Catholic Record.

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

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, MAY 4, 1895.

NO. 863.

For the CATHOLIC RECORD The gates of morn are opened wide, Pale stars in dawn-flushed skies are dying; Blushing and veiled, May, like a bride, Comes from the East, rich perfumes sigh-

Creat charms in her mild features meet, His power unto her Love delivers; He maid and youth, her, all things greet Fr. 1 lawns, the tuneful groves and rive

She sends her messengers, the Hours, From shore to shore her sway extending Along their paths the new-blown flowers Their various essences are blending. The vocal birds their tributes bring, And when day's choir is hushed and slun

bers,
The insect hum and waft of wing
Replace the more harmonious numbers.

Oh, leafing woods and emerald swards!
Oh, sunny robes of vale and mountain!
May's priceless worth you speak in words
That laugh in leaf and flash in fountain.

Oh, nectar morning! golden day! Calm, rosy eves that ease and gladden! Birds, light and verdure league in May To oust and kill the cares that sadden.

Now, like May's music, never rest
Joy's chimes that earthly burdens lighten,
And lilac buds, in each blithe breast
Break hopes that constant spread and
brighten.

MAUDICIP W. CASPY

-MAURICE W. CASEY.

IMMORAL SALE OF INTOXI-CANTS.

It is a lamentable fact that a great number of Catholics, by external pro-fession, are engaged in the liquor-trade. This is a great evil, and a great scandal. But, such being the case, it is specially incumbent on the Bishops and clergy to bring to bear all the moral power of the Church against the baleful and immoral power of the party which is devoted to the interests of the liquor-traffic. It is impossible to draw a line of sharp demarcation separating the class of retail liquordealers whose manner of carrying on their business deserves condemnation as immoral, from the more respectable members of the trade who can be exempted from this censure. The trade thrives chiefly on intemperance. Its customers are chiefly those who are given to immoderate drinking. Besides, there is a great traffic in spuradulterated, and deleterious drinks. If the general use of intoxi cants, were confined to the consump tion of pure and genuine distilled, fer mented, and malt liquors by moderate drinkers, the retail traffic would be re duced to a relatively small compass, and the wholesale trade and manufac ture would be diminished in propor-The business can be carried on without sin, but its dangers and temptations are great. The trade is in ill odor on account of the great scandals and moral evils in which it is implicated, especially in this country. The Third Plenary Council of Baltimore has counselled all Catholics to keep out of it, or to abandon it; if they would obey this advice, a great incubus would be removed from the shoulders of the Catholic pastors, a great obstacle in the way of the Temperance Reformtion would be shoved aside; and the moral welfare of the whole community

The leaders and advocates of the liquor-trade can take an attitude of de affairs? fiance toward ecclesiastical authority if they choose, but they will only bring disgrace upon themselves and stir up the valiant warriors against the venemous dragon of intemperance to more zealous and persistent combats. It is of no these gentlemen to try to assume a haughty port, and assert their consequence as a numerous and wealthy body of Catholics; having in the circle of their upper ten social and political influence, and the power to aid or to damage the Catholic cause. They will not extort any greater de-gree of toleration than they deserve. Such a plea is utterly vulgar and base. It puts the Catholic Church and relig ion on the level of a political party, or merely secular society, like one of the kingdoms or republics of this world. All history shows to what an extent the members of the Catholic Church, both ecclesiastics and laymen, have degraded her sacred character, and left future ages a legacy of scandal, by trafficking in holy things, and defiling the sanctuary with their worldly mer-

would be essentially promoted.

The external splendor and prosper ity of the Catholic Church, the human and worldly outside, in its best and most honorable aspect, is only an inferior environment, a shell, within which her vital force, her soul, sancti-fied by the Divine Spirit, has been active and working for the spiritual and moral good of mankind. Her true mission is to make men virtuous and holy, and thus to fit them for heaven. If she tolerates a multitude of sinners mixed up with the just in her communion, it is only in the hope converting and reclaiming them. It is not in splendid ceremonies, cele brations and processions, in noble institutions, grand churches, crowds of and rich thronging her temples, that her true glory consists. It is in the number of her children who are living virtuous and holy lives, and the crowds of penitent sinners who surround her confessionals. All outside means and measures are valu able only as contributing to the fulfilment of the one purpose which alone has true worth, the interior work of the salvation of souls.

In carrying on this work, since one most essential part of it is to wage war upon all sin and vice, one chief duty of the priesthood, in which all good Christians are bound to aid them, is to labor zealously for the suppression of intemperance and of that kind of traffic in liquor which is its principal proximate occasion.

For the men who make their living chiefly from the custom of the intem-perate, there is very little hope that any kind of religious and moral influ ence will have any great effect upon the majority of them. They have a seared conscience, and whatever outside show of religion they may keep up from their traditional habits and from human respect, is practically worth as little as the devotions of Italian brigands. They may still have a vital spark of faith under the ashes in their souls are buried, and fear may drive them to seek reconciliation with God at the end of life; but during life they are not and cannot be good Christians. I am speaking now of those who carry on the liquor trade in such a way that it is a proximate occasion of mortal sin to themselves and others. Even if they receive the last sacraments and Christian burial, that gives no assurance of their salvation.

As for those who profess to carry on the business of selling liquor in strict accordance with the principles and rules of morality and religion, I waive the question of the justice of their plea, and take them on the ground of their own professions.

They claim to be respectable and value highly their social standing, and that of their families. They de-mand consideration as good citizens and good Catholics, liberal and generous towards the church and towards religious and philanthropic undertak-

I wish to propose a few questions to this upper class of liquor sellers, in-cluding all saloon keepers who claim the right to belong to it. These questions are for them to answer frankly to their own consciences, and to the Lord who will judge them at death and on

the last day:
Is in not true that there are many such "whiskey shops" as I have described, deserving the denunciation I have pronounced against them, with the support of the best public opinion of

Would these respectable gentlemen wish that their sons, and the young men who are to marry their daugh-ters, should frequent or avoid saloons and the company which is to be found in them?

Do they, or do they not, lend their influence, singly or in association, to sustain an obnoxious liquor-trade, and resist the crusade of the clergy and of best citizens of the republic

against intemperance? Can they, without any qualm of con science, ask of God, when they assist at Mass and offer their morning prayers, to bless and prosper their daily business and traffic? Can they hope that they are serving God, gaining merit, and preparing their souls for heaven, as well as making money, by the transaction of their worldly

Those who resent exclusion from office or membership in the Society of St. Vincent de Paul and other relig ious confraternities, are they free from all complicity in the causes which pro duce the poverty, degradation and misery which the above-mentioned society is laboring to relieve?

Can they make the intention, every morning, to offer up all the actions of the day in union with the intentions of the Sacred Hearts of Jesus and Mary and the Apostleship of Prayer?

I repeat here what I have said already, that the primary and only essential object of the Church is make men virtuous and religious, and that the real strength and glory of the Church is in her virtuous members who are good and practical Christians The sanctifying work which the Church is capable of accomplishing has always been hindered and is now hindered by the negligence and the misdeeds of unworthy and bad Christians. At the present time, in this country, one great obstacle to the religious and moral in fluence of the Church on the American people is the immoral use and sale of iquor by those who belong externally to her communion. It is of vital importance that we should contend with all our might against this evil.

I will close this article with the grave admonition addressed by the Fathers of the Third Council of Baltimore to all who are engaged in the sale of liquor

"We admonish, finally, all those of our laity engaged in the traffic in intoxicating liquors to reflect seriously with how many and great dangers and occasions of sin their business, although not in itself unlawful, is surrounded. Let them choose some more honorable way of gaining a living if they can But, at least, let them endeavor with all their might to remove the occasions

of sin from themselves and others.

If, however, through their guilty cause or co-operation religion is disgraced and men are led on to ruin, let them know that there is an Avenger in heaven who will certainly inflict on Very Rev. A. F. Hewitt, D. D., in

THE MISSIONARY SPIRIT.

What is the missionary spirit? Is it something superfluous, supererogatory and outside the ordinary sphere of and too often dips it in vitriol. For

Every Christian should be a missionary. Every Christian can be a mission-But how? It matters not what one's position in life may be, he or she has their influence at least in the im-mediate circle of their acquaintances and friends, and they are responsible for downright viciousness and deprav-for the proper use of that influence. A truly devout and exemplary person many souls. He may never know it in this world but there is a secret, unconscious, far-reaching power in good example which is as invariantly a second of afflicted mothers." example which is as irresistible as it is beneficent.

How far the little candle throws its beams, So shines a good deed in a naughty world."

be on the watch for opportunities of giving outsiders the means of informaute according to our means for the pro-

Here is a work in which all Christians ought to be deeply interested. stance, the impression is sure to be It is a serious question whether the strengthened from the fact of the Catholics of this country take the interest in this work that they ought. It But reasonable non-Catholics will bold no one responsible for the Watchthey ought; that they are not as zealous and loval to the Church as their brethren in other countries.

The excuse that we are ourselves in a missionary condition, that we are building the Church and the Church's institutions de novo, and that we really have not the means to contribute more liberally to the general work of mis-sions, is a plausible one; but there is one fact which seems to render it entirely null and void-that is, the enor mous sums of money that have been raised for the cause of Home Rule in Ireland. This was a cause in which our people were interested and they were willing to contribute to the tune of hundreds of thousands of dollars We are not objecting, now, to the contributions for the Irish cause; we mention it simply to show how easy it is to raise money among our Catholic people in this country for a cause in which they are liberation of a nation. Why do we not take an equal interest in the work of missions? In the first place it is beause we do not inform ourselves on the subject. It is to be feared that our people do not read the deeply interesting and often pathetic accounts which are published from time to time in our missionary papers and Catholic period icals. If they did, surely their hearts would be stirred to take a deep interest in the work and to do all in their power and even make sacrifices for the promotion of the good Our own heathen in particular -the poor Indians and Negroes

ought to appeal powerfully to all our Think of the millions of money that are being spent by our Protestant friends on the Negroes of the South! Surely a holy emulation should prompt us to contribute more than the pitiful sum with which we seem to be content from year to year. And now that the policy of the Govern ment seems to be dictated by the anti-Catholic policy of depriving the con tract schools of their annual allowance it becomes a very serious question whether we will allow those millions, which have heretofore been so success ful and which promise so well for the future, to languish and perish Archbishop Ireland to Young Men. for want of proper support. There will be no difficulty if our people take the interest in the matter that they ought. Our Protestant friends seem determined to cripple and de stroy those missions, if possible. A proper esprit de corps, to say nothing of a love of souls and a desire for best interests of our poor aborigines, should prompt us to determine that those missions shall not be allowed to perish.

selfish policy is a bad policy for the generous, open-hearted men that are Christian, individually or collectively. | the most exposed to this terrible curse The cultivation of a missionary spirit Determine, then, to avoid that tempta tends to increase the zeal, the piety tion. and the generosity of the people and the contributions for the cause of milof total abstinence. A man is absolions will return a hundredfold into the lutely secure with it; without it there pledge himself to respect the often reduced upon Mr. years and seven quarantines, as they domestic treasury.—Catholic Review. is danger. It is all very well for a ferred to restrictions placed upon Mr. are called.—The Flight

TO BE DEPLORED;

Christian duty and obligation? Certhe past few weeks he has been lashing tainly no. It is simply nothing more the life Democratic professional policies than the spirit of the gospel of Jesus Christ. It is the spirit of Christen with a color of the past few weeks he has been lashing the life by the professional policies of St. Louis in a manner which Jesus Christen with a color of the past few weeks he has been lashing the life by the professional policies. tianity in action. It is the love of souls doubtless the castigation was well deand desire for their salvation which served, and as it was so heavily laid on constitutes the peculiar characteristic it is to be hoped the effect will be of the true Christian. It is the unself-ish desire to extend to others the in-estimable blessings which we enjoy. It is a love of Holy Church and desire to extend its advantages to all mankind. for attack on the Protestant societies of The man who has not this missionary the Epworth League and Christian Enspirit has reason to suspect the gen-uineness of his religion. deavor. Father Pheian takes for his text the conventions of these societies, which are held in the larger cities and

thousands of young people, and says:
"The corrupting tendency of such heterogenous gatherings of young people can not be over-estimated, and for downright viciousness and depravthe horrid saturnalia of Greece and may be the means of the salvation of Rome. The history of these general

which are usually attended by many

Most people who read this awful in-dictment will consider it ill-advised and be loath to believe that it is true Catholics, ecclesiastic or lay, will not endorse the St. Louis editor's words. But the humblest individual tand something more than set a good example. If his heart is in it he will feeling now so rampant,—and, looking at the matter from the view-point ing at the matter from the view-point in a Protestant, who can blame him tion in regard to the doctrines of Holy Church. And we can all contrib- slaught? The unfortunate part of it is, that the unthinking and uninmotion of the work of missions among formed are apt to confound the utter-the heathen at home and abroad. to which they belong; and in this instance, the impression is sure to be

in the work of Catholic missions and man editor's harsh shafts but himself. do the least for it of any country. Those who know the rev. gentleman That is a very grave charge. It is as know the sincerity of his intentions, much as to say that Catholics do not and will give him credit for well-mean take as much interest in their religion as ing while they deplore the unfortunate effect of his words at a time when broader toleration and Christian charity are being so eagerly advocated by fair-minded men and women of all creeds. The following words (Associated Press despatch, April 21,) of the eminent Bishop of Pittsburg, Right Rev. Richard Phelan, undoubtedly reflect the sentiments of the Catholic hierarchy and the vast majority of the

priesthood regarding Father Phelan's pronouncement: In regard to the editorial of Father Phelan, in the St. Louis Western Watchman, casting aspersions on the convention of the Christian Endeavor and Epworth League Societies, the Rev. Regis Canevan, speaking for Bishop Phelan of St. Paul's Catholic Cathedral, said to-night: "You may say that we regret the charges made by Father Phelan. We do not believe there is any foundation for them. There is no good to be accomplished for interested. Why should we not be equally interested in the work of mischarges or by bigotry, and such methods are to be deplored. Father salvation of the souls of millions of Phelan is responsible to no one but pagans who are deprived of the blessings of the Gospel of Christ is not less important then that of the political nor does he speak for any diocese of liberation of a nation. Why do we the Church. The men and women who are at the head of these leagues have nly good motives, and I think ought

to be encouraged. Archbishop Kain of St. Louis, Father Phelan's immediate ecclesiastical super

ior, says:
"Father Phelan may have heard of the things he states: I have not. have always considered that the two societies were bodies of young people banded together for good. I have banded together for good. I never impugned their intentions. any one of them is able to do good alone as a body they are able to accomplish much more. I am a firm believer in organization. That is all I know of the bodies, and I know no reason for criticizing them. I think the public knows Father Phelan's characteristics too well to believe that his criticism meets with any sanction or to feel any great annoyance from it."

Protestants who feel inclined to bit terness because of Father Phelan's words, will be doing an act of simple justice if they ponder on what the pre lates above quoted have said and give their statements the greater weight to which they are entitled. - Buffalo Catholic Union and Times.

Avoid as you advance in years the special temptations that come to young men. I am not going to mention all of them, only one-intemperance. As you go through the world and watch your fellow-men, you find the majority of failures in life to be due to intemper This vice of intemperance ance. This vice of intemperance attacks the weak and the strong, the educated and the ignorant. It is the I would advise every young

young man to say: "I will take only Upjohn, and must make this pledge in one glass;" but will he stop at one? Pledge total abstinence; for there is in it discipline, and discipline makes char The underlying principle of er is self control. If we pracicter. character is self control. tice this self-control on one point, we surely shall practice it in everything.

CHURCH TROUBLE.

Bishop Coxe of Buffalo Thought a Rochester Congregation Too Close to Catholicity.

Rochester, April 20.-Although the intense excitement caused among local charchmen by the recent spirited and acrimonious controversy between Bishop A. Cleveland Coxe, of Buffalo. and the congregation of the Church of the Good Shepherd has in a measure died away, there still exists considerable feeling on the part of the members of the congregation as a whole, which bids fair to outlast the actual results of the trouble. To-day as one result of the difficulty, the Church of the Good Shepherd is no longer in existence. Its four hundred members are scattered among the several Episcopal churches in town-that is, the majority of them

WORSHIPED AT ST. PATRICK'S CATHE-DRAL.

Some of the more extreme ritualists of the congregation, included among whom are most of the wardens and vestrymen, have been worshiping dur-ing Lent at St. Patrick's Cathedral. The furniture of the church is stored away in one of the upper rooms of Warden George Buck's hotel, and in fact but little remains to remind one that the church was ever in being except the echoes of the fiercest interdenominational fight that ever disturbed the placidness of the diocese of Western New York.

The trouble between Bishop and

Church was primarily caused by the position taken by the latter in defence of the Catholic faith. When the parish was first organized four or five years ago, the Church services were conducted according to the ordinary Episcopalian ritual. Gradually the High Church element of the congregation gained control of the parish, and for the last two years of the Church's life Catholic forms of worship were adopted. A confessional was insti-tuted, acolytes were installed and the crucifix was carried aloft during the processional and recessional.

Bishop Coxe was quick to note the turn affairs were taking in the parish, and equally prompt to signify his dis-pleasure. The remonstrances and warnings of the Bishop were unheeded, however, and the church continued to be, to all intents and purposes, of the Catholic faith. Finally Bishop Coxe's expressions of displeasure became so pronounced, and his attitude of hostility to Rev. Mr. Upjohn, at that time pastor, and his parishioners so decided that the minister permitted himself to be forced from the charge. He re signed, and his resignation was accept ed. This incident only served to intensify the strained relations between the congregation and Bishop Coxe.

In September last Rev. Mr. Turner was called to the parish from the dio-cese of Quincy, Ill. Within four days after coming to the parish, as in duty bound, he wrote to Bishop Coxe, paying his respects and announcing that he intended to officiate at the Church of the Good Shepherd, providing such action was agreeable to him.

Bishop Coxe's reply was couched in kindly terms. He assured Mr. Turner that he was welcome to continue his work in the parish during the month of September, providing he was pre pared to comply with the conditions laid down to Rev. Mr. Upjohn. The month closed and Bishop Coxe remained silent. Mr. Turner continued to exercise the office of minister in the parish, assuming, by the Bishop's silence, that he gave consent to his officiating.

Early in October Bishop Coxe addressed a letter to George Buck, as senior warden of the church, stating that he was advised that a minister was conducting the services at the church of the Good Shepherd who had failed to keep within the rules laid down for the guidance of the former minister, and vho had never communicated, in any form, with the Bishop.

Although the Bishop's letter was not addressed to him, Mr. Turner replied, calling the attention of the Bishop to their former correspondence. Bishop Coxe answered this letter, addressing his correspondent as "Reverend and In this letter the Bishop dear sir." made the statement that he might have forgotten Mr. Turner's name, and that when certain extravagant practices were reported to him as in force at the people from financial troubles. church he assumed that the person responsible for them was one with whom he had had no communication.

After Mr. Turner had been chosen rector of the parish, and when he lacked only the confirmation of the Bishop to make him rector under the ecclesiastical as he was under the civil law, the Bishop again wrote to Mr. Buck, under the same policy of administering his admonitions to another than to the incumbent, stating that it would be necessary for Mr. Turner to

CLAIMED IT WOULD BELITTLE HIM. This Mr. Turner refused to do, claiming that inasmuch as he, upon being ordained, had taken an oath in writing to conform to the discipline and to sustain the doctrines of the Protestant Episcopal Church in America, it would belittle him to accede to Bishop Coxe's

request.
Mr. Turner wrote and had printed, without publishing it, a little book entitled, "Self Examination and the Confessional," which he used in the church. He neglected to send a copy of the book to the Bishop. Finally Mr. Turner wrote to the Bishop and appointed a day upon which he would call upon him. He called upon the day specified, but was told that the Bishop was out of town and would not return until late at night. At the hour stated he returned, only to be met with the information that the Bishop was at home, but was too tired to see him. He finally obtained an interview

THE BISHOP ABUSED THE CATHOLIC

CHURCH. "The Bishop began," said Mr. Turner, "by talking at length about the Catholic Church, using the most violent language concerning the Roman Catholics. He then spoke to me as his 'dear young brother,' and told me that I would ' soon grow out of my extreme ideas.

"Bishop Coxe was, as you will see," said Mr. Turner, during an explanation made or the causes of the trouble in the presence of his congregation after he had been inhibited by the Bishop, "a good Episcopalian for some time after he withdrew from the Presbyterian Church, but he has gone sadly askew in some way.

Mr. Turner went away from his audience with the Bishop under the impression that there was an understanding between them and that the presentation of his letters of dismission was waived, or at least postponed.

Shortly after Christmas Mr. Turner was taken ill, and for a time was not expected to recover. As soon as he was able to travel he went to New York to recuperate. He returned to Rochester on Shrove Tuesday, Feb. 26, a years for the commencement of to prepare for the commencement of Lent, only to be met by an order from Bishop Coxe inhibiting him from officiating in a priestly capacity any-where in this diocese until further

The receipt of the order was followed by the hoisting of the black flag upon the steeple of the church as a sign of persecution.

When the congregation recovered

sufficiently from the surprise caused by the sudden action of Bishop Coxe, a meeting was called for Sunday noon, March 3, in the parish house. The meeting was largely attended. Mr. Turner gave his version of the relations between Bishop Coxe and himself, and concluded his remarks with the following:

ATTACKED THE BISHOP'S COURSE.
"The Bishop has taken this action

in order to avoid bringing this matter to trial. If I had presented my letters he would have been compelled to accept them or to prove that he was justified in not doing so. He does not dare to bring the matter to trial, for he knows that he would be defeated, and it has seemed easier for him to dispose of the matter by disposing of me. sailed me like a thief in the night, from behind, when my hands were tied and I was helpless. adopted by him toward me was underhanded, double-faced, deceitful. result was accomplished by deceit, fraud and malice. It was an un-Christian act.

