufferers from this disease.

MRS. JOHN HURD, 13 Cross St., Toronto.

PAPAL INFALLIBILITY.

Protestant Who Says it Only Requires the Exercise of High Reason to Believe the Doctrine.

To the Editor of the Catholic Times :

I was interested in the letter of Mr. Seaman and your answer thereto, which appeared in the March 17th issue and also in that of March 24 Some fifteen years ago while studying the claims of the Catholic Church and endeavoring to obtain solutions to various difficulties which arose in my mind as the result of my Protestant education I asked myself the question: "What is to prevent a wicked Pope from deliberately betraying his trust, and in spite of his infallibility, spreading error broadcast throughout the Church?"

As I understood it, it seemed to me that his infallibility insured his posi-tive possession of the truth, but his peccability allowed his betrayal of it. But in reality I suppose that the doc-trine of infallibility includes not only the divine guidance of the Pontiff's mind, so far as relates to his own possession of the truth, but also the over ruling Providence which controls the public enunciation of it.

As a remarkable instance of how God overrules the declarations of men, when it suits His purpose to do so, I would refer your correspondent to the narrative of King Balak and Balaam the prophet as recorded in Holy Scrip Numbers xxii., xxiii., xxiv.

Here are shown in a most wonderful manner how, despite the weakness of the prophet, and the temptation he was under, both by reason of the bribe of honor and riches offered by the King as well as through the fear the prophet had of the King's anger, he was compelled by the Lord to speak the truth concerning the future of Israel and to bless, instead of cursing, the people of God and to prophecy their future

glory and greatness.

The consideration of this narrative helped me very considerably to appreciate the security of mind, I might add the reasonable security of mind, the devout and believing Catholic possesses upon the subject of the

divine guidance of the Church.

He feels at all times that over and about the human elements of the Church, whether that element arises to he sublime heights of that sanctity which is so becoming to it, or whether it falls to the depths of imperfection which is so unbecoming to it, Almighty God is present not only as enlightening, guiding, directing, but also as overruling the actions of men.

When we consider God as not merely enlightening the mind of the visible head of His Church, but as overruling His utterances, the faith of Catholics is shown to be most reasonable and based

apon the highest kind of certainty. We have the command of God to hear the Church," with a penalty attached to disobedience of this divine injunction; and coupled with this we have the divine promises: "I will be with you all days, even to the end of the world "as a teaching body. The "gates of hell shall not prevail against it" ever rings in our ears, to remind us that Christ, the founder of the Church, is as calm and undisturbed by the storms which rage around Him as He was when quietly sleeping in the company of His disciples amid the raging tempest in the Sea of Galilee

I will add but one more sentence and then close. It does not require the exercise of "credulity," but of the highest reason on the part of your correspondent to believe in the Catholic doctrine of infallibility of the Pope.

Yours very truly R. S. PETTET 1,826 N. Twelfth street, Phila.

The Danger of Irreverence. Unbelief comes oftener from irrever ent association than intellectual doubt The sneer of a Voltaire has killed more than all his arguments. A jesting tone of talk on religious truths, is to take the name of God in vain, as truly as the vulgar oath; and when I hear him who calls himself a Christian or a gentleman, indulging in burlesque of this sort, I at once recognize some moral defect in him. Intellect without reverence, is the head of a man joined

There are many who think it a proof of wit; but it is the cheapest sort of wit, and shows as much lack of hrains as of moral feeling. I would say it with emphasis to each Christian who hears me, never indulge that habit, never allow sacred things to be jested at without rebuke; but keep them as you would the miniature of your mother for no vulgar hands to touch. There is an anecdote of Bayle that he never pronounced the name of God without an audible pause; and whatever you think, I recognize in it the We need this dictate of a wise heart. reverence in the air of our social life, and its neglect will palsy our piety.

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

save you many paintil days and sleepless nights.

Slee plessness is due to nervous excitement. The dedicately constituted, the financier, the business man, and those whose occupation necessitates great meutal strain or worry, all suffer less or more from it. Sleep is the great restorer of a worried brain, and to get sleep cleanse the stomach from all impurities with a few doses of Parmelee's Vegetable Pills, gelatine coated, containing no mercury and are guaranteed to give satisfaction or the money will be refunded.

Skin Discases are more or less directly occasioned by bad blood. B. B. B. cures the following skin diseases: Shingles, Erysipelas, Itching Rashes, Salt Rheum, Scald Head, Eruptions, Pimples, Blotches, by removing all impurities from the blood, from a common Pimple to the worst Scrofulous Sore.

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PRIL 28, 1894.

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THE DOCTOR'S STORY.

Neither of them was over young. The doctor was turned forty, and had gleams of white in his dark hair and a delicate tracery of fine lines about the corners of his eyes. His closely trimmed beard was gray under the now that I am so happy. I would not chin; and as for Margaret, she was a grieve if God called me to night." woman whose lovely charm only increased with the gracious, dignifying She lived near us in the city, and for four years had kept house for her father and brothers.

We were all so surprised when they married, though I am sure I do not know why we should be. His ship had come in unexpectedly one Saturday night; he had gone directly to her house, and the next morning they appeared at church together. She d had such a quiet life; many loved her, though the men whom she knew never dared to overstep, to our knowledge, the bounds of friendship, and then he had been away for so long. The few who did known of the attactment had almost forgotten it. He was ship doctor on board the Harnia, and had always thought himself too poor to ask her to marry him and was too keeping his finger on his book, jealous proud to ask her to wait. But now of every moment spent away from the the captain, dying, had left him a tidy income and a house and farm just outside of Baltimore.

A little before the wedding Mar garet told me in her quiet way that they had been lovers all their lives. Separated by time and circumstances they never really had been parted in but each knew the other would be faithful to the end. "When this chance came," she said, "it seemed to me." "All things come to those who wait." Twelve years are a long time to look forward to, but when one looks back they do not appear so very long. "I seem to have just been get-ting ready all this time," and she smiled softly as she stroked the beautiful damask she was making. So she had been getting ready. The girl of twenty-three had ripened and developed into the sweet-faced, placid No storm had shaken her woman. No storm had shaken her heart. Perfect sympathy had kept her nature poised and balanced, and ever sweet and wholesome, for the one man to her in the whole world. I could see she was intensely happy, though not demonstratively so. They were not demonstratively so. They were married quietly in September, and not long afterwards they asked me out there. Burnside was at its best, ablaze in all its autumn glory. Her two brothers, Neil and Langdon, were with her when I arrived.

I had known Margaret for a long time and had always admired her, but never had fully understood the deep, calm, quiet nature until I saw her in her own home. The love that had withstood time, distance, and change had now been crowned in the sweet afternoon of her life by this perfect marriage. Her serene and happy face was a pleasure to look upon, a she moved about her lovely home.

The chilly nights with their frost

nipped air and early darkening shadows made the library the brightest room in the house. It was but seldom the doctor had an evening to himself, but on this evening he lay out-stretched in his big, wide, old sleepy hollow, lazily basking in the firelight with dreamily happy eyes. It was a large room, somewhat darkly furnished in a pleasant harmony of rich browns and reds, and lit by lamps in all sorts of curious shapes and shades. The place showed the rovings of the master. There were relics from nearly all his voyages, rugs from the East, Turkish embroideries, delf from Holland in thick ebony frames, cabinets filled Fitting into the chimney corner was a huge divan piled high with cushions. huge divan plied light with the state of the family relics. The doctor's eyes roved crept to the porch outside, where the about the lovely room, but rested oftenest on Margaret's bent head as she sat working at the table under the crimson-shaded lamp. She was good to look at; from her brown hair curling softly on her temples, her drooping eye-lids, her happy, peaceful lips, her white throat, she made a lovely picture to the man who was looking at her with his heart in his eyes. I sat there with a book, but enjoyed the living romance far more than the printed one on my knee.

Neil lay on the rug propped up on his elbows poring over the medical journal spread out before him. He adored his brother-in-law, and was soon to take up the study of medicine Whenever the reins of under him. conversation were left in that lad's hands the talk was pretty sure to turn sooner or later to what Langdon called

" his beloved bones." "Do you know what I heard a doctor say once," he said, "when he was questioned why he studied medicine? He said he had just lost his wife, and went into the profession to find out why people died."

It is a pity he could not go a little farther and keep them from dying,' said Langdon

"Why do people want to be kept from dying?" said the doctor.
"Afraid of the dark," answered

Langdon. "Better keep the ills we have than fly to ills we know not of, 'quoted Neill. "Everybody does seem afraid of it, though, don't they?" "Margaret," said the doctor, "what

are your thoughts on the matter?" blood just tingled her cheek, as it always did when his voice sounded her name. She looked up; her dark eyes had a depth that seldom came except when she was alone with him and heart spoke to heart. Yet to-night with three of us there, guests in her phases and its turbulent ones—they

own home, the same deep, unalterable look of perfect love passed from her soul to his. She left the table and went and knelt by his chair, resting one ivory white hand on its crimson back.

"I do not fear for death," she said in a low reverent, tone; "particularly She answered her brother's move-

ment with a slow, sweet smile; but in the doctor's eyes there was no surprise. Lover-husband as he was, there was scarcely need of words between those two perfect souls. He felt as though he himself had said it; and to her, as to him, death had no terror, as it meant an eternity together.

Prosaic Neil grew restless, flung himself into a new attitude and jerked out: "Well, by hookey, I for one wish there was nt any such thing as death !'

The doctor smiled, though Margaret did not. "Neil," he said, "that reminds me of a story I heard in my young days, and have not thought of it in years.

"Tell it," he said. Langdon moved out of his corner, of every moment spent away from the library shelves, though anxious to hear the story from the well-travelled man that he knew the doctor to be.

"During my student life," he began, "I went on one of my vacations on a walking tour through the Apennines. I had started with a chum, and when we were but two days out their hearts. They had rarely written, he was summoned home by a telegram. I went on alone, stopping for rest and night's lodgings wherever I happened chance came," she said, "it seemed to be. The whole trip was thoroughly only natural that he should come back enjoyable except for the latter part, and I will tell of that at once. day I was caught in a terrific moun tain storm and wandered about for hours afterwards in my wet clothes. Towards evening I found myself near a convent. The good nuns could no harbor a man, of course, so they directed me to the cure's house, a few roods down the road. I could see its light twinkling in the darkness like a big fire fly in the woods. I was received with all the hospitality and goodwill in the world, and made as welcome as though the unlooked for intrusion was the payment of a long-promised visit. I had a very good but simple meal, and found my host very entertaining. At 9 o'clock we could just hear the ringing of the con-vent bell. I was as ready to go to rest as the priest, who had been up

since 4. "I was shown into a little white room that had not much style, but very great cleanliness. On the white-washed wall hung an immense cruci-fix. The floor was sanded in some attempt at a floral design; to get into the high, white curtained bed I had to use the single rush-bottomed chair as a step, but after once tumbling in I was not long awake. The next morning I found myself a victim to what I had laid myself out for — rheumatic fever. For three long weeks I lay there suffering every kind of physical torture, and when the terrible pain in my body had gone my head commenced. Blind with pain, I could only lie there motionless for days, and pray that the sun would stop shining in through the uncurtained window on the dazzling white wall opposite.

"Was there no woman there," said Margaret, horror-stricken.

"Margaret had been mentally putting a green paper blind on that window ever since the sun began to come in," said Neil, mischievously.

"There was an old woman there, the doctor went on, "but I guess poor old Battino had no use for sick young cence to his repeated expressions of sorrow for my illness, joy at my re covery, and determination to keep till I was 'whole again.' I leaned back in his cushioned chair, and let the cool breeze play on my hot eyes and head, and slowly could feel the tide of life creeping back from its low ebb. The dreadful pain I had been in shut out the seriousness of my attack, and I now heard, with something like surprise, how near to death he thought I do not know what definite thought was in my sick brain, but I we have to add death to the list. Surely us that bitter cup too.'

"And would you live for ever?" said the cure. And I, thinking of a certain heart waiting here at home for

me, said, "Yes."

The cure leaned forward and rested his arms on his knees, his thin white fingers swinging to and fro. There was on his lips the calm smile of age as it listens to the wild fantasies of our low youth.

Why can we not live on and have no death," he said. "My son, that has been the eternal question since that awful morning when the gates of Paradise shut with a clang that has been echoing down the walls of time ever since. Let me tell you a story; and he got up and began pacing to and fro on the narrow strip of gravel between us. Call it allegory, fable and moral, what you will; it is a nut that has

plenty of meat." "Once there was a planet wonderfully like this, inhabited by a race of men not unlike ourselves. They lived, had all the sorrows and joys of life, its manifold pleasures and pains, its quiet

youth were theirs, and untrammelled by thoughts of extinction. Ambition mounted high and met no wall of resistless time or sudden cessation by death. Dreams of great wealth were flushing their lives with this of very flushing their lives with this of very flushing their lives with this of very flushing the lives with this of very flushing by a nersonage can be not exist. A remarkable instance of the acuteness shown was related to a fixed that in those whole sum was found except a few houter was then searched, and the whole sum was found except a few houter was then searched, and the whole sum was found except a few houter was then searched, and the whole sum was found except a few houter was then searched, and the whole sum was found except a few houter was then searched, and the whole sum was found except a few houter was then searched, and the whole sum was found except a few houter was then searched, and the whole sum was found except a few houter was then searched, and the whole sum was found except a few houter was then searched, and the whole sum was found except a few houter was then searched, and the whole sum was found except a few houter was then searched, and the whole sum was found except a few houter was the searched and the whole sum was found except a few houter was the searched and the whole sum was found except a few houter was the searched and the whole sum was found except a few houter was the searched and the whole sum was found except a few houter was the searched and the whole sum was found except a few houter was the searched and the whole sum was found except a few houter was the searched and the whole sum was found except a few houter was the searched and the whole sum was found except a few houter was the searched and the whole sum was found except a few houter was found except a death. Dreams of great wealth were flushing their lives with tints of roses, and shortness of life brought no rude awakening. But alas! the hopes they saw bud in the morning of their lives they saw blossom, and, saddest of all, saw decay. The dreams of ambition were fulfilled, but brought no pleasure in the realization. Wealth piled up on wealth, but where was the piled up on wealth, but where was the even had the habit of addressing her

THE

people grew helpless and dropped down by the wayside; they fainted by the doorsteps, but there was none to succour them. The young were all eagerly working for their own sustenance ere they, too, would fall by the way. Every day added fresh numbers to the heap of skin and bone that lay there—'sans teeth, sans eyes, sans and to leave the management of it in taste, sans everything.' Their strength his hands, which she consented to do. was only enough to moan, and that moaning rent the air. Layer after layer of dust settled on the moaning heap, and even through those thickening strata the awful sound went on : O kind Death! O dear Death! O

longed-for rest that never comes. "That sadly peopled planet even yet goes spinning down the aisles of space, and the wailing still goes on. "Listen! In every wind that blows the sound of it comes to our waiting ear. Even in summer the wind is sad with the burden of that ceaseless plaint, and in winter it is inexpressibly plaint, and in winter it is in expressibly
so. In November we pray for the
souls of the dead; why not pray for
those poor unfortunates who had
everything in life but its chief blessing
—death? That's the story."
As the doctor finished the wind out-

side rose to a shriek, and Langdon and I started as though we had been Even Margaret's face grew a shade pale, and she held closer the hand within her own. It was as if we heard the pitiful cries of those con-

demned souls.
"Gad! but that's a gruesome story,' said Neil. 'What do you think of it, Margaret?"

Margaret's pure, sweet eyes sought her husband's. "It is a good story, dear, "she said. "Never has that line been brought home to me with such force: O grave, where is thy victory O death where is thy sting?' should not be afraid of death. Catholic hearts there is no separation in death. Every day we say we be

lieve in the 'communion of saints ; surely we cannot let the words slip by and leave no trace. If I were to die to-night," and she smiled half sadly at the convulsive pressure her fingers received, "I would not be far away would be just across the river whose lapping waves we can almost hear in moments like this," and the lovely, dreamy voice sank almost to a whisper "Jehoshaphat! maybe when I ar married I too can talk in that strain,

but until then give me flesh and blood Langdon, come to bed; and Neil hurried out. We could hear them scurrying through the dim hall and laughing to chase away each other's fear. I followed the boys, leaving those two before the fire looking with love-lit eyes, not into the future, but beyond it - into eternity. - Catholic World.

