VOLUME XIV.

LONDON, ONTARIO, SATURDAY, MAY 30, 1891.

MAGNIFICAT.

Catholic Record London, Sat., May 30, 1891.

EDITORIAL NOTES.

A DESPATCH from Buenos Ayres reports that a revolution has broken out in the Province of Cardoba, in the Argentine Republic. It is lamentable that the Southern Republics are so subject to such convulsions.

ANOTHER Baptist clergyman has created a sensation in Rochester, Pa., by announcing his unbelief in parts of the Bible. On Sunday, 10 h inst., the Rev. A. J. Bonnell declared in his sermon that he believes there is nothing certain as to the authorship of the books of the Bible. He does not believe that St. Paul was inspired, nor that Christ believed Himself to be God. He said the Bible should be tried in a crucible that the dross might be expunged. A member of the congrega tion thereupon rose and said that though he believed the minister to be honest, he could not permit his family to listen to such doctrine. The minister offers to resign, but a large section of the congregation, as is usually the case when such views are enunciated, will stand by the minister and sustain him.

ON THE third of June the State of Maryland will erect a monument to Lord Baltimore, the fi st Governor of the Catholic colony, and the founder of religious liberty in America. Looking for the liberty to exercise freely his religion, Lord Baltimore left England and its penal laws behind, and came to America, where he founded the colony in which the oppressed of every creed could worship God accord. ing to the dictates of conscience. An inscription which is on the monument

to be erected is as follows: might repose in peace and security, adore their common God, and enjoy the price-less blessings of civil and religious liberty."

Under that same mulberry tree the holy sacrifice of the Mass was first offered up in Maryland. On the occasion of the dedication of the monument, State Historian J. Thomas Scharf and ex Governor Pinckney White will deliver addresses. The opening prayer will be offered by His Eminence Cardinal Gibbons, and the closing prayer by the Protestant Episcopalian Bishop, Dr. Paret. The monument is of American granite, and the column will be thirty. six feet high, resting upon a pedestal six feet square.

for stating that the clergy no longer believe in the Confession. If we were wrong in this, why is it now proposed to eliminate this doctrinal statement? But we did not make our ascertion without good authority, for it was very generally asserted by Presbyterian divines of high standing that the doctrines of the Confession are not now preached from the pulpit, and of the special doctrine that the Pope is anti-Christ, we had the acknowledgment of Dr. Philip Schaff that it is based on an erroneous exegesis. The Review may choose whichever horn it prefers of the dilemma, Either the ministers do not believe the Confession or they preach doctrines which involve "erroneous exegesis." The change proposed by the committee is assuredly in the direction of greater common sense, and the same may be said of the proposal to put out the nicknames by which Catholics and the Catholic Church are designated.

Brooks, of Boston, as Protestant Episco. palian Bishop of the diocese of Massachusetts is a triumph for the Low Church party of the State. The election, as usual, turned upon the question of High and Low Churchism, and as the new Bishop is opposed to the dootrines of Apostolic Succession, Sacramental Grace, and other High Church theories, the Low Church party have been jubilant over their victory. But it is often the unexpected that happens, and it has been suddenly discovered that the newly-elected Bishop is a sympathizer with heterodoxy, a friend of his in Boston having quoted him as being favorable to Dr. Heber Newton's open unbellef of the infi-THE recent election of Rev. Philips

Bishop Potter has announced his intention to act promptly in the matter. The complainant in the case, who brings the charge against Dr. Newton is the Rev. Dr. B. F. Decosta, a prominent clergyman of New York.

ARCHDIOCESE OF TORONTO.

On last Sunday upwards of one hundred and sixty cardidates received the sacrament of confirmation at St. Mary's. The large church was througed to the doors, standing room being scarcely available. At the end of Mass His Grace preached a seamon with his usual socret. He chose A: the end of Mass His Grace presented a sermon with his usual power. He chose for his text the following words: "All power is given to me in heaven and on earth; go ye, therefore, teach all nations baptising them in the name of the Father and of the Son and of the Holy Ghost."
This he said, was the day set apart by the and of the Son and of the Holy Ghost."
This, he said, was the day set apart by the Church to commemorate and honor the Bieseed Trinity, the Triune God, and to cail the faithful together in order to worship in a becoming manner that stupendous mystery. Each of the three Divine Persons manifests Himself in a special manner. God the Father is known as the Creator of the world, God the Son as its Redeemer, and God the Holy Ghost as the Teacher and Ganctifer.
At one time nothing existed but space;
there was but one vast void of silence. there was but one vast void of silence.
God was alone, eternally and perfectly
happy in Himself in the contemplation
of His own infinite attributes. He desired to manifest His great glory and
power, and therefore will d the creation of power, and therefore willed the creation of the universe. At once all space was filled with myriads of worlds. "The heavens showed forth His power and the firma ment proclaimed His glory," In this way God the Father became the Creator of the world. He still manifests that to be erected is as follows:

"Erected on the site of the Old Mul"Erected on the site of the Old Mulberry Tree, under which the first Colonists of Maryland assembled to establish a Government where the oppressed and perseernment where the oppressed and perseentable repose in peace and security, adore neavens, and directs the movements of the stars. Now, man was the most per-fect being that passed from His hands; he was His masterpiece. He endowed him with His own image and like-ness and thus made him the connecting link between Him and the seat of creation. link between Him and the rest of creation He beheld him with love and pride, and lavished His blessings on him and in tended that he should know Him and

tended that he should know Him and be eternally happy in that knowledge. But, alas, in an evil hour, man, the beloved of God, yielded to the machinations of the serpent, rebelled against his Creator, smote the hand that blessed him and fell from grace into the mire of sin. The connecting link between God and His creation was broken, the world went astray and was out of joint with the purposes of God, man was driven from paradise, the earth was cursed in his fall, and the maledictions of God fell on him and his posterity forever. No man could went astray and was out of joint was packed, and many were outget to the surface on revision of the Westminster Confession, which hitherto kept as a close secret the result of its labors, has reported to the General Assem bly, now in session at Detroit, the changes it proposes for adoption. It no longer proposes to call the Pope anti-Christ, as he is styled in the Confession as it stands. We would respectfully call the attention of the Presbyterian Review to this proposed alteration. The Review very recently expressed great indignation against us for stating that the clergy no longer believe in the Confession. If we were believe in the Confession. If we were believe in the Confession. If we were richly deserving of hell? The conditions of God, man was proved in his fall, and mission the Confession of God fell on him and his posterity forever. No man could his posterity forever. No when he commits a mortal sin richly deserving of hell? Tae enormity of such an offence cannot be imagined; it is infinite, and therefore the

God's justice is. Christ's purpose was to atone for the sins of all mankind from the beginning until the end of time. He there fore established His Church and clothed fore established His Church and clothed it with His power and authority and commissioned His apostles to preach His gospel to every creature until the consummation of the world. Immediately before His accension He promised to send the Holy Ghost, the Spirit of Truth, to abide with them forever to inspire and sanctify His Church. The Paraclete came on the apostles ten The Paraclete came on the apostles ten days after the Ascension; and immediately they were all filled with the Holy

constitution of the Church of Christ; and as The Church is the body of Christ; and as devery human body has a head, so must the Church have a head. Christ is that the Church have a head. Christ is that the Church have a head. All the baptised children of the body church are the members of the body liberty in the use of intoxicating drink liberty in the use of prudence. Church are the members of the body and the Holy Ghost is its soul. There can be only one true Church because there is only one Holy Ghost.

St. Paul says there can be only one Lord, one God one Faith. and that Faith is called proof.

delity for which the pastor of A'l Souls' is noted. Eishop-elect Brooks is opposed to any attempt to bring Dr. Newton to trial for heresy, and it is now stated that there is a general movement on foot by the Episcopal clergy throughout the country to prevent the confirmation of Dr. Brooks' election, on the ground of his unbelief in the fundamental doctrines of Christianity. Dr. Newton's trial is to be commenced immediately, as Bishop Potter has aunounced his infaithful to the Church and to swear infaithful to the Church and the swear infaithful to th eternal hostility to sin and the devil.
Before concluding His Grace addressed a few admonishing and encouraging words to the children who were about

words to the children who were about to be confirmed.

A most successful mission is in progress at St. Patrick's. It is to last two weeks. Last week was for the women, this week for the men. It is conducted by the Redemptorist Father, Rev. Father Wissell, assisted by Father Cooks and Rehban of the same order. The people are turning out in large numbers, and much good work is expected to be accomplished.

The Forty Hours' Davotion was begun at St. Paul's ou Sunday and lasted until

The Forty Hours' Devotion was begun at St. Paul's on Sunday and lasted until Wednesday, during which the Blessed Sacrament was constantly exposed for the adoration of the faithful. High Mass was celebrated every morning and a sermon preached every evening.

At the opening of St. Michael's cathedral, which will take place on Sunday, 7 h June, His Lordahip Bishop McQuade, of Rochester, will preach in the morning and an eminent Redemptorist Father in the evening. A large number of Bishops and Arrhbishops, besides many members of the clergy, is expected next week We intend to give a full description of the Cathedral and the extensive improvements which and the extensive improvements which have been put on it.

DIOCESE OF LONDON.

ORDINATION AT SANDWICH.
OA Friday, May 22, Mr. Alex. Angus
McDonnell, Alexandria diocese, received
minor orders, and Mr. Daniel Francis
Kehoe, Hamilton diocese, received subdesconship at the hands of His Lordship
Riphon Offennes. On the following day deaconship at the hands of his Lordship
Bishop O'Connor. On the following day
the same two gentlemen were made subdeacon and deacon, respectively
CONFIRMATION AT STONEY POINT.
On May 24th His Lordship confirmed
one hundred and eighty candidates.

One nundred and eighty conditions.

RECEPTION AT CHATHAM.

On the same day the Bishop gave the white veil to Miss Williams, of the parish of St. Patrick, Raleigh, at the Ursuline

DIOCESE OF HAMILTON. The mission which was opened at St. The mission which was opened at St. Patrick's Church, Hamilton, on May 10, by the Jesuit Fathers Connolly and Davlin, was brought to a close on the 17th, the Feast of Pentecost. Immense crowds attended the devotions all week, and upwards of a thousand people received the Bleesed Sacrament on Sunday. High Mass was celebrated at 10:30 by Rev. Father Haley, and Rev. Father Connolly. Mass was celebrated at 10.50 f Father Haley, and Rev. Father Connolly, S. J. preached a splendid sermon on "Per-severance." In the evening the church was packed, and many were obliged to go away. Rev. Father Devlin, S. J. preached a magnificent sermon on "The F. Morrissey presided at the organ. Regret was expressed on all sides that Rey. Chancellor Craven, who has been ill for a long time, was unable to be present at the mission exercises. punishment should be infinite even as

BE YE TEMPERATE.

E rerything written by Cardinal Man ning is well worth reading and pondering. We commend the following from his pen to all our readers :

to all our readers:

"Every baptized man is bound to be temperate in all things. His sponsor pledged him to this in his baptism. He is bound to give an example of temperance to all about him, and if he falls of that obligation of sobriety, he is bound to go to confeasion. He needs no farther days after the Ascension; and immediately they were all filled with the Holy Ghost, at once all fear vanished, and, going forth, they preached the gospel to every creature, even to the uttermost bounds of the earth. Now what is the constitution of the Church of Christ? The Church is the body of Christ; and as

NO FXCLUSIVENESS, ONLY A SENSE OF OBLIGATION. N. Y. Catholic Review.

We have been somewhat amused with an editoral in the columns of our esteemed contemporary the Churchman, of a late date, on the subject of "Exclu sive Claims; or, Indispensable Obligations." A friendly critic signing himself " Inquirer," had written a letter to the editor, in which he said frankly that he was one of those numerous persons-so called sectarians — who, for several reason, would like to become Episcopal. reason, would like to become Episcopalisus, but they are repelled by the exclusive claims of the Episcopal Church. The editor, he says, had spoken of Protestantism in a recent article as mere "drift," and he adde: "If your Church would abandon its 'exclusive claims, and 5 and side by side with the sect of Protestant Christianity, to the enlightened portion of which such claims seem more and more puerile, it would at once receive a very large accession from all the other churches, and might, in time, in reality become the one Protestant Church."

Church."
That was a tempting balt, and the editor That was a tempting bait, and the editor struggles with the difficult problem thus presented to him. How to maintain the assumed superiority of the Protestant Episcopal Caurch over all other churches and yet acknowledge a kind of fraternity with them aspecially with their Protest. with them, especially with their Protest-ant brethren who were so favorably inclined towards them—this is the knotty

inclined towards them—this is the knotty question with which our esteemed contemporary wrestles through several rather puzzing but to us amusing columns.

Our Episcopalian friends, especially the High Church wing, are accustomed to ride a very high horse. They unhesitatingly assume to be the true Catholic Church and they insist that all Christendom must come to them. Even the Roman Cathol. come to them. Even the Roman Catholie "branch" must be reformed by lopping off various excressences, though they are by no means agreed as to what these excrescences are, except one—that is the excrescences are, except one-

Pope. They are all agreed that the Pope must be thrown overboard.