A set of resolutions was passed. Copies of them, signed by every Good Shepherd parishioner, were sent to Bishop Coxe. The resolutions reviewed the facts in the case and expressed the indignation of the parish against "this grievous act of injust-

Mr. Turner left the city soon after. The congregation disregarded his advice to remain intact and disbanded The church was turned over to a paro chial fund, an institution organized for the purpose of holding church properties in trust.

It is not generally known here that Mr. Turner comes from one of the wealthies families in Brooklyn. He is worth from one to two millions in his own right. His whole life has been one of self-sacrifice. When he came to Rochester he persistently refused to be introduced into society, but instead asked for the parish list and at once began to go about doing good. He visited poor families constantly, and during his short residence here was the means of relieving many

People are want to look upon a priest's first Mass as having some peculiar spiritual advantage or efficacy. They do not always know precisely what, but they associate with it some particular boon. It will doubtless be of inter est to many to know exactly what this The priest himself gains a Plenary Indulgence. His relatives, to the third degree inclusive, gain the same privilege. The rest of the faithful who assist, gain an Indulgence of seven

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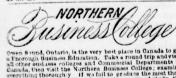
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ARMINE.

CHRISTIAN REID

CHAPTER XXXVIII.

When they entered the room where D'Antignac lay they found his couch surrounded by a group of his friends. M. de Marigny, Godwin, the Abbe Neyron, and one or two others were there, and conversation as it is under stood in France-which does not mean the talk of one or the aimless gossip of three or four, but the contact trained minds in an intercourse which sharpens them, as steel is sharpened by steel, and from which results the highest form of mental enjoyment and the ability to give and take keen intellectual thrusts-was evidently in animated progress. The appearance of the new-comers caused a temporary lull, but the air of the salon was un mistakable. Photographed, one would have seen in the very attitude of the figures a reflection of the discussions which they were engaged. sight of so many people—though all of hem were known to her-made Armine shrink a little; but Miss Bertram's eyes brightened. Nothing pleased her better than to sniff the air Nothing of such combats, even from afar, and to mingle in them was her delight.

It was natural that every one should look at her as she came forward; for beauty always commands this tribute, and hers was a very striking type of beauty, rendered more striking by the absence of self-consciousness. "Who is she?" the Abbe Neyron asked aside of M. de Marigny, and when he heard he said, "It is a noble face."

Meanwhile Sibyl, putting her hand in that which D'Antignac held out to her, said with a smile: "You see I have come to be a listener."

More than that, I hope," he re-We cannot plied, smiling in turn. ' afford to lose the element which you will bring into our conversation.

"I am afraid to ask what that is, she said. "I fear that if you are candid, I may not be complimented." "Am I ever other than candid?" he " But I will leave the answer to M. de Vigny, whom you will permit me to present to you. He is an author,

and consequently an adept in phrases. "I am aware," said Sibyl turning her brilliant glance on the gentleman thus presented, "that M. de Vigny is an adept in phrases, but I do not think that excuses you for transferring a difficulty to his shoulders."

"There can be no difficulty in per ceiving that it is the element of the charming which mademoiselle mus bring into any conversation," said M. de Vigny, with a bow.

"I knew that I could trust his ower of intuition to divine that," said D'Antignac quietly. "Now sit down, mademoiselle, and tell us where you nave been.'

"I have been to Notre Dame," answered Sibyl, after she had acknowl edged M. de Vigny's gallantry with an altogether charming smile, "and I an altogether charming smile, have heard a sermon which gives me many ideas that may not be new in themselves, but are very new to me I beg to congratulate you, then,

said M. de Vigny. "Nothing can be a greater pleasure than to receive new ideas, but nothing, alas! is more rare. "Nothing can be Everything that can be said on any and every subject has been said to an exhaustive degree."

"Even if that were true there are fresh auditors all the time for whom things need to be said over again," tea and wait until every one else was remarked D'Antignac. "But it is not served. Then, when Cesco had been New ideas are possible, because human life is all the time changing its spects-of course within certain fixed imitations-and though I do not admit that in all respects

The thoughts of man are widened with the process of the suns,'

there can be no doubt that in some re spects they are. And you, De Vigny, should be slow to declare that 'every thing which can be said has been said, 'else where is the excuse for your new book?"

"Perhaps it has none," said M. de Vigny, lifting his shoulders with an airy gesture.

"Your readers, monsieur, would be slow to admit that," said Sibyl, seeing her way to repay the compliment of a moment back.

"You are very kind, mademoiselle. replied the author; "but my readers are only pleased by seeing their own reflections in what I produce. It is like the fascination of gazing in a mirror, and they cry: 'Ah! that excellent De Vigny—how artistic, how ife-like his pictures are !' They value them merely as the representatives of a reality with which they are familiar, and not for any element of originality which they possess.'

"That is your own fault, or rather the fault of the school to which you belong," said D'Antignac. "You aim only to present representations of a reality with which every one is familiar - not types of an ideal to which human nature may aspire, and does now and then attain.

"This is the day of reality in art, aid De Vigny. "We leave the pursaid De Vigny. suit of the ideal to politics."

'And consequently art, instead of being an elevating, has become a de-grading, influence," said D'Antignac. Genius is occupied in painting the diseases of humanity, not its infinite

ETH'S MALL EXTRACTS human instruments?" TO A SSIST DIGESTION, IMPROVE TE APPETITE

"You are a moralist, and moralists make the mistake of regarding everything from an ethical point of view, said M. de Vigny. "It has been long settled that it is within the province of art to treat all topics, and the value of a book-we are speaking, I presume, of what is known as fiction-lies in the truthfulness of its delineation of the subject and types portrayed."

"Then a painter might represent a hospital ward with perfect fidelity, and the picture would be worth as much as 'Transfiguration' of Raphael, said the quiet voice of the abbe.

"In my opinion it would be worth more, inasmuch as it would increase our knowledge of humanity as it lives and suffers around us," said M. de Vigny.
"A very good end," said the abbe,

"if it also increased our charity and pity for this poor humanity; but ex-perience teaches that the result of the orutal realism-I can use no other term -which distinguishes much of our art is not only repulsive but debasing. walked through the Salon the other day," pursued the speaker, "and the effect of those acres of canvas devoted to vicious or ignoble or merely trivial subjects-for the exceptions were few and not remarkable-was so depressing that I was forced to go the Louvre and refresh myself for half an hour with the old masters. And in literature it is the same story. Forgive me, my dear De Vigny, if I say that after I have read one of our modern dramas or romances I am fain to take the bit ter taste out of my mouth by going to those old masters of classic antiquity who, pagans though they were, recognized the truth that a noble literature must possess an ethical purpose and be bound by ethical laws.

"But when we read Sophocles or Euripides," said M. de Vigny, "it is for their perfection of form, not for

their ethical purpose. " Form is but the body which clothes the soul of the writer's purpose," said D'Antignac. "Without that soul-a soul high enough and strong enough the noblest aspirations of mankind-form alone cannot hope to secure immortality for any human production. See, as an example, the paintings of which M. l'Abbe speaks. Every one can perceive that the artists have perfect command of what may be called the mechanism of art. Their knowledge of perspective, of anatomy of the use of color, is far in advance o the great old painters; but, for lack of noble subjects, modern art is trivial where it is not vicious, and no one car believe that it will live.'

"But if the age does not furnish noble subjects are its poor painters with pen and pencil to blame?"

" Men are too apt to forget that each one helps to make the age," said the abbe gravely.

While talk went on in this fashion

ea had been brought in, and Mile. d'Antignac, who detected in Armine an intention of slipping away, frus-trated it by placing her at the table on which Cesco arranged the urn and cups, and asking her to pour out the tea. "For I must go and talk to Signor Anlotti," she said, indicating gentleman who was speaking with M. le Marigny. "He is an old Roman

friend of Raoul's Perceiving Armine thus occupied Egerton came up and asked if he could render any assistance. Informed that he could not, he sat down by the side of the table to drink his own cup of despatched with the last cup, he said:

"I have been watching Miss Ber tram's face. It is pleasant to see he keen enjoyment of the atmosphere which she finds here. "She seems specially fitted to enjoy

it." said Armine, glancing also acros the room at the mobile face, which was indeed full of animation. "She appears to be one of those for whom soc ty is made, and who are specially fitted to adorn it. "She adorns society, certainly, and

society admires her very much," said "But I think she puzzles it a little also, for her attitude is generally somewhat scornful and suggestive of the fact that it is not equal to her requirements. But here she is evidently in an element which suits and delights her.' "I cannot fancy her scornful," said

Armine. "I have never seen her other than full of graciousness-and not without something of humility also," she added, recalling their late conversation.

Egerton could not forbear a smile. Humility is the last characteristic with which I should credit Miss Bertram," he said.

"Perhaps you do not know a great deal of her," said Armine. "I do not mean that I know a great deal," she continued, "but sometimes it will chance that a single conversation reveals more of a person than one might learn by the surface intercourse of

years."
"I am glad if Miss Bertram has revealed herself to you," said Egerton.
"If I may judge by my own experience, you have a singular power of saving the right word at the right

time and in the right manner."
"You are too kind," she said in a low tone. "You think too much of any words which I may have uttered to you. It was God who enlightened your mind and touched your heart and made-some things impossible to

"Perhaps so," Egerton answered but God works, does He not, by

"Sometimes-yes. But do not think of me as such an instrument."

"I must think of you as I have

pathos, its deep tragedy, or its po s found you," answered the young man. sibilities of nobleness." with a tone of feeling in his voice.

But I will not talk of it, if you do
not wish me to do so. We were speaking of Miss Bertram. She is clever, as you have no doubt perceived, and she has been very much attracted by certain modern theories about life and conduct. Therefore it is well for her to meet you. She knows what your experience has been, and your opinions derive greater weight with her

from that experience. "Any weight which they possess must be derived wholly from it," said Armine, " else they would have none. With regard to Miss Bertram, I think I understand what you mean. I should say that she has great natural noble ness of character, and, like many noble souls, she has been fascinated by a dream of ardor and self-sacrifice and labor for the common good of humanity. That sermon this noon seemed preached for her. That sermon this after

"And not for her alone," said Eger

"I did not mean that," said Armine There was much in it for all of us. I have often observed that great truths seem to contain what is necessary for many individual needs.

And all our needs are different, said Egerton. "For example, I need faith-not intellectual conviction, but something spiritual which I have not got and cannot give myself; Bertram needs to be convinced of the unsubstantial nature of the dreams with which she has been fascinated and you-well. I do not know what you need, but I am sure it is some thing very different from either.

Armine smiled a little, but did not reply, for at that moment M. de is He also a physician?'- 'That is He Marigny approached them.

to hope that you are well. "Thanks, M. le Vicomte : I am very well, she answered as she filled the cup which he held toward her. Then

she looked up at him with the familiar wistful light in her eyes. " And you?" she said.

"I too am very well— He bowed. "I too am very well— the better for having been out of Paris for a day or two. Business called me away, and I was glad to for-

"It is strange," said Egerton, "to hear a Frenchman speak of being glad to be out of Paris and away from the turmoil of its life."

get the turmoil of life here for a short

"Paris means different things to different people," said the vicomte To me it is simply a battle field, and not even the charm of its boulevards and its salons can counterbalance the weariness which I suffer in the Cham ber. And not only weariness—that would be easily borne—but pain and hame and despair for the immediate

future of France. "It is hard to maintain spirit when one is fighting a hopeless battle," said Egerton; "and the battle which you are fighting against the Radical ele-

ment seems at present very hopeless. "The battle against Conservative apathy is still more hopeless," said the "Indeed, it is in that chiefly that the hopelessness of the contest lies. Radicalism must run its course and reach its end after a time - for de structive forces do not halt-but it is Conservative apathy which gives it such great power for evil, and which make the end so terrible. I do not wish to be a prophet of dark things, however," he broke off with a smile, "and no soldier should lose

courage because the fight is hard." Egerton saw that Armine's eyes wer full of sympathy as she looked at the speaker. "I am sure that you do not ose courage because the fight is hard,' she said, "but only because it seems hopeless-if, indeed, you lose courage

"I am at least often tempted to dis couragement," he said. "But the cause in which we fight is not wholly earthly; it is to save the faith as well as the honor of France; so we may leave the issue to God. Apropos, I am old by my cousin that you heard a very good conference at Notre Dame this afternoon, mademoiselle. I am glad that you were more fortunate than on the afternoon when I was your guide-into the roof.

"Yes, I was much more fortunate, said Armine, smiling; "but I have not forgotton that you resigned the certainty of hearing on that occasion, in order to give me the probability of doing so. I wish, therefore, that you had been rewarded by being there this afternoon. "I thought of going, but, on consid-

eration preferred coming here. I knew I should find d'Antignac alone and there is no one whose society I enjoy more, or from whom I derive re benefit.'

"Ah! I can well imagine that," said Armine, with the tone of feeling which always came into her voice when she spoke of D'Antignac. "But you did not find him alone, after all!"

Yes, I was fortunate enough to anticipate the other visitors by an nour

He paused. It seemed to Egerton that he was about to speak of what passed in that hour, so he rose and moved away, mindful of the peculiar position in which these two people stood to each other. But the vicomte said nothing farther of his conversaion with D'Antignac. He seemed chiefly anxious to put Armine at ease with himself, and the topics which he chose were as far as possible removed from any that could disturb her. When Mlle. d'Antignac joined them presently she found him talking of the vild legends of the Breton coast, while Armine's eyes were full of interest and pleasure as she listened. TO BE CONTINUED.

THE LEGEND OF SERAPHIA A Chapter from the Life of Christ.

Seraphia, the wife of Sirach, a man of influence in the councils of the Jews, and as well known for his charitable deeds as for the wealth which had descended to him from his ancestors, sat on the housetop, as was, and is still, the custom in the East, awaiting the return of her husband who had been bidden to dine at the house of Simon the Pharisee. There he was to meet lesus the Nazarene, the Prophet and Teacher, the fame of whose wonderful doctrines and still more wonderful deeds had set all Galilee in a flame Sirach had often heard of Jesus, but until now he had never spoken to Him, or even seen Him save once, under extraordinary circumstances, which had awakened in his mind a strong desire to meet the new Teacher under conditions more favorable for holding speech with Him and studying His character. On returning to his home the same evening, Sirach had related

the occurrence to his wife in the follow

"On my way to the house of Mar

ing words :

cus the centurion, with whom I had a money transaction, my attention was attracted by a motley crowd of persons, all eager to press closer to what seemed to be some prominent figure in their midst. 'What is the cause of this commotion?' I inquired; 'and whither are ye bound?' One of the number made answer and said : 'We follow Jesus of Nazareth, who has been sent for by Marcus the centurion, to heal his servant now lying at the point of death.'-'Which is Jesus, I asked, 'and with the grave face and gentle eyes, "I have come to beg for another cup was the reply. 'He is not a physician, of tea, mademoiselle," he said, "and but a worker of miracles.' Wishing to see Him closer, I endeavored to force my way through the crowd, when a man, running at full speed and mak ing wild gestures with his hands, called on the multitude to fall apart and give him speech with Jesus, which they did as soon as they understood from whence he came. Then he called out aloud, saying: 'Lord, my master eaith: Trouble not Thyself; for I am not worthy that Thou shouldst enter under my roof. Say but the word, and my servant shall be healed. ' Jesus turned His head, and I saw His face for the first time. His eyes pierced my very soul, and me thought they looked full upon me as He cried aloud: 'I say unto you, I have not found so great faith in Israel.' But again the crowd pressed about Him and I saw Him no more; for He retraced His steps, folowed by the multitude; while I pursued my way, filled with curiosity as to Nearing the house of Marcus, I heard sounds of thanksgiving ; and what was my surprise to hear, and in a moment see, the man who had een ill perfectly restored, and dancing with joy !

"How wonderful!" exclaimed Sera-phia. "Jesus must surely be a pro-phet. It is even said, Sirach," she continued, "that some believe Him to

be the Messiah. Both had felt great interest in Jesus since that time, and it was with feel ings of keen anticipation that Seraphia sat waiting in the cool of the evening for her husband's coming. The stars were in the sky when she heard his footsteps; and leaning over the para pet, called on him to ascend. In moment he was beside her.

"Well," she asked, eagerly, "what of Jesus? Was He there?"

"Yes," replied Sirach, throwing himself at full-length upon a heap cushions at her feet. "He was there and never have I been so impressed He was already present when I arrived and sat surrounded by His disciples, t whom He presented a striking contras in the semicircle formed by a curve of the table."

" How was He clad?" "He wore a single woollen garment, which would have appeared plain on another, but to which His wonderful personality lent a certain charm of color and fitness. It was of soft but coarse material, confined at the wais by thick cord and falling in graceful folds to His feet. He sat with hands folded on His knees; and I observed the peculiar whiteness and transparency of the fingers, which were long and thin. Those hands do not look as though they belonged to the son of a

carpenter—"
"But it is said," interrupted Sers phia, "that He comes of the royal house of David; and thou knowest, Sirach, that in these unfortunate days it is not the well-born who are lead-

"Thou sayest truly," answered her usband, with a sigh. "Sprung from husband, with a sigh. the root of Jesse He well may be. He has a noble face "Describe Him to me, Sirach," said

his wife. "I will as best I can," was the re-

ply; "but, lacking the charm of His personal presence, which is indescribable, you can scarcely appreciate or understand the wondrous fascination of the Man. His forehead is high and broad; and the hair, bronze tinted, falls in graceful, unstudied waves about half way to the shoulders. The face is oval, each feature perfect; the eyebrows delicately pencilled; the nose of Hebrew type: the lips not very full, stone benches near the tinkling foun-but firm and red. Beard, the color of tain, now pacing restlessly to and fro, His hair, slightly cleft, showing the sensitive to every sound. Sirach, her well-formed chin, barely sweeps His husband, the night before had been breast. But those eyes—those deep, unfathomable, crystal wells—are of that changeful hue between grey and been taken after His seizure in the brown, so beautiful and withal so rare. They seem to unite in themselves all of not attempted to obtain speech with majesty and sweetness one could ever | Him, -not that he might have been dream of as dwelling in the eyes of suspected thereby, for his position was angels-dignity and humility, severity too well assured for such suspicion;

and tenderness, sadness and some thing higher than joy. Indeed it is said, I know not how truly, that Jesus has never been known to laugh. His voice is low and soft, but very clear ; and yet it can grow strong and vigorous in reproach, as you shall presently hear.'

"I hope nothing untoward occurred

to mar the festivity," remarked Sera-phia, in an anxious tone.
"Nothing untoward, but something remarkable," said her husband. "You shall hear. The feast was well nigh over, when a noise was heard in the ante-chamber, as though the porter were remonstrating with some one who desired to enter. Suddenly a woman appeared in the doorway, clothed in a oft, white woollen tunic, girdled with blue, and bearing an alabaster box -n her hand. A murmur went round the assembly. Surely our eyes did not deceive us-it was the notorious courtesan, Mary Magdalen, thus divested of the costly robes and ornaments with which she had long lured men to their ruin; with her rich golden hair coiled loosely at the back of her head, and simply held there by a silver comb. I bethought me of a rumor I had heard, that Jesus had once delivered her from the hands of those who were about to stone her; and also that since that time she had renounced her abandoned

"Pale, with eyes downcast, she stood one hesitating instant on the threshold uncertain in the ominous silence which had followed the first murmur of astonishment from the assembly. whether to advance or draw back Then, stepping forward, she fell on her knees before Jesus, weeping aloud and literally bathing His feet with her tears. Gazing compassionately upon her He uttered no word of reproach, but suffered her to unbind her beauti ful hair, which fell, a rippling mass of gold, to the floor. Still weeping, she wiped with that beautiful hair the tears that fell upon His tired feet. Then, kissing them repeatedly, she drew from the alabaster box a most precious ointment, and anointed them

"All were silent, but many shook their heads with doubt and suspicion Simon, our host, folded his arms, but spoke not till Jesus, as though divining the thoughts of his heart, and of many hearts there doubtful, spoke thus: Simon, I have somewhat to say unto thee.' And he answered Him :ter say on.' Then He said: 'There was a certain creditor who had two The one owed five hundred debtors. pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell Me, therefore, which of them will love him most? Simon answered and said: 'I suppose he to whom he forgave most.' And He said unto him: "Thou hast judged rightly." And He turned to the rightly.' And He turned to the woman, and said unto Simon: 'Seest thou this woman? I entered into thy house; thou gavest Me no water for My feet, but she hath washed My feet with her tears, and wiped them with the hairs of her head. Thou gavest Me no kiss; but this woman, from the ime I came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint, but this woman hath anointed My feet with ointment. Wherefore I say unto thee that her sins, which are many, are forgiven; for she hath loved much.' And He said unto her: 'Thy sins are forgiven.

Seraphia's gentle eyes were full of tears as she asked, in a whisper: And what then?"

"No one made answer as the woman silently departed," continued her husstrangely disturbed the spirit of the feast; the guests soon dispersed.

" And didst thou obtain speech with Jesus? "Yes," was the reply. "As He passed out, I followed Him, and He answered several remarks of mine with great kindness. But He soon turned with grave dignity to His friends and mmediate followers, and I came slowly I am powerfully drawn toward Him, and must know Him

The interest of Seraphia was as much

aroused as that of her husband. They sat talking far into the night on the subject that was now occupying all Jerusalem; resolved to know more of the wonderful personage, who, while He stood not abashed before either priest or Pharisee, seemed equally at home with the sinners and publicans, from whom the haughty Judean leaders held aloof. And soon it came about that Sirach, from his position and wealth a shining mark, openly avowed his adhesion to the doctrines of the new Teacher; believing, with his wife

eraphia, that Jesus was the promised Messiah, but One whose kingdom was not of this world. In their house He ever received a welcome-a welcome we can safely assert which was shared by Mary His Mother, and the steadfast band of holy women who were His most devoted friends. Faithful to the interior workings of grace from the beginning, Seraphia remained faithful to the end. She bore for her Lord and Master a holy and singular love, which met with a holy and singular reward

From early morning Seraphia had waited in the inner court of her dwell-Grecian rather than our native ing-now seating herself on one of the one of the first to seek the house of the high priest, whither Our Lord had Garden of Gethsemane.

but he well knew that no effort of his could now avail in behalf of the However, this conviction seemed but to increase his sympathy and early dawn saw him again afoot one of the first to arrive at the hall of He was a witness to the judgment. He was a witness to the cruel flagellation, the mockery of the crowning with thorns, and the subsequent sentence of Pilate; after which he returned to his anxious wife, who had not joined the band of faithful women, friends of Jesus, in their sorrowful quest ; but who, as her husband knew, would be all the more solicitious therefor, knowing nothing of the events which had followed in quick succession since the beginning of the uniust trial.