One Attraction of The Saloon.

"I ain't going home, I tell you. There ain't no fire there, and there ain't goin' to be none." Two men, who looked like workingmen, were walking along the street together. One was evidently trying to get the other to go home.

The answer gives one an idea what a missionary influence a warm fire may be. Possibly this man's wife and child were at home and had to stay there whether there was going to be a fire or not. Perhaps the head of the family reasoned that since he had no employment by means of which to ob tain money to build a fire, and could not help his wife and child if he were there, he might as well go where there was a fire-the saloon. There are always plenty of places where even an unemployed man may find warmth. said petulantly, 'And to think that of course, such a person may go to the all our suffering here, in every ill public library and read the books and that flesh is heir to, is not enough, but papers, but somehow the public library is not as easily accessible as the saloon God ought to be satisfied and not give and cheerful conversation is not forbid den in the latter, ally somebody in the saloon who will helpeven an unemployed man to do that which will enable him for a time to forget his poverty and remember misery no more. Incidentally he Incidentally he forgets his wife and remembers his children no more. What if there were a few places -well, a good many places in the poor quarters of the city, just as accessible as the saloons, where men and women who cannot have fires in their rooms might go and be warm and comfortable and find nothing more mischievous to drink then hot milk or coffee.

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had all that life can hold, but they ONE WAY TO CATCH A THIEF. guarded at every door." The man

even had the habit of addressing her capacity for enjoyment?

"They grew older and older; the infirmities of age came on, weighed them down, toppled them over—but no release. After a time the old, old propried green had the habit of addressing her to the affectionate term of "maman." One day paying "maman." a visit, the found her in a great state of agitation; she had just discovered that she paying green had the habit of addressing her to the affectionate term of "maman." had been robbed of a large sum of money, which she had placed in her bureau pending its investment by her agent de change

The Count soothed her as well as he could and, having ascertained that she had not yet mentioned what she had just discovered to any one but himself, he urged her to keep the matter secret,

The Count then went at once to the chfef of the police, who listened attentively, and merely remarking that the theft must have been committed by some one well acquainted with the house, asked carlessly what were the habits of the Marquise. The Count an elderly lady, only varied by a dinner-party every week, on that very day; but that she was so disturbed by her loss that probably on this occasion

the guests would be put off.
"On no account!" cried the prefect of police. "Tell your friend, above all things, to make no change; she must give her dinner party as usualbut she must allow me to send her a guest.

The Count started. "What-a detective? My friend will not like the idea at all."

"If she wishes to recover her money, my own way. Be so kind as to go to the Passage Delorme, opposite the Tuileries Palace, at 5 o'clock this eventure. Tuileries Palace, at 5 o'clock this eventure. she must let me manage this matter in ing. You will find there a young man who will address you by name, and who will call bimself M. de Saint-Julien. You will take him to your friend, and he will join her party. Leave the rest to me."

A good deal disturbed, the Count re turned to the Marquise, who at first was horrified at the idea of a detective for a guest; but she yielded at length, and the Count went, as agreed, to the Passage Delorme. The gallery was empty, and the Count was beginning to look into the shop-windows to beguile the time, when he saw a young man, fashionably dressed and of re markably elegant and gentlemanly appearance, who also began to look at the toys. After a short pause he accosted the Count.
"Monsieur, you are, I believe,

waiting for some one."
"Monsieur," answered the Count,

"I am, indeed, expecting some one to meet me; but I should be greatly surprised if that individual were your

"I have the pleasure of addressing the Comte de G-F-

Yes. "I am M. de Saint-Julien."

Greatly astonished, the Count bowed. and at once began to pace the gallery with the new comer, who questioned him with astute quickness as to the circumstances of the robbery, and, after quietly stating his opinion that

I know if you have discovered any

clue? "I will make this gesture," and the detective made a rapid circular motion with his right hand, holding the fore

finger extended. This point being settled, "M. de Saint-Julien" was duly introduced to the Marquise. Soon he had charmed every one present by his perfect ease of manner and brilliancy of conversa-

The Count sat gravely watching the strange guest, little pleased at his apparent forgetfulness of the only motive which explained his presence in such But at the close of the dinner society. But at the close of the dinner M. de Saint Julien, still carelessly talking and laughing, looked toward the Count and rapidly passed his hand, with the forefinger extended, round the wire of the finger glass before him, but in such a manner that it seemed the natural accompaniment to what he

was saving. On leaving the dinner-table the Count eagerly approached him, and whispered

"You made the sign?" "Certainly."

"You are on the track?" "I know who it is.

"Who?" cried the Count.

"The servant who was behind your He is the man.' "How can you possibly know?" ex-

claimed the Count, greatly astonished.
"I suspected that the robbery has been committed by a professional thief, so I used words and expressions which, although they would not attract your notice, yet, as I employed them, had another meaning in the thieves' dialect, or argot. The man at once recognized in me a police officer, and turned pale. He is the thief."
"But," cried the Count, "of course

really did try to escape, and was im-mediately stopped. His sleepingbrilliant hopes incidental to golden youth were theirs, and untrammelled by thoughts of extinction. Ambition days life and preparts an arranged whole sum was found except a few

A STORY FOR YOUNG MEN.

I had grown reckless after ; that is, I fell in with a crowd of professional friends, who drank, swore, and cared nothing for morality in general. At first I held back: I had not been used to it; but I could not withstand the sneering laugh of my companions which always greeted me when I refused to join in any of their wickel acts, and by de grees I became very reckless.

makes me shudder even now to think of it. I had never been blessed with a sister's love. I resided with my mother in this village of about 400 inhabitants. Many a night when I would go reeling home from the shop at the north end of the town, I would find my dear mother watching for her son-listening if perchance she could answered that she led the quiet life of an elderly lady, only varied by a Many a time did I waken from my drunken slumber and hear that ford mother sending up a petition to God in behalf of her intemperate son. what a wretch I was. I knew that I was bringing down her gray hairs in sorrow to the grave. She began to look aged and careworn; but I kept on in my sinful ways until a circumstance occurred to stop me in my down

I started out one evening to the grog shop when I suddenly remem-bered that I had spent all my money the evening before. I remembered also that I had seen my mother put a strong. I slipped cautiously to the cupboard, removed the money from the I slipped cautiously to the cup, deposited it in my pocket, and was starting from the house when my mother entered. I did not turn my head for I felt guilty—guilty of what I never did before — a theft. My mother called me; there was some thing in her voice that I could not

"What is it, mother?" said I. "Oh, Willie! do stay home with me to night," she exclaimed, grasping my hand in both of hers. drink to-night; take my advice just

Oh! how many times since I have wished that I had taken her advice that night. But consoling her by telling her that I would not stay long, I wended my way to the grog shop. But my mother's words, "Oh, Willie, do stay home with me to-night," kept ringing in my ears far louder than the drunken oaths, and for once I did not stay what I called late; but when reached home the bells in the neigh boring city were tolling the midnight A strange feeling seized me as I ap-

proached my home. The light was placed in the window as usual to guide the wanderer's steps. I went to the window and looked in. There sat my mother in her easy chair; her eyes were closed and I thought she slept. Her face was pale, but it was always that. I tried to chase my fears away quainted with the ways of the Marquise, he added:

"Now take me to your friend's house."

"But," said the Count, "how shall larger way when I went round to the door; my hand trembled when I laid it on the latch, and it thrilled my very heart when it arose with a sharp click. I had never such feeling before. I the very cup from which I had removed the money. I laid my hand on mother's shoulder and spoke to her. She moved not; I spoke louder; still, no answer. I listened, but could not hear her breathe. I laid her gently on the bed, brought water and bathed her white forehead. Reader, imagine my joy when I saw that dear mother opened her eyes. "Oh, mother!" opened her eyes. "Oh, mother!" cried I, "forgive me. Oh, forgive

your erring boy."
"I do," was the answer.

A heavenly smile lit up her face. 'Meet me in heaven, Willie. "By the grace of God, I will." And my mother's spirit had fled to

God who gave it. It is not necessary for me to prolong the description of the mournful scene Suffice it to say that from that moment I was a changed man-snatched, as a brand from a burning flame. Since that time not one drop of whisky, wine or anything of the kind, has passed my lips, and, by the health and strength given me from above, never will.

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"But," cried the Count, "of course he will now try to escape."
"Do you take me for a fool?" said
M. de Saint-Julien. "The house is beyond our expectation."

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

London, Saturday, April 28, 1894

THE JESUITS TO RETURN TO GERMANY.

covering nearly a quarter of a century, the Reichstag has passed through the third reading a bill for the repeal of the last of the persecuting Falk laws of Germany, the majority being 168 against 145. The bill was supported by Centrists, Alsatians and Poles, who, though differing in political opinions, are one in regard to questions which affect the Church. In addition to these, who may all be regarded as constituting the Catholic party of the Reichstag, the bill was supported by the really liberal Protestants, who form the People's Party and the Farmers Alliance, and the Socialists. The extreme Socialists, whose principles tend towards Anarchism, are not included under the last designation, as these were excluded in 1891 from the ocialist Party by a positive vote. The Socialists, therefore, as the term is understood in Germany, are simply the Party which advocates the bettering of the condition of the workingmen. It is indicative of a great change in Protestant public opinion throughout Germany when we find so large and influential a section of the Protestants disposed to do justice to the learned and pious order of priests, who have been for three centuries the object of the hate of fanatics and un believers in Christianity alike.

The Radicals appear to have been much divided between both sides in giving their votes, the minority being made up of Conservatives, Imperialists, and National Liberals, with a considerable section of the Radicals, of whom another section voted with the Catholics. It was by means of nearly the same combination of parties that Bismarck and Dr. Falk were able to pass their anti-Catholic laws in the first instance, and the formation of this League was the immediate cause of the establishment of the Catholic party under the late Herr Windthorst, which soon developed such strength as to be the strongest party in the House, numbering about one-third of all the Deputies together. This is almost the exact proportion of Catholics to the populaof the whole Empire, the actual proportion being a small fraction under

The rapid spread of Socialism, both in its more moderate form and in the form of Anarchism, alarmed the Government of Bismarck. On the other hand, the consolidation of Catholic influence under the leadership of Herr Windthorst in the Reichstag, together with the influence of Catholics, who, refusing to be trampled upon by the Government, opposed the Government candidates and defected them, even though they did not elect Catholic can didates, served to bring Bismarck and his Cabinet to their senses, and to com mence the repeal of the obnoxious laws when they had been only a few years in operation.

It was understood that to check the progress of Anarchism, every moral influence had to be exerted, and the influence of the Catholic Church being the most potent of all for the repression of a false system of morality, the once persecuting Government was obliged to change its tactics by a new policy of toleration, in order to save the country from the consequences of false principles.

William II. has shown himself to be really friendly to Catholics and to the Pope, and no doubt this personal friendship has contributed towards lessening the animosity of the predominant majority, though it is a fact that persecutors usually become more intolerent the more they exercise their intolerance. At all events the laws of Bismarck against the Catholic Church were repealed one by one until there was none left but that which excluded the Jesuits from Germany. Down to the last moment this law was enforced with absurd barbarity; but the latest vote gives good reason for the hope that it also will be wiped from the statute book.

The Government took no part in the debate, thus leaving their supporters free to vote on either side. This was of itself a change of attitude, as Chancellor Von Caprivi had hitherto resolutely opposed the repeal of the law.

It is said that the Bundesrath or Federal Council will reject the Bill, just as the English Lords rejected the Irish Home Rule Bill. This, however, is but speculation, and it is most probable that the Council will yield to the will of the nation as expressed by the Representative Chamber; and this is the more likely to be the case as the Council is usually in accord with the Emporor's policy, which is now inclined to liberality. However, now that the nation has pronounced so positively in favor of repealing this last vestige of Bismarck's intolerance, the opposition of the Council will certainly disappear At last, after a period of persecution in time, and the Jesuits will shortly reappear in Germany to renew the work which they have been so ably

performing. By the repeal of the Jesuit exclusion law, Germany asserts anew its adherence to old traditions; for even at a time when political intriguers who felt themselves condemned by the morality of the gospel as asserted and expounded by the Jesuits, took their revenge by endeavoring to have them expelled from Catholic countries, Frederic of Prussia and Catherine of Russia fully recognized the worth of that illustrious order and sustained them against all enemies in their dominions.

CHRISTIAN UNITY.

The movement among some of the Protestant denominations to effect a union between them has so far materialized that a journal is published in New York in the interests of union, and a number of clergymen of different denominations are contributors to it, including Dr. Parkhurst, Bishop J. P. Newman (Methodist), Rev. C. C. Salter, and others.

There are some curious features in the principles of the Union League, and though these have been very generally accepted by those who are desirous of union, as being the only basis on which a union can be effected, it does not appear to us possible that any denomination can really accept them, so subversive are they of the very union they are designed to bring about.

The first principle as set forth in the Church Union, is:

1. Whatever occasion may have existed in times past for the division of the Church into separate denominations, we hold that the efforts of Christians should henceforth be positive and continuous towards an actual and vis-

This proposition is worthy of notice chiefly because it is a mode of shaping | follows : revealed truths to suit the changing notions of men. It would seem that there was occasion in times past "for the division of the Church into separate denominations."

We are not greatly surprised that this view should be held and maintained, for it is no uncommon thing for ing no sin, bearing our sins in His us to read in the various denomina own body on the tree,) as the only name tional organs the thesis seriously main. | under tained that it is not only reconcilable with the Christian idea of the Church that there should be divisions into sects, but that it is expedient that such should be the case.

It is certain that neither reason, Scripture, nor ecclesiastical tradition countenances such a view, and it is difficult to conceive that a religion which proclaims that the Bible alone is to be received as the guide to Christian truth could advocate such a doctrine, for certainly there is no hint given to us in the Bible that the Apostles established any more than one

Church with one teaching. One Church, against which the gates of hell shall not prevail, was built upon a rock, and one Church is pronounced to be the pillar and ground of truth. The divided Church said by the sects to be a necessity for the proper development of Christianity is necessarily the source of errors, and was never thought of by the Apostles as being the organization which they were sent

to establish through the world. But it is acknowledged now by those who are striving after Christian union that henceforth the Church ought to be actually and visibly one. If this be the case it will be difficult to give a plausible reason why, in the past, it ought not also to have been a united

body. The second principle on which a Church union is to be effected is set forth as follows:

2. "While opposed to any such upon the inherent liberty of the in-dividual Christian or society of dis-itself. be left safely enough to shift for as was threatened would be inflicted, resisted the invasion of the church

lievers and congregations of each locality should aim to manifest to the world their essential unity in faith and spirit."

Is not this a direct appeal to individual pride, the pride which sets up the private judgment of man above the revelation of God?

In the Church Union for March there is an article on Denominationalism, by Rev. John P. Hale, which evidently embodies the principles on which the Union League desires to bring about the unity of Christianity, and therein we find the above principle somewhat more fully explained. The writer

"I think I have stated fairly this underlying principle of denomination-alism. It declares that men have the right to determine the conditions of the Church's membership and minis-And therein I believe it is essentially and dangerously in the wrong. The Church is a divine institution entrusted to men's care, not for lordship or partizanship, but for stewardship. It is not their prerog-ative to make conditions."

It is almost needless to point out to our readers the fallaciousness of these assertions. The Church made conditions or laws when the Apostles decreed at Jerusalem "that you abstain from things sacrificed to idols, and from blood, and from things strangled;" and in making this decree they declared, "it hath seemed good to the Holy Ghost and to us." (Acts xv; 28, 29.) The disciplinary decrees of the Church are therefore binding on the faithful. Doctrines are not to be invented by the Church, as they are to be such as were revealed by Christ to be taught to all nations ; but the Church has authority to pronounce upon their orthodoxy, and "he that will not hear the Church, let him be to thee as the heathen and the publican."