As for their Protestant friends, if there is anything well settled, and fixed it is that they cannot fraternize with them unless they will agree to accept the ancient creeds and the "historic episcopate." Indeed they have formally offered those conditions as a basis of union to all other Protestant denominations. How does our Protestant denominations. How does curesteemed contemporary get over the difficulty presented by its correspondent enquire? Listen: "By no merit in her or ner children of the present generation, she (the Caurch) has received a certain form of ministry which she believes to be of apoetolic origin, and she considers it her bounden duty to preserve that form of ministry. In this there is surely no spirit of exclusiveness. Again, by no merit in ministry. In this there is surely no spirit of exclusiveness. Again, by no merit in her (etc.), the Church has received the Catholic faith clearly expressed in plain creeds which have been of authority in Christ's Church from very early times; and she holds under obligation to maintain the faith is now and undefiled.' to tain that faith 'pure and undefiled,' to extend the belief of it as far as in her lies and to transmit it unimpaired to future generations. In all this there is no 'exclusiveness,' only a sense of obliga-

Now, you are under obligation either to insist upon those conditions as indispensable to under with your Protestant brethren, or you are not. If you are not under obligation to insist upon them, why should you hesitate to fraternize with them? If, as you say, the E iscopal Church "is glad to know that in the fundamental facts of that faith she is at one not only with millions of Protestants, fundamental facts of that latin sale is one not only with millions of Protestants, but with many more millions of Ryman Catholic and Orientials," why do you not open wide your portals, and invite them to your communion? Why so severely censure those "liberal" clergymen who celebrate Good Friday by inviting the preachers of a variety of sects to officiate in their churches? But if you are under obligation to inelst upon the in their courtness but in your the under obligation to insist upon the conditions mentioned, why say that you are not exclusive? If you are under obligation to preach a certain truth against the opposite docurtain truth against the opposite continues. trine, are you not necessarily exclusive of that doctrine? Truth is always exclusive of error. The historic Episco-pate, for instance, is either an essential of the Christian Church or it is not. If it is not, then you are inconsistent in insisting upon it, and refusing to fraternize with non Epiacopal bodies. But if it be an essential of the Caristian Church, and you feel yourself under obligation to upon it as a basis of union, or a term of communion, then you are neces sarily exclusive, and your attempted re-

> A statue of Leo XIII., by Luchetti, was shipped at Civila Veccois on the 1st inst. It is destined for the Catholic University at Washington.

finement in drawing a distinction be-tween exclusiveness and a sense of obli-

Rev. Thes O'Gorman, D. D, of the Washington Catholic Univerity, is engaged in writing a history of the Uarbolic Church in the United States, by special request of the American Catholic Associa-

An Italian Catholic journal, named the An Italian Catolic Potrac, has been started in New York. It is a good sign that it opposes strongly all those wicked secret societies which have done so much harm among the Italians both at home and on

The Holy Father is most anxious for the restoration of the Oriental Churches to Catholic unity, and intends to devote a large portion of the offerings of the faithful on his episcopal jubilee to that object. Mgr. Bonatti, Apostolic Delegate at Constantinople, and the Nuncio at Vienna, are activals interesting themselves in the are actively interesting themselves in the project in compliance with instructions

Thomas A. Dwyer, in Church News. From the summit of a mountain of Judea a maiden of fifteen years, inspired by the Divine breath, and piercing the veil of the fature, announces to the astonished world that her glory shall astonished world that her glory shall increase through all ages, and make its way ami'dt all nations. Tais maiden came from Galilee, one of those provinces whence nothing great arises. Her early years had been passed in a solitary cell of the temple at Jerusalem. At length she quitted that lonely dwelling, ascending into the hill country, and when she saw in prophetic vision the world at her feet, and the nations attentive to her voice, she sang, and more even with her heart than with her lips, that song of rapture which eang, and more that song of rapture which with her lips, that song of rapture which she sent forth upon the winds: "My soul doth magnify the Lord and my spirit doth magnify the Lord and my spirit

doth magnify the Lord and my spirit rejoiceth in God my Saviour, for the Lord hath regarded the humility of his handmald; all generations shall called me blessed. (Luke i, 46)

Yes! the world heard and was astonished. What! such promised to such weakness! So great glory to so great obscurity! Ah! pride still makes victims. Satan had seduced Eve still in life's morning, and the hour of redemption is yet far distant. Ten centuries before Mary chanted the Magnificat, Solomon, that great king of Israel, who ruled over a powerful nation—Solomon, the admiration of the universe by his wisdom and magnificence, Solomon, at the height of cplendor, treated his glory as nothingless, and said of all that surrounded him: "Vanity, O Vanity of vanities!" and whilst a monarch condemned his and whilst a monarch condemned his renown to the silence and forgetfulness of the tomb, a poor virgin promises triumph

to her unknown name!

Thus spoke the world; but whilst it reasoned thus in the secret of its thoughts the young virgin chanted still and said in the face of heaven and earth: "The Almighty hath cast down the proud and He hath exalted the humble."

Two thousand years will soon have passed away since that prophetic hour; and if we arcend the tide of time who do We behold on the majestic front of all these ages, forming, as it were, the splen-did sun of their victory? The accompishment of the hopes conceived by the Virgin of Juda, the complete realization

of her inspired canticle.

Mary spoke truly.

All generations
proclaim her blessed. Solomon and his proclaim her blessed. Solomon and his glory have passed away, leaving scarcely a murmur in the night of time, not a handful of dust in the yawning cemetery of death. And the nations have forgotten Solomon or only repeat his words, "Vanity of vanities, and all is vanity." (Sigantic revolutions have been heaped on revolutions; nations have risen and bacome extinct, like passing meteors which spring from nothingness, increase, and relapse into nothingness gain. The ages, like a terrible storm, have swept away all things with their breath—all save a vain things with their breath-all save a vain

remembrance.

But the cry of the servant of the Lord, do you hear it — do you hear it still resound? In this nineteenth century implety respects nothing. It denies all, it doubts all, even the truth which burns in the control of evidence: but who ever had the heaven of evidence; but who ever had the heart to deny that before our eyes to

the heaven of evidence; but who heave to deny that before our eyes to the heave to deny that before our eyes to day, as yesterday, as five hundred years, as eight hundred years ago, the prophecy accomplished? "Beatam me dicent owness quereationes" ("All generations shall call me blessed.")

Daily, in fact, do millions of human to voices celebrate her glory. The entire world beholds her seated upon her exalted throne, cowned with her aureole of glory; it uplifits its drooping eyes, the better to gaze upon her, and, beholding her, it pours forth the song of praise while it erects everywhere monuments to her name. Everywhere humble chapels nestie in the valleys—portals of salvation—or crown the hill-tops like beacons of hope.

Beautiful are the foot-prints of a Christen of the salvation of the

Beautiful are the foot prints of a Christian people when, on the slopes of the hills, guided by the spotless banner floating in the breeze, their long files mount upward, mount still, mount ever; and plous pilgrims, women and children, bend the knes in venerated sanctuaries. They carry with them miseries of the soul, in firmities of the body, but they descend delivered from their evils, with joy in their hearts, and canticles of praise upon

their lips.

Beautiful is it to behold the human race when, as one man, with hands and eyes upraised to heaven, they send forth the cry repeated by every each of the earth, "O my Mother!" The child who, leaving the cradle, is supported lovingly on the knees of its mother, joining its little hands, beholds the fair clouds il ating in the blue heavens, and cries out: "O my Mother!" The youth, far from the domestic roof, hidden under the wing of the sacerdotal seminary, to console himself for the absence of his mother, goes to con template the image of Mary, and says to her: "O my Mother!" The soldler ex piring in a foreign land thinks of his dispiring in a foreign fand thinks of his dis-tant country and his desolate mother seated by her solitary hearth, and weeps; but suddenly his tears are checked, his brow

suddenly his tears are checked, his brow becomes calm and pure, he sinks to the tomb in peace, he has felt on his burning breast the scapular, and, pressing it to his lips, his trembling voice ejaculates: "O my Mother!"

What do we behold in this perverse world whose infectious breath withers what it does not corrupt? Shining lilles of purity, planted in hearts which they embalm with their perfume. Christians of every age, sill clothet in the white robe of innocence, and walking with un robe of innocence, and walking with un-faltering steps amidst a thousand pitfalls,

passing through corruption without tarnishing the white of their garments—these are the children of Mary.

Thus the love of Mary circulates in the veins of humanity—this most beautiful of all devotions—this sweet devotion which Protestantism, by the brutal and licentious hand of Luther, tried in vain to cut off from human worship. Fervent invoca- dollars.

tions, beloved pilgrimages, sublime de-votedness resound in an immense concert echolog from North to South, from East to West to accomplish the strange prophecy which came from the lips of a simple maiden ages ago—" All generations shall call me blessed."

NO. 658

A SIGN OF THE TIMES.

Affairs in the Established Church of Attairs in the Established Church of England seem sadly out of joint. The Sulvation Army is a theme from which A chdeacon Farrar points a moral in the current number of Harper's Magazine. In this somewhat extraordinary article he gives certain facts which are deeply interesting to the world at large, and must seem of establing moment to the

interesting to the world at large, and must seem of startling moment to the religious body of which he is a conspicuous dignitary.

His words form a despairing confession. He says, in effect, that the Established Church has proved itself inadequate to cope with the horrors and sin and irreligion of England; and, in God's name, he bids the Salvation Army solve the problem if it can. He tells, in eloquent language, of the need of something beside the respectability of his own thing beside the respectability of his own faith; he speaks of the myriad of neg-lected victims of sin, of the full hospi-tals, the overflowing police courts, the crowded asylums, the "sons and daughters of misery and the multitude ready to perish"; and owns that the result of this has driven many to consider relig-ion but a sad and inefficient mistake, on but a sad and inclicient mistake.
On one recent Sunday three millions of
the inhabitants of London were absent
from public worship; and less than three
per cent, of the working classes, the
bone and sinew of the land, make any
claim to any religion whatever. In six claim to any religion whatever. rural deaneries of London there are but ten clergymen to 83,700 human souls. In the language of a report made into the condition of the poorer parishes, "the church is more like a bulk unable to church is more like a bulk unable to move than a ship with her sails set; being, as she is, ill equipped with material resources, and manned by an insufficient and depressed crew, put on board to do a task which is impossible."

One who went to live in the slums, in order to see (as himself the read to the

order to see for himself the needs to the miserable, writes: "What is the use of telling people to come to church, when they know of no rational reason why they should; when, if they go, they find themselves among people using forms of themselves among people using forms of words which have never been explained to them; ceremonies performed which to them are entirely without meaning; sermons preached which as often as not sermons preached which as often as not have no meaning; or, when they have a meaning, intelligible only to those who have studied religion all their lives?

To the Archdescon the Salvation Army is as welcome as the sight of a sail to a shipwrecked mariner. Touly the

Army is as welcome as the sight of a sail to a shipwrecked mariner. Truly the Church of which Henry VIII. was founder has fallen upon perilous times; but there is a truer remedy than an invasion, however sincere, of "General" Both's tambourine beating battalions. It is only the Catholic Church, founded by One who was a brother to the poor, that can scatter the awful darkness of what was once Merry England — Ave

CARDINAL GIBBONS AND THE WORKINGMEN.

HIS LETTER TO COUNT ALBERT DE MUN ON THE LABOR QUESTION.

A correspondent of the Pittsburgh Catholic sends to that paper from Parts a copy of the letter from Cardinal Gibbons, lately received by Count Albert Da Mun, in regard to the booklet entitled "Saveral Words of Explanation," which appeared towards the end of January:

Baltimore, Feb. 21.

My DEAR COUNT—I have received and

My DEAR COUNT-I have received and read with interest your excellent brochure entitled, "Quelques Mots d'Explication," and designed to justify the noble line of conduct that you have followed in the cause of suffering humanity. It is sorrow-ful to think that a man who has devoted his time and talent to the best interests of society may be obliged to defend his actions, which speak elequently enough

for themselves.

But you can console yourself by the reflection that, if he who writes and speaks reflection that, if he who writes and speaks reflection that your marits. in favor of the cause of the poor merits well, he who suffers for them merits better

The efforts that you have made to mitigate the evils of the working classes are worthy of all praise. To restrict the labor of women and children, and to regulate wisel; the hours of men's labor, is to ac-

complish a beneficial mis ion.

It is difficult, doubtless, to determine by one law the number of hours which shou'd constitute a day's work for a man ; but it is not difficult for the authorities to fix a maximum time, beyond which he may not be required to labor. A'l equitable legislators recognize that labor should be restricted in such fashion as to leave a reasonable time for the repose of the bidy

and healthy recreation.

Above all, the rest of Sunday should be observed; for nothing is more cal-culated to lower man, to sour his life, and to wrench out of his heart all the holy influences of Christianity, than the profanation of the Lord's Day by manual

lator.
Aided by generous souls, both among the clergy and the laity, directed and cheered on by the Holy Father, you are contributing nobly toward placing the seal of Christianity upon social life. It society receives the baptism of Christian society receives the baptish of the lity, it will grow and develop, but if Christian principles are repulsed, it is condemned, like the Roman Empire, to ruin

demned, itself the state of and dissolution.

Accept, my dear Count, the assurance of the profound esteem of yours very devotedly in Jesus Christ,

JAMES CARDINAL GIBBONS.

The St. Louis Catholics are about to erect a cathedral which will cost a million

dent,

LINIable, I ve have ment is to us Person

and and TION

Cod

ANAC ing agents

There is no Death.

[The following poem hes been attributed to E. Bulwer Lytton; its authorship is really unknown, however.]

There is no death! The stars go down
To rise upon some fairer shore;
And bright in Heaven's jeweled crown
They shine forevermore.

There is no death! The dust we tread Soall change beneath the sun showers To golden grain or mellowed fruit, Or rainbow tinted flowers.

There is no death! The leaves may fall, And flowers may fade and pass away; They only wait through wintry hours The coming of the May.

There is no death! An angel form walks o'er the earth with slient tread; He bears our best loved thiogs away; And then we call them " dead."

He leaves our hearts all desolate; He plucks our fairest, sweetest flowers; Transplanted into bliss, they now A'dorn immortal powers.

Where'er he sees a smile too bright, Or heart too pure for taint and vice, He bears it to that world of light, To dwell in Paradise.

Born unto that undying life, To leave us but to come again; With joy we welcome them the same— Except their sin and pain. And ever near us, though unseen, The dear immortal spirits tread; For all the boundless universe Is life—:here are no dead.