Seraphia met him at the portal.

"What news, Sirach, my husband?"

"They have condemned Him to death," he answered, taking her hand and pressing it hard between both of

his. "To death! What death?" she asked, with a stifled sob. malefactor's

Crucifixion, the death. And is He, then, entirely at their

mercy? Where are the guards?"
"The guards! They are the most brutal of all the motley crew. Even now they are on the way to Calvary, Even where He, with two thieves, is to be crucified. They must pass this way. Thou art cold and trembling. Seraphia; thy lips are white. Retire to thy apartments, that thou mayst not hear the noise of the rabble in their march of death.

"I thank thee, Sirach, for thy tender houghtfulness; but I can not do thy bidding. I do not fear the rabble they know me for thy wife, and dare not touch me. Let me prepare a cool ing drink; there may be a chance to moisten His lips as He passes by. "But Seraphia-"

Nav. forbid me not, my husband ! she pleaded, her sweet eyes wet with

'As thou wilt, then, Seraphia But it will wring thy heart to see Him

"O my Lord, my Lord!" she cried, "that Thine enemies should do this thing!" For a brief space she gave way completely to emotion. Then, composing herself once more, she said: 'Go thou, my Sirach, and hover on the skirts of the crowd. Thou mayst meet Mary, and be of assistance to her; or Jesus may catch a glimpse of thee, and be consoled that some, at least, among His friends have not de-

'Seraphia believest thou He is the Assuredly. And thou? Thy faith

has not wavered, my husband?" "Never, Seraphia. But, being so, does He need our human sympathy?" " If He be the Christ, then is He the most sensitive of men. Ah! rest assured thy sympathy will be sweet to

"And thou - wilt thou remain here?

Him.

"I shall not go far from my own

threshold. Fear not for me."
"So be it, then." And he left her.
Seraphia clapped her hands, whereupon a young girl appeared. "Go, Miriam," she said, "bid Rachel prepare some spiced wine, and bring it hither quickly."

The girl obeyed, soon returning

with a silver vase, or drinking cup, which she placed on the ledge of the

fountain.
"Hark" cried Seraphia, pausing in her restless walk. "Hearest thou not shouts in the distance?" Go to the outer portal and tell me what thou

The girl hastened to do as she was

bid, looking out eagerly. "I can scarce see for the dust, most noble mistress," she replied, shading her eyes with her hand. "Ah, yes! her eyes with her hand. there are soldiers mounted and a mul titude on foot. I see spears glittering in the sunlight. They seem to be prodding or pushing some animal along. Now they are beneath the archway-soul of my father, it is a He has a burden on His shoul-Man! He stumbles-He falls,-now they are at a standstill. He can not Now come three men from behind the ruined wall-three bearing green branches in their arms. It is mon the gardner and his two sons. Simon lifts the burden. I see now that it is a cross—a weighty cross. The Man looks up—my God! It is Jesus whom they call the Christ.'

Tall stately, pale as the water lily of sculptured stone on which rested her shapely hand, Seraphia stood erect. "It is enough, Miriam," she said.
"I will go forth. Fetch me my veil, -it lies there on the bench."

"Nay, my dear mistress," pleaded the girl, "this is no sight for thee."
"No more! I must go forth."
Wrapping the soft handsome veil about her head and shoulders, and taking the vase in one hand, she lifted her clinging robe with the other, and without the gateway. For a moment she stood irresolute, as though undecided whether to meet the advancing procession or await its coming she walked slowly toward it.

Great clouds of dust flew in her face, almost blinding her. The clatter of spears mingled with the shouts and curses of the crowd. Nearer and nearer it came—it reached her; it parted, surrounding her, drawing her to its very centre; pushing her this way and that, as she passed, head erect, eyes downcast, holding the silver vase high above the heads of that furious crowd of demoniac men. A sudden halt - a human Form stumbling forward on Its knees. Oh, what a sight that was: half naked His one ragged garment, stained with the foul mire of the streets, soiled with

filthy spittle, torn in many places, all but dragged from His trembling limbs blood on the erstwhile bronze brown hair, so like unto Mary's own; blood dripping from the thorn wounds on forehead, down the hollow, pallid cheeks; blood streaming from gaping wounds in His soft, white shoulders from His beautiful hands, bruised by the heavy, unwieldy cross; blood upon His perfect feet, unsandalled, torn and mangled by the sharp stones of the highway-blood everywhere-a holo caust of blood !

As Seraphia sank upon her knees that He may be known and ardently before Him, some one dashed the vas from her trembling hand but she lifted the veil that hung over her shoulders, saying, in a tearful and almost in-audible voice; "Permit me to wipe the face of my Lord !"

Jesus pushed back the dripping hair which partially hid her from His sight. Their eyes met, - in her's supremest pity, reverence, adoration; in His, love, gratitude, everlasting remembrance. Taking the veil from her hand, He pressed it to His bleeding face, and gave it back to her without a word. She received it reverently, and arose to her feet. They thrast her aside, still erect and stately in the midst of that evil throng. Suddenly she perceived the impress of the Saviour's features on her veil, and her strength failed her; her head grew dizzy; and had it not been for her husband, who caught sight of her at that moment, she would have fallen to the ground. The strain had been too great for human nature, much less the most tender and faithful of womanly natures, to endure.

Miracle of miracles! Thou art as new to day as on that Good Friday night two thousand years ago! O Holy Face, swollen, livid, stained with blood and spittle, and the vilest of all vile things that can be named! O silken hair, tangled, matted, torn by the roots, dropping blood on bruised shoulders! O gentle eyes, bedimmed and sightless from the cruel thorns piercing through and through the swollen forehead! O patient mouth, which opened not in remonstrance or reproach before Thy executioners! O Sacred Face, still beautiful in Thy disfigurement, divine even in Thy desolateness, Thou art our heritage and consolation to the end of time! brave Seraphia, faithful friend and fearless woman, thy name has rung adown the centuries, and still shall ring even to the consummation of ages! Thou are Veronica (true image) for evermore. - Ave Maria.

> Contrasts. BY FATHER RYAN.

There never was a valley without a faded

flower.
There never was a heaven without some little cloud.
The face of day may flash with light in any morning hour,
But evening soon shall come with her shadow-woven shroud.

There never was a river without its mist of There never was a forest without its fallen

hand Joy may walk beside us down the wind-ings of our way, When lo! sounds of a footstep, and we meet the face of Grief.

There never was a sea shore without its drifting wreck,
There never was an ocean mounting wave,
And the golden beams of glory the Summer sky that fleck,
Shine where dead stars are sleeping in there azure mantled grave.

There never was a streamlet, however crys tal clear, Without a shadow resting in the ripples of

its tides,
Hope's brightest rays are broidered with the
sable fringe of fear—
As she lures—but abysses girt her path on
either side.

The shadow of the mountain falls athwart the lowly plain, And the shadow of the cloudlet hangs above the mountain head— And the highest hearts and lowest wear the

shadow of some pain.

And the smile is scarcely fitted ere the anguish tear is shed. For no eyes have there been ever without

weary tear,
And those lips cannot be human which
have never heaved a sigh;
For without the dreary winter there has never been a year.
And the tempests hide their terrors in the calmest Summer sky.

The cradle means the coffin—and the coffin
means the grave;
The mother's song scarce hides the De
Profundis of the priest—
You may cull the fairest roses any May day

ever gave, But they wither while you wear them ere the ending of your feast.

so this dreary life is passing-and we move so this dreary the is passing—and we move amid its maze.

And we grope along together, half in dark-ness, half in light;

And our hearts are often burdened by the mysteries of our ways.

Which are never all in shadow and never wholly bright.

And our dim eyes ask a beacon, and our

weary feet a guide
And our hearts of all life's mysteries seek
the meaning and the key;
And a cross gleams o'er our pathway, on it
hangs the Crucified,
And He answers all our yearning by the
whisper: "Follow Me."

Cathedral Churches in Great Britain.

There are no fewer than 103 cathedrals in the United Kingdom. these 48 are Catholic cathedrals, 36 Church of England, 12 belong to the Church of Ireland, and seven to the Episcopal Church of Scotland.

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Minard's Liniment for sale every-where.

WHO WAS THE STRANGER ?

Ave Maria. Forty years ago, when the city of Chicago was in its swaddling clothes, the good men of Holy Name parish, with its zealous pastor at their head, had formed themselves into a society for the relief of the needy, placing the organization under the patronage of Vincent de Paul. There are St. Vincent de Faul.
representative men in every society,
and this was no exception. To these and this was no exception. men were assigned certain streets, or precincts; and their duty was to see that no one within their districts suffered for the necessaries of life during the winter then upon them. In order to secure a relief fund, each member contributed of his stores, or in hard cash; so that in a short time a considerable quantity of family supplies was accumulated in the basement of the church, subject to levy when occasion required. With one of these officers charity, Mr. Smith, a worthy hard-

ware merchant, our story has to do. It was dusk of an evening in the middle of December. A blizzard, such as visits lake cities only, was at its height; and the unlucky pedestrians hastening homeward in the teeth of the storm-there were no convenient cable cars then-were buffeted and blinded by the whirling sleet. Among these was Mr. Smith. With overcoat tightly buttoned, throat and lower part of face well swathed in a scarf, and fur cap pulled low over the eyes, he was striding along, with bent head, when he was suddenly accosted by a stranger,

"Good-evening, Mr. Smith !" Startled at the address, coming as it did in the gathering darkness, and when, as he was even then thinking, his own mother would not recognize him, he looked up, saying:
"Good evening, sir! But you

"Good evening,

have the advantage of me: I don't know you. "No, "replied the stranger, a somewhat tall, gentlemanly looking person; "but I know you: and I want to tell you that there is a family in your distric that are in want, and need immediate

relief. Mr. Smith thanked the stranger for the information; and, having made the necessary inquiries as to the whereabouts of the family, promised to see that the wants of its members would The two be promptly attended to. then said good-night, and went their respective ways.

Arriving home, Mr. Smith told his wife that he would defer supper until he had looked up a certain poor family a few streets away, of whose destitute condition he had been informed that evening.

It was with some difficulty that he found the house, and all was dark and silent within. By dint of knocking and calling, the inmates were at length aroused, and a masculine voice asked :

"Who is there, and what do you want? Mr. Smith replied: "A friend; I came to see what you want. Open the

door, and I will explain." It was a sorry picture on which the gentleman looked—a fireless stove, a few chairs, and a table on which stood some dishes innocent of food, and a general woe-begone air, emphasized by the keen cold within as well as with-

out. "I understand," said Mr. Smith, "that you are suffering, and I came to ask what I can do for you. What do you need?" "Well," said the man, 'we need everything. I have been in town two weeks, but could find no and food.

"That's too bad; but where is your wife?

"Well, the fact is, we had all gone to bed in order to keep from freezing. Mr. Smith, deeply moved at the tale, promised to return as soon as possible and, hurrying home, he partook of a hasty supper, sketching the scene for his wife and sister as he dispatched his meal. Calling a neighbor who owned an express wagon, he accompanied him to the church basement where the conveyance was loaded with supplies. Soon generous hearts and willing hands had transferred the contents to the room in the cheerless house A bright fire drove away the biting cold, and the poor man's wife was enabled to prepare a meal for her hungry The appetizing ham, the mealy potatoes, the bread and butter, and the coffee, enticed the children from their bed; and it was a happy family that sat around the table, the pangs of hunger being now appeased. "One thing I should like to know," said the head of the family, as he rose from the table. "How did you learn of our condition?"

The visitor then related the story of his encounter with the unknown gentleman.

"That is strange," said the other. "No one knew of our destitute circumstances.

Thereupon Mr. Smith, in describing the man, recalled that, while he was dressed comfortably, he wore no extra protection against the storm; that he eemed courteous, calm, and dignified, as one sure of himself in every way. After theorizing for some time as

who their unknown benefactor could be, the poor father remarked that the affair was an evident answer to prayer; for about an hour before Mr. Smith's arrival, at his wife's sugges tion, he and family had said the Rosary, praying earnestly for divine aid; and then, resigning themselves to God's will, retired. Shortly

after came the wished-for relief. Entering the employ of his friend in

position to contribute to the St. Vinvent's relief supplies, which had afforded him aid so opportune in his hour of darkest need.

For many a day thereafter Mr. Smith scanned the faces of the passers by on the street, in the market-place, and in public assemblies, in the vain endeav or to see again the mysterious stranger of that winter evening. His pious wife and sister insist on believing that it was St. Vincent himself, who assumed the guise of the unknown gentleman in order to succor the poor, to whose service while in the flesh he had devoted his life.

ATTENDANCE AT MASS. Health of the body and mind, the spiritual health of the soul, and a due regard for God's rights demand, says the Sacred Heart Review, that we should not work on Sunday, but that the day be given to prayer, meditation. family worship-but especially public worship-attending Mass. The primary duty of the Christian on Sunday is to worship God by sacrifice. Sacrifice? What is that? Few, very few, know. Yet we can offer God nothing to take its place. Neither prayer, nor fasting, nor alms, nor care of the poor-all very good and even necessarycan take the place of sacrifice. By sacrifice has God been always worshipped. Thus did Abel, Noah, Abraham worship. The very essence of the worship revealed, and arranged in all

its details for the Jews by God Himself. was sacrifice. The essence of the New Dispensation revealed by Jesus Christ is sacrifice. "Christ hath loved us and hath delivered Himself for us, an oblation and a sacrifice to God." sacrifice, prefigured by all others-the shedding of the blood of Christ-is the real true sacrifice. The Mass is the same sacrifice, different in manner. in method, in appearance; the same in substance, in purpose in effect Christ-God-first offered it. Christ being God, gave the power to His priests to offer it. "Do this in com-memoration of Me." Thus does Jesus Christ provide for that form of wor ship by which man from the beginning expressed his relation to God-his de pendence, his gratitude; by which he obtained pardon and grace. "Do this in commemoration of Me." By these words did Christ institute the holy Sacrifice of the Mass. "Without the shedding of blood there is no remission By these words we learn why the Mass is necessary for us-we are sinners, we need pardon, we

God's help, and we offer to God by the hands of His appointed ministers the blood of the Lamb. Thus

we appropriate to ourselves, do we make our own, the Blood shed on Calvary. That blood was shed once in a real manner; now it is shed in a mystical manner. On Calvery it was shed for all men, whether they avail themselves of it, make it their own, or not; in the Mass it is put within the reach of those who attend, applied to the individual soul. At the Mass the attendants may offer to God the body and blood of Christ-something worthy of God's acceptance-they offer it in recognition of God's supreme dominion over His creatures; they offer it in thanksgiving; through it they ask pardon and help. Thus does the Mass become a memorial—a real putting before our minds—of the sacrifice of Calvary. Thus is the sacrifice of Calvary renewed before our eyes. Holy Mass is therefore the highest form of worship. It is, as it were, the back - bone of religion. The employment; and the trifling amount of money we had went for fuel ders of His life. He comes in the Mass money we had went for fuel ders of His life. He comes in the Mass of food. There was nothing but a silently as on Christmas night; He recrust for the children this morning, and my wife and myself have eaten nothing for many hours."

silently as on Christmas night, and poverty, of silence in Nazareth. He recalls His sufferings on the cross, the life of sufferings on the cross chediance. In humility, patience and obedience. In the Mass, as during His earthly career, He is a servant to men and a sacrifice to God. The Mass recalls His self-sacrifice in many ways. The cross appears everywhere-on the altar, on the vestments of the priest. In the Mass our Divine Saviour is always mindful of our salvation, and adopts ; thousand devices to bring to our minds His love, His sacrifice, His sufferings, His longing desire for our hearts. Here He is "always living to make in-

tercession for us" and asking us to make some sacrifice for Him.

We know now what the Mass is know why we go to church on day. We know what a sacred We Sunday. We know what a sacred place the church is and how precious are the moments we spend therein. We know that we should attend Mass with sentiments of humble adoration, We ought to of generosity and love. prepare ourselves—our minds as well as our bodies—by leaving the world, its cares, anxieties and pleasures out-side the church door. In the church our thoughts must be taken up altogether with our Divine Saviour. sides offering Him the homage of our hearts, we have a thousand needs to place before Him-temporal and spiritual. From these brief moments spent once a week in the presence of our dear Lord and Saviour we will carry away the light and strength and cour age that we shall need during the week.

One duty is obvious and certain We should be mindful of His presence. Better stay away than insult Him by irreverence, by levity, by a manner more becoming the theater or public hall than the house of God. Let it not be said of us as it was of the Jews: "There had stood One in the midst of you whom ye know not.

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.

need, Mr. B. himself was soon in a gla. Minard's Liniment relieves Neural-

FORGAVE THE CAPTIVE.

A Touching Incident Which Showed the Catholic Spirit of the King of Spain.

A very touching episode in connec tion with the beautiful custom of carry ing the Blessed Sacrament in proce sion to the sick occurred during the lifetime of the late King Alfonso XII. which is worth relating, says the Rosary. One evening, when that most kind-hearted and noblest of monarchs was returning from a ride with his aide-de-camps, he chanced to meet the Viatieum, which was being carried to a condemned prisoner, who was lying between life and death in the Carcel Madelo. The King at once dis-mounted, and giving his horse to one of the grooms (as he had no carriage to offer), followed the procession on foot, with a burning candle in his hand, his aide de-camps, of course doing the same. Arrived at the prison gates, the procession was met by all the prison officials and prisoners, who, with candles, accompanied it into the sick man's cell.

One of the aide-de camps who was present said afterwards that he had never seen so touching and beautiful a scene in his life. The bare, dark prison cell, lighted by the flickering tapers, held by the prisoners, in their rough prison dress and the crowd o outsiders, all with bent heads and rev erent mien, the young King in his uniform, humbly kneeling on the flags be side the miserable bed where lay the poor prisoner, who recognized him, and gazed speechlessly at him as if try ing to divine how he had come there, the impressive words of the priest, the evident contrition and fervor of the penitent, made a picture never to be orgotten.

The King himself, deeply moved. stood up as soon as the last sacraments were administered, and, taking the prisoner's hand, gave him a free unconditional pardon, saying :

'God has forgiven you: I cannot do less, and from this moment you are free. If it please the Almighty to spare you life you can leave this the moment the doctor says you are fit to be removed." On hearing this, all the other prisoners cried out with one voice: "Viva el Rey!" The ready sympathy and generosity of these poor prisoners, who, whatever their crimes may have been, were, at least at that moment, free from envy or discontent, and were full of enthusiasm at the King's act of clemency in favor of their comrade, touched the King's generous heart to the quick. He took the hand of every one of them to show his appreciation of their conduct, and he said, afterwards, when speaking about it in the intimacy of, his family, that it had cost him a great deal of effort not to pardon them all then and there, but, of course, that

would have been impossible. On his return to the palace, though it was very late in the evening, he sent for the Ministers and desired the necessary papers and formularies for the re lease of the prisoner to be drawn and sent at once to the prisoner.

Curious to say, the man recovered, though the doctor declared he had not a day to live at the time of his receiv The shock of joy and ing his pardon. surprise had evidently had the effect of curing him, through the goodness of God, who did not wish that the young monarch's act of mercy should be for

The Pope and Sunday Rest.

The Pope in a letter to M. Keller. president of the Paris Sunday Rest Society, says: "The association tends to restore to God an honor due to Him by a cessation of labor which He Him-self has strictly prescribed from the beginning of the old law. . . Con-tempt for the Lord's holy day causes the greatest evils to men and nations. Sunday closing has for years been steadily on the increase in the best quarters of Paris.

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London, Saturday, May 4, 1895.

SIGNS OF THE TIMES.

The recent action of Lord Halifax in England and the letters of men such as Canon Knox-Little are very significant. It is not such a long time ago that the Catholic Church was alluded to as an organization having for members but the poor and unlettered, and was looked upon as something too antique-a relic, forsooth, of past ages, that might be admired but that could certainly expect but scanty recognition from any one imbued with the spirit of the century. This was the fashionable belief. Times, however, have mended, and there are few who have the hardihood to deny the Catholic Church is a factor that cannot be neglected. Say what you will, divine or human, it stands to-day the most powerful organization on the face of the earth. It claims a commission to teach the truth, and truth seekers must read that commission. The fool ing of a crowd with glorious lies is no longer a lucrative occupation.

Men are anxiously striving to obtain a satisfactory solution of the problems that confront them. They are not contented with the egotistical rhapsodies of self-constituted teachers. We, in whose veins flow the stream of Catholic purity and faith, do not estimate rightly the torture suffered by earnest, questioning souls. We are inclined to become bigoted in our sharp criticism of our separated brethren. Yet there are many men and women who, living up to their lights, are but geographically out of the Church. Wearied and disgusted, they say with Scheller:

'Would this weary life were spent, Would this fruitless search were o'er."

There must be a path to man's destiny, or otherwise free will is but a burden and curse. But where is the path? This is the question that is agitating human minds. Some have given up the quest in despair and have joined the ranks of those who have taken for companion the cheerless form of negation. Others, however, have turned their faces Romewards, and are following the "kindly light" that " o'er moor and fen and crag and torrent" will lead them home.

enthusiastic souls who peopled Fruit

lands are living in men's minds: "I am an organized being : I made not myself, I am unable to improve myself: there may be, there must an organizing power. This power I would discard, but I make not my own faculties, and I am not moved to seek it: faith I want, but I make not faith, and where am I to obtain it? How is it to come to me? I perceive; this very intuition of regenerative or higher, purer life is the basis of all the

This is indeed consoling: it is a proof that the study of religion is becoming something more than a mere occupation that may be discarded and forgotten at every whimsical fancy. We should do all in our power to deepen and to strengthen it. We may not be called upon to do platform work (which is of precious little value), but we can lend good works and contribute money to societies such as the Truth Publication Society.