Protestantism, or denominational ism, as the Church Union expresses it, has subverted this authority, and in the same paper another writer describes the result:

"Tell it to the Church. What Church? Every one knows that discipline is at an end in the Church of God, because the deposed clergyman, layman, or excommunicated across the street and is welcomed into fellowship. That is one point. Another is that division into fragmentary parts is a wasteful expenditure. have seen the thing time and again where six or seven starveling religious bodies were each contending for the supremacy of the town, and each jealous of the other.'

The remedy for this state of affairs is not to construct a man-made Church made up of all existing Churches, still adhering to their fanciful creeds, but to return to the one fold and submit to the authority of the one Church which Christ instituted.

Of the third principle of the Church Union but little need be said. It is as

3. We hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only-begoten of the Father, King of Kings and Lord of Lords; in whom dwelleth the fullness of the God-head bodily, and who was made sin for us, though knowunder heaven given among men whereby we must be saved.

This is a principle which would ad mit Catholics into the proposed Union, if we could only assert with our lips, as others do, what in practice we deny. The Holy Scriptures are indeed infallible, but they are not the only infal lible rule of faith and practice. St Paul commands the Thessalonians to stand fast, not only to the teachings learned through his writings (Scripture), but also to those learned by word, the traditions and teaching of the Church. (2 Thess. ii, 14.) It is by the teaching of the Church, and not of Holy Scripture, that Protestants themselves have learned what books constitute the New Testament, they know that children should be baptized, and that the Lord's day or Sunday has been appointed as the Christian day of rest to be sanctified instead of the Jewish Sabbath.

ONE OF our ministerial brethren recently declared that Catholics adore the images of saints. The first of all gospels is this, "that a lie cannot endure forever." His efforts to ridicule the "poor, deluded Catholics" were doubtless appreciated Ridicule, says his auditors. Carlyle, is intrinsically a small faculty. It is directly opposed to thought, to knowledge so-called; its nourishment and essence is denial, which hovers only on the surface, while knowledge dwells far below. Moreover, it is by nature selfish and morally trivial; it cherishes nothing but our vanity, which may in general

The Mail of the 13th ult. makes reference to a bitter attack upon the Vatican by an Austrian - Polish organ, the occasion being the publication of the important Encyclical letter recently sent by the Holy Father to the Archbishop and Bishops of Poland. The paper in question is the Dziennik Polsk of Lemberg, which says: "This encyclical has come like a thunderbolt to us Poles. The Papal remarks on the convention of 1882 are to us like a chilling gust of wind. They sound like a mockery of the sufferings of millions of oppressed Catholics in Russia. "Mr. Pobiedonostzeff could not have written differently. It seems impossible that the head of the Catholic Church could have heard the wail of distress that came from the murdered Russian Catholics. But the Vatican diplomacy has attained its object, and in the interests of the Franco-Russian entente a brutal blow has been struck at the Catholic Poles."

We are aware that the Infidel papers of the continent, and especially of Germany and Italy, have attacked the Holy Father with great virulence in reference to Poland, though we have not seen the article of the Dziennik Polsk in particular. It is enough for us to say, however, that there is no justification for the grossly abusive language attributed to that journal and for the further coarse remarks of the Mail

The supposition that the Holy Father would sacrifice the interests of the Catholic Poles to gratify Russia is most preposterous. Pope Leo. XIII., equally with his predecessors, has labored to the utmost extent possible to ameliorate their condition, and to induce the Czar to treat them as would a fatherly Prince who has the welfare of his subjects at heart, instead of oppressing them as slaves or beasts of burden. He has not fully succeeded, but it is clear to every one that the condition of the Polish Catholics would at the present time be much worse than it is were it not for the efforts made by the Pope to conciliate the Czar during the whole period of his pontificate.

The cruelty with which the Russian Poles have been treated, not merely under the present, but under every Czar who has occupied the throne since the partition of Poland, has been beyond what humanity can endure, and it is difficult for one in the position of the Holy Father, who must regard the Poles as his beloved children. to preserve any degree of cordiality with the tyrant who afflicts them.

We are not greatly surprised that a Pole like Mr. Pobiedonostzeff, who is beyond the power of the Czar to do him harm, should express himself with hate whenever the name of the ruler of Russia is spoken of in his presence; and it is probable, besides, that he is one of those Poles who are glad to seize any opportunity to abuse religion, and to speak with disrespect of the Pope and the priesthood. Others of this class besides Poles live without religion, and as religion reproves their vices, they hate it and endeavor to destroy its influence.

But it must be borne in mind that the position of the Pope is a most responsible one. He has to guard equally the interests of Polish and these of either one or the other, but by weighing them according to the stand-

ards of right and justice. The Pope is guided by the law of God in his writings and his dealings with the Czar; but the latter, according to the traditions of his dynasty, imagines that his will must prevail over all other considerations. In religion, he is the head of his Church, and the law of God must bend to suit his desires. Hence the duplicity of Russian diplomacy is proverbial, and it is hard for the Pope to arrive at any practical conclusion in his dealings with the despot.

It is but a short time since a few aged Sisters, the youngest of whom is about seventy years of age, and nearly all of whom are infirm and ill, were driven from their home in Kroze or Krosche, Lithuania. These were the few survivors of those ladies who were allowed to remain in their house when convents were suppressed by the Government in 1863. In addition to this tyrannical treatment of nine aged nuns, the convent church, which was attended by the people, was violently closed, and the congregation, who had received a promise from the Czar himself that their case would be taken into consideration, and therefore expected that no such violence resisted the invasion of the church Jesus."

ciples, we hold that the evangelical be- THE POPE AND THE CZAR. by Cossacks, under the impression the novice "receives the wafer from that the latter were acting under orders not issued by the Government. The poor people, numbering more than one hundred old men and women, and small children, girls and boys, were actually shot down in the church by the Cossacks or knouted unmercifully, or drowned in the river near by.

This is only a specimen of the treat

ment to which the Russian Poles are habitually subjected. Possibly the details of such infamous events are not made known to the Czar in person, but he is not thereby excused from responsibility for acts which are the outcome of his system of Government. It is hard, therefore, for the Pope to conduct negotiations at all with the autocrat, much less to arrive at satisfactory conclusions with him. The British public especially ought to feel the truth of this, as a petition to the Czar on behalf of the persecuted Jews, adopted by a public meeting in London, a few years ago, was returned without any notice being taken of it, more than that the Russian press remarked that England ought to redress the wrongs under which her own subjects were suffering before meddling so obtrusively with the affairs of other nations.

It is to be feared that any treaty to which the Pope and Czar might agree will bear little fruit. Yet the Pope is not to be blamed if he endeavors to conciliate the tyrant, and thus lead him to a more merciful course. This he has done in the encyclical to the Polish Bishops; but it is not true to say that he has in any way compromised the Poles or injured the cause of Poland. There is nothing in the encyclical which can be construed as having this tendency. It treats almost entirely of the importance of Christian education and Christian faith. Beyond this it recommends order in society, peace among the people, and respect for the laws and lawful authority. These are the broad principles of Christian ethics which it is the Pope's duty to inculcate; but he does not justify tyranny, nor recommend that tyranny be patiently endured.

The conciliatory policy of Pope Leo in the past much benefited the Poles both spiritually and materially; and even Protestants reaped the benefit by being less persecuted than before. In 1882 many laws detrimental to religion were repealed, and freedom was given to establish several Catholic colleges and seminaries free from Government interference to their detriment. In 1888 many vacant Sees were allowed to be filled, and in 1890 the Government was so impressed by a letter from the Pope to the newly appointed Bishops, inculcating obedience to the laws as long as they were not at variance with the rights of the Church, that the Governor of Samogizia was severely reprimanded for arbitrarily threatening to banish the Bishop of the diocese.

From these considerations it will be seen that Mr. Pobiedonostzeff's strict- indefiniteness of the principles by ures are as unjust as they are impudent.

ANOTHER BOGUS JESUIT OATH.

A new bogus oath has been issued by the A. P. A. of the United States as the oath taken by the Jesuits on their Mr. Murray, who spoke after him, admission to the order. This new forgery is altogether different from Russian Catholics, not by sacrificing that which has hitherto been circulated I do not think that his paper is either authentic article. The former forgery will be remembered by our readers as having been published in the Toronto Mail some years ago. It was also aimed at Protestants whom it was supposed the Jesuits were to exterminate, but it did not propose to deal with them precisely in the Dahomeyan style which is adopted in this new specimen of what a lively imagination can produce. Here is the oath as published by the Courier-Journal of Louisville, Kentucky.

"I do further promise and declare that I will, when opportunity presents, make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate them from the face of the whole earth, and that I will spare neither age, sex nor condition, and that I will hang, burn, waste, boil, flay, strangle and bury alive these infamous heretics, rip up the stomachs and wombs of their women and crush their infants heads against the walls in order to annihilate their race. That when the same can not be done openly, I will secretly use the poisonous cup, the strangulating cord, the steel of the poniard, or the leaden bullet, regard. less of the honor, rank, dignity or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do by an agent of the Pope or Superior of the Brotherhood of the Holy At the conclusion of the oath

the Superior and writes his name with the point of his dagger dipped in his own blood, taken from over his heart.

In justice to the Courier-Journal we must state that it gives no credit to this foolish document, nevertheless it states that "however silly such publications may be, and however evident their falsity, there are thousands of persons who will be intensely horrified at such diabolical cruelty as that above set forth, and will direct all the intense power of hatred and prejudice against supposed plotters of these nefarious designs.'

CATHOLICITY SEEN THROUGH PROTESTANT SPECTACLES

The Christian Standard of Cincinnatti had in an issue of recent date a very impartial and manly article anent Catholicism. The writer, John Brandt, points out four lessons that the Catholic Church can teach those of other beliefs.

Respect for the Church is the first lesson.

"Catholics love and respect the mother Church. Catholic artists devote their industry and genius to painting pictures for her. Catholic sculpton are taught that the highest inspiration and greatest models should be for the Church," etc.

The writer is correct in asserting that Catholics respect their Church. They guard and cherish their faith as the most precious legacy bequeathed them by their forefathers, and they recognize that faith is not their's but God's, and that they have no right but to protect it.

The Church is no mere institution upreared by human hands and preserved in its existence by Government wealth and patronage, but an organization framed by a God whose allsheltering arm shall shield her, unto the consummation of all time, from the onslaughts of her enemies. Hence they who have the priceless treasure of Catholic faith are undismayed by hostile opinions. They have peace and light-peace for the soul, exposed to sorrow and the vicissitudes of time, and light to guide them safely heavenwards to the gate of eternity. True. her sculptors have sought and obtained inspiration in her tenets, and even they who have refused her their alleg iance owe their immortality to her influence.

The charities of the Church excite the admiration of the writer. "Her charities are world-wide," etc.

We are very happy to give this article a reference, since it but indicates the growth of impartial criticism among our separated brethren.

DEMONOLOGY OR JUGGLERY?

By a report given in the London Free Press of the 17th inst. we learn that at a session of the Ministerial Association held at Victoria Hall on the previous day a discussion was held on the subject of spiritualism which was chiefly remarkable for the means of which it was expected to arrive at a conclusion.

The Rev. Mr. Smith read a disquisition on this much-debated subject, but it would appear that he threw but little light upon it, as the Rev. said: "He has taken for granted things that he should have proved. by no Popery papers as being the logical or very satisfactory. His premises do not agree with his conclusions at all." The Free Press also remarks that the paper . . . was really only a rehash of arguments generally opposed to the dogma of spiritualism." We must say, however, that even if it were only a rehash, it might have been a very effective blow to the

spiritualist delusion. Mr. Murray then related several incidents which were said to be spiritual manifestations, and which, while appearing to be authentic, are also seemingly inexplicable by any mere juggling: the inference being that they must have been the acts of supernatural, or perhaps rather infernal, beings. These were performed while the medium was bound in a cabinet, and consisted of apparitions of supposed spirits of deceased persons, some of whom were known to the audience, and others unknown. Among these were "the famous spirit Katy King," a policeman, and an Indian. The last two appeared while Mr. Murray was present, and he declares that there were in the room, certainly, only two persons, beside the medium, himself and a friend, and that no living human being came in by the doors or windows of the room that night. of an old acquaintance, a member of his congregation, and this apparition much res was supp not know a spirit o strange the rev. have see far as I h with Ch however, the appe were dece actually. We kn of many lar acts scribes, deception by the ju

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the rev. gentleman should declare, "I

bringing Lawyer Marsh of New York

under her influence to such a degree

The Hindoos are able to produce

the spiritualists by frequent practice

in concealing their accomplices, un-

doing knots, and the like. We have

frequently seen jugglers do similar

tricks when we had not the least doubt

that they were merely effected by

clever posturing or dexterity. If, how-

ever, the tricks mentioned by Mr.

Murray were really preternatural, they

would come under the condemnation :

you any one that shall expiate his son

or daughter, making them to pass

through the fire; or that consulteth soothsayers, or observeth dreams and

omens: neither let there be any wizard,

nor charmer, nor any one that consult-

eth pythonic spirits or fortune tellers,

For the Lord abhoreth all these things;

destroy them at thy coming." (Deut.

We are not credulous to believe

must acknowledge that there is very

sometimes occur; and many most re-

spectable and credible witnesses, in-

cluding the late Dr. Orestes Λ . Brown-

A GREAT UNIVERSITY.

its brilliant and learned rector, becom-

ing a tower of strength to the Catholic-

ity of America. Many years, per-

however, are being laid deep and firm,

and we have no hesitation in declaring

that it will be the light of America

and the glory and pride of the Catho-

lie Church. "We cannot," as Arch-

bishop Reardon well said, "success-

fully cope with our learned enemies

clergy endowed with the highest edu-

cation, their equals and their super-

iors, and a laity possessing the most pro-

found knowledge of our holy Faith. We

will be a great boon, for we are weary

of hearing of some discovery, geologi-

cal or otherwise, that destroys the

Bible. They will be careful in

the enunciation of their opinions

when they know that the eye of the

University is upon them, and that

willing and able hands are ready to

rend ruthlessly their gaudy and oft-

and unfeeling public.

and for these abominations He

that seeketh the truth from the dead.

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acquaintance, a member of gation, and this apparition

was supposed to represent. He did tions of the thinking world. We wish exemption is not so large as would apnot know, however, "whether it was it every prosperity. a spirit or the devil." It is somewhat

CHURCH EXEMPTION FROM TAXATION.

have seen nothing in spiritualism, as Much has been said and written, far as I have gone, that is inconsistent during the last four or five years especwith Christianity." We presume, ially, against church exemption from however, that he was convinced that taxation. The Baptist church authorthe appearances and disappearances ities of Toronto, last year, took the were deceptions, as probably they were matter so much to heart that they actually refused the exemption which We know by what has been related the law accords, and paid to the collecof many mediums who performed simitor the tax which would have been lar acts to those which Mr. Murray delevied if their church building had not scribes, that they are usually just such been exempt. They maintain that the deceptions as are wont to be performed by the jugglers of India and the presti-State churchism: and, as they are condigitators of this country. Such were scientiously opposed to State churchism the tricks of the notorious Mrs. Dis in every form, they desired to mark Debar who figured as a no-Popery sensationalist lecturer and trickster, bethe tax. fore and after she had succeeded in

This was certainly a very practical way of proving their adherence to conscientious conviction; but it is worthy that she was able to defraud him out of note that they did not deem it necessary to pay more than the taxes of the of nearly all his property, by his own these appearances and disappearances to surely the obligation would exist to a most surprising extent, and no doubt become experts in these deceptions, stead of for one. and are able to employ many devices

We suppose, however, that our Baptist friends considered that they were fully satisfying the requirements of strict justice by paying one year's tax, and we need not insist too strongly on their being more consistent to principle than their conscience required them to be. This is not the first example of elasticity of conscience recorded in history.