GREGORY'S SISTER.

BY L. W. REILLY.

Every one that knew her in the years gone by spoke of her as "Gregory's Sister." To them she had no other name. If they ever heard what she had been called when she was christened, they forgot it in following the family custom that identified her by means of her relationship

And, indeed, her life was strangely bound up with his.

Their father was a doctor. He had inherited a small patrimony that had con

inherited a small patrimony that had con-sisted of a stony farm adjacent to a ham-let in Massachusetts and a half interest in the village paper. If he had been con-tented to concentrate his energies on the practice of his profession, or on his land, practice of his profession, or on his land, or on his weekly! If he was attending a patient, his mind was busy with his fancy fowl; and sometimes when he should have been tending his stock he was composing verses for "The Poet's Corner."

"He is a gentlus," said the priest of the parish. But less considerate critics declared: "He is daft."

When his wife died — and she, poor thing, was a gentle creature, too much

When his wife died — and she, poor thing, was a gentle creature, too much like her dreamer of a husband to rouse him from his rainbow plane.—Gregory was nine months old and Gregory's sister entered her eleventh year. There were two other girls in the family—Stella and Agnes—one older and the other younger than Gregory's sister, but to her the child clung when his mother could no logger clung when his mother could no longer care for him and from her no one could

take him away.

"You must be a mother to him, my dear," said the doctor. And Gregory's sister accepted the trust as if she understood its full solemnity and foresaw the self-immolation that it would entail.

self-immolation that it would entail.

For three years Gregory's sister was the doctor's housekeeper, for his eldest daugh ter inherited his poetic temperament and had no talent for administration. It must have been during that period that she lost her name and had her identity she lost her name and had her redeathy merged, as it were, into the personality of her brother, for it was then that he asserted an exclusive ownership and had his claim allowed. Almost as soon as he could talk, he spoke of her continually as "My Sister." The name stuck to her. The other members of the family gradu ally adopted it, so far, at least, as to call her "Sister," and their neighbors followed suit by referring to her always as " Greg-

In the third year of his loneliness, the doctor took unto himself an-other helpmate. She was an energetic Almost before the honeymoon was over, she had turned the house up side down, and from that time on she kept it full of her presence. The old order changed. The doctor parted with his interest in the Chronicle six months after his second marriage, and before the year was out he sold his patrimonial fields in order to purchase a house in the centre of the town, with the intention of devoting all his energies to his profession. Thenceforward for five years he went about bewildered at his own activity and secretly ismenting for the haleyon days of old. He could not get used, however, to the bustle and the uprosr of his new life, and it was a dazed worry more than sickness that brought

him to the end.
"Good bye, Father Mapes," he said to en the latter had anointed Good bye, and take care of ." And with one hand clasping a crucifix and the other around his only son

the weary doctor died.

From the first day that Gregory was introduced to his new mamma, he would have nothing to do with her. He did not dislike her nor treat her disrespectfully, but he avoided her, and neither casesses nor chidings could draw him to her lap. He fastened his arms around his favorite sister's neck and nestled his head on her shoulder, and from the coigne of vantage, laughing or crying, he resisted all attempts

to coax or compel him away.

The step mother soon quit trying to weau him from this partiality—selfish and wean him from this partiality—seina and cruel and burdensome as it was at times—and left his sister in full charge of him. He did not suffer on this account. He was dressed and fed and sung to sleep, nursed in sickness and watched at play, kissed and corrected and carried, taken to school and helped with their lessons, loved and worried for and cried over, with the affection of a mother and the devotion of

L'fe was hard for the family after the father's death. The income of the money received from his life insurance policy and invested in mortgages was not sufficient to support them. They were getting into

"Let us go out to work," said Gregory's sister to Stells. So one of them found a situation as assistant teacher in the district school and the other obtained employment

The step mother became fretful and fault-finding in the early days of her widowhood and grew more severe and recatious as the melancholy months went

"Be patient," was the advice of the priest, "and all will turn out well."
So the young folk never resisted their step mother but once, when Gregory's sister decided that he should go to col-

lege. "He shall do no such thing!" exclaimed

"He shall do no such thing!" exclaimed the step mother, when the project was broached to her."

"Oh, yes, he will," his sister replied with a tremor in her voice. "Father Mapes says that he ought to. Besides, it is my money that will pay his expenses, and it is his desire to go."

So go he did. When the next scholastic year hegan, he was a nupli at a well.

tic year began, he was a pupil at a well-known Worcester institution conducted

by the Jesuits.
It was about this time that Gregory's sister received her first and only offer of marriage. She had little leisure to resister received her first and only chief of marriage. She had little leisure to receive attentions from gentlemen, but one good man, attracted by her Madonna face and cheerful disposition, asked her to be his wife. The high compliment—the highest that a man can to a woman—was fistering to Gregory's sister and elated her during the week that she took to consider it; and it might well delight her, for the maker of it was a gentleman, refixed, honorable, manly and well-to-do. Her brother, however, had lately shown an inclination to be wild. His love for her and her devotion to him were barher and her devotion to him were bar-riers that kept him back. She must be free to serve him. So the offer was refused. Expostulation was vain. "cannot leave Gregory," she finally said. And
that was the end of her romance.
In the middle of his second term at col-

lege Gregory was called home to attend the funeral of his step mother, who had fallen a victim to paralysis. Two weeks later he returned to his class. There he remained until he was graduated, an event which occurred when he was in his twen-

Oa his return home Gregory knew not what to do. He had shown no conspicu-ous aptitude for any special pursuit, un-less a love for literature, that was probably inherited from his visionary father, could be so considered. He wrote a few com-munications for the Chronicle, but they rought him little glory and no pay. submitted essays, stories, and po ms to the maggzines, but they were returned to him as "not available." He thought of going to New York to look for work as a re-

porter.
Gregory's sister comforted him in this time of trial and simulated him to further effort. She believed in him. To her his sketches were charming. She wondered why the unappreciative editors could not see their merits while they pub-lished articles that in her biased judgment

lished articles that in her biased judgment were much less worthy of praise.

"Never you mind, Gregory," she chirruped, "you'll make your mark yet."

"If I had no education," he replied, jocosely, "I should make my mark now."

She thought that this repartee was characteristically witty, and she insisted on entering it into his note book, for him to use in his next short stary.

use in his next short story.
When Gregory was pretty well discour aged a college friend of his, who had gone West and started a book-store in Kanssa City, invited him to become his clerk. After careful consider the invitation was

accepted, and speedily thereafter Gregory went out to Missouri. But his favorite sister could not endure to be separated from Gregory, nor did he get along satisfactorily apart from her, atthough he did not appear to suffer in his affections from her absence so much as she did from his. So, three months after he went from home, she resigned her post as teacher and made preparations to follow

him.

By this time Stella was married and living in Boston, and Agnes was a novice in a convent in Maryland. The old home was rented, and a little later it was sold and the proceeds were divided among the

helrs.

Just when Gregory and his sister began to feel contented in their new surroundings a new trouble arose—the surroundings a new trouble arose—the young man's employer received a munificent offer from a publishing house in Chicago and decided to accept it. But the was to be done with the store?

What was to be done with the store? And would the new proprietor keep the old clerk?

After much deliberation Gregory resolved to buy out his friend. He gave him in payment his own and his sister's share of the price of their father's house and of the price of their father's house and the savings of the latter from her salary as teacher. Then, behold! the sign over the store was changed. Gregory's name was substituted for that of "Harold Kent, bookseller, printer and stationer." A more accurate name for the proprietor. ship would have been "Gregory's Sister Co," for it was her money chiefly tnat bought the business, it was her energy that emboldened her brother to take it, and it was her tact that was to

make it a success,
Gregory did not appreciate all that his sister was to him. He took her presence, her love of him, her fidelity to his interests and her helpful advice, as a matter of course, to which he had been used all his life, and which could not be expected to life, and which could not be expected to falter or to fail any more than the sun-light, or the coming of evening after day, or the growth of the flowers in the spring. He did not realize the extent of his indebtedness to her. He gave himself credit for ideas that originated with her, he congratulated himself on avoiding mistakes that had been pointed out by her, and he assumed to himself all the

honors of the concern. Shortly after Gregory purchased the store his sister went to his assistance while his salesman and bookkeeper were off on night the latter wrote from a ranche in Colorado that he had become a cowboy for good, she persuaded her brother to let her do the work. Accordingly she became the keeper of the accounts and general

assistant. The brother and sister were consplcu-The brother and sister were conspicu-ously happy during the next three years. They rented a pretty frame dwelling near the suburbs of the city and, with the aid of one servant, began housekeeping. Their cottage, with its beds of fi wers in the front yard, reminded them of their home in Massachusetts before their mother

died. At last Gregory's fancy turned to thoughts of love. It was somewhat of a shock to his sister when he told her that he contemplated matrimony. She had whom he had chosen for his bride, but she

never dreamed that this fondness would lead to a marriage. She could not get rid of the notion that he was still a child, and every successive stegs in his manhood's development was a surprise to har. But development was a surprise to her. But, as his happiness was her passion, she seconded his plans when he determined to take a wife. There was a pang in her seconded his plans when the described take a wife. There was a pang in her heart, however, when she discovered that her affection was not sufficient for him, as his had been for her; but when she considered the affair that night before asying

her prayers, she reproached herself for wishing to engross his love. "May God-forgive me," she said, "for

being so selfish!"

So she stifled all repining and set her face resolutely toward the new conditions that were about to confront her.

After the wedding life in the cottage went on pretty much as usual. The monctony of its history was broken only by the purchase of the little home and by the coming of five children, who in the course of a dozen years made their appearance and ciaimed their share of love.

pearance and claimed their share of love.

As soon as each babe began to take notice it went trustfully to its aunt; and as it grew older this fondness increased. It was "Auntie" that had to dress them in the morning, give them their food at breakfast and tea, and put them to bed at

breakfast and tes, and put them to bed at night. Into her arms, too, they cuddled when they were sick, and on her lap Rose, the lovely darling, died. Mary and Gregory, jr., Leo and Grace, she loved them all, but if she had a favorite, was it strange that Gregory, jr., should be the one?

At one time, Gregory thought that his sister ought to stop working in the store, which had now become a large establishment, and—possibly urged thereto by his wife, wao was somewhat jealous of her sister-in-law's influence in the busines—he entreated her to stay at home. She consented at last, reluctantly but not

he entreated her to stay at home. She consented at last, reluctantly but not unpleasantly, and for five weeks she took a rest, helplug in the household, visiting the shops and the parks, and going on a trip to her elsters in the Eist.

But the store missed her. The clerks missed her. The customers missed her and inquired for her. Worst of all, the proprietor missed her every hour in the day, and it dawned on him that he had deprived himself of a helpful coadjutor. deprived himself of a helpful coadjutor. Just then, too, everything seemed to con-spire to worry him. He became exceed-ingly abrupt and irritable, and many a joke the facetious porter cracked with the chipper errand boy about the amiable

temper of their employer.

"Come back soon," Gregory wrote to her, "the store cannot get along without you."

From that time forward her services were valued at their proper worth, ever if, as of old, she drew nothing from the business but her board and clothes and these of the plainest sort, for she was abstemious at table and her gowns were

neither numerous nor rich.

Sometimes of a night, when the work had been trying to her nerves, or her brother had been more than usually preoccupied with his own happiness, or the little ones had been exceptionally troublesome, Gregory's Sister would sit in her room alone, questioning her own heart and brooding over what might have been.

She did not yield often or long to the wretched feelings. The rememberance of Gregory's temporary waywardness, of his docility that was made possible by her docility that was made possible by her devotion to him, of his return from the downward path, and of their peaceful

years together comforted her.
"Our Lord knows that I acted for what thought was best," she would say, "and will accept what He had sent."

It was hard at times to be cheerful and

resigned, for Gregory was absorbed in the future of his children and Gregory's wife was not always considerate. Once she said something about "a prim old maid," said something about "a prim old maid," and on another occasion she remarked that "somebody was not worth her sait," words which fell on ears for which they were not intended and cut to the quick.

"Remain where you are," was Father Mapies' advice in the last letter he ever wrote, "for Payddana placed you thuse

No one but the priest knew the sorrows of her heart, for her face was always placid and her tones were low. She was blithe by nature and she methodically cultivated cheerfulness as a habit. Only those who served her closely could notice the

Leghtening of the lines of the mouth that was her only signal of distress.

After ten years of married life, Gregory fell sick with typhoid fever. In spite of the best medical attention and the most devoted nursing, he sank under the malady. Inside of a week he was dead.

After the interment, a fortnight passed before the bereaved family could resume the regular order of their life. But Gregory's Sister had to return to the store two days after the funeral, for she could not spare more time to the luxary of grief. The widow and the children had to be supported and they depended on her. So she brushed away her tears, saying to herself: "My heart can cry, if my eyes are dry," and she went back to the drudgery that brought in their daily

bread. She is there still. She has consecrated the rest of her life to the task of rearing the rest of her life to the task of rearing Gregory's children. Q ilet, unassuming, difficient, she does not realize that she is one of life's heroines. "I am of little use in the world," she said yesterday, "and soon I shall be of less." But the Argels of God have a different opinion of her worth and some day when her unsaffah her worth, and some day when her unselfish work is all done, they will throw open wide the gates of Heaven to welcome her

A lady in Syracuse writes: "For about A lady in Syracuse writes: "For about seven years before taking Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I suffered from a complaint very prevalent with our sex. I was unable to walk any distance, or stand on my feet for more than a few minutes at a time, with-out feeling exhausted; but now, I am thankful to say, I can walk two miles without feeling the least inconvenience.

emale complaints it has no equal. Fathers and Sons.