We may not see the fruit of our labors, but the generations of the future shall gather and garner it.

Above all, let us avoid all that may irritate our brethren. Scathing criticism and harsh denunciation effect no permanent good, and give, ofttimes, color to the statement that we are bigoted and narrow-minded.

Let us state the truth simply and charitably, and from troubled souls shall we no longer hear the words

But what am I?
An infant crying in the night,
An infant crying for the light,
And with no language but a cry.

A FAIR idea of the progress of the Catholic Church in the East may be gained from the fact which has been made known by the Catholic Bishop of Tarsus, who states that since 1850 two hundred thousand Armenian schismatics have returned to the Catholic Within the same period sixteen dioceses have been erected in

NOUNCEMENTS ON THE SCHOOL QUESTION.

Many people manage to give expression to most extraordinary views, and judging from an interview which the Globe's special correspondent in Montreal had with Mr. Molyneux St. John, editor of the Winnipeg Free Press, it would appear that the editor of the Free Press is one of these people.

Mr. St. John, being asked concern ing the cause of the trouble which has arisen regarding the Manitoba schools, has given utterance to the opinion that the British Privy Council is the direct cause of all that has occurred ! That is to say, having the law before them, the Privy Council by deciding in accordance with that law, have done a wrong act! When asked, whether in his opinion "the decision of the Privy Council was the direct cause of all this trouble," Mr. St. John answered:

"So it seems to me, though, of course, the fact that the Privy Council were appealed to, also shows that some in the Catholic Church were not satisfied with the national Public

As the Free Press is one of the organs, and, in fact, the chief organ of the Greenway Government, it may be presumed that Mr. St. John echoes the sentiments of that Government in thus expressing his views, and, according to them, not only the Privy Council, in interpreting the law as reason and common sense dictate, but the Catholics, or at least all Catholics who insist upon having justice, are blamable for having raised this question at all. Of course, according to these sage exponents of what is wise and what unwise, it is the evident duty of Catholics to submit to any tyranny rather than disturb the equanimi y of Mr. Greenway and his Gov ernment, who - sublimely innocent people as they are! - are not responsible at all for the trouble which has arisen out of their act, which was, at the same time, illegal and oppressive.

This opinion which the Manitoba Government entertain of their own conduct is shared in by numbers of clergymen of the various Protestant denominations throughout Outario, many of whom have spoken from their pulpits to the same effect, for the purpose of creating a public opinion which does not yet exist in Ontario, and which they wish to turn against the Catholic demand for justice. Thus the Congregational Union of Toronto, at its recent regular quarterly meeting, passed a resolution, on motion of Rev. Messrs. C. Duff and M. S. Gray, to the effect that :

"We, the Congregationalists, who, in common with our brethren of this Dominion, Great Britain, the United States and elsewhere, have always claimed for the Roman Catholics equal rights with ourselves and all others before the law, hereby utter our most solemn protest against the enforcement of the remedial order of the Dominion Government by either the Government The same thoughts that came to the itself or the Parliament of Canada, because of the manifest injustice which it involves (1) to the children whose destinies are so prejudically affected by it; (2) to their parents in their right to have their children educated by the State for future citizenship, and 3) to the State itself in the interference of the hierarchy of the Roman Catholic Church in the exercise of the State's true and proper functions as educators of the people.

This was unanimously adopted The Presbyterian Synod of Hamilton and London, which met a few days ago in Woods ock, passed resolutions to the same effect, though there were one or two clergymen present who had the courage to express views that Catholics have rights, and that the synod would do an ungracious act in interfering in a matter which does not concern them as a religious body. This commonsense view of the matter, however, did not prevail. The Synod passed the resolutions upholding the injustice of the Manitoba Government, though we commend it for discretion in not putting forward the hypocritical plea which the Congregationalists inserted in their manifesto, that they are in favor of "equal rights with ourselves" for Roman Catholics. It is time that this hypocrisy should be eliminated from the official declarations of Protestant religious bodies when they propose to trample on Catholic rights-which are, indeed, not merely Catholic rights, but the rights of Protestants as well, as is actually the case in Quebec, and was intended to be the case in Manitoba when the Separate School Act of 1890 was passed at the first session of the newly-constituted Legislature of that Province, while it still had populations, Catholic and Protestant, almost equal, though Catholics had a slight

preponderance. This Separate School Act is the one ies where Separate schools are estab-

SYNODAL AND OTHER PRO- which sealed the compact with Mani- lished. We say this, though we are toba that the rights of minorities aware that during recent Provincial should be respected in that Province; erance, the very same Congregational Union would have been foremost in passing resolutions of very different tenor from that we have quoted above. If the Congregational and Presbyterian ministers are so anxious for "Equal Rights," why do they not show as much anxiety for the abolition of Separate schools in Quebec as for that of the Catholic schools of Manitoba and Ontario? We add Ontario, because, as occasion offers, most of the members of these bodies are always ready to issue their manifestoes against Catholics, except when, as at the elections of last June, some of them deemed it expedient to suppress their hostility to Catholics because they wished to secure a Legislature favorable to the staunchly Presbyterian Premier of Ontario.

In making this reference we mean no disrespect to Sir Oliver Mowat and his cabinet. We have no objection to their free exercise of the faith to which they adhere; but we cannot but record our dissent from the decisions of a body of Presbyterian and other clergy who persist from time to time in manifesting their desire to do injustice to Catholics. It is well, however, that these gentlemen do not rule the Dominion, nor can they control the voice and vote even of Protestant Ontario. Catholics are as determined to see justice done to their Manitoba brethren as are the Congregationalist and Presbyterian clergy to inflict an injustice upon them, or, rather, to make permanent an injustice] which has already been inflicted.

The recent action of the Anglican Synod of the diocese of Niagara fully corroborates our view of the case, that the question of Separate schools is not necessarily a Catholic question. The educational committee of this synod at its last session passed a strongly worded resolution to the effect that parochial schools are necessary for the spiritual welfare of children, and that efforts should be made to secure them for Anglicans.

The Rev. C. S. Whitcombe, of Hamilton, who moved this resolution, explained it as follows:

"That what he, and those who think with him, are working for is the es-tablishment of Anglican parochial schools similiar to the Roman Catholic Separate schools. In Newfoundland. he said, each of the chief denominations has its own Separate schools, and the smaller denominations are lumped under the head of Protestant schools He is willing, as a temporary measure, to have a system of religious instruc tion introduced into the Public schools, as suggested in his communication vesterday to the Presbyterian Synod, and the committee in its report will recommend the introduction of the Apostles' Creed, the Ten Commandments, Lord's Prayer, and simple Bible history. The report will be presented at the June session of the

We repeat what we have often said for ourselves we are quite willing to grant to Protestants if they desire it, though we have no wish to force Separate schools on them if they think it proper to reject them. This is the true Equal Rights position, and the one which the Congregational Union would have adopted if it were not shamming in its profession of Equal Rights. But from the Anglican body we have the right to expect really fair treatment, if the profession of educational faith issued by the Hamilton synod represents their views honestly. They, at least, should be found contending side by side with Catholics in favor of justice to the Catholics of Manitoba, and the more especially so if they wish the Catholic body to aid in securing for them the rights they demand. We cannot say, however, that we have had their cordial co-operation as a body in the past when Catholic rights were to be maintained in Ontario, though we do cheerfully admit that many Protestants of all denominations aided in fighting the battle of religious liberty when the issue was raised. To those Protestants of good will we tender our hearty thanks, as we did on previous occasions.

We are glad to see that now, even among Protestants, the truth is forcing itself upon their minds, that religious education is needed for the rising generation in order to preserve it to Christianity. As to the means to be adopted to effect this object, we must insist, however, that the Catholic body must be consulted before any special general system be adopted. This is necessary, as Catholics are contributors toward the maintenance of Public schools throughout the Province, except in the comparatively few localit. same fate soon after his election.

election campaigns those politicians and we all know very well that if who raised the religious issue, and fetes which recently took place at Catholics had preserved their prepond. rode the Protestant horse to death, Havre, and only for the information found fault because Archbishop Lynch was even spoken to in regard to proposed religious exercises in the Public schools; but the Catholics of Ontario are not to be terrorized into yielding their rights of citizenship at the beck of a party of fanatics whose only object is to oppress them.

MORE ANARCHIST PLOTS.

It might be expected that after the deserved punishment which so quickly followed the commission of Anarchist Santo Cesario's crime of assassinating President Carnot, the Anarchists of France might understand that they cannot perpetrate such outrages with impunity. The promptness of the punishment in that instance was an evidence that the country will not allow the advocates of assassination to ply their trade without bringing upon themselves the due reward for their intolerable conduct. We might suppose that the consciousness that this is the case should be a terror to these evil-doers, and a preventive of future crimes; but we cannot draw such an inference, as there is proof which sets it beyond the possibility of doubt that the plottings of these enemies of the human race still continue actively.

The execution of Ravachol for his use of dynamite in committing murder, professedly for the dissemination of Anarchist principles, was followed by new murders in which dynamite again figured as the means whereby these monsters in human form avenged their companion and leader in iniquity, by killing those who aided the civil authorities in punishing the murderers.

These deeds were followed by new atrocities of Anarchists, and new executions, so that it would seem to be a question whether the maintainers of aw and order or the Anarchists can best survive this process of alternate decimation. If it is to be continued in this fashion, there can be no doubt that Anarchy must succumb first, for the number of Anarchists is but small, as compared with the gross population, and ultimately the present Anarchical propagandists must disappear by the mere process of gradual extermination. But this mode of getting rid of an undesirable class of the population is not altogether satisfactory, for the reason that as a rule those who are killed by the Anarchists are persons whose lives are valuable, and whose loss is, therefore, a serious misfortune to the country, whereas the Anarchists who are put to death as a punishment for crimes committed are a worthless class who exist for no good to the public.

The life of one Anarchist taken by course of law on the scaffold, is by no means an adequate compensation for the life of a public character who has een slain through Anarchical plotting. Thus it was no compensation for the loss inflicted upon France by the assassination of President Carnot, that his assassin was afterwards executed for the crime. On the one side, a man eminent for his ability and high character, a man who devoted his energies toward the purpose of doing good for his country, was the victim: on the other, the culprit who was guillotined for the crime was an escaped convict, by whose death the world was rid of a criminal; but even the Anarchists themselves would scarcely feel the loss to their cause by half a dozen, or a dozen such deaths. The only way to even the matter approximately at least, would be to make the laws against Anarchy more stringent than they have yet been, and to punish not alone those who are guilty of the culminating crime, but also those who were accomplices to the act by advising it or aiding in the con coction of the plot by means of which it was perpetrated. By this means there would be gained this double advantage, that the deterrent from crimes of this character would be more powerful, and at the same time Anarchy would be more effectually and

rapidly rooted out. When President Carnot was assassinated, public indignation was aroused to the highest pitch. His popularity with the masses of the people was undeniable, and it was evinced by the enthusiasm with which he was received by the people during the festivities in which he was at the time taking part. But even in the face of the indignation which was excited by this murder, Anarchists declared publicly that his successor would meet the

It now appears that the threat was

information that there was a plot to made to say that assassinate the new President at the thus received, possibly the President eminent predecessor.

The Anarchists are the most danger ous fanatics that have ever made their becomes necessary to deal with them effectually, and by more decisive measures than are used for the suppression of ordinary crimes.

They proclaim their purpose to be the destruction of all government, without any regard to what human life they may destroy in endeavoring to effect their purpose. It is, therefore, the duty of all governments to take means for their suppression. President Faure has this time escaped the plot which was concocted against his life, but it is impossible to say that he will escape the next plot which may be made by the same lawless crew who have been foiled for the present. To secure as much probability as possible that no such attempt may be made again, all the haunts of Anarchists in France should be raided by the police. and all who have been discovered to have aided in the propagation of Anarchist doctrines should either be banished from the country, or imprisoned in some stronghold whence they cannot be rescued by their desperate comrades in crime.

A COMMENDABLE CHANGE OF TUNE.

Mr. Sifton, the Attorney-General of Manitoba, was in Montreal on the 19th of April, three days after the date of the Haldimand election, and while stay ing at Windsor Hotel, entered into conversation regarding the contest and its lesson. The talk was really intended for publication, and may be regarded as a newspaper interview, and it was published as such in the

daily papers. His remarks were very amusing, and we cannot but be struck with their mild tone - gentle as the cooing of a dove - in comparison with what himself and his colleagues have been wont to say in the far West, where they and their newspaper organs threw off the mask, defying the Canadian Government, and initiating a no Popery crusade, not a whit less bitter than those which have from time to time occurred in our own Province of Ontario.

The contrast between the Mr. Sifton who addressed his co-provincialists at home, and the gentleman who spoke at the Windsor Hotel, is remarkable, though we have his word for it that he was the identical man in both cases, and that he has undergone no change in his opinions and intentions.

He commenced by relating the well known anecdote about an old uncle in New York who advised his rural nephew to keep himself safe from harm when he came in contact with any political crowd, by shouting with the crowd. When the nephew asked: 'but suppose there are two crowds?" the old man's sage advice was "Why, then, shout with the biggest crowd.

This was, of course for the purpose of making it appear that he was in quite a good humor notwithstaning his utter defeat in Haldimand after stumping the county in favor of Mr. Jefferson McCarthy. He then assures us that he "did not think McCarthy would win-nor had he great interest in his winning."

This is not quite in accordance with what he told the people of Caledonia on the 12th that,

"If the people of Manitoba did not consider that they require your assist ance at this juncture in their affairs, I would not be present. It is a some-what unusual thing for an officer of the Government of one Province to find himself under the necessity coming to take part in an electoral contest in another Province for the purpose of protecting the rights of the people of the Province which he represents; and the only answer is that the election in which you are called upor to exercise your suffrages upon this occasion is no ordinary election, and that no ordinary principles are involved in it."

After such a statement, it is scarcely fair for Mr. Sifton now to repudiate Mr. McCarthy, whom he thus described as being the champion of the rights of his constituents; and he even spoke more explicitly still in the same Caledonia speech, when he declared: "This election means that the electors of Haldimand are asked whether they approve of the conduct of the (Dominion) Government in this matter or not.

Another of Mr. Sifton's present stategard to the school question has been | matter just about where it was before.

not an idle one, for the police obtained misrepresented, whereas he has been

"The Manitoba Government would listen to neither argument nor reason, but took its stand upon the new law. heedless of all that could be said or urged. Now my position, and the posiwould have actually met the fate of his | ion of the Government which I clearly

defined in all my speeches, was this:
. . . This (remedial) order means the restoration of the old school system in its entirety as it formerly appearance in civilized lands, and it existed. It means the unqualified teachers and an inefficient system. The Manitoba Government will go back to that. This was what I stated. That is what I now repeat To bring back that state of things would be a disgrace to Manitoba, a disgrace to the men at Ottawa who would thrust the old system upon any portion of the people. . . . We have a right to assume that the men who make the laws at Ottawa are sensible men. As such, they could never, knowing the facts, impose the old school system upon the Province. I go no further than that."

It is scarcely necessary to say that Mr. Sifton's language before the verdict of the by elections was very different from this. As lately as in his Caledonia speech the gentleman declared: "I have no hesitation in say. ing that the (Manitoba) Legislature will refuse to carry out the order."

This was what Mr. Sifton and other members of the Government all along declared. They absolutely would not obey the law. Now the position is changed, and these gentlemen pretend they are very consistent. Well, we are happy to know that they are now somewhat in the humor of yielding to what is just-but we may remark that it is not highly honorable to pretend that the remedial order insists upon inefficiency of the schools, or that Catholics want the schools to be inefficient. What we want to see changed is their abolition, the imposition of taxes upon Catholics for the support of a second set of schools, and the robbery of Catholic school property. This is what the remedial order requires.

The Manitoba Government took the best possible method to make the schools inefficient when they imposed such conditions upon the Catholics. But we shall not look too closely into the past, if they now repair the injury done, and Mr. Sifton now seems to promise they will do this. We shall only remark that the Orangemen, of whom the Attorney-General spoke with the greatest scorn, might very well retort upon himself the charge of unreliability and empty braggadocio which he brings against them in the following piece of bitter irony and sarcasm:

When asked about the Orange resolutions which have been passed all over the country offering their moral and material support to the Manitoba Government in resisting the restoration of Separate schools, he "snapped his fingers contemptuously, saying: ' Not worth that."

When asked further: " Are the Orangemen unreliable as a political factor? He answered :

"On the contrary are very reliable - to shout for youand go out and vote for your opponent. I know where they are. They are quite reliable. The Orangemen came to our meetings and applauded. parently, they were enthusiastically in favor of Mr. McCarthy, and I must say that some of them really worked and voted for him - but most of the men who shouted the loudest at our meetings went out and voted for Montague.

We leave Mr. Sifton and the Orangemen to settle their own quarrel between them. But we will say, if they

really voted against the breach of faith of which the Manitoba Government was guilty, they showed better sense and a more tolerant spirit than did those of the brethren who by their blood curdling resolutions have been egging on the Manitoba Government to resist the authority of the Dominion Government and the British Privy Council.

In the meantime we commend Mr. Sifton's Government for their present change of tune. We have no objection to let them down easy if they are in earnest now in mending their manners.

It is but fair to add that since the above was written, Attorney General Sifton visited Toronto, and took occasion to say in another interview there that he was not accurately reported in regard to his Montreal conversation. His correction is to the effect that his remarks were not general, but had reference to Haldimand Orangemen only. It was, of course, rairly well understood already that he did not mean all Orangemen-nevertheless he spoke in Montreal of their general charments is that his past attitude in re- acter, so that the correction leaves the ted, whereas he has been

that nitoba Government would ther argument nor reason, stand upon the new law. all that could be said or w my position, and the posi-overnment which I clearly ll my speeches, was this: This (remedial) order estoration of the old school ts entirety as it formerly It means the unqualified nd an inefficient system. ba Government will never This was what I that. at is what I now repeat. back that state of things a disgrace to Manitoba, a o the men at Ottawa who st the old system upon any the people. . . . We at to assume that the men the laws at Ottawa are sen-As such, they could never, the facts, impose the old

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The annual convention of the Catholic Temperance Union of America will be held this year in New York city. The Rev. A. P. Doyle, the indefatigable secretary, is working might and main to make the meeting a memorable one in the annals of temperance. He is very outspoken and uncompromising in his assertions, and yet there is no fanaticism in the generous soul of the eloquent Paulist. He is very enthusiastic in the cause. There are few who, while at New York, do not step into the pleasant sanctum in the Catholic World building to have the pleasure of a few moments conversation with Father Doyle. He talks very directly, like all men who think well and know how to express their thoughts in fitting language. One thing impresses you immediately -his sure grasp of the problems of the age. He has great faith in the future of the Church in America, and the blue eyes light up and the glow of excitement flushes his countenance as he outlines the Church of the twentieth century.

But temperance lies nearest his heart.

" It is well for man who in splendidly-appointed studies lay down the limits of temperance. I admit their The Church has always condemned the doctrine that drink is per se an evil. I do not say it, but I do say that total abstinence is one of amelioration of the condition of human-

And so he talks, and you feel that he is a man who counts neither toil nor trouble provided he may plant in every hamlet and city the banner of Total Abstinence.

Monsignor Satolli will attend the convention, which will open on Wednesday morning, August 9, in the Church of the Paulist Fathers.

The C. T. U. has now a member ship of 61,000. It is growing slowly but solidly. It is now the custom in many places to administer the pledge to young children; and this is, in our opinion, the best means to advance the cause of temperance. Bishop Tierney, of Hartford, has, within a short time, pledged 8,000 children at their first Communion.

Cardinal Manning used to say:

"Fair play for the children, from whom we hope so much. Let us give them a knowledge wherewith to shield Bid them enroll the children, even the youngest. If they never know the taste they will never know the temptation.'

THE ISSUE IN PARLIAMENT.

The Manitoba school question was discussed in Parliament on the 22nd the highest tribunal in the British and 23rd April. The matter was introduced into the Senate by the Hon. R. W. Scott, the father of the Ontario tion will be satisfactorily settled by Separate school Act which is the guar- Manitoba itself, without forcing the antee of Catholic school rights in this Parliament to interfere. With this Province, being the basis of the clause hope we fully concur. in the Confederation Act which secures the permanency of the Separate school system. It is to be borne in mind, however, that this clause is not for Catholics alone, as it secures the Protestant Separate schools of Quebec at the same time, and likewise the Protestant schools of Ontario, of which there are ten in existence at the present time in sections wherein there is a

majority of Catholic ratepayers. In reference to the contention that is so persistently made now by the Toronto Globe, in union with the followers of Mr. Dalton McCarthy, that the Provincial rights of Manitoba should be respected, and that the Dominion Government should not interfere by legislating to restore Catholic rights, Mr. Scott correctly maintained that there are no Provincial rights when a Province endeavors to over-ride a provision of the Constitution the object of which is to protect a by the majority.

It was precisely to meet such cases as the tyranny of the Manitoba Government that the right of appeal to the Dominion Government and Parliament was granted to minorities on the matter of education, and it is ridiculous to assert that Parliament should not take action when the Provincial Government refuses redress, as has been the case with Manitoba to the present moment.

Sir Mackenzie Bowell followed the Honorable R. W. Scott, and after stating that "even in Italy, notwithfeelingly eulogizing the late Sir John standing the thunders of the Vatican, Thompson, stated his attitude on the thirty colporteurs traveled up and school question.

In 1863, when the Separate School Act of Ontario was passed, he opposed it; but when once Separate schools were established under constitutional guarantees, he was not in favor of ant gentleman to give Mr. Johnson abolishing them.

He declared that he is strongly in favor of Provincial rights, and so he voted against interfering with the Province of Quebec on the settlement of the Jesuit Estates claims, and his course on that question was almost the cause of his losing his election when he next presented himself before his constituents.