But in regard to the P. P. A. and the Grand Orange Lodge of Canada, conscience seems to operate somewhat differently. These bodies have both have as little regard for truth as the raised by the A. P. A. It was expect issued manifestoes in which they in- colored bootblack has for soap. sistupon the payment of taxes by Church corporations, though they do not ask that the obligation be made retrospect-

It is evident that these bodies imagined that by thus pronouncing in favor of taxation of churches, they easily in the common interventions of were dealing a severe blow against evil spirits in these deceptions, yet we Catholics. It appears to have been a pretty general belief that Catholic strong evidence to show that they churches and church properties are of impurity. exempted from taxation to a greater extent than the property of the Protestant churches, and so the movement son, who was at one time himself an against exemption was fostered among active spiritualist, assure us that many the members of these associations by of the phenomena of spiritualism are really diabolical, and therefore opposed upon Catholics: and it is understood to Christian morality, as well as, in that the bill proposed in the Ontario many instances, to Christian faith also. Legislature by Dr. Ryerson, M. P. P. for Toronto, and which is said to have been prepared chiefly by the P. P. A., was brought forward under this ex-The Catholic University of Washington is, under the able management of

pectation. But now at the critical moment when the bill of the P. P. A. is being seriously considered by the Legislahaps, may elapse before it attain the ture, there is a sudden awakening to success which kind prophets have the actual merits of the case, and the assigned its future. Its foundations, discovery has been made that the taxation of churches and church property will fall much more heavily upon Protestants than upon Catholics, even the world. taking into consideration the difference of their respective percentages of the whole population; and the consequence is a remarkably unanimous outery against Mr. Ryerson's bill by unless we send forth to meet them a the Protestant clergy. It is now understood that though in the cities and large towns, where population is concentrated, the Catholic Church property generally exceeds the propare not likely to be terrified in the cenerty of the Protestant denominations tury by the bogie of learned ignorance. in value, in proportion to the respec-Time was when a Professor with a tive populations, the case is changed smattering of any subject might obtain when the whole country is taken into a hearing, but happily he who would consideration. The Protestant sects now claim attention must at least give are so numerous that they require many evidence that he understands thoroughmore church buildings than the Cathly that which he speaks of. The exolics, and the Catholics besides are istence of an institution such as the willing to go a greater distance to Catholic University will do much to their churches than their Protestant repress inaccurate statements of scientists and philosophers. This in itself

neighbors. It will be remembered by our readers that a little more than a month ago a large deputation of Protestant clergymen waited upon the Premier, Sir Oliver Mowat, to protest against Dr. Ryerson's bill. The Anglican Bishop of Toronto, Dr. Campbell, the Reformed Episcopalian Bishop, besides prominent representatives of the of the sovereign power: it times stolen intellectual plumage and to expose them to the gaze of a harsh sented that but a small proportion of fate of any institution that has a cause and a mission. It is a solemn protest aim is a thorough and systematized it are enthusiastic in their labors and are confident of ultimate success. olic Church property is used for when he encountered the Catholics of are confident of unimate success. when he encountered the Catholics of the

pear from these figures if left unex-

Since the deputation waited on Sir Oliver Mowat, there have been several meetings of Presbyteries and the Ministerial Association at which Dr. Ryerson's propositions were strongly condemned. The last named organization puts the case thus:

"Churches are not income-earning or property-creating institutions. They exist for the benefit of all classes. They hold property which they do not wield in the market, but which they set apart or dedicate to Almighty God.
They contribute materially to the order, the morality, the intelligence, exemption of churches is a form of and the stability of the State, and, therefore, to the very purposes for which taxes are levied. Their operawhich taxes are levied. tion tends to lighten the State burdens, in every form, they desired to mark their adherence to principle by paying church property is therefore justifi-

To all this it should be added that church goers already pay taxes on all their property, and the taxation of churches, which are by no means money-making establishments, really current year. If their conscientious impose a double burden on those who convictions were to the effect that it is devote part of their time to the wormorally wrong to accept exemption, ship of God. We therefore fully approve of Sir Oliver Mowat's very pay the tax for many past years in just remark: "Only one State has taxed churches, and I should feel a diffidence in saying that Ontario world to follow California."

EDITORIAL NOTES.

OUR contemporary, the True Witness, of Montreal, has made a mistake Illinois on the 17th inst., and it was in crossing swords with the British found that the lines distinguishing Canadian of Toronto, Margaret L. Shepherd's paper. It is not customary for gentlemen to treat with seriousness the babbling of "escaped" nuns, who

THE secular papers have served their readers with a very unsavory dish of Breckenrido-Pollard scandal We cannot see what motive prompts them them to scatter broadcast the minutiae of one of the most revolting cases that has ever come before the powerful it was swept out of existence public. The newspaper should be a well-spring of truth and not a cesspool

Wно has charge of the "Cable" that gives us such a very interesting series of reports anent the deliberations of the Vatican? They are the hope of inflicting a serious loss generally false, and wonder it is that any credence should be given them.

> THE Canadian Magazine for April appears in a much improved typographical dress, and contains some interesting articles. Hon. David Mills has an elaborate disquisition on the "Evolution of Self-Government in the Colonies: their Rights and Resign of the paper, Mr. Thaddeus B. ponsibilities in the Empire." The breaking up of the British Empire pression to his views on the subject. would, he holds, be a tremendous and commercial prosperity of Canada and by the three soi-distant reformers, the United States, and a calamity to

EMILE ZOLA, the noted Realist, has written a book on Lourdes. The subject is one that has been touched by reverent hands, and strange is it that Zola, who has hitherto revelled in descriptions of indecency, should have been attracted by it. Perchance his conscience smote him and spurred him on to humble apology to the Christian world for his flagrant breaches of

A CERTAIN section of Anglicanism persists in claiming the title of Catholic. The more sensible among them laugh through very scorn at the abortive attempts. They are content with their principles and make no pretension to a title which is denied them by history and by incontrovertible facts. Well does Cardinal Newman say:

"Methodism represents some sort of an idea: Congregationalism an idea: the established religion has in it no idea beyond its establishment. tension, for the most part, has been passive not active: it is carried forward into other places by State policy, and it moves because the State move it is an appendage or decoration Methodists and Presbyterians, were the religion, not even of a race but among the deputation. They represented that but a small proportion of The Anglo-Saxon has done in this sented that but a small proportion of the property exempted in Toronto He does grudgingly, for expedience, culties of various kinds, but such is the is church property, viz., 85,050,350 out what the other did heartily from fanatof a total of \$23,189,524, and of this icism. This is the chief difference be amount \$4,081,114 belongs to the variagainst sham and half-education. Its against sham and half-education. Its against sham and systematized \$969,236 to Catholics. It should be India the extension of his faith was remarked, however, that a large part by immigration, as the Anglo-Saxon's it are enthusiastic in their labors and here included under the name of Cath. may be now; he goes into other nations

much resembled the person whom it of vital problems obtained the atten- the actual amount of Catholic Church | upon Spain as the Protestant Anglo-

It is strangely ludicrous to hear them speak of Mother Church, whose adherents they butchered on the altar of kingly lust and tyranny. Let us truth; but the Rock was not to be thus have peace and common sense.

AT Peacock Point, on Lake Erie, on the 18th instant, was given another illustration of the necessity why some steps should be taken by the Government to put an end to the trade carried on by Dr. Barnardo and others, the sending into Canada a class of the population of England which it is found very undesirable to retain there. All this, be it remembered, is done under the cover of philanthropy, but those engaged in the work nevertheless make a handsome profit on every pauper landed in the Dominion. In the case referred to a Charles Goldsmith, whom the press despatch states is one of Dr. Barnardo's boys, committed a terrible outrage on a married woman named Edsall, and then mortally stabbed her with a penknife in several parts of the body. He afterwards cut his throat, but it is thought he will recover. It would not be correct to say that all the children brought to Canada by these old country agencies are vicious and criminal, but as they are the offspring of the pauper and criminal classes, their should be the only country in the addition to our population is not for good. Uncle Sam will not take them. Why should we?

ELECTIONS were held in many of the smaller cities, towns and villages of Republicans from Democrats were al most entirely obliterated owing to the introduction of several local issues, of which the most prominent were those ed that A. P. A. candidates would be elected almost everywhere, but general surprise is expressed because that association has been buried under an avalanche of votes in almost every locality. The same state of things has existed in Ontario. In several towns where the P. P. A. was supposed to be all at the elections, though there are still localities where the spirit of fanaticism has achieved a temporary victory, as the people there have not yet become aware that the days when religious persecution would flourish have passed

AT a meeting of the Science Sermon Society of New York, held in the lecture-room of Rev. Dr. Robert Collyer's church, a paper was read concerning the anti-vice crusades inaugurated by Dr. Parkhurst, and Messrs. Gerry and Comstock. The reader of the essay lauded the efforts of these crusaders; but after the read-Wakeman was called upon to give ex-He condemned strongly the methods who employ methods as condemnable wish to suppress. They wish besides to force upon the people their individual hobbies. He continued:

"These societies are nothing less than the result of theocratic snobocracy, which seems to have dominated our municipality to such an extent that I fear greatly that the results will be other than those expected.

"We owe no allegiance to such societies, for they usurp the rights of the people, and that section of our government whose sworn duty it is to that the laws of the State and municipality should be enforced. In this they commit treason. They carry on these crusades under a mob law special laws enacted for their individual purpose, the mos drastic in nature, and under the imression that they are doing the will of God, they enforce those laws according their various whims and caprices.
"There is nothing so pleasing to a
man of wealth, such as Mr. Comstock,

as to be the censor of the morals of a people. Another seeks to institute certain reforms in municipal government, and a third seeks to take care of the city's children. If we wish to see a child of extraordinary ability show her talents on the stage, behold a kneeling and supplicant people at the feet of a

He considered the argument of the writer of the essay as being three or four hundred years behind the age we live in. Mr. Wakeman's views were endorsed warmly by the applause of the meeting.

A CHARACTERISTIC specimen of the barefaced lies to which a certain class of enemies of the Catholic Church have constant recourse when dealing with with aristocratic degrees of society, matters relating to the Church, is to be endowed with special privileges, infound in a recent issue of the Rock, the Low Church organ of Anglicanism that fits the circumstances of a people

stated that the Hon. Wm. E. Gladstone had become a member of the Catholic Church. When Mr. Gladstone's atten tion was called to the statement, he, of course, answered that it was an unbafiled. It therefore repeated the falsehood, confirming it with the statement that it once met with a nameless apostate who was "at the time at the Vatican," and that "it was well known there that Gladstone was received but bidden to deny it so that he might again become Prime Minister of England and do the Pope's work the better." If Mr. Gladstone had allowed the statement to pass unchallenged, it would have been said that his silence was equivalent to an admission of the fact : but when it is contradicted, it is maintained that he had received orders from the Pope to deny it! The only answer liars of this class deserve is to

be treated with contempt.

WE have much pleasure in publishing in this issue a letter from a distinguished Protestant gentleman of Peterborough - Mr. Hampden Burnham - dealing with the question of Separate schools. It is a pleasure once in a while to note such manly utterances on the part of our Protestant fellow - citizens. The wonder is that so many of them in discussing matters pertaining to the Catholic Church permit a spirit of bigotry to becloud their intelligence and dwarf the promptings of their better nature. Mr. Burnham is not one of these; and we hope the time will soon come when Protestants generally will evince towards us the same disposition as he has shown to deal out real justice in the true sense of the golden rule.

NOT AN IRRELIGIOUS AGE.

A Methodist "Bishop" is quoted by the New York Sun as having expressed opinion that, so far from this being an irreligious age it is an age in which great weight is given to re-ligion. Our Methodist brother is right. Religious pessimism is often carried too far. Many of our Catholics especially are affected with this fault, which with them is to a considerable extent the result of the old standing controversy with Protestantism - Protestants having a habit of claiming that the so-called Reformation im-proved the religious conditions of Christendom, a proposition denied by all Catholics, of course, with the effect, however, upon some of us that we tall into a habit of mind of seeing nothing but deterioration instead of improvement. Nevertheless there has improvement within the present generation that it would be stubbornness, or something worse, to deny. The ribald ridicule of all religion

that grew into fashion in the last century, beginning in France with Vol-taire and the Encyclopedists and spreading out into many parts of the polite world," had nearly a hundred years of extraordinary success. things contributed to this. First of all, from what may be called the literary side the cause of infidelity during a large portion of that period seemed to have a monopoly of the wit and sagacity, if not of the learning. In France at least, from the Catholic side, no adequate attempt was made to answer the four writers who had don as the vices which they pretend to urate the popular imagination and understanding with infidelity, taire, Rousseau, Gibbon, and Volney, and France was still the head and front of European intellect. Besides this, from 1789 to 1848 was an era of political revolutions, or attempted revolutions in the success of which the great mass of the common people were regarded as having a direct interest and during all that time the cause of Christianity was almost universally thought to be united with the cause of monarchy as opposed to the various revolutionary attempts, or even as opposed to mere aspirations for constitutional reform Thousands of men abandoned Christianity, or became indifferent to religion, because they believed that their political opinions and hopes were inconsistent with it. Still later there came the scientific difficulty. while it seemed to those whose knowledge was merely superficial as if what were declared to be ascertained facts of science, were counter to the scheme of revealed religion, as if the truths of the material were opposed to the truths of the spiritual, could not in reality be and yet seemed so to many, these many in perplexed disgust concluded to "give it up" as insoluble riddle and became an insoluble But now-a-days, as knowledge has

widened out, the harmony of all the various orders of truth is beginning to be perceived. Impartial historical research and criti cism have exposed the blunders, the false reasoning, the malicious inferences, of Voltaire, Gibbon, and other eighteenth century infidel historians and essayists. Leo XIII. has authoritatively told the whole world that the Christian's religion is not tied up with a monarchical form of government and herited or otherwise, but that it is compatible with any form of government

to promote the general welfare. And Christian scholars, specialists in every branch of learning have shown yond all doubt that discoveries and inventions of science, instead of raising up difficulties in the way of belief in the Christian religion, have only shed more light and glory on the dogmas of the Christian faith and on the precepts

of Christian morality.
It is quite true that a great deal of irreligion prevails; much of the sur vival of the infidel epoch that is beginning to pass away. that we are seeing now the dawn of a new epoch when religion will again ssert its hold over the minds of the majority of men who are not wholly corrupt. It is not by any means, an irreligious age, this age of ours. -N. Y

THE EVICTED TENANTS' BILL.

THE EVICTED TENANTS BILL.

London, April 19.—John Morley, Chief Secretary for Ireland, introduced the Evicted Tenants' Bill in the House of Commons this afternoon. Mr. Morley said it was proposed to establish a board of arbitration whose term of existence would be three years. This board would be empowered to issue orders reinstating tenants upon being petitioned to do so. These orders would be made confidentially, but if there was no opposition on the part of the landlords the orders would be made absolute. In cases where landlords opposed the issuance of such orders the board of arbitration would investigate the matter and decide it finally. Meanwhile the tenant would occupy his holding until a fair rental was paid, either by the board of arbitration or the land commissioner. Mr. Morley said the arbitration might, according to the terms of the bill, direct the payment of arrears and costs to an amount not exceeding the sum of two years' rental at the old figures. In case of reinstated tenant's house should have been destroyed, Mr. Morley said the board of arbitration would have power to advance to him a sum not exceeding £50, to be used in restoring the building. No evicted tenant's petition would be heard before due notice should have been served on the new tenant. If the new tenant should offer any objection, that objection must be treated as an absolute block in the jurisdiction of the board. If the new tenant should give his assent to the matter the arbitrator would then proceed to fix compensation. Coming to the question of funds at the disposition of the board, Mr. Morley said it was proposed to appropriate £100.000 from the temporalities of the Irish church. Opposition cries of "Oh! oh!" and loud Irish cheers greeted this statement. This sum, said Mr. Morley, would be used by arbitrators only for the purpose already mentioned. The expenses of administration, and the salaries of arbitrators and their official staff would be paid from the consolidated tund. "This measure is not brought forward in any spi

Ireland. Its object seemed to be to minding the people.

John Dillon (anti-Parnellite), for East Mayo, declared the bill to be exceedingly valuable. The new tenants would retire gladly, he said, under the terms of compensation provided by it.

Thomas Sexton (anti-Parnellite), for North Kelly, said that it was not an ideal bill, yet as good as anything Ireland was likely to get from an English Parliament.

The bill passed its first reading.

SEPARATE SCHOOLS.

SEPARATE SCHOOLS.