Fathers and sons as well as wives and in Spring to prepare the system for the hot season and drive out the seeds of disease accumulated in Winter. B. B. B. has no equal as a spring purifier and costs less than a cent a dose. There is healing

A MOMENT OF TERROR.

We had all come up on deck after dinner. Before us lay the Mediterranean without a wrinkle on all its surface, across without a wrinkle on all its surface, across which a big calm moon threw rays that gave it the look of watered slik. The great boat glided along, throwing out against the sky, which seemed sown with stars, a long serpent of black smoke; while behind us the water, all white, stirred by the rapid movement of the heavy ship and beaten into foam by the screw of the propeller, seemed to writhe and set in motion so many lights that one would have said they came from a boiling moon. motion so many lights that one would have said they came from a boiling moon. We were there six or eight of us, silent, admiring, looking toward the distant Africa whither we were bound. The captain, who was smoking his cigar in our company, took up the topic of conversat the dinner table.

"Yes" and he "I was frightened that

at the dinner table.

"Yea," said he, "I was frightened that time. My ship lay for six hours with the rock through her hull, tossed about by the sea. Fortunately, we were picked up by an English coaler that had caught sight of us."

But a large man, with a brorz; face of grave aspect, one of those men that you are sure have been through unknown lands, and whose tranquil eyes seem to preserve in their depths something of the strangs countries they have seen—a man that you feel is tempered as it were, with courage, spoke up for the first time.

"You say, captain, that you were frightened. I do not believe it. You deceive yourself in the word and in the sensation that you experienced. A man of energy is never frightened in face of pressing danger. He is moved, agitated, anxious, but fright is another matter."

Then the man with a bronzs tint went But a large man, with a bronze face of

Then the man with a bronze tint went on in a deliberate manner to explain, and to tell us an incident from his own exper-

It was last winter, in a forest in the It was last winter, in a forest in the northeast of France. Night had come on two hours too soon, the sky had been so thick. I had for guide a peasant who walked at my side along a very narrow path, under a roof of pine trees, from which the uncurbed wind drew piercing shrieks. Through the tree tops I could see clouds put to rout, as if they were flying before some terror. At times all the forest bowed under tremendous blasts of wind with a groan of pain; and the cold wind with a groan of pain; and the cold solzed me despite my rapid walk and my setz of me despite my rapid wait and my sheavy clothing. We were to get our supper and stay over night at the house of a keeper of the forest, not far off. I had come to the place to hunt. Once in a while my guide raised his eyes and murmured, "dreadful weather." Then murmured, "dreadful weather." Then he spoke to me of the people to whose house we were going. The father had killed a poacher about two years before, and ever since he had been very sober, as though haunted by a memory. His two sons, both married, lived with him.

The shadows were overwhelming, I saw activities before me or around me and the

nothing before me or around me and the branches of the trees, all tangled together, filled the night with an incessant clamor.
At last I caught sight of a light, and soon
my companion knocked against a gate. Some sharp cries of women answered us.
Then a man's voice, a choking sort of

rnen a man's voice, a choking sort of voice, called, "Who goes there?" My guide gave his name. We entered. Within was a picture not easily forgotten. A bright-eyed, white-haired old man, holding a loaded gun, awaited us. He stood erect in the middle of the kitchen, stood erect in the middle of the kitchen, while two tall fellows, armed with hatchets, guarded the door. I distinguished in a dark corner two women on their knees with faces turned to the wall. They explained themselves. The old man put his gun sgainst the wall and ordered them to make ready a bedroom for me; then as the women did not move he said then, as the women did not move, he said

to me abruptly:
"You see, cir. I killed a man two years ago this very night. Last year he came back to summon me, and I expect

me smile:
"So we are not all at our ease." I reassured him to the best of my abil. ity, glad enough to be here on this very night and to see an exhibition of this superstitious terror. I toli them stories and succeeded in calming nearly everybody. Near the fireplace an old dog almost blind, with a hairy face, one of those animals which resemble men whom you know, was sleeping with his nose batween his paws. Outside, the furious tempest beat against the little house, and through a narrow pane, a sort of peep hole set near the door, I caught a sudden glance, in wivid lightning flashes, of a con fused mass of trees, tossed about by the wind. In spite of all my efforts, I saw plainly that a profound terror held possession of those people, and whenever I stopped talking, every ear was listening

intently.

Tired of witnessing this idlotic fright, was about to ask to be shown to my bed was about to ask to be shown to my bed room, when the old guard suddenly made a bound from his chair, seized his gun again, and stammered in a wild voice: "There he is! There he is! I hear

Tae two women went down on their

knees again, hiding their faces, and the sons took up their hatches. I was about to resume my attempts to quiet them, when the sleeping dog awoke with a start, and, raising his head, stretching out his neek, and looking toward the fire with his nearly dimmed eyes, he burst into one of those mournful howls which sends shivers over those who hear them at night in the country, All eyes were turned on him. He was now motionless, erect on his feet, as though haunted by a vision, and began to howl toward something invisible, unknown, frightful without doubt, because all his hair stood on end. The guard, deathly pale, cried out: "He knows him! he knows him! he was there when I killed him!" And the women, beside themselves, both began to howl with the dog. Despite myself, great chills ran down my back. The eight of the animal in this place, at this hour, amid these distracted people, was terrible. Then, for one hour, the dog howled without stirring; he howled as though he were in the anguish of a unknown, frightful without doubt, bethough he were in the anguish of a dresm; and fear, overwhelming fear, took possession of me. Fear of what? I do not know. It was fear; that was

We remained motionless, pale, expecting some frightful event, with ears alert, with throbbing hearts, startled at the

alightest sound. And the dog set out to go around the room, sniffing at the walls, trembling all the time. Tale beast was making us all crazy! Then the peasant who had brought me to the place threw himself on the dog, in a sort of pavoxyam of furious terror, and opening the door leading to a little yard, finng him out. He was quiet at once, and we remained in a silence still more terrifying. And suid denly, all of us at once, we had a start. A being glided against the wall on the outside where the forest was; then it passed against the door, which it appeared to try with hesitating hand; then nothing more was heard for two minuter, which drove us wild; then it came back, rubbing against the wall and it scratched lightly as a child might scratch with it usils; then suddenly a head appeared against the peephole, a white head with gieaming eyes like those of a deer; and a sound came out of its throat, an indistinct sound, a plaintiff murmur. Then a formidable noise resounded in the kitchen. sound came out of its throat, an indistinct sound, a plaintiff murmur. Then a formidable noise resounded in the kitchen. The guard had fired; and the sone had rushed forward at once, closing the peephole by setting up sgainst it the large table, which they steadled with the side-

table, which they steaded with the sideboard. And I swear to you that at the
noise made by the gun, which I was not
expecting, I had such anguish in my heart,
my soul, and my body that I felt myself
fainting, ready to die of fright.
We remained there until day break, unable to move, to speak a word, cowering
in an unspeakable terror. They did not
dare to take down the barricade of the
door until they saw a siender ray of light door until they saw a siender ray of light making its way through a crack over the

At the base of the wall, against the door, the old dog was lying, his jaw broken by a bullet. He had come out from the yard by burrowing a hole under a fence:

The men with the brown face was quiet.

Then he added:
"That night, however, I really ran no danger. But I would much prefer to live the hours in which I have suffered the most terrible perils than that slugle minute when the gun was fired at the bearded head in the peephole.—Illustrated

Catholic American. THE RIGHTS OF THE POOR.

CATHOLIC THEOLOGY TEACHES THEY ARE ENTITLED TO SUPPORT BY

RIGHT.
Father Finlay, the distinguished Jesuit priest of Dublin, preached a sermon in St. Francis Xavier's Courch, in that city, in which he made some striking and in-teresting remarks on the social question as it presents itself in the existing order of things. From Father Finlay's remark-able discourse we give the following ex-"When we come to deal with the

needs of the poor, and with the obliga-tions of the men into whose hands the tions of the men into whose hands the goods of this world pass to relieve them, it is not as a question of large heartedness, of generosity, of gratuitous benevolence we should discuss it; it is a question of simple elementary rights— of what the owners of wealth are bound to by the very terms in which God regards the matter—as a point God regards the matter—as a point of duty which men may trifle with and on which seek to excuse themselves, but in reference to which He is inexorably exacting. He has numbered the hairs of every human head, and to Hum every one of us, the lowest as the highest, is of more value than any sparrow. Do you think He looks on it as mere graciousness on the part of the owners of the fruits of this earth of His that they should admit His Ismishing that they should admit His Ismishing children to a share of the common inheritance. Do you think He has not imposed it as an obligation—in the strictest sense of that word-on the owners of wealth, and years ago this very night. Last year he came back to summon me, and I expect him again to night."

Then he added, in a tone which made me smile:

"So we are not all at our ease."

that word—on the owners of weath, and conferred a corresponding right upon the poor? Within the domestic circle God has made the father owner and controller of the family possessions; does He therefore exempt him from all duty of providing for the children? Have the children no righteous claim upon the means of subsistence because them? He has made the men of wealth them? He has made the men of wealth owners of the possessions of the human family; does he thereby exempt them from the duty, the inexorable duty, of providing for those who must depend upon them or perish? Not so by any means. If there is in the sphere of human conduct a duty on which He peremptorily and stringently insists before all others, it is this. There is no cry which reaches quicker from earth to Heaven than the cry of the poor whose miseries are degraded here below, and none to which the ears of God are more promptly open. In proof of this the

preacher referred to several passages of Scripture. He then continued: "The teaching He then continued: "The teaching of the great exponents of Catholic the closely follows closely the lines indicated in these significant passages of the Gospel. For them, too, every man born into this world is born with a right to the means of decent human subsistence, and they will not respect to recognize an they will not respect or recognize any human institution or social law which would behar from the use of this right. It is his by the institution of nature—that is of God, and no human statute can abrogate it. To quote the words of St. Thomas Aquinas,

when the words of St. Inomas Aquinas, "Human law cannot abrogate the Divine or Natural law. And accordingly to the natural order instituted by God's providence, material things are destined to meet the needs of men. Hence no partition or appropriation of these things can avail to prepare their being things can avail to prevent their being employed to meet men's needs. The things, therefore, which any one may possess in superabundance are, by natural rights, due to the poor.'"

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keeping the blood in a pure condition is universally known, and yet there are very few people who have perfectly pure blood. The taint of serofula, salt rheum, or other foul humor is heredited and transmitted for recentations causing untold suffering and

for generations, causing untold suffering, and we also accumulate poison and germs of diswe also accumulate poison and germs of discase from breathe, we eat, or we drink. In othing clusively than the power of Hood's Sarsaparilla over all diseases of the blood. This medicine, when fairly tried, does expel every trace of serofula or salt rheum, removes the taint which causes

tried, does expel every trace of serofula or salt rheum, removes the taint which causes catarrh, neutralizes the acidity and cures rheumatism, drives out the germs of malaria, blood poisoning, etc. It also vitalizes and enriches the blood, thus overcoming that tired feeling, and building up the whole system

feeling, and building up the whole sys Thousands testify to the superiority

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and correct filling of such orders. Besides, there will be only one express or freight charge.

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ar

Such a man, he says is not a pastor, but a hireling. It was not such men that converted the world; neither will such men ever win souls from sin to God. Of all the Apostles St. John alone fell asleep by natural death — all the others won their martyr's crown. But the beloved disciple, by a life-long martyr's will, shared his Masters chalice: His

heart was always ready for martyrdom. He has written our rule of life: "In this we know the charity of God,

"In this we know the charity of God, because He bath laid down His life for us, and we ought to lay down our lives for the brethren." (I. St. John iii 16). Such is Christianity: not the amiable, refined, self sheltering piety of a blame less morality; still less the rude and gross sensuality of self indulgent Christians; nor even the irreproachable fulfilment of tame and homely duties without denial of self. The world has fashioned for itself an easy Christianity which costs little, and for which it needs to sacrifice nothing. But this is not the Christianity of Calvary. It is

NOT LONG AGO THAT THE CHRISTIANITY

OF ENGLAND WAS TRIED

of Long ago that the Christianity
of England was tried
even by martyrdom, and many won their
crown. How would it be with us? If
we form our lives on any level below the
highest, such trials of our fidelity would
cross your was a space. The bestiff bighest, such trials of our fidelity would come upon us as a snare. The beatification of our martyrs cries to us to rise up to their level. If this be true, as indeed it is, of all the faithful, how emphatically and peremptorily true it is of priests. How can they be like their Master if they are not ready to lay down their lives for Him? How can they go before their flock if they fall short of the spirit of self sacrifice? They ought in all perfection to go before their flock; but many of the flock will go before them.

A POOR LAYMAN ONCE WON THE CROWN which a timid priest at the place of martyr.

many of the flock will go before them.

A FOOR LAYMAN ONCE WON THE CROWN which a timid priest at the place of martyrdom had forfeited; and, as an old writing tells us, a layman in the day of judgment will wear the stole which a priest had lost. When, then, we ask you to help us in our most vital and anxious work—that is, of training our priesthood—bear in mind what we have now said. We do not ask you to help us only in educating blameless youths who may perhaps live and die in a quiet life of mechanical duties, of functions, of ceremonies, and of sacraments. The world treats the priesthood as a profession, higher indeed than law, or commerce, or even politics; but still as a profession by which men may eat bread, in a social and amiable converse with their neighbore, accepting without feer, if not also giving in return, the courteies and invitations of ordinary life. Blameless men are much respected and esteemed; NO ONE SERAKS ANY HARM OF THEM; and often no one says any good. They

not lay down his life either for truth or for souls. This is not all we want. The modern world needs more. We need men who have the mind of Christformed from youth on the highest level and aspiring always to the perfect life. This is our first work and aim in choosing out the wants who show the signs, not out the youths who show the signs, not only of quick intelligence, but above all of a fervent will.