On the present occasion he is also in favor of Provincial rights, and he hopes that Manitoba will deal patriotically with the question, and thus relieve Parliament from dealing with it. If the Manitobans are truly patriots they will do this, but if they desire to continue to be firebrands, they will re ject all overtures, and oblige Parliato act.

Mr. Bowell added, emphatically: "All I can say is that when that time comes they will find the Government of this country quite prepared to assume the responsibility, no matter what the result may be.'

We do not consider that we have any right to assume that these words mean anything else than what they plainly imply, namely, that the Dominion Government will introduce legislation to restore Catholic rights, if the Manitoba Legislature refuse to do its plain duty. We give credit to the Hon. Mr. Bowell for this manly declaration. We have no desire to humiliate the Manitoba majority and Government; and if they show a readiness to repair the injury which they have themselves inflicted, we, as the most powerful agents for the Catholics, are quite willing they should do so. We have every desire to respect Provincial rights; but when wrongs are inflicted under the guise of rights, we vehemently protest, and as the Constitution of the Dominion affords means of redress, we shall continue to advocate the use of those means, if the majority in Manitoba persist in their injustice.

In the House of Commons the question was also debated, and Mr. Mc-Carthy made a long speech, on the same lines which he usually follows in dealing with this question. He admits that the logical sequence of the action of the Dominion Government, so far taken, is to introduce remedial legislation, should the Manitoba Government fail to do so.

The Honorable John Costigan replied eloquently and effectively to Mr. McCarthy. He blamed the latter for endeavoring to inflame the public mind by creating the impression that Catholics wish to force Separate schools upon the people of Manitoba, or to interfere with Provincial rights. There is no such question at issue. The question is, shall rights be restored, of which the Catholics have been unjustly deprived, according to the decision of Empire?

He expressed the hope that the ques-

REV. ROBERT JOHNSON. We regret very much to say that the Rev. Robert Johnson, the new pastor of St. Andrew's church in this city, and a want of intelligence which is really deplorable. Surely there is already in this city quite enough of religious bigotry! And Mr. Johnson would, we think, make for himself a better record were he not to engage in the work of refurbishing and adding to it. People coming from small places into cities are sometimes prone to air their vast attainments. It is a failing of our nature." So long as Mr. Johnson confines himself to the truth we will not find fault with him. In his address recently before the Western Bible Society he insinuated what is not the truth. Many and fmany a time have Catholic authorities proclaimed minority against arbitrary treatment the position of the Church in regard to the reading of the holy scripture; and in the Douay bible we find, on the front page, a letter from Pope Pius IV. in which he exhorts that

"The faithful be incited to the reading of the holy scriptures, for these are the must abundant sources which should be left open to every one to draw from them purity of morals and of doctrines, to eradicate the errors which are so widely disseminated in

these corrupt times. What, then, should we think of the Rev. Mr. Johnson when we find him newspaper printed portions of the Spain, the country of the Inquisition.'

lately been going the rounds of the

Mr. Hirman Maxim, inventor of the Maxim automatic machine gun, who has achieved further fame by his success in building a flying machine, is eminently a practical man and judges facts at their true value. He has a factory at Placencia in Spain and one at Crayford, England. In a recent interview published in the New York Sun he pointedly comments on the morality of the inhabitants of the two places, much to the disadvantage of the English town: I have never seen," he says 'so high a grade of morality among any people as the Basques at Placencia. There is absolutely no dishonesty or immorality in the town. If any one should purchase a loaf of bread and not pay for it, it would be the talk of the town. The factory the talk of the town. The factory which we purchased was open, so that any one who liked might enter, for years before we bought it, and not a scrap of steel or brass was stolen. Had this factory been at Crayford or Erith, it would have been completely gutted the first night that it was left unlocked.

Continuing Mr. Maxim said : "On my return to England, I was waited upon by a lady who said she came to collect money for the Spanish misson. I told her I never had given a cent to missionaries, because I had always understood that, as as a rule, they were the greatest humbugs under the sun. In fact, I believe that missionaries get us into a lot of trouble everywhere, and it would be a good thing if there were no such thing as a missionary in the world. However, I had just returned from Spain, and I must say I felt some interest in a Span-ish mission. I felt that at last the time had come when I could conscientiously do something for a mission. She was very quick to whip out her book and pencil, and said:

'How much shall I put you down

"'That depends,' I said. 'How many Spanish missionaries do you propose to bring over, and will any of them be located at Crayford?' "She hesitated for a moment, seemed

to be very much amazed, and said: "'Oh, we do not propose to bring Spanish missionaries here! We are going to send English missionaries to

I then told her of the high morality of the Spaniards, and added:

" Now, madam, you know what class of people we have at Crayford. Would it not be more in order to bring some Spanish priests out here to try and convert the barbarians that we have about us, than to send missionaries out there in order to induce a highly moral people to change from one kind of Christianity to another? "'Oh,' she said, 'but I think you must admit that the Spaniards are priest-ridden!

"Perhaps so,' I replied; and asked her if she could tell me how much it would cost to get a half a dozen Spanish priests to come to Crayford and Erith, as it might pay the com pany to employ some. She went away without the subscription."

MR. O'BRIEN.

Some days ago Colonel O'Brien introduced into the Dominion House a bill to amend the North-West Territories Act. Its object was to give power to deal with education and to abolish the official use of the English language. The hon. gentleman's opening remarks were greeted with immense cheering, as the introduction of this same bill is looked upon as the standing joke of the session. The Colonel is an enlarged edition of Mr. Whalley, a memgives evidence of a narrow mindedness ber of the Imperial Parliament who, some years ago, at each session of that body, introduced a bill for the inspection of convents. Mr. O'Brien, who is the party of Mr. Dalton McCarthy, is quite a character in the House, and indeed our legislators would perhaps oftentimes starve for a laugh were the colonel and his bills not a feaure of Ottawa life. The colonel -dear good man !-has become possessed of the conviction that the English language should be the language of the world, and the Protestant faith-or at least that portion of it which demonstrates each year on the 12th of July - the only faith which should be tolerated in the universe. In the colonel's character, we regret to say, although we find much humor, there is a latent streak of malignity which casually crops out. The bitterness of his Protestantism flows onward with the rapidity of the waters of the Cedar Rapids of the St. Lawrence, when he makes reference to a Catho lic member of the House. This was the case recently in his speech on the introduction of the motion alluded to above. For the Minister of Marine and Fisheries he seems to have a deadly animosity, and insinuated that that gentleman has no ability whatever, but is merely placed down the country, until now an Italian in the Cabinet as a representative of the Irish Catholic elescripture"? Adding - "So it is in ment. We wish we could whisper in the hon. gentleman's ear that the fiscation by which they hold the owner-As to Spain we will allow a Protest- Irish Catholics in the Dominion are as

as to the quality of the legislative timber we would also like to say to him that it would be paying but a small compliment to Hon. Mr. Costigan to say that he is quite the equal of those who have been placed in high positions because of their wearing a button with "No Surrender" inscribed upon it. Mr. Dalton McCarthy and his party, Colonel O'Brien, are a peculiar combination. How long the party will hold together we cannot say, but, judging by the Haldimand election, there seems to be not the least pros pect of their attaining any prominence in the House.

EDITORIAL NOTES.

THE Canada Farmer's Sun, the offic ial organ of the Patrons, finds fault with the Canadian Freeman for styling a certain person "a P. P. A .-Patron candidate." Before criticising bids her children come to her with joy the statements in a contemporary the and fullest confidence. Farmer's Sun should be a little more careful in the statements advanced by itself. What authority has it, for instance, for styling the Canadian Freeman "Archbishop Cleary's paper?" But let this pass. As to the complaint made by the Freeman, our Toronto contemporary stands on very slippery ground, for surely the Sun must know that quite a number of prominent Patrons became members of the P. P. A. conspiracy within the last few years, taking particular pains to make it known that they were members of both associations-for the purpose, no doubt, of reaping a harvest of votes in each. We cannot, consequently, see anything out of place in characterizing one of these men as a P. P. A. Patron. Far be it from us to say that the Sun is a P. P. A. organ, but our contemporary must admit that the open alliance of prominent members of the Patron order with the Know-nothing movement has done the Patron society an injury from which it will perhaps never recover.

In our last issue we made reference to the great success of the Catholic students of Georgetown University in a recent debate in competition with the Columbians, of Washington, D. C., as showing that the McCarthy party of Ontario assume false premises in giving out as the first principle on which their opposition to Catholic education is based, that such education is necessarily inferior to that imparted in socalled secular or "non-sectarian" schools. We learn from English exchanges that the same lesson is to be learned from the scholarship examination which was held in Liverpool in December, at which, notwithstanding that the Catholic candidates were comparatively few in number, a Catholic young lady pupil teacher, Miss M. Haskew, of our Lady's Catholic school of that city, gained the highest number of marks of all the Liverpool candidates, being the second place on the County list, the total number of female candidates being 5,042. A single fact like this is of more value than all the frothy and unfounded assertions of Mr. Dalton McCarthy and his collaborers in the crusade against Catholic educa-

It is stated authoritatively that the civic authorities of Berne, Switzerland, have abandoned their intention which was announced somewhat more than a year ago, to publish the authentic records of the Reformation effected in Switzerland under Zwingle and Calvin, and which are preserved in the archives of that city. The reason for discontinuing the work is that the disclosures would be so scandalous as to throw great discredit on the character of the Reformers, and on the whole work of the so-called Reformation.

MICHAEL DAVITT made a good answer recently to a correspondent of the Westminster Gazette, who, over the signature of ex-landlord, maintained the exclusive right of the Irish landlords to the soil of Ireland, and justified the charge of a high rental because the land is "good old pasture land." Mr. Davitt in his reply showed that there are millions of acres which had been reclaimed from barrenness by the labor of the tenants, the fruit of whose toil had all gone to the profit of the landlords. Tenants who have re claimed such holdings, or who have in herited them from their ancestors who did the reclaiming, have to pay for their own labor or that of their ancestors, at the rate of from ten to thirty shillings an acre per annum, to landlords who, to say nothing of the title of con-Irish Catholics in the Dominion are as ship, have done absolutely nothing for worthy of representation as are the the reclamation of the land, and have you will learn to follow God's will in some facts. The following article has followers of William of Orange; and spent nothing for its improvement. the choice of vocation.

Mr. Davitt says that even if we admit the landlords' right to ownership, the rights of the tenants to their own laber would in equity reduce the rental due to the landlords to one-twentieth of the present rental. The true value of the landlords' title would be only its "prairie rent," which, if estimated at the value of unreclaimed land, would be very small. "Better virginal land than this in Ireland, on prairies in the West of America, would not bring a shilling an acre for pasturage pur-

CLIENTS OF MARY

Will Render Her Special Homage Dur-ing this Month.

Catholic piety has linked to the month of May, which was ushered in on Wednesday, the sweet name of Mary, and the Church has especially consecrated this time to Mary's honor and

Now it is that our blessed Mother

" It is I who call you, I who am your queen, your sovereign, your advocate—the Mother of your God, your own Mother. For every child my heart is full of love, my hands are filled with

Who is there that can coldly listen to this invitation? Who is there that will not respond to this appeal? Since we are the children of God, brethren of blessings. Jesus Christ, we are also the children of Mary. Now she invites us to her sanctuary, now she calls us to her altars. She wishes to speak to us, to instruct us, to teach us by her own example the fear of the Lord which is the beginning of all wisdom and all perfection. WE WILL RESPOND JOYFULLY.

The very name of Mary has for Catholic souls a charm sufficiently at-

tractive.

greater far than human creature ever attained. It is the symbol of love, of tenderness and of mercy. It inspires respect, confidence, gratitude, and and devotion; and when these senti-ments fill our hearts we cannot but gather near the altars of Mary and give fullest expression to our devotion. If the Queen of Sheba so earnestly de-sired to contemplate Solomon's glory and magnificence, if she wished to give expression to her admiration for his incomparable wisdom, how much more ardently should we desire to render our homage to the Mother of Him of Whom Solomon was only a weak and imperfect figure! Moreover, Mary is called by the Church the very seat of wisdom, and is, therefore, more worthy of admiration than the great King Solomon arrayed in all the splendor of his Eastern magnificence. Mary is the all-powerful queen of heaven and earth. Is it not, then, most just and suitable that her faithful subjects should assemble and testify their respect and veneration for herto thank her for the countless blessings which they owe to her inexhaustible munificence, and to give her again and again renewed proofs of their entire devotion? She is also the advocate and the refuge of sinners What is more natural than to see unfortunate children hasten to cast themselves at her feet, to confide the care of their eternal salvation to her hands, to shield themselves under the mantle of her protection, that they may escape the chastisement which justice de-WE WILL HEAR HER WITH DOCILITY.

If Mary calls her children to her sanctuary, she wishes that they should be instructed. We cannot forget that plessed Saviour when on earth told us that He had no other doctrine to preach to men than the doctrine of His Heavenly Father. Nor has Mary any other teaching to give us now than that which she heard from the mouth of her own divine Son. day she gives the same command she gave at the wedding feast of Cana: Do whatsoever He will tell you. Throughout her life on earth her only aim had been to do God's will, to ob serve what He commanded. Hence our blessed Saviour publicly eulogized His Mother for her faithful observance "Blessed is the womb of God's law. that bore Thee," cried a woman among he multitudes that followed Christ Immediately He answered and said Yea, rather, blessed are they who hear the word of God and keep it.

By these words our Saviour wished the people to understand that the especial merit of Mary, His Mother, was that she heard the word of God with docility and made this word the guide of her daily life. This will be our dis-position also, while assisting at the pious exercises of the month of May. After the example of Mary, we, too will hear the instructions given us with docility, and strive to make them the conduct of our lives each succeeding day, till God shall call us from thi vale of tears.

WE WILL FOLLOW HER EXAMPLE. Mary invites us to hear her teachings and strengthens us in the fear of the Lord. Here there is no question of servile fear, but of love, which forbids everything which can be displeas ing to God, obedience to His law, and entire submission in all things to His adorable will. It is by the example of her own life that Mary will teach us the fear of the Lord. In the course of our meditations during this month we will find in Mary's life the perfect model of all the Christian virtues.

In the temple she will teach young cople the practice of recollection and flight from the world.

From her life at Nazareth mothers of families will learn the manner of fulfilling their duties, submission, solicitude, and domestic obligations.

Following the footsteps of Jesus, and on the hill of Calvary, she will teach all Christians fidelity, generosity, a spirit of devotion and sacrificein a word, all those virtues which must characterize the true disciples of a If we come to Mary now with confidence, we may reasonably expect that she will one day conduct us to the presence of Jesus, her Son, to share His glory in life eternal. -The Month of May.

St. Paul's Seminary.

St. Paul has many striking characteristics that distinguish it from other minaries in the land, writes Father Danehy in the current issue of the Catholic University Bulletin. First of all it was built by one man, Mr. James J. Hill, president of the Great Northern Railroad, and did not cost the archdiocese one dollar. This gentle-man, though all the other members of his family are of the household of the faith, is not a Catholic. A Canadian, indeed, by birth, he is, however an old-time resident of St. Paul, where he has amassed his large fortune. Desirous of making the community at large a sharer in the benefits of his wealth, and having been struck long since with the importance of the role, both religious and social, of the Catholic clergy, he reached the conclusion that he could do no greater work for the North-West than that of affording Catholic priests means of acquiring a thorough higher education at home. In pursuance of this purpose he called upon the Archbishop of and offered him \$500,000 wherewith to erect and endow a seminary. The offer was gratefully accepted. Plans of the buildings were soon drawn up, and the benefactor to whose munific-ence the diocese is indebted for its seminary, not content with making It recalls to us a perfection this princely donation and examining the plans, has seen to it that they were faithfully carried out. Indeed, if his interest in the work may be estimated by the untiring attention which he has paid to even the slightest details of it, we should say that of the many great enterprises in which he is actively terested, none is dearer to him than this one.

Important Irish Election.

London, April 27.-The Parliamentary election in East Wicklow, rendered necessary by the sitting member, John Sweetman, in withdrawing from the McCarthyite section of the Irish party and allying himself with the Parnelite faction, was very exciting. Mr. Sweetman upon deserting the anti-Parnellites applied for the stewardship of Chilter Hundreds, and sought re-election as an Irish Nationalist, independent of all English parties. There were three candidates in the field, and the full vote of the constituency was cast. The elec tion, which was fought bitterly throughout the day, resulted in the defeat of Mr. Sweetman. Result: O'Kelly (McCarthyite), 1,273; Sweetman (Parnellite), 1,189; Tottenham (Liberal Unionist), 1,159.

Sweet Remembrance.

Send her a few flowers to day, even though they are worth about their weight in gold just at this time. Who do you mean by her?

Well, t-h-e special one in the first place, the one who is so different from every girl alive; and send some to mother, and a few to your sister if you can.

Most women had rather have posies

than candy, if they state their prefer-A rose lasts as long as a box of choco-

late with the average girl, and the effects are more satisfactory Or, happy thought, send both.

fully 98 per cent. are cured by Dr. Pierce's Golden Medical Discovery, even after the disease has progressed so far as to induce repeated bleedings from the lungs, severe lingering cough with copious expectoration (including turning to the severe leave of tesh and ex-

with copious expectoration (including tubercular matter), great loss of flesh and extreme emaciation and weakness.

Do you doubt that hundreds of such cases reported to us as cured by "Golden Medical Discovery" were genuine cases of that dread and fatal disease? You need not take our word for it. They have, in nearly every instance, been so pronounced by the best and most experienced home physicians, who have no interest whatever in misrepresenting them, and who were often strongly prejudiced and advised against a trial of "Golden Medical Discovery," but who have been forced to confess that it surpasses, in curative power over this fatal malady, all other medicines with which they are acquainted. Nasty codliver oil and its filthy "emulsions" and mixtures, had been tried in nearly all these cases and had either utterly failed to benefit, or had only seemed to benefit a little for a short time. Extract of malt, whiskey, and various preparations of the hypophosphites had also been faithfully tried in vain.

The photographs of a large number of those cured of consumption, bronchitis, lingering coughs, asthma, chronic nasal catarrh and kindred maladies, have been skillfully reproduced in a book of 160 pages which will be mailed to you, on receipt of address and six cents in stamps. You can then write to those who have been cured, and profit by their experience.

Address for Book, World's Dispensary

Perience.
Address for Book, WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

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LEAGUE OF THE SACRED HEART.

General Intention for May.

DEVOTION TO THE MOTHER OF GOI

AND OF CHRISTIANS.

Messenger of the Sacred Heart Every year with the coming of May all are busy with the thought of how to honor during her month in a special manner their Queen in heaven, and how increase in their hearts their de-This year the votion towards her. General Intention of the month will add a new zest to the endeavors of Associates, and they will with more confidence approach their task of love, knowing that throughout the whole Christian world all their fellow-mem bers of the League are, every morn ing, offering their prayers for their suc-

"Second alone to the worship we owe to our Saviour," said Mgr. Pie, Bishop of Poitiers, " is our veneration for Her through whom we have a Saviour ; nor can the motive of this veneration be better expressed than in the words of the youthful Saint, her ever faithful child: "Mater Dei, Mater Mea." ("The Mother of God, My own Mother.")

No creature could be raised to higher dignity than that of Mother of God, because there is naught more exalted than God nor more perfect than the Infinite. It is in view of the divine maternity that we owe Mary the greatest veneration: "Ratione hujus dignitatis deberi Virgini excellentioren adorationem," in the words of the Angel of the Schools. Having conceived and given birth to a God, the God Man, Mary contracted a relationship with God unattainable for all other creatures: Fines divinitatis propinquius attingit, approaching nearesthe confines of the divine.

For this reason the Blessed Virgin holds in the divine economy an exceptional rank, incomparably above a that is not God, as if the God of all power had wished, in the production of this masterpiece, to display all the resources of what the Holy Doctor has termed His craft: ad ostentationem

suce artis. Now, this very greatness of Mary, which would seem to have no other limit save the omnipotence of God, besides that loveable obligation of honoring her with a super-eminent cult, imposes on us that other duty of frequently having recourse to the efficacy of her assistance, both for the rearing of the edifice of every virtue in our souls and for insuring the fulfilment of all our duties, the aim of our daily en deavors.

Indeed, our devotion to the Blessed Virgin must not consist solely of veneration and homage, but should be instinct also with love and confidence, for the Mother of God is also the Mother of Christians. From the moment she yielded her consent to the Incarnation by that decisive fiat, she, as St. Bernard assures us, bore us all in her But it was especially at the foot of the Cross, when her soul was rent with maternal anguish and compassion, that the mystery of our adop-tion and of our assimilation with the members of God's Family was accomplished.

The Divine Master, when He taught His Apostles how they should pray, bade them address God by that loving name of Father: Pater noster. It was an appellation full of tenderness, and breathing all the confidence He intended they should feel; and when He determined to enlist our affections for Mary, with His own lips, and just about to die, He called her our Mother: Ecce Mater tua, for He knew well that after God's own name there was no name dearer and more sacred than the name of Mother .

Jesus hung there on the cross for love for us, fastened there with the cruel nails, "a Man of Sorrows," over-whelmed with bodily suffering and mental anguish: at the foot of the cross were all that was then left of His Church - two faithful souls, but two souls burning with love for Him and loyal to Him in His supreme humiliation-His Mother and the Disciple He loved. At that solemn moment when mortals, weakened in the throes of death, find voice only to manifest their last will and testament, Jesus, glancing at His Mother first, said: "Woman, behold thy Son!" and then at St. John: "Son, behold thy Mother !'

It would be impossible to explain the full effect which the words of Jesus produced in the heart of His Blessed Mother. They awakened there a deep commiseration and an intense love for mankind. A something took place there not unlike what passes within us when we receive a sacrament, are bap tized or shriven at the tribunal of penance. The sacramental words "I bap-tize thee," "I absolve thee," produce in reality the effect they announce. children of wrath, they make us chil dren of God; of sinners they make us righteous; so in virtue of the words "Woman, behold thy Son," Mary became truly the Mother of mankind. Surely, before that moment she loved mankind, but that love had not yet increases and expands: it bursts into a great flame within the heart of the tender and merciful Virgin; her soul is stirred to its innermost depths, and she becomes for the second time a mother, the Mother of mankind.