To the Editor of the Empire.
Sir,—To him who has observed the origin, and progress of the agitation against Roman Catholic schools it must be evident that the aim of the agitators—is their abolition. It is and always has been urged that it is by means of these institutions that the Catholic Church maintains and propagates the Catholic faith. If it were not that with the very milk of their first lesson Catholic children imbibe the spirit and doctrine of that faith, it has always been the boast of Protestants to say that the Catholic Church would soon be an ecclesiastical ruin. It is therefore seen that separate schools are conceded to be as necessary to Catholicism as separate churches are to any form of non-conformist worship. Without separate churches Methodism would be as it once was, a proscribed heresy. Are we then to conclude that, in spite of sepalpable an infringement of the rights of men as this was, the principle of separation from the established rule of worship or of education is vicious and untenable? Rather should we learn that, if we would do as we would be done by—if the Methodist, the Presbyterians and the Baptists would do as they would be done by—separate education where, at least, it is essential to separate worship, must be tolerated as a matter of justice. That this is expedient with reference to Protestantism, or that it is desirable with relation to national unity, is beside the question, and with it we have nothing to do it we set up freedom of worship or religious toleration as the very watch word of British liberty. It is as unwise as it is offensive to offer the Catholic people what they do not ask for. The province of Protestantism is undeniably to give to every man the full liberty and the free exercise of his ideas of religious worship. The Catholics in Canada are in a precisely similar position to that of the Protestant dissenters in the south of Ireland at the end of the eighteenth century, where education was exclusively reserved to the clergy of the Establish Peterborough, March 29

General Mellinet died the other day in France. He was Grand Master of the French Masons. He was reconciled to the Church before his death and expired clutching the Crucifix with both

"If there is one thing," says Father Faber, "the complete absence of which cannot be explained in the practical religion of most men, it is practical religion of most men, it is thanksgiving. It would be difficult to exaggerate the negligence that many show in regard to this duty. They certainly recite few prayers, but they make fewer acts of thanksgiving. It would be thought that the duty. would be thought that the duty of gratitude to God ought to be a favorite devotion with every Christian, and yet none seem to be so much forgotten.
The Scripture proclaims highly the obligation of it, and the Church recalls it to us unceasingly in her liturgy, especially in the celebration of the Holy Mystery."

Let us look into the depths of our

hearts, and without doubt, we will feel more or less the justice of the re-When a friend, or even a servant. obliges us we thank them, but we forget so often the fact that in "God we move and have our being, and that it is His Almighty arm which sustains us, and so we never whisper an ejaculation of thanksgiving to Him for His loving mercy. Then, again, we need some favor; we pray earnestly that it may be granted to us, but where is the thanksgiving? Why is not the heart raised to God now when a moment before He was invoked with such fervor?

Do not let us any longer imitate the conduct of the lepers mentioned in the Gospel. There were ten present as Jesus passed by, and all uttered the same cry, begging Him fervently to cure them. The Divine Master graciously acceded to their entreaties, and once the miracle was performed, nine amongst them, filled with an egotistical joy, went to show them selves to the priests, but one alone (and this was a Samaritan) seeing that he had been cured, returned, glorify ing God, prostrated himself at the feet of Jesus, and gave Him thanks.

The Sacred Heart of Jesus was afflicted and we may almost say sur-prised at such ingratitude. "Have not ten been cured?" asked our Divine Lord. "Where are then the nine Lord. Is there no one found to return God thanks except this poor stranger? Oh, how many times have not we given this sad surprise to

our Lord Let us, therefore, give this consola-tion to the divine Master that He so justly expects from us; never omit giving Him thanks when we have received some fresh proof of His watchful kindness. Perhaps it may be that at times we fell a kind of holy indignation at the sight of the many insults offered to our Heavenly Father, but do we not ourselves deprive Him of a glory which is easy to give Him, when we neglect thanksgiving? "You whom I love," said our Lord of Saint Gertrude, "present to Me two images which I most like to see in the depths of your soul: compassion for My rows and the remembrance of My ben efits.

A pious writer remarks with truth -"A sure means of awakening, increasing and augumenting the love of God within us is the thought of His benefits. We are surrounded by them, they are continual and innumerable, and yet we scarcely ever reflect on them or show Him our gratitude. We pray, often asking for favors, but we hardly ever pray to thank and glorify Him. Would it be too much to devote a short time every day to meditations on God's goodness in our regard and thanksgiving for the same Why do we not occasionally lift our hearts in gratitude to God, whispering a secret ejaculation of love and praise 'My Jesus, I thank Thee.'"

We ought to make a particular habit of thanking God every time that He grants us a favor, and it is not that we wait until we can visit the Blessed Sacrament or kneel down in prayer or meditation, but at the very moment we recollect God's love in giving us this additional mark of His ever watchful care an inspiration of thanksgiving should rise at once from our heart.

The celebrated Turenne never

failed to thank God after each of his victories, and return all the glory to Him. The letters of this great soldier are full of religious gratitude. "have thanked God with all my heart, he wrote from the camp of Arras in 1654, "for the success of the work l had so much at heart." We should not be satisfied in thanking God for

the good things that come to us, but we ought to thank Him, as the saints have done, when sorrow lays its hand upon us. The saints have done this, knowing that trouble is sent to sanc-

It is told of Madame de Goudy Marquise de Magnelsis, that one morn when she awoke she found herself blind, and that this affliction instead of saddening her, filled her heart with gratitude to God, and she invited her household to praise Him for His merc to her in closing her eyes to earthly 'In order," as she herself put it, "that I may be the better able to enjoy Heaven; this is a great favor I e received from the mercy of God and I shall thank Him for it all my

Then, too, we ought to show our gratitude to our Guardian Angel, the saints and our Heavenly Mother, the Blessed Virgin Mary, for the favors we have received by their intercession and we should take pleasure in thank ing God, for so many who, immersed in worldly cares, forget this duty, and make it a pious practice to assist at Mass sometimes in a spirit of thanksgiving.

scarcely necessary to add that humility must always accompany our sentiments of gratitude, and surely

this is most fitting, for when we come to bless and praise God for His mercy, we have to confess and acknowledge our own nothingness. Let us beg of the saints to make up for our insufficiency, saying in the words of the "Imitation":

Receive my wishes, O Lord, my God, and my desires of giving Thee infinite praise and immense blessings which, according to the multitude of Thy unspeakable goodness are most justly due to Thee. These I render, and desire to render Thee every day and every moment: and I invite and entreat all the heavenly spirits, and all the faithful with my prayers affections, to join with me in giving Thee praise and thanks. Let all peoples, tribes, and tongues praise Thee with the highest jubilation and ardent devotion."—N. Y. Catholic Re-

THE EVIL AND THE REMEDY.

A correspondent writes :

"The recent outburst of anarchism the apparent indifference to life in this world or the next, points out the fierce fires of passion and deadly hatred which are at work in every State the wide world over. If these forces be united what will be the end?"

In reply to his own question he says "If governments were what St. Paul said they should be, that is, 'or dinances of God,' anarchy would have no existence. The State alone is not competent to met the exigencies of the Unless the influence of the Church of God reaches the minds and consciences of men there is no cure

We agree with the above not only as to the statement of facts, but also as to the remedy. Men in the Christian civilized world are in a restless, fever-Men in the Christian ish, effervescent state, in a transition state, with a spirit rebellious to author ity and law; the result in part of the abuse of authority by those holding it, and of bad laws made in the interests of class rather than for the common good.

But this does not entirely account for the unsettled social conditions that are attracting so much attention at the present time.

Leo XIII., in his encyclical on the condition of labor, has treated of this subject and pointed out the remedy. He says:

"Public institutions and laws have repudiated the ancient religion. Hence by degrees it has come to pass that workingmen have been given over, isolated and defenseless, to the callousness of employers and the greed of unrestrained competition. The evil has been increased by rapacious usury, which although more than once con demned by the Church, is nevertheless under a different form, but with the same guilt practiced by avaricious and grasping men. And to this must be added the custom of working by contract and the concentration of so many oranches of trade in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself.

After thus probing the cause of the general discontent the Pope goes on to

point out the remedy. He says: If Christian precepts prevail the two classes (capitualists and laborers, the rich and the poor) will not only be united in the bonds of friendship, but also in those of brotherly love. For they will understand and feel that all men are the children of the common Father, that is, of God; that all have the same last end, which is God Himself, who alone can make either men or angels absolutely and perfectly happy; that all and each are redeemed by Jesus Christ and raised to the dignity of chilbrotherly ties, both with each other and with Jesus Christ, the first born among many brethren.

"If society is to be cured now, in no other way can it be cured but by a re-turn to the Christian life and Christian institutions. When a society is perishing the true advice to give to those who would restore it is to recall it to the principles from which it sprung for the purpose and perfection of association is to aim at and to attain that for which it was formed; and it operation should be put in motion and inspired by the end and object which originally gave it its being. So that to fall away from its primal constitution is disease; to go back is recovery And this may be asserted with the utmost truth of both the State itself in general and of that body of its citizens -by far the greater number-who sus

tain life by labor.' Modern society and governments have fallen away from the Christian ideals and principles. A return to them will bring recovery. Society has but the alternatives of following the example of the prodigal son or that of Judas: it must return to the Christian life and Christian institutions or com mit suicide. - Philadelphia Catholic Times.

HOOD'S GUARANTEES a cure. What it has done for others it will do for you. Be sure to get Hood's Sarsaparilla.

There are cases of consumption so far advanced that Bickle's Anti-Consumptive advanced that Bickle's Anti-Consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby removing the phlegm, and gives the diseased parts a chance to heal.

How to Get a "Sunlight" Pleture.

How to Get a "Sunlight" Picture.
Send 25 "Sunlight" Soap wrappers (wrappers bearing the words" Why Does a Woman Look Old Sconer Than a Man") to LEVER BROS., Ltd., 48 Scott street, Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost le postage to send in the wrappers, if you leave the ends open. Write your address carefully.

High Healing Powers are possessed by Victoria Carbolic Salve. The best remedy for Cuts, Burns, Sores and Wounds.

PIERCING THE DARKNESS.

Catholic Missionary Among Non-Catholics in the Backwoods.

Rev. Walter Elliot, the Paulist missionary, contributes to the current Catholic World an interesting paper, detailing some of his experiences in his novel mission to the non Catholics

of Upper Michigan. He writes:
Opening on Sunday afternoon, a
favorable hour for Protestant churchgoers, we had a good representation of the leading men and women of the town, deacons and class-leaders, prom inent temperance advocates, busines men, lawyers and doctors. By Tues day night the hall was packed in every corner, Catholics giving up the places and the largest space to their Protestant brethren, who kept on coming every night to the number of at least three hundred. Soon whole town was talking about the lectures, knots of people in the streets, at the post-office, and in stores, ex changing views and expressing sur-prise at Catholic doctrine. For this week Westville had Catholicity as its one absorbing topic. How great a gain is this! How splendid an opporgain is this! tunity lies to hand in all our smaller towns to open up the discussion of the true religion in a spirit of fair inquiry !

The questions handed in and the answers given were, it was thought, especially entertaining and there was a large number of them. An incident taught me a lesson about ridiculing eccentric orthography. The following came in the last night. I the printer will reproduce it

"What is true Liberty? the Constitution of the United States grants to every man the right to worship God according to his conscience, in other words allowing him or them to do as they please so long as him or them keep within the bounds of the Law does not your teaching and Doctrine abrogate those rights history and facts are stubborn things if your Church has always held to and taught those liberal views how about the Spanish inquisition, also were there at one time in your history two Popes, and does not the Greek Church claim priorty, holding the Roman Church to be the offshoot.

Summary of Answer. True liberty is American Liberty. Catholic teaching upholds American liberty. repudiate the Spanish Inquisition. We are not Spaniards, and we do not live in the sixteenth or seventeenth centuries. Pope Sixtus IV. wrote to Spain most energetically reproving the Spanish Inquisition. There have the Spanish Inquisition. been not only two, but even three claimants to the Papacy at the same time, but there never was more than one real Pope. The Greek Church does not claim priority over the Roman, but denies her right of universal su premacy

Having given these answers, the

above being only a brief summary of them, I perpetrated a miserable joke on the spelling. What was my chagrin the next morning when the poor ques tioner called on me and owned up to the questions, blunders and all. never had more than three months schooling," he said, "and so I can't spell good. But I have attended all your lectures, and have been wonder-fully impressed. My parents were Lutherans, and were pious church members, but I refused to join the Church because they wanted me to give up my reason." And many other good things this man said—a fine, middle aged, downright American German, whose shop is a sort of rendezvous for men of all religions to talk upon God, the soul, and the claims of the different denominations. jured friend a full and shame faced apology, loaded him with books and pamphlets, including Catholic Belief and Newman on the Pope, and poured into his soul as warm and as earnes an advocacy of the Catholic religion as I was capable of. But the reader will kindly register my vow that I will never again make fun of bad spelling

in a question. A considerable number of Protestants drove in to the lectures from the coun try, one family bumping over heavy roads an eight-mile winter journey and they were known by Catholics a These same bigots are often like heavily-timbered land; it is hard to labor to hew down the trees, but the soil is the best for the truth when prejudice is overcome.

One cause of our success here is that nearly all the Catholic people are na tives, identity of thought and senti ment in matters of local and neighbor hood concern, and general community of interest, being easily made mission ary opportunities of the highest order. Seldom have I met a better Catholic people, a more successful pastor, and consequently a more inviting field for lecturing to non-Catholics.

THE QUERRY BOX.

The usual questions came in about the Church meddling with politics, about "nunneries," about the observ ance of Sunday from Seventh-day Adventists-a sect which is a new and irritating result of private interpreta tion-about celibacy of the clergy, and the iniquity of the State licensing One question was, What is saloons. the object of your lectures? Answer To spread Catholicity is the ultimate object, for, I am a Catholic missionary. I hold Catholicity to be the true relig ion of Christ, and I am able and anxious to prove it ; my immediate object, however, is to dispel prejudice, and bring about a kindly feeling between ourselves and our separated brethren. Question. How do you know the

fallibility is the Catholic doctrine. I then stated the conditions of the exercise of infallibility, and gave a summary of Scripture and other proofs.

Question. If nunneries are respect able places, why not open them to the public? Answer. If your home is a respectable place, why do you not open it to the public? Then followed remarks on the spirit and daily routine of a female community, as well as a sketch of the independence and free dom of life enjoyed, and of the good work performed

Why do not Catholics use Question. the same Bible that Protestants use?

Answer. Why do not Protestants use he same Bible that Catholics use We had the Bible first, have preserved it from destruction, can prove our version to be the best, are the majority of Christians, etc.

Christians, etc.

Ouestion. Why do not Catholics

Question. Why do not Catholics confess their sins to God, and not to the priest? Answer. Why don't you pay your taxes to the governor, and not to the collector? Then followed a statement of our Saviour's institution of confession, and of its advantages, and how it works practically.

Question. Why are the children o

Catholic parents forbidden to attend chapel exercises in our union school? Answer. Because going to chapel is not going to school

Question. Do Catholics believe that all Protestants are lost? Answer. That depends on how our Protestant behave themselves. If they friends are good living people, and are not members of the Catholic Church because, by no fault of their own, they are ignorant or its divine institution, then they may be saved. I then expounded the duty of inquiry into the claims of Catholicity and made some remarks on invincible ignorance.

Question. If God and the devil are rivals for the soul, and if God is supreme, why don't He destroy the devil? Answer. God has no rivals. Why not ask, why God does not dewicked men and women who tempt others to sin. God permits evil beings, whether men or devils, to tempt us that we may become more perfect. Who is so virtuous as one who has conquered temptation? Meantime the devil can do man no moral harm without man's free consent; and, furthermore, much evil is blamed on Satan that belongs to the sinner alone.