THE SEMINARIES OF THE PRIESTHOOD ARE

CF THREE DEGREES

—the greater, where the last years of study in sacred science are spent: the lesser, where youths and boys are formed in literature and science before they enter on theology; and the least—that is, the altar where day by day, they serve the holy Mass, and the pious Christian homes where the father and mother train them up in loving obedience. The most solid and mature vocations are those that begin at the sacred age of our Lord's childhood in the Temple, and are nurtured at home and at the altar. The Council of Trent, with this example in mind, directs that boys of twelves years of age, who show the THE SEMINARIES OF THE PRIESTHOOD ARE Christian homes where the father and mother train them up in loving obedience. The most solid and mature vocations are those that begin at the sacred age of our Lord's childhood in the Temple, and are nurtured at home and at the altar. The Council of Trent, with this example in mind, directs that boys of twelve years of age, who show the mind and will of a vocation, shall be received into the seminary. We endeavor to follow this rule. It is THE SUREST WAY TO TRAIN GP OUR YOUTH in a solid priestly and pastoral mind.

THE SUREST WAY TO TRAIN OF OUR YOUTH in a solid priestly and pastoral mind. Their antecedents in boyhood, youth, and manhood are well known to those who bear watchful care over them. who bear watchful care over them. From twelve to twenty four they are in training; and the confidence between them and those who are over them lasts through life. But this is a costly work, and yet no cost can be too great to form a fervent priest. In this we have the courage of faith, believing that our Divine Lord will never forsake so vital a duty, if we do not break the laws of prudence. In this work we have many disappointments. Some faint by the way; some are found unfit by want of intelligence, or of disposition. Some take their hand from the plough; some, and often the or of disposition. Some take their hand from the plough; some, and often the most promising, break down in health. We have not a few of this kind, to our great disappointment, in the present year. Nevertheless we have great cause of thanksgiving and of joy for the atudents in our seminaries destined for

PASTORAL FROM THE CARDINAL. the priesthood. They have before them not the professional or the worldly priest not the professional or the worldly priest hood but the missionary life of hard work and poverty, laboring for the salvation of scule in this great wilderness of men.

London Universe, April 25.

In a pastoral letter read in the Arch dlocese on Sunday His Eminence the Cardinal-Archbishop (aye:

Our Divine Lord revealed the power which has created the Christian world, in the words which He spoke the last time He was in the Temple before His Passion:

"Unless the grain of wheat fall into the ground and die ft remaineth alone—that it, barren, without growth or root—but if it die, it bitogeth forth much fruit."

(3t. John zii. 24).

It is clear that He spoke of Himself, and of His death and passion, which has redeemed mankind. He spoke of Himself as the priest who was to save the world: "the Good Shepherd giveth His life for the sheep." And, in this, He has declared that all who share His priesthood ought clso, if need be, to share His passion.

For the salvation of soule, a priest ought to be ready to lay down all things—even life itself. St. Gregory the Great says:

"If a pastor is not ready to lay down his substance for his flock, how will he ever lay down his life?"

Such a man, he says is not a pastor,

The deburd Free More Priests Becomes Mure trace wilderness of men. But
The DEMAND FOR MORE PRIESTS BECOMES MORE URGENT EVERY YEAR.

The old London vicariate of eight counties forty years ago had only one hundred and eighty-seven priests. The three dioceses sprung from it have now seven hundred and two, and yet year by year we need more. We therefore very earnestly ask you to help us in training up future pastors of our fisck, in multiplying them according to our need, and in giving to them, besides the sacred science of themology, such other knowledge of science, and of social and political subjects, as are more and more necessary at this day and in this country. It is not enough that our priests should know the science of faith. They must be skilled, and able to understand, and to enter into, all the missionary life of the salvation of scula in this great wilderness of men. But

SACRISTY.

The Civil Princedom of the Vicar of cur Lord teaches us that the pastors of the Church are debtors to serve the monwealth in ail its manifold public commonwealth in all its manifold public welfare. For such a life of sacred and social activity our priests must be prepared for both their spiritual and civil duties. We ask you therefore to choose out and educate a youth fort the priesthood, or to join with one or more in bearing this charge; or in helping parents who are poor to educate a son whom they are poor to educate a son whom they have dedicated to the Good Shepherd; or in contributing or collecting a sum year by year in aid of ecclesiastical eduyear by year in aid of ecclesiastical education; or by leaving in your will a legacy for our Master's use, numbering
Him among your heirs. Listly, forasmuch as the harvest in this vast city is
plenteous, and the laborers are few,
pray the Lord of the harvest to send
forth laborers into the harvest—men
prepared for any work He may give
them to do; but above all kindled with
the love of God and of man, and ready,
if need be, to lay down their life for the
souls for whom He died. May the charity of God be poured out into the hearts
of all!

CONVERTS TO AND FROM THE

we form our lives on any level below the highest, such trisks of our fidelity would some upon use as a snare. The beatiff action of our martyrs cries to us to rise any to their level. If this be true, as indeed it is, of all the faithful, how ear of the place of th CHURCH.

Catholic News THE CONDITIONS.

DOLLARS, which might otherwise be thrown away by resorting to ineffectual medicines, are saved by purchasing that inexpensive specific for bodily pain and remedy for affections of the throat, lungs, stomach, liver and Lowels, Dr. Thomas' Eclectric Oil, which does not deteriorate, and it thorough and pure.

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BURDOCK BLOOD BITTERS for the blood. BURDOCK BLOOD BITTERS for the blood.

Bad, Worse, Worst. Cold, congh, consumption, to cure the first and second and prevent the third use Hagyard's Pectoral Balsam, the neverfailing family medicine for all diseases of the throat, lungs, and chest. A marvel of healing in pulmonary complaints.

INTEREST IN HIS COMING ENCYCLI-CAL ON THE SOCIAL QUESTION. The Rome correspondent of the Pilot will furnish in due time accurate inform ation in regard to the forthcoming Eacycation in regard to the forthcoming Eccyc-lical of the Pope on the Social Question. In the meantime, the appended inter-view which a representative of the New York Associated Press has had with a prominent ecclesiastic in Rome is worth reading, as evidence of the intense inter-est with which the Eccyclical is awaited

everywhere:
In reply to the question, "Is the Encyclical letter ready?" the ecclesiastic

"Yes, the Pope has finished it, but h "Yes, the Pope has finished it, but he has decided to wait until the 1st of May is past before giving it to the public. The work of translating it into Freuch, Italian and German is also almost completed, although it will not be absolutely ended till the day on which the date of its publication is definitely fixed, as the Pope has the help of modifying his peace, of utility and of beneficence.

THE ANTI CHRISTIAN REVOLUTION DESIRES

TO SHUT UP THE CHURCH IN THE
SACRISTY.

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"It is the principal work of the present Pontif, the synthetic resume of the whole political and social teachings of the Pope. He has worked at it for many years, sometimes for long periods without interruption. He has condensed the doctrines of the greatest doctors and theologians on these matter, and adapted them to the requirements and conditions of the present epoch. He has also brought into requisition the leading intellects of the United States and of Europe. The incidents of the Knights of Labor and the generous intervention of Archbishop Gibbons have contributed. of Archbishop Gibbons have contributed in no small degree to establish and fix in the mind of Pope Leo XIII, the definite form of his document, which will mark an epoch in the history of our times. His aim has been to define the true doctrine and soothe the minds of those who have been hitherto unde-cided as to what side to take in the present democratic movement, and he will succeed, above all, with the Catholics,

sent democratic movement, and ne win succeed, above all, with the Catholics, who, in some countries, especially in France, and Belgium, are far from being in unison in regard to these points so important to democratic life.

"The Pope has aimed at finding a superior synthesis, a fruitful unity of all the various doctrines. He insists, with equity, on the rights and duties of everybody and of all, of capital, of labor, of the State, and or the individual. He is utterly impartial; he is neither for nor against any interest or any school. He gives the truth and proclaims justice upon all and for all. One of the principal ends that the Pope has in view is to furnish Catholics of all countries with a common ground of action. He greatly deplores any divisions in the Catholic party, tending as they do to diminish the social influence and morel action of the Caurch. He desires to deprive his adversaries of the

Church seems the sole aim; then they have no further use for them, except to assign them to do the most degrading work in order to preclude their return to the Church, so far as human ingenuity can.—

Catholic News

ments which form modern life. He seeks
to conciliate them all by the acceptance of
all legitimate interests and by reciprocal
respect of all rights."

"Does not the Pope speak of charity in
his Encyclical?"

"Yes, but he delimits its sphere of
action. He has devoted much space to set
forth its greatest claims, but his object,
above all things, has been the teaching of
social things."

"What are the Pope's views in regard "What are the Pope's views in regard

what are the Pope's views in regard to State Intervention?"

"That is the delicate point. It is incontestible that the Ohurch cannot give upon these purely historical contingencies absolutely definite instruction. The social problems are continually changing and modifying. Each period has its particular needs, its own economic conditions. Things that are good and equitable to day are old and inapplicable to-morrow. Therefore, Leo XIII. will be found from a doctrinal point of view, somewhat reserved on this matter, even although it be a leading subject of our times. But, nevertheless, he demands this relative intervention, changing according to places and circumstances whenever justice, legitimate interests and disregarded rights require it. Thus, for our particular epoch, Pope Leo XIII. exacts State intervention in favor of fixing the maximum number of hours to be worked each day, of fixing a day of rest, of prescribing the minimum wage, of regulating the work of women and children, and of intervention in matters regarding hygiene and the conditions under which work is performed in factor ies. In these respects the Pope strikes the exact medium as far from the doctrinism of those who aim at raiselng this intervention of the State to an absolute

the throat, lungs, and chest. A marvel of healing in pulmonary complaints.

N. McRaf, Wyebridge, writes:—"I have sold large quantities of Dr. Thomas, Ecce. Tric Oil; it is used for colds, sore throat, croup, &c., and in fact for any affection of the throat it works like magic. It is a sure cure for burns, wounds, and bruises."

Minard's Liniment cures target in Cows.

POPE LEO XIII. ON DEMOCRACY. under other conditions, and which will re other solutions. "What is the supreme inspiration of the

document ?" "To put Catholicism doctrinally and intellectually at the bead of the social movement. Les XIII is convinced that the democracy of Americs, imported under other forms, will be the mould by which the future society and politics of Earope will be fashioned. The democracy, the people, will become the preconderating power, and the Papacy should constitute herself the guide of this ideal and this new social development.

THE "ESCAPED NUN" IN 1 ROUBLE.

MRS. SHEPARD EXPOSED IN CHICAGO.

The following despatch to the Boston Herald, from Chicago, May 11, has an interest for the public, especially in the Eastern States, where Mrs. Snepard has been doing anti-Catholic work among

congenial associates:—
Gossips here are busy discussing the case of the national president of the Loyal Women of American Liberty, Mrs. Margaret A. Shepard, who is said to have returned to the Catholic faith, and to nave renounced her allegiance to the movement she inaugurated three years ago in Boston — a movement which resulted in a complete revolution of the Public schools in Marsachusetts.

Public schools in Massachusetts.
That Mrs Saepard is not in touch with
the Coicago branch of the league is very
apparent from the recent action of that
body. It has seceded. Its members
affect to be shocked by what a stealthy
investigation of the London life and
history of Mrs. Shepard has revealed;
and are circulating narmful stories of
her inconsistent professions. More than her inconsistent professions. More than this, Mrs. Shepard is accused of flirting with the Protestants, while playing into the hands of the Catholics.

A Methodist minister's name is scandalously connected with that of Mrs. Shepard, and in a few days he will be called to account by his indignant

be called to account by his indignant flock. The name of this unfortunate clergyman is Rev. O E. Murray. The league and the church people are binded together for the common purpose of proclaiming the alleged shame of the

pair.

During the late municipal campaign one of the issues by which men were swayed was what is collequially known as "the little red school house" argument. Mr. Murray, who, by the way was once a Catholic priest, figured considerable at every political meeting in was once a canonic priest, ngured con-spicuously at every political meeting in his district, and by the vehemence of his talk excited the fierce enmity of those who differed from him. He is at the head of the Wabash Avenue Method ist Church.

In the hands of the ladies of the league are documents which make startleague are documents which make start-ling allegations. In London, one of these damning papers states, Mrs. Shepard was arrested for stealing \$12. When, at the meeting which ended in the secession of the Chicago branch, she was granted the opportunity of speech in her own defence, she tearfully admitted the truth of this charge, but pleaded in extenuation the pitiable condition of her little child, who was in the agony of starvation. But the English dition of her little child, who was in the agony of starvation. But the English magistrate sentenced her to imprisonment, and to jail she went. This document also bears testimony to her loose way of living. She did not refute this charge, either, when confronted with it by the league, but with downcast eyes and sorrowful mien she implored her stern sisters to believe that she had repented sorely and reformed. She now pented sorely and reformed. She now lives with a man who says he is her hus band, at No. 3226 Graves Place, in a modest little house in quiet and highly respectable neighborhood of this city. She was in a woeful state of excitement when a reporter called upon her this

evening.

"I nust not talk to the press," she
said. "My solicitors have ordered me
to keep silent. To morrow I will have prepared a statement of my case. The Bostoa people know me, and I teel sure they will not prejudge me. I am not as bad as my enemies would have the public believe. I am not bad at all. That abould for the present content these who should for the present content those who esteem me. The C hers two nundred and firty members, and of these scarcely a dozen are hostile to me. Still these few seem to rule the rest."

"Have you again become a Catholic?"

she was asked.

"I AM A PROTESTANT.

And will remain one. You must be content with what I have told you."

"All this storm and malevolence and persecution," she continued, "are but a repetition of what I have experienced before. You know I am Irish born, and because of this these good, pure and holy Chicagonas dislike my interference

holy Chicagoans dislike my interference in matters which, to their understand ing, ought to be taken out of my hands But wait. I'll surprise these smart people to-morrow."