And now that she reigns in heaven as Queen of Angels and of God's elect. her heart still yearns for us and her hand is ever raised to bless and protect Safe within the haven of a blissful eternity, she knows that she has left behind her, tossed about on a tempestuous sea, children whom she cher-

ishes. She will shelter them from the storm and guide their frail barque though the billows threaten to engulf She will shine out brightly there above as the Star of the Sea

Home, with her own in happiness, she has not forgotten how many she has begotten in grief who are yet mourning and weeping in the valley of tears, poor exiles, exposed to the heat of the day, toiling painfully on, their daily bread moistened with their tears. Should they meet a stray flower in their path, let them know that it was their Mother that set it there; should they sometimes find the cup of life less bitter, the sweetness comes from her : and when in their moments of despond ency they hear whispered in their ear Peto, nate, ut adspicias ad cœlum t is the Mother's voice reminding them of the crown and the joy, and the endless love that awaits them near her

May Mary not count upon an in crease of filial confidence on the part f our associates during this month o May? Will they not be more faithful than ever before in reciting their daily decade for the intentions of the Apostleship of the Sacred Heart, and in repeating these words of the Angelic Salutation, which are for the Blessed Virgin the most acceptable praise, and for us the grounds of our most unshaken hope: " Holy Mary, Mother of

wn throne.

God, pray for us sinners?"
We say that they contain the most acceptable praise for Mary, for they remind her of the origin of all her greatness; they are for us the grounds of all our hope, for they remind her also that she is, in a certain way, indebted to us for her signal privileges, since our glorious Queen was raised to the dignity of Mother of God that she might become our Mother, the Mother of Sinners. O Mary! show thyself then our Mother, "monstra te matrem," our Mother here below, but after and beyond, our Mother in eter-

PRAYER. Oh Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, works and sufferings of this lay, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular that my devotion to the Mother of God and of all mankind may be strengthened within me, and as beseech her to show herself a Mother. so also may I ever show myself a worthy child of hers. Amen.

AGES OF FAITH.

Decay of Faith Amongst Those of the Present Generation.

The Psalmist says: "Save me Lord, for there is now no saint; truths are decayed from amongst the children Diminutae sunt veritates a filius hominum. (Ps. xi. 2.) These words, says the Bombay Catholic Examiner, seem especially applicable to our times. It is true the Psalmist wrote them of his own; yet are they, like so many others, also prophetic, applying to any epoch of history when he facts of the case were or are the same. But of no time are they, it may be said, spoken so truly as of our own For where are now the saints, who once adorned the Church and illumined the world by their powerful words and wonderful works? How much of "the Faith once delivered to the saint," (St. Jude 1, 3,) do we still find amongst the children of men? Has it not all more or less decayed, vanished, disap-peared? If there ever was an age that the Catholic at the end of the fifteenth the opposite epithet applies, it is the present age of materialism and unbe ief. Faith, supernatural Faith, has disappeared from our governments from our legislature, from our science, from our arts, from our law courts from our schools, from our universities, nay, even from our fam ilies. Faith is no longer the col lective property of any one of these institutions but only lingers on amongst individuals. Public life and the public spirit are destitute of faith, 'secularized," to use a modern term. Perhaps some may object to these assertions as being altogether too sweeping; but we only repeat and reecho what has been spoken and written on this very same subject by such eminent men as the late Cardinal Man ning, Kenelm Digby, Donoso Cortes, and many others. "Truths are indeed and many others. decayed from amongst the children of men;" where are the symbols of these truths, the emblems of Faith found? Anywhere in public? No. In the school-room? No. In the family? In but rare instances. In the Middle the family in the family? In but rare instances. In the Middle Ages, those Ages of Faith, the symbols of faith were met with everywhere and at every step, in the palaces of kings and princes, as well as in the cottages of the peasants, in the public courts, as well as in the market place, in private houses, as well as on the public roads and by the wayside in the country, in fields and forests: wherever one might reached the limits of the sublime. But direct his steps, he found those symnow that Jesus has spoken, that love bols of his Faith. People were not ashamed of them but publicly venerated them. Take up any book, any treatise, any document, any poem the Middle Ages, and you will find herein the expression of this Faith. Ferrer.

go far beyond the boundary lines of his own native land and yet find himself at home everywhere; for whereever he went, he was welcomed as a friend and treated as a brother. Alas what a change has come over the world since the bond of Faith has been broken asunder and thereby the bond Reformation destroyed supernatural Faith and sapped the foundation of al religion, and thereby destroyed Christian charity as well. From thence forth Faith gradually disappeared from our public institutions, from the law courts from the school. there are still countries where the old Christian spirit is still found and where charity still reigns, but this is rather the exception than the rule, and although faith has not yet been forced to hide itself underground and in catacombs as in the days of pagan persecution, nevertheless the state of affairs in this regard is such as to make the contrast between our age and the Ages of Faith, to say the least of it, very striking. Surely we need not dwell here upon the great advantages of Faith, which is the very root and foundation of salvation and of all supernatural life. There may have been sinners, and great sinners too, in the Middle Ages, but then they kept their faith, and on their death-bed at least they did penance, were reconciled God and with the Church, with died a perfectly happy death. There are very few instances on ecord of men dying in despair in the Middle Ages, because very few had lost their Faith altogether. Such exceptions were, for instance, the impious Emperor Frederick II., and his not much better Chancellor, Peter de Vineis; the end of both of them was a wretched one. As a rule even the greatest public sinners did public penance, founded and endowed churches and monasteries as a reparation for wrongs inflicted on the public at large, and for the benefit of their own souls after their death. Some object, that there were many unholy wars in the Middle Ages ; such were, for instance, the invasion of Ireland under Henry II., the invasion of France under Edward III. and Henry V., the expe dition of the Black Prince into Spain in support of that unworthy sovereign Peter the Cruel, King of Arragon when that brave and noble minded knight, Du Guesclin, Connetable of France, was taken prisoner by the prospered after that unholy expedition.

However, if there were a tew unholy wars, there were also many wars un dertaken for a noble and holy cause that of country and religion. Such were the wars of the Franks under Duke Eudes of Aquitaine and Charles Martel against the invading Saracens, whom they defeated on the fields of Tours and Poiters; such the wars of Charlemagne against the Pagan Sax onsinGermany and against the Saracens in Spain, whom he drove beyond th Ebro, such, too, his wars against the Pagan Avars in Hungary. Such the wars of the Emperor Otto the Great against the Magyars whom he routed under the walls of Agusburg; such the wars of the Crusades, which lasted for nearly two centuries and enlisted all western Christendom against the enemies of Christian civilization, the Turks. Such the wars of the Spaniards against the invaders of their country and the enemies of their faith, the Moors, which wars lasted from the days of King Pelayo in the eighth, until the capture of Granada and the expulsion of the Moors from Spain by Ferdinand could strictly and truly be called "the Age of Faith," it was the Middle Age, and if there ever was a time to which are times of the ever was a time to which and if there ever was a time to which and if there ever was a time to which a time times of the ever was a time to which a time time time time. Saracens and Turks. "But for the Popes," says Herder, with special reference to these wars, "Europe would long ago have been turned into a howling wilderness. came a flourishing garden instead to whom is the credit due? Talk about the anti-Popes set up by a few German Emperors, as an argument against the union of Christendom in the Middle Ages; why those very anti-Popes are a proof of the authority and power of the Popes. The Emperor who had quarrelled with the Pope of Rome, could not do without a Pope; so he created an anti-Pope, who was, how ever, a mere puppet and tool in his hands, altogether depending on his own whims. It was, however, reserved for the golden age of the glor ious Reformation, to have the Pontifi cal power joined with the Royal in the person of a king, and that king was Henry VIII. of glorious memory, declared himself supreme head of the Church of England. He set the ex ample of apostasy, which in due course of time was followed by all Protestant kings and princes who usurped the Pontifical powers, that is, were supreme in matters both spiritual and temporal like the Pagan Casars of ancient Rome

As to the great Western schism i was the result of the peculiar political situation of the times and of the pro loned residence of the Popes at Avig No one then denied the author non. ity of the Popes; on the contrary, all asserted it, only the people were divided in their allegiance to this or that Pope. There were at that time great saints in each so-called "obedience." witness St. Collette and the great missionary preacher, St. Vincent

It was this ubiquitous, all-pervading As to the wars amongst Christian spirit of faith, expressed in outward princes, the Popes always did their As to the wars amongst Christian symbols too, that made the Middle Ages utmost to prevent them; or, if not what they were, Ages of Faith. One able to do that, to mitigate them as holy will. then felt everywhere at home in matters of Faith; there was but one Faith History of England under Edward III., in Christendom and one expression of as one example out of many others on the same. Christendom was one large record.) If it is objected that there

family; a traveller or pilgrim might were then sometimes and in some

places risings of the peasantry against the time of the English invasion, or the people against the authority of kings, as in England under Richard II., one must consider the peculiar circumstances of the times when these things happened and the political situation of the countries in which they occurred. They were never general; the poorer classes, esecially the peasants always found in the Church-Pope, Bishop or Abbotpatron and protector against tyrannical kings and nobles. Moreover, no one has ever asserted that there was uninterrupted peace during those one housand years in every part of Christendom, and complete contentedness in every province. But this much we may safely assert, that, taken all in all, and comparing that period of history with any other epoch, and especially if we sum up all the good and balance it against all the evils of those times, the good will far outbalance the evil. Besides, an age which produced a Gregory the Great, a Charlemagne, an Otto the Great, Henry the saint, a Gregory VII., a Bernard, a St. Dominic, a St. Francis of Assisi, a St. Louis of France, a St. Thomas Aquinas, a Dante, a St. Vincent Ferrer, St. Bernardine of Sienna. St. Hildegard, a St. Catherine of Siena, and many others of the same stamp, must command the respect even of the bitterest enemies of the Church Even Voltaire speaks with admiration of Pope Leo IV., who built the so-called Leonine city and provided Rome with walls and ramparts as a protection against the inroads of the Saracens, and these men and women were in touch with the people of their times, were listened to and wielded an immense power and influence for good, both social, and religious, both moral and scientific. No wonder, then, that all true lovers of truth and all diligent and unprejudiced students of history have ever looked upon the Middle Ages as the golden age of the Churchan age which was to the Church what the heroic age was to the ancient world. We would never end wer we even only to mention the leading features of that age, its glorious chivalry, its poesy and romance, its science and its arts. Are not our venerable old universities legacie of the Middle Ages? Does not Pope Leo XIII. in his famous Encyclical or the Condition of Labor refer to these very ages and to their institutions, especially the "Guilds," as subjects which should be imitated in our own times? Has not he reinstated St. Chomas Aquinas in his ancient place of honor as the "Angel of the Schools?" Has he not given a new impulse to the Third Order of St. Francis, which dates back to the Middle Ages as a most powerful remedy against the innumerable ills of our

We may conclude by observing that the greatest boon a man can possess is the true faith, and the greatest treasare a nation can own is the knowledge and the worship of the one true God all this was possessed and owned by the people and by the nations of the Middle Ages, and, therefore they were happy in the judgment of the Psalmist, "The have called the people happy that hath these things, (viz., sons and daughters. rich store-houses, plenty of sheep and oxen, etc.); but happy is that people whose God is the Lord." (Ps. cxliii.,

Practical Prayer.

Jesus Christ has said: "Pray always, and faint not." Saint Paul or, if you will, this counsel? And how is it possible to accomplish it? At the first glance it is evident that

it does not relate to vocal prayer which can take place only at certain times. Nor can we be always employed in the exercise of mental prayer. It is still more impossible to occupy our mind continually with the thought of God and the things of God. An uninte rupted attention to the presence of God is beyond human strength, and is not compatible with the business of life. How, then, and by what other kind of prayer, may we fulfil the intentions of Jesus Christ? By the prayer of the heart which consists in an habitual and constant disposition of the love of God, of confidence in God of submission to His will in all the events of life; in a continual attention to the voice of God, which makes itself heard in the depths of conscience and incessantly suggests to us means of doing good and becoming perfect. Let the love of God predominate in a heart let it become, as it were, natural to it let it suffer absolutely nothing that may be contrary to it; let it constantly endeavor to augment it by seeking to please God in all things, and in refusing nothing that He asks: let it receive from His hand everything that happens to it; let it have an unshaken determination of never wilfully and with reflection committing a fault, and if it be so unfortunate as to commit one, let it humble itself and rise immediately: then it will be in the practice of constant prayer. This prayer will continue amidst our occupations, entertainments, and even our amusements, provided they be innocent. We do not incessantly make acts, we do not pray without in terruption, but the heart is ever turned toward God, at all times attentive to

When so many people are taking and deriving benefit from Hood's Sarsaparilla, why don't you try it yourself? It is highly recommended.

God, and always prepared to do His

Minard's Liniment Cures Burns, etc.

A NO THAT MEANS NO.

A fine young fellow was Tom Jeffreys, strong, pleasant and good look-ing. He was but eighteen when he first began "railroading," but he could set a brake with the best. When his clear, deep voice announced the stations, people listened and made no mistake. Old ladies caught the gleam of his pleasant eye, and let him help hem on and off with grateful surprise. Mothers with more children than they could manage, tired women bundleladen, and old men, recognized a friend and made use of him. were the railroad officials blind to the young man's helpfulness and popular-ity, and although Tom did not dream of it, he was on a list that meant promotion.

The young brakeman's easy going good nature, however, was a draw-back in one direction. He disliked to When the train reached he always had two hours to spare. In that time some of the boys were sure to say: "Come, Tom, let's go to the barber's. Now, this sounded very innocent,

but in the barber's back room was a green door which opened on a stairway leading into a drinking bar. Here the men used to gather, a few at the time, to have a little something.

Tom usually said his good humored 'no," that meant a reluctant "yes and ended by going. He never felt wholly at ease when taking his beer. He would not have gone for it alone Over and over again he acknowledged to himself that it was the laughter of his chums that took his courage away, and so things went on. A year slipped by, and beer had become almost an every-day drink with him, when one afternoon he was summoned from the barber's shop to the office.

"Jeffreys," said the superintendent, when he entered, "I have been very much pleased with the way in which your duties have been performed on the road in the past, and I find we need another conductor." The gentleman topped, and the pleasant smile was gone. "Mr. Jeffreys, your breath ells me that you have been drinking." "Only a little beer, sir," said poor

Tom, flushing crimson. "I am very sorry," replied the superintendent, "but that will be all

o day. You may go."

The young man left the office downast, disheartened. What he had been wishing for, what he had so nearly

gained, had been lost through his own misconduct. As he thought of it his good-natured lips took a firmer curve. The next day one of the boys said, 'Comin' over to the barber's?' "No!" replied Tom.

"Oh, come on, what's struck you?" "That barber has shaved me all he ever will!" was the answer.

Although Tom's "no" seemed very determined in its sound, there was something wanting in it. He felt it. and when after a few days, the real longing for a glass of liquor began to make itse!f felt, it seemed as if the would be "yes" in spite of himself. "No use in lockin' the barn door

now," said his chum: "the horse i the 'super' know you've taken a 'smile' now and then, and he'll never forget it. Better be young while you Tom still said "no," but the little

negative grew weaker and weaker, the next thing it would be "yes." When this was almost accomplished, spurred by his danger and remember ing his early training in the right, he said an earnest prayer for strength. And then,' he said, "I learned to

speak a 'no 'that all men on the road couldn't turn into a 'yes.'"-Sacred Heart Review

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



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FIVE-MINUTE SERMONS.

Third Sunday after Easter.

PLEASURE IN SERVING GOD.

Rejoice in the Lord always : again I say oice." (Phil. iv., 4). It has often been noticed, my dear brethren, and we every day come across examples of it, that when things across examples of it, that when things are going well men think very little about God and about the practice of their religious duties. We may almost say that, as things are at present, most men will not perform their duty to God unless they are driven to do so by some-thing unpleasant and hard to bear. It s when a man is taken ill that he sends for a priest and makes his confession and receives the Sacraments; as soon. however, as he gets well it is only too probable that he will return to his old

ways. Now, this shows that the service of God is felt by a great many to be a heavy burden and yoke. And I am sorry to say that this feeling is not con-fined to those whose passions and low propensities are so strong as to hold them down for a great part of their lives in slavery and subjection to sin and vice. Many even of those who have freed themselves for the most part from this degrading bondage seem far from the possession of that spirit of holy joy with which every one trying to serve God should be filled. Many even of these seem to find the yoke of the Lord a heavy one : and if they do not cast it off, it is chiefly because they

Now, I am not going to say a word against the service of God which springs from "the fear of the Lord, which is the beginning of wisdom." The fear of God is not merely good— it is necessary for salvation. But it is only the beginning, not the perfection of wisdom. Moreover, it should not be the habitual dominant and constant motive of our religious life; it should serve as a motive to fall back upon when higher motives are not felt. As St. Ignatius says: We should ask of God the grace to fear Him, so that if and when through our faults we grow forgetful of God's love, the fear of pun ishment may hold us back from offend ing Him. It other words, we ought as a rule, to be serving God from love and holy joy rather than from fear and

This is the teaching of the Holy Scripture, and especially of the great Apostle our patron, St. Paul. The text is but a sample of similar injunc-tions which might be found in every one of his Epistles—"Rejoice in the Lord always: again I say, rejoice." Do not be always looking upon the ser vice of God as a heavy burden and yoke to which you must be driven as a fear of punishment, but let that service fill your souls at all times with delight and satisfaction. This is what St. Paul enjoins. Why is it not so with us? Why should it be so? Well, there are ten thousand reasons

why the service of God should be delightful and satisfactory; but I can refer to one only this morning-one, however, of which I think that we can all feel the force. As a rule, the man who is carrying on a profitable and successful business is, so long as everything goes well, tolerably happy. You don't see him going about with a long face, and although he may grumble a little, as most men do, you can see that he does not mean it. Now, if this is the case in the midst of the uncertainties which not mean it. Now, if this is the case not mean it. Now, if this is the case in the midst of the uncertainties which are inseparable from all human transactions, what ought to be the satisfaction and contentment of a man who has seriously taken in hand the one necessary business? For how does the case stand with such a man? The man who stand with such a man? The man who has sariously taken in hand the business sariously taken in hand the business ariously taken in hand the satisfaction, who could not but perceive that thing, Joe." "Yes, I do; I think it is a light, and not sar away. No sir, I see two eyes glaring straight at Tom's revolver. Something fell to the ground monating patients and tell me do you see anything; Joe." "Yes, I do; I think it is a light, and not sar away. No sir, I see two eyes glaring straight at Tom's revolver. Something fell to the ground monating patients and tell me do you see anything; Joe." "Yes, I do; I think it is a light, and not sar away. No sir, I see two eyes glaring straight at thing, Joe." "Wesl, and the couldn't help himself," explained the couldn't help himself, "explained the couldn't help himself, "out of the couldn't help himself, "out of the couldn't help himself, "explained the couldn't help himself, "explained the couldn't help himself, "out of the couldn't help ness of saving his own soul must succeed—for him there is no such thing as failure. So long as he is willing he must be prosperous. And why? Because he has Almighty God as a partner. And God is ready to give him what I hope it is not irreverent to call unlimited credit. In this life He pours into his soul His heavenly grace, and this grace gives to all his actions a value which gives him a right to an eternal recompense. No action from morning to night, from week's end to week's end, but may be made profitable and fruitful, if done with a right intention, and, of course, if there is nothing sinful in it. This is the position in which any and every man may be placed and may remain if he so wills, and of the sense and judgment of a man who is not satisfied by such terms

The Church in the United States. The lastest issue of Hoffman's Catho

I have but a poor opinion.

tic Directory shows a slow but steady advance for the Church in this coun-According to these statistics, which cannot be more than approxi mately correct, and which certainly do not sin by exaggeration in any particular, there are in the United States 17 Archbishops; 78 Bishops; 10,053 priests; 9,309 churches; 191 colleges; 609 academies; 3,781 parish schools, in which 775,070 children are educated: 239 orphan asylums, sheltering 30,867 orphans; and 821 other charitable institutions. The total number of children attending Catholic schools or colleges is 918,207, and the Catholic population of the United States is moderately set at 9,071,865. Thus, not-withstanding the serious disadvant-ages under which the Church has labored during the past year, a con-tinuous and notable growth is evident.

What a mighty host we Catholics might be for the solution of the problems that now menace society! What a power for the purification of politics! And, if each lived worthy of the Christian name, what an army to spread Christ's kingdom and to make known His truth !- Ave Maria.

OUR BOYS AND GIRLS.

An Adventure.

Travelers are frequently surprised and interested while passing through Ontario at the glimpses of grand and varied scenery along the route. But of the many to be admired few are more striking than those surrounding this short sketch.