Question. Are not reason and faith antagonistic? Can a person maintain the rights of reason and believe the mysteries of the Cathelic faith? Answer. Reason and faith are in per fect harmony in the Catholic religion. Without the active use of reason faith is stupid and tends to superstition Reason goes before faith, and with the aid of revelation and God's grace leads to faith. Reason without faith, on the other hand, is too often wavering in its knowledge of even elementary, moral, and religious truth, and is tor nented with questions about human destiny which it cannot answer without the aid of revelation. Catholic truth is nowise contrary to reason, though much of it is above reason's full comprehension. That men are children of God, that atonement for sin is in the life and death of the Son of God, that our interior life may be made of the Spirit of God-these and other such truths are as necessary for reason to know as they are above its full comprehension

AN OPPOSITION MEETING. One shouldn't look for consistency too eagerly in the Protestant ministry but it was a little startling to see the Methodist minister and his wife in our audience one evening, after he had openly warned his people against the meetings. But when the best and biggest part of his members came to hear us, he doubtless thought it well to attend himself and look after them. Towards the end of the course the following appeared in one of the village

papers:
"Next Sunday evening Rev. (th Methodist minister) will speak on 'Shall Romanism and Protestantism be Loving Sisters?' He desires that the people shall continue to reason together, and will review some remarkable late utterances, discuss some enigmas, and interrogate the future. This will be done in the spirit of candor and fair It is expected that great num ness. bers of non-Protestants will attend this service, in return for the splendid hearing given them by the Protestants during the past week. In the spirit of liberality, the lesson will be read from the Catholic New Testament.

But on my last night I announced a ecture for the same Sunday night in the Catholic church by an eloquent priest who happened to be staying in the town, the pastor and myself open-ing our course that day at his station, Pickering, sixteen miles away. church at Westville was simply packed with Protestants on the occasion The poor minister was distressed at the area of empty pews in his church, only a sprinkling of people being present. "Look at this!" he exclaimed, pointing to the vacant rows, "see how your Romanist friends reciprocate your attendance at their priest's tures." Upon which he assailed the Church with a venom so deadly as to defeat his own purpose, disgusting many of his hearers.

Hood's Cures when all other preparations fail. It possesses curative power peculiar to itself. Be sure to get Hood's Sarsaparilla itself. Be sure to get Hood's Sarsaparilla Cannot Be Beat. — Mr. D. Steinbach, Zurich, writes: — "I have used Dr. Thomas' Eclectric Oil in my family for a number of years, and I can safely say that it cannot be beat for the cure of croup, fresh cuts and sprains. My little boy has had attacks of croup several times, and one dose of Dr. Thomas' Eclectric Oil was sufficient for a perfect cure. I take great pleasure in recommending it as a family medicine, and I would not be without a bottle in my house.

Minard's Liniment; cures Garget in

Not sinlessness of the Pope but his in-

M. DE PRESSENSE ON PROTEST-ANTISM.

The public conferences lately con-Pressense ducted by Lausanne, in Switzerland, continue to call forth the comments of the religious press of Europe. Tho son of the famous Protestant historian called attention io the growing weakness of Protestantism and indicated the Catholic Church as the only logical issue of the doubts and difficulties which face many orthodox Protestants. We subjoin a paragraph from one of these discourses: "Criticism and modern science have shaken the historical found ments of Christian faith; one see everywhere contradictions faith and reason, and will no longer listen to the claims of the former Only morality is henceforth needed, but on what basis to establish it is the question. Protestantism rested once on two principles-the divine inspiration of the Bible and justification by faith in the Saviour Jesus. Every word of the sacred books was once the word of God, and Christ the Saviour was thought to be indeed the Eternal Son of God made man. What has Protestantism done with those two principles? Who admits to day the divine inspiration of the Scriptures? Who (among Protestants) would to-day refuse to sign with both hands the declaration of Edmond Scherer at Geneva, in which he denied the in-spiration of the Scriptures, a declaration that caused such lively protest not many years ago?
"Is Christ ve

Christ yet believed in and preached as really God, increate and consubstantial with the Father? He is to-day no more than a purely human being, and His divinity, if the expression be yet retained, only a certain sanctity or moral perfection. In a word, the Protestant soul has no longer for guide and authority any other resource than its individual conscience, hence a steady minimizing of its old beliefs, which is likely to go on until they utterly disappear. As to those religious souls who feel the absolute need of doctrines, will they be satisfied to live on memories and to belong to a church of the past Or will they not be forced, if they would share in a living teaching, to join the Roman Church, whose changing creed offers the solution sought for in view of the crises of the present and the upheavals of the What the consciences of future? Manning and Newman felt to be right who will a priori declare wrong When we see men of so much knowl edge and piety take refuge in the bosom of the Roman Church, who will dare to utter a syllable of reproach? Philadelphia Catholic Times.

What's There ?

The minister in a Scotch village ex pected an Anglican Bishop to pass th night with him at the manse. dressed a boy up in "buttons" and instructed him in a legion of new duties. One was to go to the bedroom of the with his shaving water. "great man" " said the haffin Av. but. 'What 'll I say when I've knockit, and he says, 'Wha's there?'

replied the minister, "just 'The boy, my lord.'

In the morning when the boy called the potentate roared: "Who's that?"

The youth, taken by surprise, and

getting nervous, stuttered: 'The Lord, my boy.

Purify the blood, tone the nerves, and give strength to the weakened organs and body by taking Hood's Sarsaparilla now.

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FIVE-MI Fifth Su

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FIVE-MINUTE SERMONS.

Fifth Sunday after Easter.

PERSEVERANCE IN PRAYER. Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend; yet because of his importunity he will rise; and give him as many as he needeth. (St. Luke xi, 8.)

Many people complain that their prayers are not heard. Again and again they have made some special requests for temporal, or it may be even for spiritual, blessings, and nothing seems to have come of these petitions. Others get what they ask for, but they are not so favored; and they almost make up their minds that it is of no use for them to pray. They think, perhaps, that they are too great sinners for God to hear them; or that they do not know how to pray right; or they are even tempted to believe that prayer is a mistake altogether that God's will is not moved by it; that, if any one does seem to get anything by it, it is only by chance, and would have come without it just as well.

Now what can be the reason of the failure of these good people in prayer? Is it, perhaps, because what they asked was really an evil for them, and so God could not in mercy grant it, but had to give them something better in-stead, which they have not noticed? Or is it that they did not strive to do their best to win what they wanted also by their own exertions as well as by prayer; that they would not put their own shoulder to the wheel? If is was some virtue, such as charity or patience, that they were asking for, and meanwhile took no real pains to cultivate and practice it, no wonder that God would not give it to them. Or, lastly, is the reason for their disappointment that they were praying for others whose will was obstinately set against their prayers? A mother prays for her son, and her prayers are heard, though they may not seem to be. Graces are granted to him, but he resists them. God has not promised to send them in such a torrent as to sweep away and break down all opposition, though He may yet do so, if she will

only persevere. Persevere! Ah! that word suggests what may be the real difficulty, the what may be the real difficulty, the true reason for the seeming uselessness of so many good prayers. They are good as far as they go, but there are not enough of them. The effect that is to come of them is to come all at once ; it is like the fall of a tree in the woods under the blows of the axe: the tree will come down, but not at the first, the second, the tenth, or perhaps even

the hundredth stroke. Yes, my brethren, our Lord could no doubt grant our prayers as soon as we made them, but He does not wish to do made them, but He does not wish to do
so. And I think we can see at least
two reasons why He does not. First, if
He grants what we ask at once we will
words, and gave him a ticket to carry He grants what we ask at once we will go off with what He has given us, and him to the town where Mary lived.

have no more to say to Him. And, strange to say, He enjoys our society. He has Himself said His delight is to be with the children of men. So He keeps us around Him, though it be only to tease, as a father would the children he loved, if he could not keep them any other way. And, secondly, He knows that it is good for us to be with Him ; and that every time we pray in earnest we come nearer to Him, and our souls become stronger. So it is that, both for His own sake and for our good, He sometimes will not grant our prayers unless we persevere in them

for a very long while.

Our Lord has given us to underthrough and was a free man again. In prayer very plainly in the gospel read on these days, called Rogation Days, between to day and the feast of represents to us in the parable of this gospel a man who has gone to bed, and is roused at midnight by a friend who wants to borrow some bread to set before an unexpected guest. He at first tells the disturber to leave him alone; he says that he cannot be bothered to get up at such an inconvenient time; he pretends to drop off asleep, and keeps his friend outside knocking and pounding for so long a time that he almost gives it up as useless. "Yet," says our Lord, "if he shall continue knocking, I say to ou, although he will not rise and give him because he is his friend, yet be-

cause of his importunity he will rise and give him as many as he needeth." This is the lesson, then, it may be, for those who have had no success at their prayers. They did well to begin, but they did not keep at it long enough. Let them go at it once again, and keep on. Let them ask, and keep asking, and they shall receive; let them seek long enough, and they shall find: let them keep knocking and making a disturbance, and at last the door shall be opened, and they shall obtain what they desire.

It was Carlyle who said, "Genius is an immense capacity for taking trouble," and George Eliot gives the same thought in other words:"Genius is, at first, little more than a great capacity for receiving discipline." The most successful have always been the most

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

cine.

Bad Blood causes blotches, boils, pimples, abscesses, pleers, scrofula, etc. Burdock Blood Bittes cures bad blood in any form, from a common pimple to the worst scrofulous

Wood's Norway Pine Syrup cures coughs. Wood's Norway Pine Syrup cures colds. Wood's Norway Pine Syrup heals the

Minard's Liniment cures Distemper.

OUR BOYS AND GIRLS.

Saved by his Dog.

It was an ugly cur, of the kind which you see in alleys and waste lots, feeding on garbage. Wag did not feed on garbage. The gatekeeper's wife at the prison was a kind-hearted Irish woman, who fed him well.

"He's none of mine, zur," she said to the warden. "He come one day with the wife of one of the prisoners, an' he crept in with her, an' saw his master just behind the bars, an' here he's stayed ever since. She couldn't get him away. He knows John here,' she says to me, "an' he's waitin' for him to come out."

"He's an ill-conditioned cur," said Mr. Botts. "Such dogs ought to be shot. They're no good to anybody." "But he plays with the children,

zur. She did not tell the warden that Wag tried to get into the prison whenever the doors were opened, and howled when kicked out. But his faithful devotion to the poor wretch who owned him touched Mrs. Clancy's warm Irish

heart.
"Twas God made the baste. He must have a use for him," she said, as the warden went on to the prison. John's wife, "a weak little body, with a big spirit in her," according to

Mrs. Clancy, came no more to the prison. She sold the little house they owned in Kensington, and going to an obscure New Jersey village, bought a patch of ground, cultivated it, and made a home for her husband when he should come out.

"Nobody knows you here," she wrote. "Nobody will know of the slip you made. You can begin afresh. A good carpenter is much needed, and I have all your tools."

It seemed the best course to her, but it would have been wiser if she had stayed in town and kept up her influence over him. He was in the companionship of thieves and drunkards, worse men than himself. easy for them to persuade him that the chance of a decent life was over for him in the world. Their horizon him in the world. Their norizon included only guilt and misery, and he was living in it with them.

His term of imprisonment was for three years, but on account of his

good conduct he was discharged a few months earlier. Mary, his wife, did not know this. But his comrades in the prison knew it. Two of them, who were discharged a week earlier, arranged to meet him as soon as he

It was in the evening when he laid off his convict garb and resumed the clothes he had worn outside. There was a society in the city for the care "You'll find your wife there, and a

new home," he said. "Begin a new life, with God's help." John walked down the corridor, and across the prison yard, with no hope in his heart. It was long since he had his heart. seen his wife. She could not love a niserable jail-bird! He would not go seen his wife. to this place, where she was respected,

to disgrace her! He would not bring a taint on his baby girl! The men were waiting for him across the way. He had no mind to go to stealing, or to any kind of crime, but a few days' drinking, or a plunge in the river would end it all and take him out of everybody's way!

The gate unclosed. He passed were there. He stopped, looked at the ticket in his hand, and then — crossed the street to join them.

Just at this moment a dog rushed out of the jail gate, and jumped upon him, barking, licking his hand, fairly mad

The poor prisoner stopped, trembling from head to foot. "Why, it's Wag! he said, "It's poor old Wag!"

ne said, "It's poor old Wag:
With the sight of the dog came back
his home that he had disgraced and
ruined; Mary, and the baby in its
cradle. A sick longing filled his heart to see them again.
"It's my wife, it's my little girl,"
he thought. He stood irresolute a

minute, and then walked hastily to the

'Come, Wag, we'll go home," he

This is a true story. John Dash is living now, an honest citizen, and the old dog still sleeps on his hearth. The gatekeeper's wife was not wrong when she said that God has a use for all things that He has made. Even a poor cur may help, with its faithful love, to save a life.

St. Gregory's Guest.

The beautiful summer day was passing away, and the western sky was aglow with the setting sun. It bright ened the bare, bleak walls of the narrow cell in which a monk with bowed head and clasped hands was kneeling in devout meditation. One soft beam rested like a halo on the bending fig-

The monk raised his angelic face and turned it towards the glowing west and fixed his gaze attentively

heart's hopes. the image of our crucified Lord, which stood upon a small desk, and thought with loving pity on the agony of his

Maker.

leafy ivy quivering against the one small pane which served as a window. A shadow darkened the narrow door-way; a man in tattered garments, with pale, worn face, and trembling, outstretched hand stood therebling, outstretched hand stood thereblin

Years passed, the monk Gregory was chosen ruler of the Catholic world. His charitable heart reached out to all the poor. Every day twelve poor men, in memory of the twelve Apostles, were given dinner in the Pope's palace, and the Pope himself assisted at the table. On a certain day when the Holy Father entered the dining-room, he found thirteen seated at the table. One of these though dressed in tattered clothing, had still an air of nobility. The Pope gazed in surprise at this man, and his wonder increased, when he noticed the appear ance of this man change from time to

The Holy Father called his almoner and asked him if he saw anything peculiar in this uninvited guest. replied that he did, and added moreover that twelve only had been admitted. The Pope advanced to the man and said, "You were not bidden to come. How is it you are here?" The man answered, "Do you not remember me?" and so saying drew from his

ragged robe a silver cup.
"Oh, my mother's cup!" exclaimed
the Pope. The stranger handed the cup to the Pope, and at the same instant an unearthly radiance filled the apartment, and the stranger, raising his hand in benediction, while the Pope and his guests fell prone upon their faces, said in a voice of thrilling sweetness: "I am the Wonderful, through whom whate'er thou asked shall be given ;" and He vanished.

That old legend is true in effect, for with the poor God always comes to us: "Still whereso'er pity shares Its bread with sorrow, want and sin, And love the begar's feast prepares, The uninvited Guest comes in.

Unheard, because our ears are dull; Unseen, because our eyes are dim; He walks the earth, the Wonderful, And all good deeds are done to Him."

LETTERS FROM MISSIONARIES.

Mission of St. Bernard,
Lesser Slave Lake, March 14, 1894.
Right Rev. J. Clut, Bishop of Arindele:
My Lord and Beloved Father—Your two letters of Dec. 30th and Jan. 20th have just arrived by the winter mail. Thank you, my Lord, for your kindness. I always anxiously await news from you, and I was almost discouraged when your letter of January brought back my hopes. I had already decided on sending away all our orphans, for without the assistance of the Sisters I did not see the possibility of keeping them. Just imagine thirty children left to themselves! What confusion and what moral misery! Our poor Delima walks with crutches, and I am alone, as it were, to take care of the children. I am obliged to wash and comb the smaller ones, and you know all the other occupations which take much of my time.

care of the children. I am obliged to wash and comb the smaller ones, and you know all the other occupations which take much of my time

Nearly all our orphans have been ill; one of our little girls, aged nine years, died. Her precious little soul went to heaven. I heard her confession and anointed her at noon and she breathed her last in the evening.

My room has been changed into an infirmary since the beginning of the year. I get no rest either day or night. A strange disease, which we do not understand, is diminishing our population. Thirty of our poor natives have already fallen victims, and more of them are in imminent danger. The Fathers have escaped, so far, without much sickness.

R. F. Falher is on mission since the 15th December, but he will soon arrive from Wabaskaw. R. F. Dupè is devoting himself at Cœur River, which is only one hour's distance from St. Bernard, on the other side of the lake. We have there only a church and a small house 25x20 feet, and it is in the latter the children go to school.

The Sisters (1) will stay at St. Bernard's if God sends us any. We shall let them have the house which we now occupy and which is pretty large. It is 30x24 feet, contains three stories and has a small addition on one side. You see, the Sisters will have ample room.