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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. morning.

Arrears must be paid in full before the paper can be stopped.

Persons writing for a change of address should invariably send us the name of their former post office.

Catholic Record.

London, Sat., May 30, 1891.

THE DELEGATES AT

The information we receive from Ottawa does not tell very favorably for the reception given last week in that city to Messrs. O'Kelly and Redmond, M. P.'s, who represent Mr. Parnell's present policy and leadership in this country. The Toronto Globe says there were four hundred people, all told, in a hall capable of accommodating at least double that number. Nor does the report wind up with the usual gratifying result of such occasions, telling the number of the hundreds of dollars contributed. Absolute stlence on this head is proof positive that no great sum, if any at all, was subscribed. Had such an appeal been made two years ago, far different would have been the respectability and the numbers in attendance, with Canadian M. P.'s, senators, and, no doubt, cabinet ministers, vieing with each other for the honor of presiding at such a gathering and of endorsing every sentiment of the eloquent delegates. The enthusiasm would have been general and the sums laid down would have reached into the thousands. Evi dently the bright star that once shone so luminous, if not utterly sunk in obscurity, has fallen low enough to excite no longer admiration or even idle curiosity. The four hundred who assembled to hear Mr. Parnell's delegates were cer. tainly not all Catholics; and no clearer evidence could be adduced of this fact than the report "that loud and prolonged applause was given to Mr. Red. mond's statement, that the Irish had not chosen Parnell as a religious or moral, but as a political leader."

The Irish undoubtedly are not so utterly bigoted as to object to the religious convictions of a chosen leader, but they insist upon his being a clean man, with a public record that a Christian nation should have reason to glory in, and not be ashamed of. The virtues or the vices of the leader recoil upon that people who adopt his methods, applaud his acts and are prepared to follow him to the last dich.

Mr. Redmond alluded to other public men holding high station in England whose conduct is no more justifiable or less scandalous than the disgrace Pope's authority to the best of his ability. brought on the Irish cause by the unrepentant profligacy of the late chieftain. With this the Irish nation has no in which he promises to defend the concern. Public crimes will be tolerated a authority of the Holy Roman Church, in no national leader, prince or king, who pretends to advise or make laws for a Catholic people. He must not be allowed to set at nought, or utterly violate, the laws whose observance is the very foundation of Caristian society. All history shows that most powerful monarchs had to yield to this Catholic code of domestic purity and conjugal honor. For this had Henry IV. of Germany to do public penance, when his subjects, at the instance of Pope Gregory, withdrew their allegiance and drove him to sue for pardon at Canossa. For this was Henry of England condemned; and for this particular sin the pregnant parent of other untold, abominable crimes of lust and blood, has the name of Henry VIII. come down to posterity covered with opprobrium, shame and horror. Resenting this public disgrace brought upon Irish leadership is what Mr. O'Kelly styles "drawing a red herring across the field of Irish politics." A red cloud of shame drawn across the face of the sun, that shocked the national sense. would have been a more appropriate figure of speech.

But the fact is that neither the English public nor the British Parliament will lor ger tolerate giaring iniquities to crop up in their milst. Sir Charles Dilke had to leave Parlisment. Only a week ago a distinguished captain of the army and a prominent M P. was expelled from the House. The next in turn to be drummed out of Parliament will be the licentious hypocrite and class-leader, De Cobain, of

E et Belfast. It was well for the honor of Irishmen that they took the matter of Parnell's them by Protestant Eog'and.

was more important even than Home Rule for Ireland, stating "that should it come to a question of carrying a Land Purchase Act and defeating Home Rule he would vote for the Land Purchase. They could, if necessary, wait for two years or ten years for Home Rule."

This is playing into the hands of the Tories with a vengeance. Two years or ten years more of coercion would suit Balfour's policy of crushing out independent spirit in Ireland. And to this Parnell and his friends have no objection! It would give them a longer lease of power, and a greater excuse for keeping them. selves before the world at the expense of the country.

This Land Purchase Act that Mr. Parnell makes a boast of supporting is equally acceptable to all; but the party led by Justin McCarthy insists upon some useful amendments to it; and this Parnell qualifies as obstruction to the farmers' interests. On this head the Irish Catholic says :

Irish Catholic says:

"Alone amongst the national press of Ireland we advocated during last year acceptance of the principle of the Government measure coupled with efforts at its amendment and improvement. Mr. Parnell is half inclined to accept it greedily, with its defects unabridged and its merits unextended. Such a policy has as little to commend it to persons of ordinary prudence or patriotism as had ordinary prudence or patriotism as had the extraordinary scheme which he for-mulated during the last session for the endowment of Irish landlords to enable them to reduce their rackrents. We believe the Irish Parliamentary party are pursuing a wise and patriotic course just at present. They are striving to secure the amendment of a bill which, if it passes into law, will, we believe, be the charter of the liberty and independ ence of the Irish occupier of the soil, but which it was essential, owing to its very nature, should be jeslously scrutinized in every detail. The speciacion of Mr. Parnell vituperating hones Irish representation and charging them with the crime of 'obstruction' is a start ling evidence of the strange confusion of political positions which time occasionally produces. We can well imagine how honest Joseph Biggar would regard the

cane were he alive to day." At a general convention of the National League branches of great Britain, held in Newcastle May 16th, delegates from four hundred branches were present. Mr. T. P. O'Connor could not be present, being ill with influenza, but he sent a letter in which it was averred that "the leadership of Mr. Parnell was impossible alike in England and Ireland." A resolution was passed to the effect that Mr. Parnell was morally and politically unfit for a position of trust.

We hope enough has been written to show the true state of affairs in Irish politics, and to decide the real friends of Ireland in Canada on which side they should stand.

UNKNOWN TONGUES.

The Montreal Witness has been recently dabbling in Latia, and treating its readers to some translations of a language which it evidently does not understand. It assures its readers that the Roman Pontifi. cal, which is the book of Rites intended in the Catholic Oburch, especially for Bishops, requires every Bishop who is consecrated to take oath that he will "persecute" heretics, echiematics and rebels against the

The Bishop who is to be conse crated does, indeed, take an and of the Pope;" and in the course of the same he promises to "oppose and impugn, as far as he is able, heretics, schiematics and rebels against the Pope. But this is

The misrepresentation of the Witness consists in this, that it wrongly translates the word persequar as "I will persecute." Though the English derivative of the word has an odlous meaning, not so the original Latin word, which means that he will oppose, refute and impugn all who attack the Catholic Church. We might as correctly translate sophia, wisdom, by the word sophistry, as call persequar "I will persecute." This word is used by Cicero, coupled with judicium, a legal trial, to signify to sue at law : judiclo persequi. Otherwise it means to pursue, and often, to oppose : Viam persequor, I follow the road; opus persequor, I continue the

work. The passage in the Pontifical was officially interpreted by Pope Pius VI, in a letter sent to the Bishops of Ireland on maliciously interpreted as the signal of war against heretics, authorizing persecution and assault against them as enemies ; whereas the pursuit and opposition to heretics which the Bishops undertake are to be understood as referring to their solicitude and efforts in convincing heretics of their error and procuring their reconciliation with the Catholic Church."

Oxing, however, to the calumnies which English speaking Protestants have founded upon their ignorance of Latin, this word is not used at all in the form of oath taken by Bishops in the United States, though on the continent of Europe, where disgrace into their own hands and did not it would appear that ignorant people in Rome. But recently a Baptist minister disgrace into their own morality to be given are not so fond of displaying their learn. of Baltimore published a book in which he

next favor us by giving some of its bright translations from Confucius or Zoroaster. We have no doubt they will be quite as instructive as its off rts in Latin.

We have often wondered why Protestants persist in calling so well known and universal a language as Latin "an unknown tongue" when they attack its use in the Mass. But we have some light from the article in the Montreal Witness. Latin is evidently an unknown tongue in its editorial sanctum.

TROUBLE IN THE CAMP.

Mrs. Margaret A. Shepard, who figured n Boston as the leader of the movement to perpetuate the anti-Catholic character of the Public schools of Boston, and who occupies the position of National President of the anti-Oatholic League which is known by the name of the "Loyal women of American Liberty," has got into trouble with the Calcago branch of the lesgue An investigation into Mrs. Shepard's past career showed the Chicagoans that the pretended "escaped nun" had an unsavory reputation in London, England, before she came to America; and that she was actually in jull there, having been committed for a theft of \$12.

It was also proved that she had led a loose life, and she admitted the facts, when they were brought home to her, though she implored her Caicago sisters of the league to overlook her past, as she assured them that she was repentant and that she had reformed. As, however, her name was recently scandalously implicated with that of the Rov. O. E. Murray, the Ast. This Act deprives the chairman of parson in charge of Wabash avenue Methodist church of Calcago, the sisterhood of that city refused to have anything edges Mrs. Shepard as its head, and their ozanch has seceded from the organization.

The Chicago branch numbers two hundred and fifty mambers, and a full account of its proceedings in this matter has been communicated to the Boston Herald, for the information of Bostonians.

Mrs. Shepard's history is quite on a par with that of most other "converts" who devote their lives and energies to the vilifying of the Catholic religion. Among the rumors which have been circulated concerning Mrs. Shapard, one was to the effect that she had again returned to the Catholic Church, but on being interviewed on this subject she told the reporter : " I am a Protestant and will remain one." The Catholic Church can get along very well without her.

AMERICAN ARTIST'S LIVELY IMAGINATION.

A recent issue of the Boston Transcript publishes a choice extract from a letter written by "an American woman," who is also an artist, to a friend at home, which is intended to impress upon the public the ignorance of the priesthood in Rome regarding the usages of Protestants in this continent. This lady, whose name is not given to enable us to judge the amount of credit her statements deserve, relates that when she was expecting to be married to an Italian Radical who a Catholic, the priest, "who thought he had the responsibility of performing the marriage ceremony for an outsider, came to see me about it, and begged me to tell I was baptized, and he solemnly assured me that if I had been baptized in rosewater he feared he could not be the one to perform the ceremony."

Sie adds: "I managed to keep my face straight when he talked of the rosewater, for it is generally supposed here that American Protestants bapt'ze their children in rose water."

It is scarcely necessary for us to say that this story was evidently concected in the fertile brain of the lady who wrote the letter to her American friend. It has been stated, indeed, that rose-water was used in the baptism of one of the royal baptism is no baptism at all ; but we venture to say that the Roman priests do not generally suppose" that Protestants in America usually baptize in that way. They are aware, however, that baptism is frequently very carelessly administered, and that half the time, perhaps, it is not administered at all, even in those sects which, like the Presbyterian, admit that it is an ordinance of God. It is not surprising, therefore, that the priest should have 23:d June, 1791, thus: "These words are questioned the American woman as to the

manner in which she had been baptized. The lady in question acknowledges that though her father and mother were Presbyterians, she has good reason to believe that she had "never been biptized at all." We have no doubt that this was the crucial point on which the priest desired definite information, and the "artist' supplied the embellishments of the story from her own fancy.

We may add that the ignorance of American Protestant clergymen concerning Catholic usages in Rome would form a much wider scope for wonder and admiration than the ignorance of the priesthood ing, the original oath remains unchanged in states, as if from his own knowledge and Mr. O Reny spond a rough of the Witness is so fond of dealing are five churches in Rome, each of which are neither Catholic nor Protestant, the Portuguese colonized India the

the ass which bore our Lord into Jerusalem. When brought to task on this subject he was forced to acknowledge that he number of pupils attending their respectdoes not know of even one church which live schools. One-third of these taxes are claimed such a relic. The American paid over to the Protestant schools in woman artist's story evidently belongs to Quebec, although Protestants form but the same class as that of the Bultimore parson. Yet it has been copied into some of our Cauadian papers-as in the Toronto and we draw not one cent from those Mail of the 4th inst .- as if it were certainly nothing but the truth.

The American woman relates that she was pleased that after all she was not some of the weights that keep us on unobliged to be married in a Catholic church. fair and uneven ground in our struggle We may reasonably infer that some Protestant minister was found who did not trouble her with questions to ascertain whether or not she had been made a Christian, through baptism. All was grist that came to his mill; but Catholic priests are not ready to administer the sacraments to all comers, whether they be ready or not to receive them with proper dispositions.

AMENDMENTS TO THE

SCHOOL ACT. Last week we made some comments that we considered just on the niggard liness of the Oatsrio Government in Its legislation for Catholic separate schools While ample provisions were enacted for improvement in the Common school system no change for the better was intro duced into the working of the Separate echool system. On the contrary, we maintained that whatever little privilege it en joyed in the past in regard to public examinations was taken from it by the new the Saparate School Board of the right to assist at entrance examinations, and of being an eximiner by law. No doubt more to do with a league which acknowl- it confers upon the School Board the power of appointing an examiner, but makes it next to impossible that a Catholic gentleman be appointed when it sets forth that the examiner must hold a fi st class cert fi nte and be actually engaged in after the temporary success of her deteaching. There are many places, towns and cities, in Outario, where Christian Brothers or Sisters of different orders have charge over schools, and in all those places it will be necessary for the Separate School Board to appoint as examiner some one who cannot be said to represent them at the entrance examination.

The Minister of Education may have had he best intentions in the world in framing the Danube. At Semlin she was his new amendment, and may have visited by many ladies of high rank thought he was conferring a favor on the who welcomed her to Hungary and Catholics by depriving the chairman of expressed the deepest sympathy with enjoyed, and transferring that privil quay on the Danube was like a triumphel the professors in the Collegiate Institute, bling along the route and cheering her : s amendment will not work to our advantage. If we had, as the Protestant minority in Lower Canada has, a Catholic committee in the Council of Public Instruction, then National Church, which, being merely the the Hon. Minister of Elucation would have somebody to consult with before conferring favors or withdrawing privileges. As we have no such committee, the Minister might call upon a few of those who take most interest in educaing to grant to the minority.