Leaving the city of Hamilton and going west, one passes close beside Burlington Bay. The eye wanders over this, and far across Lake Ontario till in blue distance sky and water seem to meet; next we pass over the drawbridge at Desjardins canal, the scene of the sad accident of 1857, and while nearing Dundas a long stretch of high dark rock attracts the observer, and he vainly tries from the car window to guage its greatest height, which terminates in a flat, projecting rock called picnic point, while on the opposite side of the track lie acres of hilly land sloping towards the valley

In years gone by, before the shrill steam whistle had disturbed the quiet of this romantic spot, or the hand of the hardy laborer had cleared the way and laid the ties for the present Great Western railway, the land all along the face of these rocks was much more thickly wooded, and here bramble and brier flourished. The dreary quiet of this place was greatly increased by the presence in its darkest shade, of an old neglected grave; so dismal indeed were the general surroundings that few persons ever trod these pathless slopes. But at the season when the briers bloom, the school girls (lovers of flowers then as now), dared the gloom, and, cautiously stealing round these craggy nooks, gathered the pink blossoms from their thorny stalks, and brave were the few who approached the thicket to take a hasty look over the rough enclosure which hid that nameless grave, "and why any one had been laid in that lonely spot has often recurred to me." Well do I re-member the feeling of fear which crept over me, when, persuaded by my com-panions to reach and look over that moss-grown walk, when to the sur-prise of those who had visited the spot before a new feature presented itself for close to the side of the sunken wild rose-covered grave, a narrow entrance had been made, and whilst hastening away the wildest conjectures were

present. As months passed by, the mystery of the old hill seemed to deepen; for among the villagers at its base a rumor was spreading that strange sounds had been heard by persons who chanced to be out late at night and which seemed to proceed from the direction of the rocks. Just when the excitement was gaining ground two men who had been absent from the neighborhood for some years were returning, and, coming in by the mountain road at darkest midnight, had lost

their way and were forced to grope among sticks, rocks and fallen trees. "Where in the wide world are we, any way, Tom?" "For any sake, Joe, search your pockets for a match. I fear I have few left—but listen, Tom! what strange sound is that? "Hush! Joe, for, judging from the roughness of the surroundings and what I remember of the place, we are rather too near the old hill for this how of night." "What can we do, Tom?" "For your life and mine, away. These strong men crouched down, close to each other, in silence till day break; then, gaining courage, they followed the marks of the wounded object which led straight to the old grave, and there close to the burrowed entrance was the dead body of a huge wild cat.

Story of Father Marquette in Mosaic.

A frieze representing scenes in the travels of Pere Marquette and Joliet, the French voyageurs who descended the Mississippi about 1673, has just been completed by the Tiffany Co.

There are 200,000 pieces of glass and 10,000 pieces of pearl used in the work. The work is intended to form panels in the rotunda of the new Marquette building in Chicago. It covers a space 4 feet high and 112 feet long. In three of the larger panels there is portrayed the departure of Pere Mar-quette and Joliet from St. Ignace. Another scene is the meeting between Joliet and the chief of the Illinois Indians, the latter holding out the pipe

of peace.
Another panel represents the death of Marquette. There are portrayed implements of war and of the chase of the seventeenth century and full-sized figures of Indians, Canadian voyaguers, and gentlemen of France. Running along the top of the panels there are inscriptions consisting of sentences spoken by the characters represented. A Canadian priest posed as the model

of Marquette.
J. A. Holzer designed the frieze.

The work took a year to complete.
It now looks as if Chicago would at no distant day possess a worthy memorial of Father Marquette, for Senator Mahoney's bill appropriating \$12,000 for a statue of the great explorer and man of God seems certain to pass at this session, the bill having already passed its third reading. The appro-priation will not be available until

Poor Digestion leads to nervousness, chronic dyspepsia and great misery. The best remedy is Hood's Sarsaparilla,

The Butt of the School.

By Francis J. Finn, S. J. III.

It was morning recess on the following day, and Louis, who avoided the playground as much as possible, was hastening over to the reading-room, there to bury himself in his books. As he came within a few paces of the reading room door it chanced that a heavy set lad engaged in the delectable game set had engaged in the detectable game of "tag" bumped against him full force, and our thin little friend litterally went "spinning." But, instead of falling, he in turn collided with Tom Norton, who just then was in the act of catching a thrown baseball. In the collision Louis came down rather sharply upon the right foot of Tom, and so disturbed that young lover of the national game that, instead of catching the ball in his hand he caught it in the pit of the stomach.

Tom's face flushed from intense pain to intense anger, and, with this latter passion distorting his features, he turned upon Louis. When he recognized the involuntary aggressor his passion seemed to know no bounds. "You little fool!" he exclaimed.

And with open hand he struck Louis a stinging blow on the cheek.

Louis staggered and fell, but rose at once and hastened into the readingroom—the ugly stroke he had just re ceived branded in purple on his deli-

cate features.
Poor Louis! To be called a fool! To be struck! He who in the happy past had felt no touch that was not a caress heard no word harsher than the kind words of love and sweetness from sister, father and mother. If Louis had had the appointment of his own death he

would have chosen that hour. As he passed through the yard to his class-room, at the end of recess, he fancied that every eye was fastened pitilessly on his glowing mark of shame. It was indeed a bitter, bitter

As for Tom Norton, he was wretched too. Louis had trod upon Tom's foot where it happened to be particularly tender. The ball, too, had hit him where one does not enjoy being hit. So it was no wonder he had been vexed. And yet he felt that he had gone too far. The idea that he, a big, strong boy of thirteen, should strike down a thin, puny lad who didn't seem to be fairly ten! Was it not cow-ardly? The question haunted him. He was still pondering when a boy

called across the yard to him:
"Norton! Norton, I say! Mr. Frank wants to see you."

Tom hurried over to Mr. Frank's

class room.
"Well, Tommy," said Mr. Frank,
"you seem to look rather ashamed of

Tom glanced inquiringly at Mr. Frank, and at once perceived that his teacher knew all. "He stepped on my foot, sir-on my

sore foot."
"He did? How mean of him! And I suppose he knew it was sore, too."
"No, sir; he didn't." Tom wondered whether his teacher

were quizzing him.
"No?" re-echoed Mr. Frank.
"Still it was very mean of him to stamp on your foot, even if he didn't know. I don't wonder you were very

angry. "But he didn't intend to do it, sir;

angry."
"I couldwak help it, sir."
"Just so; you waren't prepared for it. If you had been told beforehand what was to happen you might have been prepared. That's so, sir."

More, I reckon.

"Then you'd have become angrier still, and you'd have slapped that brick even worse than you did the boy.'

Mr. Frank smiled. Tom smiled in return, and their eyes met. Suddenly Tom's face became

serious. "Mr. Frank," he broke forth, "it is no use talking; I'm a big coward and a bully, and I'm heartily ashamed of myself.

There was sincerity in his honest young face and his flashing eyes.
"Gently, Tom," said Mr. Frank,
taking his hand. "You ought to be ashamed of yourself, I allow. But I do not think that you are either a coward

or a bully."
"But I am, sir. Since I've been talking with you everything's got clearer and clearer. Do you know, sir, I don't think there's hardly another boy in the yard I'd have struck but Skinny. You see, it's this way: none of the fellows think much of him; he's always getting into trouble and being laughed at, and so I've got to look upon him as nobody at all. Now, if it

ation, thereby removing the phlegm, and provided that the diseased parts a chance to heal.

In his VEGETABLE PILLS, Dr. Parmelee has given to the world the fruits of long varieties to the world the fruits of long varieties.

Mr. Frank listened to this honest confession with close attention; and twice during the narration did his countenance evince surprise.

"Well, Tom, your act was a cowardly act; but one cowardly act doesn't make a coward any more than one swallow makes a summer. As for being a bully, the very fact that you proclaim yourself a bully proves that you are not. I don't believe there has yet lived a bully who could stand up and confess himself as such. But

there's something you said just now which interests me very much. You say that Louis Harold—you called him Skinny, I believe—is out of favor with

the boys. Tell me all about it."
What Tom told the reader already

"Thank you, thank you very much, said Mr. Frank, when Tom had come to a pause. 'You have thrown light on something that's been puzzling me these last two weeks. And now, helped by what you've told me, I can tell you something in return. Do you know what's the trouble with Louis?

"Simply this: He is an extremely sensitively boy, whose spirit is breaking under ill-treatment. Your blow will have a terrible effect on him un-

Tom fidgeted; he was proud.

"Do you know," continued Mr.
Frank, "I was puzzled that Louis could do so well at his themes and so poorly in lessors. Of course I saw that he was bashful; but now I see more. He knew that his classmates were piti less, and were waiting for him to slip. Well, thank you. You are sorry for your conduct, and I'm sure you'll do

what your conscience suggests to make up for it. Good bye." Now what Tom's conscience suggested was that he should begin by apologizing. But this to a boy cost a strong effort. Still Tom verved him-self for the attempt, and with sinking heart sought out Louis. He perceived him sitting alone near the class-room

building. Louis, on noticing that Tom was approaching, arose and hurried away.
Tom lost heart.

"He's angry, of course; and I'll get into more trouble if I talk to him." So he dismissed his resolution with an inward feeling that all was not This feeling grew stronger as the school hours moved on; and when class let out Tom Norton was fully as miserable as Louis.

Tom had good qualities; he sought peace where it was to be found. Instead of remaining in the yard to par ticipate, as was his wont, in a game of football, he quietly slipped into the college chapel to pour out his troubles to his Mother Mary and to the Sacred Heart of Jesus. Like the Publican in the gospel, he took his position near the door; and, kneeling, he begged with bowed head and clasped hands that Mary his Mother might obtain for him grace and light from the Sacred Heart of Jesus. But, for all his prayers, the struggle within him between pride and duty still raged. Duty called on him to apologize; shame endeav-ored to put the question by. And so

he prayed the longer.
Suddenly a sob startled his ears. He raised his head in surprise; for he had thought himself alone. No; he was not. There in front of him, low before the image of the Sacred Heart, was Louis Harold. His eyes, dimmed with tears, were gazing upward in supplication to the Refuge of the persecuted. And as Tom Norton took in the scene

Apologize! He would apologize, cost what it might. With the resolution a spirit of peace and sweet devotion came upon him such as he had never before experienced. And with this spirit upon him he fell into an earnest prayer for pardon.

When he again raised his head Louis

had disappeared.
On leaving the chapel Tom repaired to the room of the prefect of studies. Here he obtained Louis' address, and was not a little surprised to find that the boy lived quite close to his own

'Thank God," he murmured, I shall be able to atone all the better.' TO BE CONTINUED.

The World Knows a Good Man and Will Appreciate Him.

the most prejudices, that the country is practically almost crineless—or, at least, as neg to that condition as the least, as need to that conditional least, as need to that conditional least as ordinary humanity will ad-By a singular Providence the names nature ordinary numerity nature Yet, under the existing system By a singular Providence the hands of those great statesmen in different of English (Castle) government, the of those great statesmen in the state of the lands—Sir John Thompson, premier of ne people of Ireland have to bear the expectation of ne people of Ireland have to bear the expectation of the lands of the state of "Suppose, now, a brick had falle, lands—Sir John Thompson, premier of from the wall on your foot, would it have hurt as much?"

Sanada, Dr. Zemp, president of ne have hurt as much?"

Lord Capt Justice of Englang—are perse of an army of military police, known to the whole world. Each a fervent Cath ic and regular communicant, won his spurs in a Protestant country by lotegray, by unsullied repnumbering some fourteen thousand extra-paid men, main; ained at the public cost, and constituting a caste public cost, and constituting a caste distinct on and antagonistic to the majority of the population, and governed excisively by an irresponsible bureau in blin Castle, not one of the members of which governing body is an Irish n, or in any way in association is spentally with Irish of the districts ests. In very many tion of "whitegl which the presentation of "whitegl which the presentation of whitegl which the presentation of the districts of the districts of the districts of the districts of the process of the tax ods, at the expense of the tax ods, at the expense of the tax ods, at the expense of the landlogers, solely in obedience to landlogers, solely in the "Castle" magnatequisitions on utation, by devotor by unsulfied rep-by unselfish patriousm. It was relig-ion and its resources. ion and its resources of grace that on abled these noble men to gain their eminent position. Our countrymen may be assured, that staunch Catholics holding office will neither betray their trust nor participate in corruption. A staunch Catholic is one who not only firmly believes in the truths of the Church, but also steadfastly and regularly makes use of all the means offered by the Church for growth in grace. - California Catholic.

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House Full of

Steam! A big fire, heavy lifting, hard work lifting, hard work is the usual way of doing

the wash



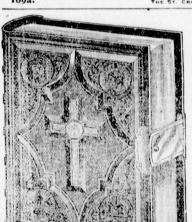
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Crimeless Ireland.

the "Castle" magnatequisitions on say that if the Irispit is safe to

control of their own affree had the

being ruled from Lonen, ustead of at present, even in the mohey are and petty details of telr linute

economy—one of the first cornitical independent Irish Nationa Lean ture would be the abolito and

organization of this alien milit

would mean

police force, and the relegation of

army of English office-holders, vho are

now, and have been, for generations,

living on the Irish tax-payer; and that is the secret of the bitter heatility

with which the idea of Irish Home Rule has been met by every successive

English Government, no matter under

what party flag it might affect to stand.—Irish American.

Worms cause feverishness, moaning and restlessness during sleep. Mother Graves Worm Exterminator is pleasant, sure, and effectual. If your druggist has none in stock, get him to procure it for you.

NOTICE IS HEREBY GIVEN One of the prominent characteristis of the recent Spring Assizes and Quarter Sessions Court meetings in Ireland has been the official announcement, again and again repeated from the Bench, in the most populats districts—whether of city or courty—that there was not a single-riminal case for trial, followed, in each instance by the customary resentation stance by the customary resentation of a pair of white gloves t the presiding Julge. This formula has been repeated so frequently clate years, in BEAUDIN, CARDINAL & LORANGER, Attorneys for the society "L'Alliance Nationale." Montreal, 19th Dec., 1894. 858:

so many of the Irish astricts, that the inference must be inevitable, even to

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One of the most instructive and useful pamphlets extant is the lecture of Father Damen. They comprise four of the most celebrated ones delivered by that renewned Jesuit Father, namely: "The Privase Interpretation of the Bible," "The Catholic Church, the only true Church of God," Coffession," and "The Reak Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to Thos. Coffey, CATHOLIC RECORP Office, London.

FOR TWENTY-FIVE YEARS DUNN'S BAKING

THE COOK'S BEST FRIEND As the 'Mistakes of Modern Infidels," the work of Rev G. R. Northgraves on evidences of Christianty, composing the only compute answer to Cel. Robert Ingersoll, is to be answer to Cel. Robert Ingersoll, is to be republished immediately, the author will be republished immediately, the author will cen, cloth: 4 cents, paper: post paid, cen, cloth: 4 cents, paper: post paid, cen, cloth: 4 cents, paper: post paid, cent, and the Iress, Caholic and Protestant. Address:

REV. GEORGE R. NONTHERAVES, REV. GEORGE R. NORTHERAVES, Canada. successors to their sole and propel function as peace officers. Lut that would mean the disbaudmen of an

An authente copy of the Ritual of the P. P. A. will be sent to any advress on receipt of 6c. in stamps. By dozen, 4c. By hundred 3c. Address Thos. Coffey, the Catholic Record. London Ont.

LOVE & DIGNAN, BARRIBTERS, ETC., 418 Tribot street, London. Physic runds

Presentation to Mr. James O'Conno Stratford Beacon. April 25.
At last night's meeting of Stratford Branch.
No. 13. C. M. B. A., Mr. James O'Connor. wh.
No. 13. C. M. B. A., Mr. James O'Connor. wh.
was about to leave the city, was presented with a
diamond ring. Mr. O'Connor was for four
years Secretary of the Stratford Branch. and
that his services were appreciated is shown by
this action of the members. The following address accompanied the presentation:

this action of the members. The following address accompanied the presentation:

James O'Connor, Esq.: It was with feelings of regret that we learned of your intended departure from the city. During your long residence with us, by your manly and honest character, you have gained the highest respect from all classes of the community, and as a business man you have always held the confidence of our merchants, as well as the esteem of the citizens.

By us, who have been most intimately associated with you as a brother of the C. M. B. A. and have had an opportunity of witnessing your zeel and general efforts to assist in every way to advance the interest of the association, the severing of our pleasant relations is greatly to be regretted, but we can assure you, dear friend, though absent from us your good example and advice will remain fresh in the minds of your brothers of Branch No. 13. You have filled the office of Recording Secretary with the greatest benefit to the members and credit to yourself.

Before parting we desire you to accept this testimonial as a slight token of our kind regard for you and appreciation of your efforts in our would prompt, but we tender it as the unanimous expression of the good wishes of your Stratford brothers.

Trusting you may be long spared to wear it sand that you will meet with every success in your new field of labor.

T. O'LEARY, Pres.

M. F. GOODWIN, Sec.

Resolutions of Condolence

Kinkora, 22nd Apřil, 1895.

At a regular imeeting of St. Patrick's
Branch, No. 175, Kinkora, held in their hall
on the 8th Apřil, it was moved by John
Malloy (Guard), seconded by Patrick Hishon, and unanimously adopted : Whereas it was the will of Almighty God

Whereas it was the will of Almighty God
to call to her eternal reward on the 7th inst.,
Mrs. John Fitzgibbons, dearly beloved sister
of our much esteemed Brother, Edward Brown
(Treasurer), be it therefore
Resolved that the members of this branch,
whilst bowing in humble submission to the
will of Divine Providence, who decrees all
things for the best, tender to Brother Brown
and family our sincere sympathy, and condole with them in the loss they have sustained,
rearing, the Almighty may grant them His and family our sincere sympathy, and con-dole with them in the loss they have sustained, praying the Almighty may grant them His heavenly graces to bear the trials and crosses of their life with patience and resignation to His holy will

ved that a copy of this resolution be sent to Brother Brown and family, and re-corded on the minutes of this meeting, also a copy be sent to the CATHOLIC RECORD for publication.

MICHAEL CROWLEY, Pres. JAMES STOCK, Rec. Sec.

JAMES STOCK, Rec. Sec.

Gananoque, April 22, 1895.

At a regular meeting of Branch 79, held on Wednesday evening, the 17th inst., the following resolutions of condolence were unanimously adopted:

Whereas it has pleased our dear Lord to remove by death Brother J. J. Richards, be it therefore
Resolved that the members of this branch express to his wife and family our sincere sympathy and condolence in this their time of sad affliction, and we humbly pray that God will comfort them in their bereavement.

Resolved that these resolutions be spread upon the minutes of this meeting; a copy sent to the CATIOLIC RECORD, the Canadian, and one to his wife and family, and our chart be draped for thirty days.

Committee, M. McParland and Thos.Roach.

Amherst, N. S. April 23, 1895.
At the regular meeting of St. Charles
Branch, No. 168, held on Monday evening,
April 22, the following resolution was moved
by Brother Wm. Connelly, seconded by
Brother C. E. Blanchey, and unanimously
passed:

passed:
Whereas, it has been God's holy will to rewove from this world by a very painful death,
the wife of our much respected Brother,
Richard C. Say, and
Whereas, by her death Brother Say is de

Whereas, by her death brother say is well be prived of the companionship and assistance of an affectionate wife, and his young family the care of a kind and loving mother, therefore be it Resolved that we, the members of Branch

168, tender to Brother Say our heartfelt sympathy in his sad affliction and pray that God may give him strength to bear his sad bereavement with Christian resignation; and

further be it

Resolved that a copy of these resolutions
be tendered to Brother Say and spread upon
he minutes of this meeting, and published in WM. CONNELLY, Rec. Sec.

Kingsbridge, April 19, 1895.

A the regular meeting of Branch No. 82.

Kingsbridge, it was moved by Bro. T. Stiles, seconded by Bro. D. Matheson, and unaniseconded by storo, D. Mattheson, and the mounty adopted:

Whyreas the Almighty God, in His infinite wisdon, has called to his reward the beloved father of our esteemed Brothers, Morgan. Philip and Michael Austin, be it.

Resolved that we extend to the family and

friends of deceased our sincere sympathy an condolen e i this hour of their sad affliction and that acopy of this resolution be forwarded for publiction in our efficial organ and the CATHOLICAECORD. M. WHITTY, Rec. Sec.

C. O. F.

St. Joseph Curt, No. 370, Toronto, meets 2nd and 4th Thursdays in Dingman's Hall. At the last requiar meeting the following officers were elected for the ensuing term: Chaplain, Rev. Pather McEntee.
Chief Ranger, Wn, Mitchell.
Vice Chief Ranger, John J. Howorth.
Rec. Sec., Thos. Flucan.
Fin. Sec., Richard J. Howorth.
Treas., Walter T. Broks.
Trustees, Henry Sloman, John Cadaret, James Finucan.
Representative, Joseph Cadaret.
Alternate, John J. Howorft,
Medical Examiner, Dr. Walace.
The committee in charge of the open meeting which takes place on Thursday, May 9, are working hard to make it a pisnounced success. Brother W. P. J. Lee, of Sacred Heart Court, has kindly consented to lecture. This in itself will be the means of drawing a large crowd. The installation of officers, which takes place at this meeting, will be public, and a first class programme is being prepared by the Good of the Order committee.

JOHN J. HOWORTH.

A. O. H.

RESOLUTION OF CONDOLENCE.

At the last regular meeting of Division No. 2, A. O. H., held in their hall, Red Lion Block, Yonge street, Toronto, the following resolution was unanimously adopted:

Whereas it has pleased Almighty God to Whereas it has pleased Almighty God to call from amengst us, Mr. John Flower call from the deceased that it is that the same be full from the minutes of this division.

M. J. IYAN, Ref. Sec.

Mr. James T. Dalton a pupil of Charles Santley, and well known in musical circles on both sides of the brder, has decided to once more make his bone in Lendon, und, at the surgestion of numerons friends, has opened a class for instruction in vocal muic (Italian method). Mr. Dalton's wide experience and unquestioned ability should guaranteen success as an instructor.

E. B. A.

At the regular meeting of St. Helen's Circle, No. 2, E. B. A., the following resolutions were unanimously adopted:
Resolved, that it was with deep regret that we, the members of St. Helen's Circle, No. 2, E. B. A., learned that Almighty God in His infinite wisdom has been pleased to call from this world, the beloved mother of Miss Marshwan cartworthy Res. Sec. and har sixther man, our worthy Rec. Sec., and her sisters Sarah and Catharine, also members of the

Sarah and Catharine, also members of the circle,
Resolved that we, the members of St. Helen's Circle, No. 2, Emerald Beneficial
Association, do hereby tender our most sincere sympathy with you in the sad affliction it has pleased Almighty God to place upon you, and trust that our holy patroness the ever Blessed Virgin will obtain for you from her divine Son grace to bow in humble submission to His divine will.
Resolved, That a copy of these resolutions be recorded on the minutes, one sent to the Misses Marshman, and one to the G. S. for insertion in the official organs.
Signed on behalf of the circle,
Mirs. T. BARFF.
W. LANE, S. T.