As to the country, nothing is left to be desired for those who wish to do something to merit Heaven. It is doubtlessly for this reason they come here. Well, tell them not to fear, they will be fully satisfied. If the Sisters accept our mission, they must necessarily be at Athabasca Landing on May 15. I shall start at the beginning of May to go to the Landing, from whence I shall write to you. If I possibly can, I shall go as far as Edmonton to meet them. At any rate, they will be in safety also.

Now, it is hard to say what the Sisters should bring for the children. They would do well to bring, it possible, a boat full of bales. It would not be too much. Let them also bring a quantity of school books. As to provisions, let them bring all th

community.

I assure you, I have two excellent companions, Rev. F. Falher and Dupé. Only one thing is left for us to desire, and that is to have you in our midst. We would take good care of you and you would soon cure. However, we would not wish to deprive you of the happiness of seeing once more "Votre belle Exame."

more beauteous sun that shone above the radiant sky—the Light of the Heavenly Jerusalem, that home of his heart's hopes.

Ever and anon he cast his eyes on the image of our crucified Lord, which the image of our c

St. Bernard's Mission, Lesser Slave Lake, 16th March. Feast of the Compassion of the Blessed Virgin No sound disturbed the sacred still-ness of that solitary place save the Right Rev. I. Clut, Bishop of Arindele: My Lord and Beloved Father—I have just

having great need of him, cannot let me have him any more.

In concluding permit me once more to express my most sincere thanks for having interested yourself so much in our cause as to finally succeed in procuring Sisters and so many generous benefactors. We shall never cease praying for these charitable persons. May God render them a hundredfold for all that which they have done for our dear mission of St. Bernard!

Adieu, my Lord, and believe me as ever.

Your very humble brother in O. L. and M. I. A. DESMARAIS, priest. O. M. I.

P. S. Thonk you once more, my Lord and

P. S. Thank you once more, my Lord and A. D.

(i) Thanks be to God! The Sisters of Providence of Montreal have accepted the foundation of an Orphan Asylum at St. Bernard's Mission in the Vicariate of Mackenzie River.

A Parson Advocates the Mass.

A lecture delivered during the week had for its subject "The Principles of Christian Worship." These are some statements which are to be met with in the lecture: "The Bible was evolved from the Church, not the Church from the Bible, and from the Church, and not from the Bible, did Christianity take its origin. Christian principles must be sought for from the practice and tradition of the Church, and verified by the testimony of the Bible. Of the character of wor-ship in post-apostolic times we have ample evidence, and chiefly by the tesiimony of the liturgies we know that it consisted of reading the Scrip tures, of the oblation of bread and wine, afterwards consecrated as the Body and Blood of Christ, of intercession for all, and of sacramental recep tion. This worship was sacramenta in the sense of being in harmony with

New Testament teaching. According to the Christian idea sacrificial Eucharistic worship should be offered up every Lord's Day, and all Christians should assist thereat." This was not, as might be supposed, a lecture delivered under the auspices of the Catholic Truth Society by a Catholic speaker. The speaker was a parson rejoicing in the sonorous title of the Rev. Provost Ball, Cumbrae Cathedral, and the address was delivered to what is called the Glasgow Ecclesiological Society, an organization which embraces ministers of all the sects. It

is said that an animated discussion followed. Well might it be so. For in Christian worship throughout the world there is only one ceremony har monishing with Provost Ball's descrip tion, that is a ceremony in which he in a circumlocutory way designated "the sacrificial Eucharistic worship, and which he might plainly have called the Mass. To paraphrase th words of London's latest lyric, "W don't know where we are," Protestant parson gets up to tell a number of other parsons that they hould all hear Mass on Sundays. London Catholic News.



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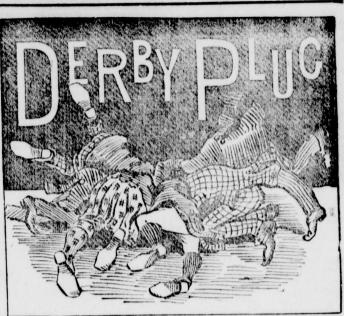




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C. M. B. A.

C. M. B. A. Relief Association.

At an early stage of the existence of the C. M. B. A. many members, mostly fathers of families or those having others dependent upon them, felt it would be better were some sort of relief benefit connected with the organization. This subject has been the topic of much discussion from time to time amongst the most prominent members, and considerable diversity of opinion existed. While some contended it would be a most beneficial departure, others gave reasons for allowing the society to retain its death benefit characteris-tic only, as there might be some embarrassment caused in the running of the C. M. B. A, machine were it weighted with freight not taken on at the beginning of its journey. We do not wish to express any opinion as to the propriety or impropriety of making the sick benefit feature part and the sick benefit feature part and parcel of the work, but we do think it a ost excellent plan to have the Relief Asso. ciation feature as an auxiliary. Both can move along peacefully and energetically in their own proper line and thus perform a maximum amount of good work. In the case of sickness or misfortune-from which none of us are exempt—the Relief feature comes as a good angel in our distress, bring ing in a few dollars to the family circle where in many cases the pinch of want would be otherwise felt. In the event of death the beneficiary money is paid, and being a handsome sum, the loved ones of our dead brother are safe from the granite-faced charity of the world and are enabled to keep the fire burning brightly in the home when the head of it is gone. While the society proper is making rapid studies, it is pleasant to notice also that the Relief feature is being embraced by so many branches. By an extensive adoption of this system we will keep abreast of the times and be able to say to all that the C. M. B. A. affords every advantage which can be found in any institution of its kind. Full information concerning the Relief association may be obtained by writing Brother T. P. Tansey, secretary, 14 Drummond street, Montreal, Que.

Branch 26.

A meeting of the special committee of the above branch to arrange for the social meeting to be held on Monday next, was held last evening, when final arrangements were mode for the event. The regular meeting to pen at 1300 clock and will be which the hall will be through the which the hall will be through the social meeting a close not later than \$1.5 after which the hall will be through the pen by the social meeting a close not later than \$1.5 after which the hall will be through the social meeting address. There will also be other address as follows: Grand Deputy Finn, subject "History of the Association." Chancellor J. E. Morrison, "The Benefits of the Association." The Henefits of the Association." There will also be a select programme of vocal and instrumental music in which many well known artists will take part. Special invitations will be issued to the spiritual advisers and presidents of the sister branches and other prominent members of the affair are President Reynolds, Grand Deputy Finn, Chancellor J. H. Feeley, Brothers Bernard Tansey, Owen Tansey, Thos. Fitzeerald, J. J. Costigan, John Walsh and L. E. Simoneau.—Montreal Gazette, April 18.

Resolution of Condolonce.

Resolution of Condolence. Hall of Branch 215, Summerside, April 3, 1894. At a regular meeting of the Branch it was

At a regular meeting of the Branch it was unanimously Resolved that the members of Branch 215, now in session, tender their heartfelt sympathy to our worthy Second Vice-President, James A. McNeill, and to our esteemed Brother, Hugh J. McNeill, in the great loss they have sustained, by the death of their venerable father, which sad event occurred Saturday last. And be it further Resolved that a copy of this resolution signed by the President and Recording Secretary, be sent to Brothers James A. McNeill, and Hugh J. McNeill; entered on the minutes of this branch, and sent to the offices of the CATHOLIC RECORD and Summerside Journal for publication.

D. J. G. MCDONALD, Pres. J. B. STRONG, Rec. Sec.

Mount Forest, April 17, 1894.

At a regular meeting of Branch 53, Mount
Forest, the following resolutions were adopt-

Forest, the following resolutions were adopted unanimously:
Whereas it has pleased Almighty God in His infinite wisdom to call to her eternal reward the daughter of our esteemed Brother, Thomas Corcoran, therefore be it Resolved that while bowing to the Divine will we recognize the loss sustained by Brother Corcoran and tender to him and his family our sympathy in this their hour of sarrow.

his family out symptoms of sorrow.

Resolved that a copy of these resolutions be sent to Brother Corcoran, recorded in the minutes of this meeting, and published in the CATHOLIC RECORD.

J. H. CORRIGAN, Rec. Sec.

E. B. A.

LETTER OF CONDOLENCE.

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

Whereas it has pleased an all-wise Providence to remove by the hand of death the beloved daughter of our esteemed Brother, Philip Madran, be it
Resolved, That we, the members of Branch No. 12, fully recognizing the great loss Bro.

Philip Madran, be it
Resolved, That we, the members of Branch
No. 12, fully recognizing the great loss Bro.
P. Madran has sustained by the death of his
culy and beloved daughter, wish to convey to
himself and wife our sincere sympathy in
this hour of their sorrow. Be it further
Resolved, That a copy of this resolution
be spread on the minutes of this meeting,
one sent to Brother Madran, and one to the
G. S. T. for insertion in the official organ.
J. J. MALONEY, Pres.
W. P. MURPHY, Rec. Sec.

W. P. MURPHY, Rec. Sec.

LADIES' CIRCLES.
A meeting of ladies was held in St. Cecelia's school, W. Toronto, after Mass on Sunday for the purpose of having explained to them the objects und aims of the association. Rev. Father Carbery strongly advised the ladies to enroll themselves, as he believed the association to be as necessary and as useful for ladies as for gentlemen. The meeting having been addressed by M. Mahony, president of St. Cecelia's Branch; Grand Officers Nightingale and Lane, and J. Maloney, president of St. Patrick's Branch, No. 12, it was adjourned until Sunday next, with prospects of the circle then being organized, several having given in their names.

The annual convention will be held in Peterborough, on Tuesday, May 1, when it is expected some very important amendments will be adopted.

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

MR. BALFOUR'S IRISH COERCION BILL REPEALED.

London, April 18.—In the House of Commons to-day, John P. Nolan, member for North Galway, moved the repeal of the Coercion Act passed at the instance of Mr. Baltour in 1887. John Morley, Chief Secretary for Ireland, seconded the motion. Mr. Morley contended that Ireland was perfectly tranquil, and if there ever had been any necessity for the operation of the Coercion Act, that mecessity had passed long ago. Not a single

agrarian crime had been committed in Ireland, he said, since he had come into office of Chief Secretary, and it was high time to revoke the exceptional legislation with which Ireland was oppressed. Mr. Balfour protested against the second reading of the Bill on such short notice. A few hours' debate was insufficient in discussing the repeal of an Act of such magnitude. The Bill passed the second reading by 254 to 191, amid loud and prolonged Liberal and Irish cheers.

The Times, commenting upon the second reading by the House of Commons of Mr. Nolan's bill for the repeal of the Coercion Act, says that absence of the Unionists and the apathy of the Opposition in allowing the measure to pass its second reading by a majority of 60 was deplorable and inexcusable. The Standard utters a similar reproach.

ST. JOSEPH'S PATRON SAINT.

Peterborough Examiner, April 16. The finishing touch to the beautiful exterior of St. Joseph's Hospital, Ashburnham, will be given when the beautiful new statue of the patron saint is placed upon the pedestal in the niche, hollowed in the central tower of the front of the structure. This statue was on Sunday afternoon solemnly blessed by His Lordship Bishop O'Connor, in the presence of a large assembly of the members of the church and the general public. The Union Jack, extended from a window in the tower alongside the pedestal placed for the statue, indicated that something unusual was going forward, and the tasteful festoons of parti-coloured bunting that draped the rails of the southern balcony encouraged the idea. Upon the spacious semioctagonal southern verandah a carpeted platform with an impovised episcopal throne, was faced by a draped figure, the new statue, the gift of a benefactor of the institution. A large number of prominent citizens occupied seats within the railing, including the medical staff. Dr. Halliday, Dr. Brennan and Dr. McGrath. Mr. Architect Blackwell and others. The day was a most appropriate one, the feast of the Patronage of St. Joseph, the tutelary saint of the hospital, and the beautifully balmy afternoon seemed to smile auspiciously upon the occasion.

THE CEREMONY.

Promptly at 3:30 o'clock the procession advanced from the hospital. First came the crucifer and the thurifer, followed by His Lordship Bishop O'Connor, attended by Ven. Archdean Casey, Rev. Father Collins. As the clergy entered Prof. Vontom sang with fine effect Meyersbeer's "Veni Creator," which was followed by Prof. Vontom's new hymn to St. Joseph, sung for the first time in Canada on this occasion.

His Lordship then delivered a short address. He began by expressing his gratitude at, and thanks for, the large attendance that had assembled to show their interest in St. Joseph, which would shortly be placed in the proper niche in the front of the building, to micrate who was the patron sainty of this been fent institution. His Lordship went on to sa

greater reason
TO ASK THE PRAYERS OF THE SAINTS
who are before the throne of God and without

who are before the throne of God and without sin?

The statue to be blessed that day was the statue of St. Joseph, the foster father of our blessed Lord and the husband of the Holy Virgin. He was the guardian of our Lord till the latter at the age of thirty years entered upon His great mission, the work of His ministry. Christ not only came to redeem us but to teach us how to live, and His being subject to His foster father so long, served to teach how the father should rule the family, and our Lord remaining subject so long taught us the obedience due by children to their parents.

being subject to His foster father so long, served to teach how the father should rule the family, and our Lord remaining subject so long taught us the obedience due by children to their parents.

ST. JOSEPH WAS NOW EXALTED in heaven to be our intercessor and an example to heads of families to remind them of their duties, and the view of his statue might serve to remind the spectator of his saintly virtues. He was now guardian of the community of St. Joseph, which was devoted to the care of the sick, the afflicted and the necessitous. The Scriptures declared that St. Joseph was a just man and one worthy of imitation, and the view of his statue would remind those who looked upon it of the virtues of the saint represented by it.

During the progress of the liberal offertory Madam d'Erina sang in splendid voice and with great feeling and expression an "Ave Maria."

This was followed by a powerfully beautiful rendition of Campana's duet, "Madre del Somno Amore." by Madame d'Erina and Prof. Vontom.

To this succeeded the unveiling and THE BLESSING OF THE STATUE, His Lordship performing the prescribed brief, but impressive ceremony, after which he thanked the gathering for their liberal gifts towards the hospital, the good Sisters of which devoted their lives gratuitously to the care of the sick and afflicted, and thus showed their love to them as servants of Jesus Christ.

The clergy and all who were able to gain entrance repaired to the chapel of the hospital where the service of Benediction of the Blessed Sacrament was conducted.

During the service there was special music, Prof. Vontom singing in his usual effective style an "O Salutaris Hostia," of his own composition, and a solo and duet. "Tantum Ergo," was sung by Madame d'Erina and Prof. Vontom, the musical part of the service being particularly excellent.

All those interested in the prosperity of St. Joseph's Hospital and the grand work it is doing under the capable and economical management of the good Sisters of the community of St. Joseph have reason to

Business Chances.

Brechin, Ont., April 9, 1804, Thomas Coffey, Esq.—Dear Sir—Kindly permit me to inform the numerous readers of your excellent paper of a few good business chances in this town. Brechin is beautifully situated on the east shore of Lake Simce, on the Midland division of the G. T. R., and the

proposed extension of the C. P. R. from Toronto to Sudbury. It has a population of about three hundred, and is surrounded by excellent farming land in a good state of cultivation—including the famous Point Mara, the best land in Ontario. Our town suffered severely from fire last week, but, in illustration of the old saying, "It is an ill wind that blows nobody good," this will give some men of enterprise and means a good chance, as there was little or no insurance on the buildings burned, and in consequence the owners will be hardly able to rebuild. Besides these chances, there is a standing offer of a free site for a good flour mill convenient to the railway. The nearest mill at present is eight miles distant. There is also a good opening for a competent butcher, as there is none nearer than eight miles. There are, too, a number of good, improved farms for sale in this section. Besides the inestimable boons of a fine, large church and a resident priest, Brechin affords a special advantage to Catholics with families, in its large and efficient Separate school, endowed by its founder, the late Mr. Foley, to such an extent that no taxes are necessary unless for special improvements. Hoping that some of your Catholic readers will avail themselves of these advantages, and thanking you for the use of your valuable space, I remain, Yours gratefully, K. J. MCRAE, P. P.