It is stated by the friends of the Minis. try that "it was found that the chairmen him what words were said over me when of Separate School Boards seldom took part in these examinations, and hence the change." It should also be stated that those chairmen were never wanted at these examinations—that they were never notified of the day, or week, or time of such ex iminations—that unless they fought their way into the examination hall and asserted their privilege as guaranteed by law they were totally ignored by the principal of the High School, or by the gentleman in office who received the ex amination papers from the department whoever he was. Is it any wonder then the chairman would take no part or inter est in a work to which he was not invited family in England; and, of course, such a and to the performance of which he was given to understand that he was never wel come?

We are willing to give credit to the Government for putting a stop to this state of things and for not being willing to allow the city inspector and principal of the High School to monopolize all the examinations and all the fees thereto attached. But, of late, things were righting themselves, and the chairmen of school boards were beginning to discover the privileges they were allowed by law. But just as they were becoming familiar with the methods and procedures of the school law, and were asserting their rights and using them, another twist is given to the Act-and out goes the chairmen of the school boards all over the Province.

If the Department of Education is really desirous of facilitating the working of our schools let it begin to follow the example of the Catholic government of Quebec and study the provisions made in tianity, Mr. Serkis was not slow to take that Province by a Catholic govern. ment for the education of the Protestant minority. Lat them, for instance, find a means of apportioning to ment with the Catholic Church. Catholic schools taxes levied upon chartered companies and upon corporate heard of the more recently developed observation he could attest it, that there | bidles that have no souls, and consequently dogmas of Romanism," and that when

with unknown tongues, perhaps it will claims to have amongst its relics a leg of and whose school taxes could be paid over to Catholic and Protestant school boards proportionately to the one seventh of the entire population. Here in Ontario we Catholics are one fifth, sources. Would it not be time for the Minister of Education to make some move in this direction and relieve us of for equality with the much petted and pampered Public school system?

> EX-QUEEN NATALIE'S TROUBLES.

The Servian Government has at last taken extreme measures with ex Queen Natalie, and has forcibly expelled her from the country. The prefect of Belgrade was ordered by the regents to carry out their decision, and on the 18th inst. he went to her residence with a force of gensdarmes compelling her to enter a carriage which drove to the quay on the Danube, where the royal vacht was moored. On the students' quarter, a large force of her protection against violence, and between the students and the police The troops were sent to the scene of the disturbance, and in the corfict which ensued two students were killed and about fifty wounded. The students succeeded in driving off the gensdarmes and in protecting Natalie, until the ex-Queen requested them to make no further resistance. She then bade an affectionate adieu to her defenders, and consented to enter a carriage and be driven to the railway station from her residence, to which she had returned fenders.

The citizens in general are in sympathy with Natalie, and there is much resentment especially against the Min. ister of War, Col. Militics, who was the most active in insisting on Natalie's expulsion.

On leaving Servia Natalie chartered a steamer at Semlin and proceeded down their school Board of the privilege hitherto her in her troubles. Her progress to the ege, in many, if not most localities, to procession, thousands of people assembut we think, nevertheless, that the new she passed to her destination. She will proceed to Bucharest. Natalie's troubles are chiefly to be

attributed to the subserviency of a creature of the State, had not the back bone to resist ex-King Milan's demand that it should bend the laws of God to his lascivious will. It is to be hoped that the Servious may have their eyes opened to the folly of such an ecclesiastical tional matters and consult with them system, and that the result may be the about any favore the Government is will return of many of them to the true fold.

THE NESTORIANS OF MALA-BAR

Our attention has been called to a mmunication from the Q1'Appelle correspondent of the Ragina Leader, who writes that the Rev. John Serkis, a priest from the Christian community on the coast of Malabar, India," has states that a tribe of Jews emigrated to produced abundant good fruit. India after the seventy years' captivity and were offered lands in Malabar by the king of that country, and that they possess still the metallic title deed.

There is no doubt that the Christian community on the Malabar coast are of great antiquity, and it is highly probable that they are of Jewish origin, for they have retained at least in their ritual and liturgy the Aramon tongue, very similar to that which was spoken by the Jews after the Babylonish captivity, and in the early part of the Christian era. Tois, however, is by no means certain, for there is no positive testimony extant on the subject; and the adoption of an Aramen liturgy, which is full of modern errors, is no evidence of very great antiquity. This question of history, however, has no bearing, upon the doctrinal part of Mr. Serkis' lecture, to which we purpose chiefly to direct our attention.

The lecturer went on to state that the Apostle St. Thomas preached in India and converted the colony, who have retained ever since the essential doctrines and primitive ritual of Christianity. Speaking before Protestants only, who are always on the alert to discover some discrepancy between the Catholic Church and primitive Christhe advantage afforded him before a sympathetic audience, to show that these Malabar Christians are at disagreestates that these Caristians "had never

colonists were persecuted as heretica

These statements were evidently made for the purpose of inducing the Protes. tant audience whom Mr. Sirkle was ad. dressing to bileve that the Malabar Caristians suffered persecution for retain. ing a pure faith, comething like modern Protestantism, against the errors into which the Catholic Courch had fallen in the course of time, and his use of the Protestant nickname for the Catholic Caurch is additional proof of the object be had in view.

But the lecturer failed egregiously in attaining his purpose, except in so far as his audience were ready to sympathize with any cause which is anti-Catholic. The lecturer did not explain that the Malabar Christians believe the Real Presence, and celebrate the Mass as a sacrifice, that they invoke the saints and agree with the Catholic Church on almost all the points which are impugned by modern Protestants. They have, indeed, a doctrine which is peculiar to themselves, but in this matter they are as much at variance with Protestants as with Catholics—the unity of Christ's personality. This doctrine is clearly set forth in the Creeds, which are used even by the Protestant Churches; but in the intelligence of this movement reaching Athanasian Creed with special distinct ness. There is a consectary of this Mala. students assembled at once for bar doctrine on which, apparently, there is agreement with Protestantism, namely, several serious collisions took place that Mary is Mother only of Christ's haman person, and must not, therefore, he called Mother of God. But as this is founded on the doctrine of Christ's double personality, it will be seen that with Protestantism the Nestorianism of the Malabar Christians has no real similarity. Of course the latter, being rebels against the authority of the Church, reject the Pape's supremacy. Tais is, however, no more than the natural result of their rebellion, independently of Protestantism.

That St. Thomas preached in India is not established on good historical evidence; though it is certain that the Malabar Christians were converted to the faith at a very early period. St. Chrysostom states that St. Thomas is one of those apostles whose place of sepulchre is known, but he does not locate it, and the place to which it is assigned by tradition is Edessa, and not India. The foundation for Mr. Sarkis' story is the spurious document which lays claim to the title of the "Acts of St. Thomas," which relates the story of the preaching of that Apostle in India. But this document is of no historical weight.

As we have said above, however, they were Christianized at an early date, and were afterwards induced to adopt the error of Nestorius. These errors were themselves of a date much later than the Catholic truth, and they cannot be appealed to as a proof that the doctrines of the Catholic Church are modern, which the Nastorians began to deny only in the fifth century.

DIOCESE OF ALEXANDRIA.

Special to the CATHOLIC RECORD.

One of the most enteresting country parishes which I have ever had, occasion visit is that of St. Andrew's, in the diccese of Alexandria. It is at present in charge of the Rev. W. A. MacDonell, P. P., a lineal descendant of one of those noble Highland clans which has given many devoted and distinguished priests and prelates to the Catholic Church.

A most exemplary and indefatigable
priest, and a worthy successor of the
Rev. Father Corbett, now of the adjorning parish of Cornwall. Father Corbett was an ardent promoter of the cause of temperance, and the seeds of that virtue he had prudently sown on the coast of Malabar, India," has having fallen on good ground, and been lecturing there recently on the having been carefully nurtured by ancient race to which he belongs. He his amiable and z-alous successor, has

The church of S. Andrew's is a magnifi cent structure, built in 1860, of bluish stone taken from a fine quarry in the vicinity. Its grand and lotty tower, surmounted by a glittering cross, greets the eye of the Catholic traveler, and gladdens his weary heart, long before he reaches the spot on which it is erected. The grand altar is a magnificent and very costly one, and, with the altars of the Biessed Virgin and St. Joseph on either side in strict keeping therewith, adds a splendor to the interior cent structure, built in 1860, of l therewith, adds a splendor to the interior of the church unrivalled except in the churches of some of the largest cities of he province, and in fact in the province, and in fact in very few of these, and speaks forcibly and eloquently of the zeal and the devotion and the liberality of the pious parishioners of St.

Andrew's.
In grateful remembrance of the late Father Hay, who was parish priest of St. Andrew's for forty years, as well as in justice to his parishioners—many of whom have gone with him to receive their eternal reward—it is proper to remark that a convent erected during his incumbency and presided over by several Sisters of a religious order, has, during many years, been bestowing incalculable blessings on the neighborhood by the superior and refined education therein imparted not only to day pupils but also to boarders from a distance who are attracted to it by the tance who are attracted to it by the success it has schieved, no less than by the salubrity of the climate and the healthful benefits to be derived from the privilege of breathing a pure country air. Uapre-pared as I was to find such marked evidences of Catholic progressiveness in s rural parish like this, it is needless to say that they will long serve to recall to my memory in years to come the pleasant reminiscences connected with, and the happy impressions made in my mind by my first visit to the devoted pasto; and my first visit to the devoted passes kind hearted people of the parish M. C.

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BISHOP KEANE ON THE FULPIT.

St. Louis Church Progress No class or lecture course at the Cath one University at Washington is more useful or important to the students than that conducted by the Right Rev. rector that conducted by the Right Rev. rector on each Monday afternoon. The method adopted by Bishop Keane is at once theoretical and practical. The former is given in the shape of lectures on the presentation of Catholic truths and mysteries. The practical part consists of students, work in the form of skeletons of the lines leit down to the of students work in the laid down in the and plans on the lines laid down in the Bishop's lectures and their development Bishop's lectures and their department and delivery later on in the University chapel by the students who have the more closely realized the Bishop's ideals. The practical work further consists of the public class criticism of these plans the public class criticism of these plans and delivered sermons. Speaking recently on the presentation of the great mysteries, Bishop Keane said the great truths of religion must be handled by the prescher. To touch the mere shell will no longer do. Men want truth. The shell must be broken and we must go down to the kernel. The great mysterie are monuments of the supernatural order.
As men's minds more and more drift away from them, the preacher must more and more refer to them. They must be dwelt on in a manner to com-mand men's mind and understandings. In presenting them the preacher must give true ideas of God. He must not present God in that light which would justify an Ingersoll in saying "I could make a better job of Creation myself," make a better job of Creation mysell," or in a role fit only for a Jew and not a Christian. Humanity and the world on the other hand must not be crowded to the rear to exalt the Divine, but should be presented in its sublimity and beauty. Calvinism and bilious pessimism have no place in the Catholic pulpit. Appeals "ad terrorrem" work little effect; on the contrary do injury to God, religion and the hearer. The posi tion of the preacher to-day and the from the relation of the Church to the In the past there have been what may be termed two epochs in the history of the Church. We are entering a third. From the first two we learn what must be the successful preacher's attitude in this third epoch.

In the first the Church met civilized

rociety in its infancy and childhood.
The characteristics of infancy and child hood are simplicity, docility, confidence, implicit faith and the like. Tae govern ments at that time were paternal and authority absolute. People loyally fol-lowed their leaders in Church and State. The tone of the Church's teaching was

pedagogical, catechetical for the bulk of the people, and metaphysical and mysti-cal for the learned.

In the second spech society passed from

childhood to youth. Restlessness under rule, questioning, throwing off of authority, etc., took the place of the unquestioning faith and decility of its childhood. In the Renalssance this "why" to Church decided beauth. doctrine begun. In the Humanitarians
"I do not believe unless I understand,"
the protect of intelligence led up to the protest of intellect. Tals we see in E as mus. Then followed the protest of philos ophy against scholasticism. The ectences taking up the inductive methods also ranged themselvas against the Caurch, which, they charged, was hopelessly wedded to the deductive method. Gan eral protest and rebellion characterized

the mind of this period.

The attitude of the Church in this period is therefore polemically the assertion of authority against private judgment. The works of the time are controversial. The giant of controversy used not so much dogmatical as controversy used not so much dogmatical as controversial methods. Bitterness, charge and countercharge, were characteristics of the work of that epoch. That has lingered to this day in some quarters. We have all heard it. Protestants have retaliated, however, and often wish com-

A third epoch is now breaking upon the teristic of more mature years of life, he is willing to listen even to a discarded

parent, particularly if that parent has anything good to say.

Outside the Church this change is taking place. Oaslaughts on her are being gradu-ally discarded, becoming in centers of cul ture, trade and traffic, unpopular. They say that if Protestantism has a message from God, it had better give it and mind not the Old Church. It is minding its

own affairs.
We cannot expect more. That the grown child will at once become filial and obedient to the Old Church is too much to expect. But we do expect that it will hear if the Church has anything to

In science there is a change. It no longer starts out to attack religion, but to-day admits that it has nothing to do with religion. In Pailosophy, even Her bert Spencer seeks a reconciliation Though the terms we cannot accept, we must admire the effort at reconcil The same with religion outside the

This new epoch may be called definition of this period of apology. The definition of this term is that given by Cardinal Newman in his "Apologia." The attitude of the preacher to-day must then be apologetic. He should know and appreciate getic. He should know and appreciate the groping of all these classes after truth. The questions of the physical, biographical and Anthropological sciences he must know, esteem and properly weigh. Instead of attacking the system of evolution, etc, we will take the truths that are in it and use it then as an auxiliary to Divine Truth. As teacher of religion we must not As teacher of religion we must not leave longer these studies in the hands of the enemy, but use them for religion.