OBITUARY.

MRS. D. J. MURNAHAN, GUELPH.

MRS. D. J. MURNAHAN, GUELPH.

It is with feelings of unfeigned sorrow that we record the death of Mrs. D. J. Murnahan, nee Catherine Kelly'of 16th concession, Peel township, who died on Monday morning at St. Joseph's Hospital, Guelph. She was taken suddenly ill on Friday and was removed to the hospital on Sunday, where, notwithstanding all that medical skill and care could bestow, she passed peacefully and quietly away, rendering up her pure soul to Him who gave it. She was fortified by all the rites of Holy Church and was conscious to the last moment, being surrounded by her sorrowing husband, mother, brothers and sisters and the good Sisters of St. Joseph. The deceased lady was very popular with all who had the happiness of her acquaintance, both young and old. She was married about six years ago, and leaves her husband, but no family, to mourn her death at the early age of hirty-one years. The remains were brought to the residence of her mother, Mrs. Mary Kelly, of Peel, on Monday evening, and the funeral, attended by a large concourse of sympathizing friends and acquaintances, took place to St. John's church on Wednesday, where a Requiem Mass was chanted for the repose of her soul. A very impressive sermon on death was preached by the Rev. Father Dube. The remains were then conveyed to the cemetery for interment, Rev. Father Doherty performing the burial service. Besides her bereaved husband, she leaves a sorrowing mother and five brothers and two sisters to mourn her loss. These are: Martin, in Michigan; Thos. E., John, Michaelland Daniel, and Mary and Bridget, on the old homestead, 16th concession of Peel. The other mourners, were James Murnahan and Ellen Murnahan, of Erin Tp.; Mrs. Heany, Durham; Mr. and Mrs. James Kelly (uncle and aunt), of Peel, and Mr. and Mrs. Jos. Casey and tamily (also relatives of the deceased, and James Murnahan (Erin), Joseph Breese (Guelph), and Joseph Callaghan, (Peel). To her bereaved husband and to all her sorrowing relatives much sympathy is extended. May her soul rest in p

ing relatives much sympathy is extended May her soul rest in peace! Com.

Catholic Register please copy. JAS. J. HARRIGAN. BIDDULPH.

A good man gone to his eternal reward The congregation of St. Patrick's, Biddulph has lost one of its best members by the deat

A good man gone to his eternal reward. The congregation of St. Patrick's, Biddulph, has lost one of its best members by the death of the late Mr. James J. Harrigan, of Cedar Vale. Deceased attended divine service on Palm Sunday, and yielded up his immortal soul unto his Creator on the glorious festival of the Resurrection, Easter Sunday, April 14, 1895, fortified by all the consolations of religgion—a fit and edifying ending of a life so well spent. Deceased was a monthly particles of the Broad of Life, and it is to be hoped a worthy communicant, as he never was known to utter a word in anger or in disparagement of his neighbors.

It is needless to state that his death, at the early age of fifty-six years, is regretted by all who knew him, and that his bereaved family has the sincere sympathy of the community. He leaves a wife and six children and an aged sister, to mourn his great loss as a lather and protector. His wife, Mary Blake, a sister of Mr. John J. Blake, barrister—at—aw, British Columbia, and Mr. Michael Blake, Biddulph; also a cousin of Rev. Michael McGrath and the late Dr. Medrath of Lican. He was a trustee of S. S. No. 4 for may years; and in this connection a neighbor sid of him and the late Patrick Joseph Dewa (who also was trustee of said school for may years; that they were like two priests alwks giving good advice to the children. Both our dear departed friends were staunch sulpreters of the Catholic press and of everything, alculated to promote the welfare of their neighbors, both spiritual and temporal.

temporal.

Let their bodies slumer in the silent tomb.
And rest unsconscious ul the day of doom,
When the Angel's summus shall encompass
sea and land
Calling mortals before theh Judge to stand.
May their guardian angels, ead them, hand
in hand.

in hand, To take their place mongst Carist's chosen PATRICK JAMES O'SHE... Elginfield, April 25.

FROM BERLIN.

charitable works, whether denominational or

public.

The audience was kept in a highly interested state until almost midnight, after which the ladies of the Hospital Auxiliary entertained the students to a splendid luncheon in the spacious dining halls of the North American house, which was greatly enjoyed by all present.

LENTEN PREACHING.

The Devil's Advocate Routed by an Eloquent Statement of the Church's Vitality.

The Lenten sermons in the capital of France were of an unusual brilliancy. The large congregation that attended the services at which they were delivered showed a reawakening of the religious spirit among the Parisian popu-lace. The London Speaker gives the following account of the preaching: "In one of the richest parishes of

Paris—the Madeleine—a Dominican preached a series of Lenten discourses on the "Duties of the Rich; the Law of Justice; the Law of Charity, and the Brotherhood of Man. At St. Clotilde, in the heart of the aristocratic Faubourg St. Germain, a Jesuit treated the question of "Work and Wages, laying down the principle that a share in a company does not only confer upon the holders the right of receiving a dividend, but also that it imposes the moral responsibility or any injustice suffered by the workmen. Even the Lenten orators who had announced theological subjects seemed drawn by an irresistible fascination to the study of social questions - one preacher interrupting his course on "Hypnotism and Miracles" in order to treat the absorbing theme. It came to the front at the outlying Church of St. Pierre de Montrouge where the old system of a dialogue between two preachers - one of whom played the part of the Devil's Advocate-was re

vived with great success. "The preacher began his sermon as follows: 'It is impossible to deny the existence of a grave social question. Some time ago, a Socialist Congress place in Paris itself. In Germany, the Socialist candidates obtain more than a million of votes. In England, strikes are the order of the day Everywhere we find war to the knife between Labor and Capital. Church alone can heal this breach. The Church, strong in its principles and in its gospel-the Church.

" 'Allow me to put a question,' said a voice suddenly. "The 'Devil's Advocate' had risen from his place on the 'banc d'oeuvre' opposite the pulpit. His mocking

edifice. "You make a great fuss about your 'Church' as a universal panacea, e went on, in a sneering tone. Church was not born yesterday, it has eighteen centuries of existence. It it be really so powerful it has had plenty of time to make its power felt. Show us that your Church is able to

prove the truth of your assertion. We can only allow ourselves space for the leading points of the preacher's striking reply. 'The Church has abolished slavery. The Church has ennobled work; it has made the car-The Church has penter's tool sacred. The Church has created Charity. Go to Pompeii, Herculaneum-you will only find the houses of the rich. Come to Paris and you will find countless asylums-the hostelries of suffering humanity.

The 'Devil's Advocate' rose to object that all this was ancient history. The Church had done good work in past time, he admitted, 'but now it is dead.

"The preacher gave a vehement The Church lives. All modern questions have been closely studied by the Church. It was a Bishop-Mgr. Gibbons—who proposed the eight-hour day. The Pall Mall Gazette showed s that Mgr. Manning, in spite of his eighty-two years, was able to conjure up a social tempest. You speak of a that; cradle in creating not a coffin, but a world. This time the 'Devil's Advo-

Ekinifield, April 25.

FROM BERLIN.

The appreciation of the dramatic talents of the students of St. Jerone's college was ably defined and in their having secured a crowded house on April 6 last. Bawui, at the they produced of the lastice of the Hospita Antilary, in aid of the general hospita, which is now in the course of erection.

Now thistanding that the students had previous, they were again greeded as in packed house. Their success in thems, their many previous phile enterdictions, which were also believed the students. The manner of their distributions of the lastice of the las

In a word, we may say of it what the Archbishop observes with regard to the speech of Lord Halifax—that its repre-sentative character is decidedly limited. In declaring, with the National Protestant Church Union, that "any corporate reunion with Rome, so long as she retains her distinctive and erroneous doctrines and advances her present unprimitive and unscriptural laims is absolutely visionary and impossible," the Archbishop, nodoubt, conveys the sentiments of that organization and of the Evangelicals. idea of religion is Protestantism pure and simple. They feel that they exist to protest against Rome: opposition to it constitutes what we may call the main plank in their platform; and they are justly alarmed at the idea of any rapprochment towards the Holy if reunion took place the very

groundwork of their religion would be

To repudiate any steps towards re union on behalf of this class of Protest ants is surely an act of supererogation on the part of the Archbishop of Cap-terbury. The idea of their being re ceived into the Catholic Church in their present frame of mind and with their actual tenets would be deemed by Cath-olics too ludicrous to be dwelt upon for one moment. In truth, it is quite plain to every Catholic that not only with these, but with a vast multitude of Anglicans whom the Archbishop of Canterbury cannot be said to represent, reunion is for many a year out of the question. As well might we conceive of union between timid lambs and wild horses as between Catholics and such Protestants. We know how far Protestants of the ordinary type are from entering into the Catholi view of Church government. The idea of the oneness of truth, of the Divine promises to the Church, of the neces sity of obedience to ecclesiastical dis cipline, and of self-restraint in accord ance with the teaching of those in authority, seems to have been almost completely obliterated from the minds of a great many Protestants. To interpret the Scriptures in their own way that is, according to their own idiosyncracies, whims, or even passion -and to gather from them a rule o life of their own manufacture, is, they believe, all that is required for salvation. In the case of persons of this kind anything like religious unity is, of course, an impossibility, and it is only by the most curious compromise of principle that they are enabled to remain within the elastic limits of the Established Church. An instance of oice had a strange effect in the sacred these illogical and extraordinary methods may be given from experience A few years ago, in one of the Northern Anglican dioceses, an Anglican parson sought to establish a Church of his own. Both the Bishop and the rector strongly disapproved of his in tention, and forbade him to carry it out, but he treated both with con tempt. An Anglican layman, who belonged to the same school of

Anglicanism as the Bishop and the

rector, was discussing the subject with

a Catholic, and was asked whether he

did not condemn the conduct of the in

truding clergyman. His reply was,

'Oh, not at all. I like it, for it shows

the liberty and catholicity of the Church of England." The answer is typical. It is unnecessary to say that rith Protestants of this kind reunion cannot be contemplated. But there is a section of Anglicans who are far nearer to us, who understand the meaning of the word Church more clearly, and who are familiar with Catholic discipline, practices and doctrines. They are largely those who have been educated under the auspices of the English Church Union. In re viewing the history of that association the Church Times points out with pride what it has done during the thirty. Fre years of its existence to Catholicize the years of its existence to Catholica the Church of England. The remarks of the Church Times in themselves, of course, a tage admission of the absurdity of the Continuity theory, but at the sale time they show that the Church Union is a really notable one. The organization has indisputably astored to the Anglican Church many of the Catholic doctrines which were rejected and denounced by so-called Reformers. When started, confession was so for-eign to the minds of Anglicans that at the House of Detention, Clerkenwell, the matron and warder refused to retire even a short distance when the incumbent of St. Matthias's Stoke Newington, wished to administer spiritual consolation "on the ground that none but a Roman Catho-Since then Anglicans have been inured to confession and many other Catholic practices, and the Church Times is, we think, right in claiming that this result has been in a great measure brought about by the efforts of the Church Union, "a small and obscure society, distrusted, despised, ground down, now beating up against the wind of public opinion, now running under the fire of the by Bishops, hushed up by shivering

lic priest might see a prisoner in priv guns of its own party, charged down caution, despaired of by straight-lace propriety." The success of the work of the Church Union must be a source of satisfaction to all Catholics, for no one can fail to recognize that the nearer Anglicans come to ancient ideals the nearer they are to truth and

What impression will the Papal ool, Letter make upon Auglicans of
It this type? It will certainly be
ard received by them with respect, the protest againt reunion with Rome raised by Dr. Benson. His letter will fall in with the wishes of a number of his co-religionists, who will the bosom of the Church is devoutly to be much pleased with it. By others it be hopei. But we believe its main in-will be held to be of small moment. fluence for good will be exercised in

helping on the movement, which aims at doing away with the prejudices that cause so many Anglicans to look upon the Holy See with hostility. The Church Times declares that "the great and Christ-like cause of reunion" must never be lost sight of, and that Anglicans will be doing a great deal for it they labor to remove those defects in the Church of England which might hinder it. The spirit in which these words ore written will be reciprocated by all members of the Roman Church. They betoken an attitude towards the Sovereign Pontiff strongly in contrast to that of the Archbishop of Canterbury, and hold out the promise of a kindly welcome for the forthcoming Letter of Leo XIII. — Catholic Times, Liverpool.

Archbishop Langevin.

The Catholics of Manitoba are truly fortune in having secured as a successor to the late Mgr. Tache such a zealous and fearless prelate as Arch bishop Langevin is showing himself on he great question at the present time confronting the Church in that Province. Mgr. Langevin holds uncom promisingly to the principle that edu cation and religion must go hand in hand. The Manitoban Catholics hav ing been guaranteed Separate schools at the time their Province entered the Dominion, he declares that such schools cannot be denied them now. ally Mgr. Langevin regards as disloval the Church those Catholics who side with its enemies in their endeavor to deprive his flock of their educational rights. - Catholic Columbian.

Let us Honor Our Queen

May, the month of Mary, is dear to all Catholic hearts. It will served, as always, with special devo-tion and supplication to the Mother of God. It is not necessary to urge upon Catholics the observance of the month. Their hearts turn to Mary instinctively and freely, as to their dearest patroness and most powerful advocate.

MARRIAGE.

ABBOTT-WHITTY.

ABBOTT-WHITTY.

Niagara Falls, April 24, 1895.

A fashionable wedding occurred at St.
Patrick's church at an early hour this morning, when Mr. James W. Abbott, Chief Clerk, Mont Rose, Michican Central R. R., led to the altar Miss Mamle Whitty. The bride looked charming in a gown of cream silk, with pearl ornaments (hat to match). She was attended by Miss Walton, of Thorold, who was attended by Miss Walton, of Thorold, who was attended in pale blue. The Misses I rene Poisard and Addie Robinson of St. Catherines, as maids of honor, were very prettily attired in cream. The groom was ably assisted by Mr. Burns, one of St. Kits' most popular young men. After the ceremony the guests, to the number of about forty, returned to the residence of the bride's father, where an elegant breakfast was in waiting, the dining hall being prettily arranged for the occasion. The table was laden with all the good things that would tempt the appetite of the most fastidious. A pleasing feature was the presence of our popular pastor, Rev. Father O Malley, who graced the occasion with his presence. The presents were numerous and costly, showing the high esteem in which the bride is held. The bride was given away by her brother, Mr. T. Whitty. Mr. and Mrs. Abbott left by the 5:35 train for Chicago and other points, amid a shower of rice and good wishes from a host of friends.

THE EDITOR'S EXPERIENCE.

Sufferer for Several Years From Acute Dyspepsia.—Food Distressed Him and it Began to Have a Weakening Effect on the Heart—Many Remedies failed Before a Cure was Found.

From the Canso, N. S., Breeze. From the Canso, N. S., Breeze.

While newspaper men are called upon in their capacity as publishers to print from week to week words of praise spoken in favor of proprietary medicines, it is not often that the editor himself feels it his duty to say a good word on behalf of any of these preparations. And yet if a newspaper man has actally found benefit from the use of a proprietary medicine, why should he not make it known to his readers, and thus perhaps point out to some of them the ropal to renewed health. The editor of the Breeze believes it his duty to say a few words of praise in favor of a remedy these has proved an inestimable boon to his readers, and thus person to the some of them the road to remewed health. The editor of the *Precee* believes it his duty to say a few words of praise in favor of a remedy the has proved an inestimable boon to him and to say them without any solicitation on the part of the proprietors of the medicine, who, as a matter of fact, had no reason to know that he was ailing or was using their medicine. For several years the editor of the *Breeze* had been subject to that distressing complaint, dyspepsia, and only those who have been similarly troubled can know how much misery this trouble entails. He had but very little appetite, and what he did eat caused an unpleasant feeling of fulness, and made him feel languid and heavy, often causing intense pain in the stomach only relieved by vomiting up the food which he had taken. He was also troubled with palpitation of the heart, brought on, nodoubt, by the dyspepsia. Numerous remedies alleged to cure dyspepsia were tried, but without success, and the trouble was approaching a chronic state. At the suggestion of a friend Dr. Williams? Pink Pills were tried and relief soon followed their use, and after a few boxes had been taken the editor was able to assert positively that he had been cured of his dyspepsia by this remedy that has proved so great a blessing to mankind. To any one troubled with this complaint he would strongly recommend Dr. Williams' Pink Pills. To newspaper men particularly they will be found just the thing to impart health and vigor to the whole system and enable them to pursue their work free from that tired, despondent feelings op revealent among the craft. The editor of the *Breeze* firmly believes that what they have done for him they will do for others, and he gives them his hearty and unsolicited endorsation.

Dr. Williams' Pink Pills are an unfailing cure for all troubles resulting from poverty of the blood or shattered nerves, and where given a fair trial they never fail in cases like that above related. Sold by all dealers, or sent postpaid

NEW BOOK.

The first volume of "Outlines of Dogmatic Theology" is now issued. It is edited by one of the Fathers of the Society of Jesus, S. J. Hunter, and bears the Imprimatur of Cardinal Vaughan. The publishers are: Benziger Bros., 36 Barclay street, New York

The practice of kind thoughts is our main help to that complete government of the tongue which we all so much covet, and without which the Apostle says all our religion is vain. - Father Faber

TEACHER WANTED.

WANTED A QUALIFIED TEACHER for Catholic Separate school No. 22, Township of Gloucester. Duties to begin May 13. Apply, stating salary, to Michael Kelly, Secretary, Orleans, P. O., Ont. 862-3

MARKET REPORTS.

London, May 2.—Wheat, 69½ to 75c per bushel; oats, 34 to 35 per bushel; peas 66 to 75c per bush.; barley, 43 to 45c per bushel 1 rye, 60 2-5 to 55c per bushel. Beef 86 to 87 per cws, 25 to 55c per bushel. Beef 86 to 87 per cws, 25c per bushel. Beef 86 to 87 per cws, 25c per bushel. Beef 86 to 87 per cws, 25c per bushel. Beef 86 to 87 per cws, 25c per bushel. Beef 86 to 87 per cws, 25c per bush, 25c per bush,

Toronto, May 2. – Shippers' Cattle-scarcely advisable to quote prices, but shippers will fetch from 4½ to 54c ber lb. Butchers' Cattle.—While choice Lu. cattle brought 4 to 4½c, and occasional per lb. medium and poor stuff was off qu

per lb. medium and pool.

Milk Cows.—Prices may be quoted as ranging from \$22 to \$4!. A few choice milkers are
wanted.

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wanted.

Yearlings, Lambs and Sheep.—Good grainfed yearlings will fetch from 51 to 52 per lb. Good spring lambs are worth from 3 to 84 each, and a lew are wanted. Sheep can be quoted as worth from 5 to 56 each, and good sheep suitable for export are wanted, and will find a ready sale at full values. Bucks are worth 3c and ewes 4c per lb. able for export are wanted, and will find a ready sale at full values. Bucks are worth 3c and ewes 4c per lb.

Calves.—Prices even for good are away off, and run from 34 to 36 per head.

Hogs.—The top price paid was \$5.25 per cwt. for very choice hogs, weighed off cars; fat hogs brought \$4.90 to \$5; and stores as much as \$4.75 per cwt.

East Buffalo, May 2.—Good fat cows sold at \$4, and some old but fat course lots brought \$4.90 to \$5.50 to \$2.50, with extra at \$4.50 to \$4.55. to \$4.25, with extra at \$4.50 to \$4.55. to \$4.25, with extra at \$4.50; to \$4.55. Sheep and Lambs.—Top wethers brought \$4.50 to \$4.60; fair to good mixed sheep. \$4.15 to \$4.50; common to fair, \$2.90 to \$5.25; culls, \$2.50 \$2.75; fancy heavy lambs, \$5.50 to \$4.55 to \$4.50; fair to good mixed sheep. \$4.15 to \$4.60; common to fair, \$2.90 to \$5.50 to \$5.50; fair to \$7.60, \$4.50 to \$5.50; talls, \$2.50 \$2.75; fancy heavy lambs, \$5.50 to \$5.50; fair to \$7.60, \$4.50 to \$5.50 to \$5.50; fair to \$7.60, \$4.50 to \$5.50 to \$5.50.

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Brauch No. 4, London. Meets on the 2nd and 4th Thursday of every routh, at 8 o'clock, at their hall. Albion Block tichmond Street. John Roddy. President: Barry, 1st Vice-President: P. F BOYLE, lecording Secretary.

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T. P. TANSEY 14 Drummond Street, Established 1882.] MONTREAL, QUE.



Sexled tenders addressed to the under-signed and endorsed "Tenders for Works," will be received at this department until noon on Friday, May the 10th, for the following

on Friday, May the 10th, for the following works:—
Houses for (1) Engineer and Gardener, Blacksmith's and Carpenter's shop and Lee House at the Brockville Asylum; (2) Experimental Building and addition to Boiler House, Convocation Hall, Agricultural College, Guelph; (3) Lock-ups at Webbwood and Sturgeon Falls, Nipissing District; (4) Lock-up at Massie, Algoma District; (5) Lock up at Dunchurch, Hagerman Township; (6) Additions to Lock-up and Registry Office at Bracebridge, Muskoka District; (7) Western Dairy School at Strathroy; (8) and Registry Office at Minden, County of Haliburton.

Plans and specifications can be seen and forms of tender procured at the above men-tioned places and at this Department. An accepted bank cheque, payable to the under-sigued, for five per cent, on the amount of each tender for each of the above works will be required. The cheques of the unsuccess-ful parties tendering will be returned when the contracts have been entered into for the several works.

the contracts have been entered into for the several works.

The bona fide signatures and business addresses of two parties as securities must accompany each tender.

The Department will not be bound to accept the lowest or any tender.

WM. HARTY, Commissioner.

Department of Public Works,

Cutario, April 23, 1875.

VOLUME

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HOUR-CAT! AND PRAY E OF THE A The following translation of Pope Leo XIII which has been

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Leo XIII. to

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