DIOCESE OF LONDON

Reception of a Novice and Profession

Windsor.

On Tuesday, the 17th inst., the solemn ceremony of reception of a novice and profession of a choir nun took place at Hotel Dieu, Windsor. Right Rev. Bishop O'Connor officiated, assisted by Very Rev. Dean Wagner, Fathers McGee, Maidstone; Villeneuve, Tecumseh, Gauthier, Chaplain of the Hospital. The Sisters entered the choir sing-guardeatous sum," whilst Bishop O'Connor commenced saying the Mass of the HolyGhost. After the Gradual the "Veni Creator" was intoned; then the Bishop addressed the Sisters and their friends assembled. In his usual concise, vigorous style he explained the nature of a religious life, the vocation, the vows and the eternal reward promised to her who voluntarily took up the cross to fol low in the footsteps of her Divine Master. How sweet it was to offer her life on the altar of sacrifice, in poverty, in chastity like unto the angels, in obedience to others, thereby becoming more like the Great Model, who was obedient even unto death on the cross. At the conclusion of the brief sermon the Bishop advanced to the cloister that was thrown open, and interrogated the postulant — Miss McCarthy of Maidstone—saying, "Sister, what do you ask?" "My Lord, I most humbly ask the holy habit of the Religious Hospitallers of St. Joseph and the grace of being admitted with them, into the house of God, you must also know that persons destined to dwell therein must be holy, and must tend continually to that perfection to which the spouses of Jesus Christ are called; and to attain it you must continually die to yourself in order henceforward to live for God alone. You must willingly embrace the crosses and sufferings of our Lord, follow Him faithfully in the practice of every virtue; love tenderly the poor, compassionate their miseries, and sacrifice your life in order to relieve them, busing laways in mind that if there are difference to the construction of the choice to make, bearing the surface and in the choice to make, bearing the choice in mid that if there are difference to the choice to make in the practice of every virtue; love tenderly the poor, compassionate their miseries, and sacrifice your life in order to relieve them. This merits your most serious reflection, lest you should be deceived in the choice to make, bearing always in mind that if there are difficulties to be encountered, the grace of our Lord will not fail to enable you to surmount them, provided you ask for it, in the manner a thing of such importance should be asked for, and are faithful in corresponding with it. Do you persevere, Sister, in your design, and do you wish to receive the habit of religion in order to lead henceforward this mortified life in the society of the religious of this monastery and of their congregation? "I do, my Lord; I am resolved, and I hope with God's grace to persevere in it for the remainder of my days." The Bishop then returned to the altar and proceeded to bless the habit and crown. Returning to the grate he presented the habit to the postulant; she kissed it, handed it to the Mother Superior, who gave it to the mistress of novices, who retired with the postulant to clothe her with the habit. The Bishop then interrogated the candidate for the black veil, on her resolution to make profession in Hotel Dieu, and of observing durfing her whole life the rules and constitutions of the order of St. Joseph. "Do you promise to observe perpetually Poverty, Charity and Obedience in the service of the poor?" "I am resolved to do so, and I beseech God to grant me grace to fulfill it faithfully." Do you wish to live and die in the service of Jesus Christ and of the poor, who are His members, and to be consecrated as His spouse?" "I desire it with all my heart and I beseech Him most humbly to grant me this mercy." The Bishop responded with the words, "Doo Gratias." He then returned to the altar and knelt on the last step whilst the "Litany of the Saints" was chauted. The novice prostrated herself on the floor, whilst the funeral pall was spread over her and held at the corners by four young professed. The Bishop

the "Litany of the Saints" was chanted. The novice prostrated herself on the floor, whilst the funeral pall was spread over her and held at the corners by four young professed. The Bishop gave his benediction to the prostrate novice. When the Litany was concluded the novice returned to her place, where she remained until the Communion. The Bishop returned to the altar and blessed the black veil, the wreath and the ring. At the Communion the Bishop approached the grate bearing the Ciborium, where, holding the Sacred Host a little elevated, he received the solemn vows of profession from the novice. Before the benediction of the Mass the Bishop returned to the grate and presented the veil, ring and crown to the newly professed, whilst the choir sang "Veni Sponsa Christi." Meantime the postulant, clothed in the habit with guimp and bandeau and large white veil, returned to choir and received from the Bishop the white veil of a novice, the crown of white flowers, and the benediction. After the last Gospel Dean Wagner and the choir entoned a grand "Te Deum."

The young lady who received the habit and white veil was Miss Mary McCarthy, daughter of Richard McCarthy of Maidstone. She will be known in the community by her family name, "Sister McCarthy." She is the first native of Essex to receive the veil as a choir nun at Hotel Dieu, Windsor. The young lady making solemn vows is Miss Boudrias, Montreal.

Good-bye, Dublin Darlin'. To R. D.

Good bye, Dublin darlin', an' good bye in the rain, I'm off at last this mornin', may never come again. My way's across the water, to newer, clearer skies. So good-bye, Dublin darlin', an' good bye Irish eyes.

We've spent some time together an' seen the sights around, 'Tis not a question whether a happier could be found. Tound.

The greenest spot in memory, unless my heart belies,
So good bye, Dublin darlin', an' good-bye Irish eyes.

I've been in bigger places, an' maybe grander Have seen delightful faces, an' handsome not a few, few, But ne'er was witching beauty hid in such ten-der guise, Ah! good bye, Dublin darlin', an' good-bye Irish

Good bye, Dublin darlin', an' good bye in Ithe rain,
My only wish this mornin', that I may come again:
The lessons hard o'larnin', an' weak the heart that tried,
So good-bye, Dublin darlin', an' good-bye Irish eyes.

A SENSATION OF TO DAY.

ne Startling Experience of a Young Lady in St. Thomas — A Constant Sufferer for More Than Five Years—Her Blood Had Turned to Water—Physicians Held Out no Hope of Her Recovery—How Her Life Was Saved—A Wonderful Story.

From the St. Thomas Journal.

"The Angel of the Lord encampeth round about them that fear Him, and delivereth them." Such is a verse of holy writ made familiar to very many residents of St. Thomas by the well known evangelist, Rev. J. E. Hunter. In letters of gold on the stained glass faulight over the door of his residence, No. 113 Wellington street, is the text. "Psalm xxxiv, 7." Though we live in an age noted for its energetic, evaluous Christian endeavor, this idea of Mr. Hunter's to impress the truths of the Scriptures upon those who read though they rin, is altogether so original and so novel that it at once excites the curiosity. Those not familiar with the text make a mental note of it, and at the first opportunity look it up. This is just what was done by a representative of the Journal, who had occasion to visit Mr. Hunter's residence the other day. But with the object of the visit and the information obtained the reader will be more concerned. The reporter was assigned to investigate a marvellous cure said to have been effected in the case of a young lady employed in Mr. Hunter's family, by that well-known and popular remedy, Dr. Williams' Pink Pills. And it was a wonderful story that a young lady had to tell, and is undoubtedly as true as it is wonderful story that a young lady had to tell, and is undoubtedly as true as it is wonderful. Lust June the same reporter interviewed Mrs. John Cope, wife of the tolligate keeper on the London and Port Stanley road, who had been cured by Pink Pills of running ulcers on the limbs after years of suffering, and after having been given up by a number of physicians. The oid lady had entirely recovered, and could not say too much in praise of Dr. Williams' Pink Pills, which had given her a new lease of life. As it was with Mrs. Cope, so was it with Miss Edna Harris, the young lady in the employ of Mr. Hunter's family who has been restored to health and strength by Pink Pills. Miss Harris when asked if she had been benefitted by Pink Pills and it so would she make public her story. Continuing, s

young woman.

Mrs. J. E. Hunter, wife of the evangelist, told the reporter that Miss Harris was a good, reliable and truthful girl, and that perfect reliance could be placed on her statements.

"She looks like a different girl from what she have he can have a year ago." said was when she came here a year ago," said Mrs. Hunter.

The facts above related are important to

Mrs. Hunter.

The facts above related are important to parents, as here are many young girls just budding into womanhood whose condition is to say the least, more critical than their parents imagine. Their complexion is pale and waxy in appearance, troubled with heart palpitation, headaches, shortness of breath on the slightest exercise, faintness and other distressing symptoms which invariably lead to a premature grave unless prompt steps are taken to bring about a natural condition of health. In this emergency no remedy yet discovered can supply the place of Dr. Williams' Pink Pills, which build answ the blood, strengthen the nerves and restore the glow of health to pale and sallow cheeks. They are certain cure for all troubles peculiar to the female system, young or old. Pink Pills also cure such diseases as rheumatism, neuralgia, partial paralysis, locomoter ataxia, St. Vitus' dance, nervous headache, nervous prostration, the after effects of la grippe, and severe colds, diseases depending on humors in the blood, such as scrofula, chronic ervsipelas, etc. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses.

Dr Williams' Pink Pills are sold only in boxes bearing the firm's trade mark. They are never sold in bulk, and any dealer who offers substitutes in this form is trying to defraud and should be avoided. The public are cautioned against other so-called blood

builders and nerve tonics, put up in similar form intended to deceive. Ask for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes. Can be had from all dealers or by mail from the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or six boxes for \$2.50.

MARKET REPORTS.

London, April 26.—Grain — Red winter, 92 to 91; white, 95 to 81; corn, 92 to 95; rye, 90 to 81 barley, 90 to 81; oats, \$1.10 to \$1.15; peas, 90 to

sarley, 9) to \$1; oats, \$1.10 to \$1.15; peas, 90 to \$1.05.

Produce—Eggs, fresh, doz, 100; eggs, basket, 110; eggs, store lots, 100; butter, best roll, 220; butter, by basket, 18 to 20; butter, large roll, 18 to 26; butter, crocks, 18 to 20; butter, creamery, retail, 20 to 22; butter, creamery, wholesale, 19 to 30; butter, store packed firkin, 17 to 18; hay, ton, \$7.50; tore packed firkin, 17 to 18; hay, ton, \$7.50; to 88,50; cheese 10, wholesale 11 to 111; straw, load, \$2 to \$3.75; clover seed, bush, \$3.75 to \$2.

Meat—Heef, by carcass, 55 to \$6.50; mutton, by carcass, 55 to \$7; lambs, by carcass, 8 to \$7; lambs, \$7.50; by carcass, 55; to \$7; lambs, \$7.50; by carcass, 55; to \$7.50; by carcass, 55; by carcass, 55; by \$7.50; by carcass, 55; by \$7.50; by carcass, 55; by \$7.50; by carcass, 55; by carcass, 55; by \$7.50; by carcass, 55; by carca

4½ to 6c; pork, per cwt., 85 to 86.

Toronto, April 26.—White wheat is quoted at 6cc, red at 61c, spring at 60c, goose at 54cc, oats 41c. barley at 42c for malting and 36c for feed; peas at 64gc for common, 60c for munmy and 65d for black eyes. Hay—Timothy, 811 to 813, and clover 8s to 8s. Straw, 88 for bundled and 85 to 86 for loose.

Butter, pound rolls, 22 to 23c., large rolls 19 to 20c, tub 26 to 21c; eggs, new laid, per doz. 12c; dressed hogs, per cwt. 86 to 86.35; chickens, per pair, 40 to 50c.; turkeys per lb. 10 to 105c.; terkeys per lb. 10 to 105c.; terkeys per 10. 10 to 105c.; to 80c.; potatoes, per bag, 45 to 50c.; onlons, per bag, 81.25 to 81.50.

Montreal April 26.

Montreal, April 26.—Wheat—No. 1 hard Manitoba, wheat, 79 to 80e; No. 2, 75 to 76e; corn, duty paid, 59 to 61e; No. 2 oats, in store, 40 to 41e; peas, in store, 40 to 41e; peas, in store, 40 to 41e; peas, in store, 40 to 41e; for feeding, 42 to 43e; maiting, 52 to 53e; barley, for feeding, 42 to 43e; maiting, 52 to 53e; barley, for feeding, 42 to 43e; maiting, 52 to 54e; barley, for feeding, 42 to 43e; maiting, 52 to 54e; barley, solvent and the state of th

Latest Live Stock Markets.

Latest Live Stock Markets.

Latest Live Stock Markets.

Toronto.

April 25.—The first buying for export last year began on May 2. Prices ranged from \$1 to \$1.70. but in view of the fact that Liverpool prices for finest steers are now 10½c, as compared with 12½c at the opening of last season. It is probable that prices here will be semewhat lower than those paid at the beginning of last season unless cables improve within the next iew days.

Butchers' Cattle.—Quite a fair trade was done. Some of to-day's sales were: 12 head (mixed), averaging 1,200 lbs. 3c. a lb. 810 each, and \$10 over; 18 head, averaging 1,100 lbs. 3½c a lb.; 12 head (mixed), averaging 1,100 lbs. 3½c a lb.; 12 head (averaging 1,100 lbs. 3½c a lb.; 12 head (averaging 1,100 lbs. 3½c a lb.; 12 head (averaging 1,100 lbs. 3½c a lb.; 12 head, averaging 1,100 lbs. 3½c a lb.; 10 head (mixed), averaging 1,200 lbs. 3½.5a cwt.; 5 head (mixed), averaging 1,200 lbs. 3½.5a cwt.; 5 head (mixed), averaging 1,200 lbs. 3½c a lb.; 10 head (mixed), averaging 1,200 lbs. 3½c a lb.; 10 head (mixed), averaging 150 head (mixed), averaging 115 lbs. sold at \$5.12 each; one bunch of 20, averaging 115 lbs. sold at \$5.12 each; a bunch of 15, averaging 125 lbs. \$3.75 each; a bunch of 15, averaging 125 lbs. \$3.75 each; a bunch of 15, averaging 125 lbs. \$3.75 each; a bunch of 15, averaging 125 lbs. \$3.75 each; a bunch of 15, averaging 125 lbs. \$3.75 each; a bunch of 15, averaging 125 lbs. \$3.75 each; a bunch of 15, averaging 126 lbs. \$3.75 each; a bunch of 15, averaging 126 lbs. \$3.75 each; a bunch of 15, averaging 126 lbs. \$3.75 each; a bunch of 15, averaging 126 lbs. \$3.75 each; a bunch of 15, averaging 126 lbs. \$3.75 each; a bunch of 15, averaging 126 lbs. \$3.75 each; a bunch of 15, averaging 126 lbs. \$3.75 each; a bunch of 15, aver

Milch Cows and Springers.—Sales were made all the way from \$30 to \$46 each.

East Buffalo, N. Y., April 25.—Cattle—Four cars; steady; good femand; all sold.
Sheep and Lambs—Sheep steady, and lambs 10 to 15c better, good to fancy lambs, 85 to 142 lbs. 84.85 to 85.65; fair to good, 70 to 80 lbs., 84 to 84.70; culis to fair light 25 to 85.55.
Hogs 15c lower; better trade later, but prices not better; packers' grade 85.45 to 85.55; packers, 85.25 to 85.40; pigs, 85 to 85.15.



A HIGH CLASS 5 CENT CIGAR. COSTS THE RETAILER 4 CENTS EACH.



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Gents—My daughter was apparently at the point of death with that terrible disease diphtheria. All remedies had failed, but MINARD'S LINIMENT cured her: and I would earnestly recommend it to all who may be in need of a good family medicine.

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the Cream of Cod-liver Oil, enriches the blood; cures Anæmia, Scrofula, Coughs. Colds, Weak Lungs, and Wasting Diseases. Physicians, the world over, endorse it.

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Resolutions of Condolence, etc., engrossed fit for presentation at a very small cost. All kinds of penwork executed promptly and mailed with care. Address, C. C. Collins, Box 356, Guelph, Ont.

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WANTED.
WANTED A FEMALE TEACHER HOLDing a third class certificate for the Separate school, township of Sydenham. One of experience preferred. Duties to commence May
ist. Apply, stating salary and recommendations
to Rev. M. KELLY, Owen Sound, Out. 810-2. BANDMASTER WANTED.

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

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ROBERTSON MACAULAY, President. A. S. MACGREGOR, A. ROLFE, Special Agent.

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

Perfect Black Socks Two Pairs for 25 Cents Black Cashmere Socks 25 Cents per Pair

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