There is a fieling akin to a superstition, that the clergy of the O.d Church possess that the clergy of the O.d Church possess the knowledge to satisfy in all these lines of thought. We must not disappoint, and not a few, who stand within the Seciety, now reached its manhood, is look.

earnest looking man, was absorbed in the perusal of some book or other when the minister - a benevolent looking gentleman, the father perchance of a numerous progeny - sailed up the car and took the seat beside him. After a few commouplace observations about the velocity of the train, and the weather, the conversation assumed gradually a polemical aspect. I leave the disputants to speak for themselves :

Minister .- "It often occurred to me, my reverend friend, that the law for-bidding the marriage of priests is anti-biblical, and cannot but be productive of dire consequences."

Priest .- "The very fact of such a thing Friest.—"The very lact of such a thing recurring to your mind does not, however, brand the law with the stigms of abaurd-ity. The Church, a perfect society, can certainly draw up regulations for its government, and, moreover, it binds those only who freely enter the priesthood.

"That the law is anti-biblical requires more proof than an unwarranted assertion.
Dues not St. Paul esteem continency more
than marriage: 'He who is unmarried
careth for the things of the Lord, how he
may please God; but he who is married
is solictious about the things of this world,
how he may please his wife a d he is how he may please his wife, a.d he is divided.' (I Cor. vit, 32, 33) Christ lived in the state of virginity. S. John was a virgin, and S. Peter and the other Apostles lived, after there vocation to the Apostles lived, after there working the state of the postles as a parental from their wives. Aposties lived, after there vocation to the Apostolate, separated from their wives. So strongly, indeed, did they proclaim the merits of cellbacy that the Church could not but enforce it as a duty upon her

"You, my dear sir, imagine, waiving "You, my dear sir, imagine, waiving your claim to a valid ordination, that you are a dispenser of the mysteries of God. But the life of a priest worthy of the name, is one of unswerving fitelity to his marks—it is one of sacrifice. How can such a spirit abide in the heart of a man who is blessed with six or seven children, and who is enslaved to a wife's affection. 'How beautiful upon the mountains are the feet of him that bringeth good tiding:'exclaimed lealss; butsurely if he had ing , exclaimed Isalas; but surely if he had foreseen the formidable array of the Bishops' and parsons' wives of Great Brit-ata and America he wou'd have used the plural number.

"A contemporary writer has wittily re marked, 'that perhaps the most ardent admirer of hymeneal rites would cheer fully admit that he could not conceive St. Paul cr St. John starting on a nuptial tour, accompanied by the latest fashions, from Athens and Ephesus and the graceful by the whom they ware destined to adorn from Athens and Ephesus and the graceful brides whom they were destined to adorn. They would feel that Christianity itself could not survive such a vision as that. The Church, in the promulgation of this law, has but bestowed her sanction upon a doctrine common to all nations and to all ages. As we look into the annals of the past, we shall hear them chanting the prairies of continency and its necessity for those who are ordained to offer prayer and ascrifice to the Almighty. The priests and secrificate the Almighty. The priests of Egypt were cellbates. Virgil depleted the glory that awaited the cheste priest in the Eiyslan fields, "Quique sacerdotes essent dum vita manebat." And those countries, as we know from their history and from the study of their monuments and works of art, were steeped in the mire of the grossest

How can you reconcile such a depraved The child and youth—civil

has come to manhood. As a he resented authority, but, character and to it your intellect, if unfectived in the company of the com

crease and multiply?"

Priest.—"To say that there is a command in these words is to convict God of uttering an absurdity, because many men have a corporal impediment to marriage. "No man is obliged to don the costume of a priest, but the moment he does so he consecrates his body to God. He has made a solemn promise, whose violation entails an awful sacrilege."

Minister.—" What becomes, then, of

that saying of the apostle that marriage is honorable in all and the bed unde-

Priest —" Yes — lawful marriage is in Priest—"Yes — lawful marriage is in deed honorable, but sacrilege is never undefiled, though weiled by the name of marriage. The incestuous marriage of the Corinthian whom St. Paul delivered up to satan was not very honorable. Though marriage is honorable according to St. Paul, celibacy is still more honorable according to the same apostic; and surely that what is more honorable is best becoming the character of a priest, otherwise St. ing the character of a priest, otherwise St. Paul would not have chosen it for him-self."

Minister.—"Do you mean to say that you priests observe rigorously the law of continency. History will not bear you out in this; and past experience, therefore, should teach you to obey that dictum of St. Paul's, 'It is better to marry than to

Priest.—"Some priests have indeed In every one of them there is something good and true. Do not attack the mistakes but take the truth which may be in them. Never take the attitude that they are wrong, but on the contrary that we have more. We do not go out to them as a man of arms. We go to them as a friend. We come not to light but to help them out.

There is a finite a kin to a apparatition.

ing to it. It is more and more willing to listen. Every intelligent American to-day is desirous to hear. We must not then disappoint them either in matter or method.

We must love the age, be men of it and friendly to it, and consult its wants and demands.

**A CONVERSATION.*

Some time ago, whilst on a visit to Toronto, I happened to be present at a discussion which took place between a priest and a minister. The priest, an earnest looking man, was absorbed in the list of the same?

" It is better to marry than to burn.' Is it, however, better to commit an adultery— to violate a most solemn obligation—than to violate a most solemn obligation—than
to burn? St. Paul declares that he was
himself strongly tempted to sin; yet
by prayer and mortification he warded
off the attacks of Satan, so that at death's

hour he could chant that triumphant hyma: 'I have fought the good fight.'
"The means which this great Apostle employed are still at the disposition of our priests. Marrisge is indeed a preserver of chasity, but it is not its noblest preserver."
Minister.—"But does not St. Paul say

Priest - "Yes: but does be oblige Priest — "Yes: but does be oblige a Bishop to have a wife? If so why did he not follow his own rule? The meaning of this text is evidently that men who were married oftener than twice could not be advanced to the episcopal dignity. In the early ages of the Church virginity was possessed by few individuals; and the Church, rather than see her children wandering without a spiritual guide. Church, rather than see her children wandering without a spiritual guide, enrolled widowers and married men in the army of her priesthood. In all cases, however, they lived, after their ordination, apart from their wives."

LECTURES AT LORETTO ACAD-EMY, NIAGARA FALLS, ONT.

For the past two weeks this favored academy has been enjying an intellect-ual feast in the form of a splendid course of lectures, from two distinguished gen Tae first was delivered by Mr. Dwyre, M. A., of Boston, late of Wash ington University, who opened his course with an elegant and impassioned discourse on Dunte's D vine Comedy. The brilliant and gifted lecturer eulogized in the highest terms the rare literary appreciation and culture of his youthful

The following week the same select The following week the same select audience was treated to an equally inter-esting, though entirely different, series of lectures from Dr. E. Pick Pa. D., M. A., Knight of the Order of Francis Joseph. Tais distinguished gentleman, who is recognized as authority on the subject of memory in the universities of Europe, proved his eminently scientific and phil osophical method to be both easy and natural, by working in accordance with the best known laws of the mind, and he consequently produced remarkable results in his intelligent and delighted hearers.—N. Y. Freeman's Journal.

A BRIGHT STREET ARAB.

There are various sorts of punishment and when a gentleman tries to be funny in some disgraceful way he is apt to receive his just dues in the way of personal mortification. Lord Charles Beres ford and Mr. Gerald Coxe, two wellknown society men in London, were tak known society men in Lindon, were tak-ing a walk together, when a little crossing sweep asked them for tupence. "No," said Lord Charles, gruffly, "I'll

Then a bright idea occurred to him, and he added. "You see that constable youder?" "Well, if you'll go and map your broom up and down his back, I'll

give you a half a crown." The boy rushed away, promptly per-formed the act, and was as promptly

Lord Charles, his conscience pricking him, went over to remonstrate with the officer, and was himself taken in charge.

and to it your intellect, if unfettered by prejudice, must give assent, that the state of continency is more belitting a minister of God than wedlock. The Catholic Church, conscious of this universal belief and animated by the example of Christ and His Apostles, gave it as a law to her priests."

Minister.—"But, my dear sir, did not God command our first parents to increase and multiply?"

Mr. Core then attempted to throw in a few dissuading words.

"Aba!" quoth the officers. "So you? Well, I fancy I shall have to run you in, too."
So the three culprits were conducted away to the police station. The inspector in charge there gazed at them austerely. "So you've been interfering with the constable!" he said, with solemnity. "A serious charge; a very serious charge! Now tell me what is a very serious charge!

Now tell me, what is your name?"
"Mr. Garald Coxe," answered the gentleman addressed. Now this name was perfectly well known to the laspector, and it seemed to him extra rdinarily funny that it should

be claimed by a man who would take the

be claimed by a man who would take the part of a crossing sweep.

"Oh, you're Mr. Gerald C.xe, are you?' said he, sarcastically. "Yes, you look like Mr. Gerald Coxe! Very good! Capital! And who are you sir?"

"Lord Charles Beresford," answered that gentleman.

This, in the mind of the inspector, This, in the mind of the hapesor, deepened and complicated the joke.

"So you're Lord Charles Bereeford!" he chuckled, grimly.

"Well this is splendid! You look like Lord Charles, you do! did! You look like Lord Charles, you he splendid! splendid! Now tell me," he splendid! splendid! was a small boy, "wbat" added, turning to a small boy,

The ragged urchin was in a serious quindary. He looked at Lord Charles and Mr. Coxe. "Look a here," he said, "I don't know who ye are or what's yer game, but I ain't

a going back on a pai!"
Then, turning boldly to the inspector
head, in a tone full of heroic confidence, I'm der Dook of Wellington!

The oldest college in North America was founded in 1531—the College of St. Ildefonso, in the city of Mexico. The next oldest is Lavel College, Quebec.

A Belgian inventor has presented the Holy Father with a telephone, which His Holiness was graciously pleased to accept, and what is more gratifying still to the and what is more gratifying still to the inventor, to use. Already the Holy Father has heard while sitting in his study the singing and the sermona delivered in the more important churches in Rome. It is said that he has also heard through the instrument the speeches delivered in the Italian Parliamant.

* CATHOLIC PRESS.

N. Y. Catholic Review.

Let us be merciful to Italy. The new ministry is having a hard time of it, and yet deserves better things. Rudini went into office on a moderate platform, and should be approximated this bloom of the contract of and should be encouraged ; his blunders being less his own than we imagine.
But for some of the mouthpieces of
lialian sentiment in America there
should be no mercy. One of these
mouthpieces, a certain professor of
language on the Eust side, had a declaration in the journals last week that the language on the East side, had a declara-tion in the journals last week that the Mafia took birth "in the damnable ignorance and idleness in which kings and Popes, the Bourbons of Naples and the priests kept the kingdom of the two Sicilians from the division of Europe in 1815." Well twenty years have elapsed sizes the accuration of Rama, and torty since the occupation of Rome, and forty since Italy became her own legislator. The Mafia of to-day were babies when priests were evicted, and the babe of the Bourbon time are grandfathers. Have the atheists succeeded any better than the priests? Italy is bankrupt, her starved and taxed poor are flying in thousands from her shores, and the Mafia reigns. Even talkative professors, with theories of freedom, and hatred of God, cannot make a living in Italy. that a B shop must be the husband of one

In New O deans the other day the cur!ous spectacle was witnessed of an Italian appealing to the city authorities for protection from the Mafia, and in particular for protection from his own brother. At a time when the entire swarm of Italian Rade, who have satisfy in the Heltad. Reds, who have settled in the United States, like a brood of harpies, are declaring to the American citizens the non existence of the society of assarsine called the Mafia, such an incident is impressive. There is one feature of the whole Italian Inere is one feature of the whole Italian trouble which we must not permit our Protestant brethren to forget. They wel-comed the efficials of Italian secret societies to American shores, overlooking their atheism, anarchism and diabalism because the Pope was the object of these isms. Does anyone regret the muddle in which American respectability and Italian raccility are now entangled ?

London Universe.

We are tired, utterly tired, of Mr. Parwe are used, utterly used, of Mr. Par-nell, and sick, sick to nausea, of his behavior. Every day he sinks deeper in the mire of discredit, and grows more reck-less and objectionable in his statements. We would fain dismiss him from the minds of Irishmen, but he periodically offers bimself like a dangerous exhalation in one corner or another, now in an Irish town-znon in his sext in Parliament. He does his best to spread his morbific doctrines, so his best to spread his morning documes, so that it is a sanitary duty inspired by desire for the self-preservation of our people, to notice him, if only for the purpose of destroying the Parnell bacillus. At present we look upon him as a sort of politi-cal discare, but he is fast degenerating into a nullance which is more calculated to create loathing than compassion.

N. Y. Freeman's Journal, Secretary Matthews, the cowardly Catholle who sat on the Tory benches and by his silence a'ded in defeating Gladstone's bill for the Removal of Religious Disabil-ities, was once a Feniau. Now he feels that Judas like, having sold his conscience for place, he is under obligation to his new masters to traduce everything that he once held sacred. At Birmingham, a fortnight ago, he took occasion to denounce his old Brotherhood friends in terms the most bitter. Fenianism is hardly the Issue at present, and there was as little excuse for the denunciation as there was for his action in remaining silent while Gladstone bore the brunt of the battle for Catholic rights. The sort of Catholicism Matthews represents is the same as that of the late Judge Keough, who finished his career by following the example of Juda,

chief of traitors, even to the taking of his Cardinal Manning has sent a voice message—by means of the phonograph—to Cardinal Gibbons, Archbishop Chrigan, of New York, and also to Mr. Edison, the inventor. It is stated that he has also inventor. It is stated that he has also "recorded a message, intended for poster-ity, which will be deposited at Arch-bishop's House, Westminister."

HARVARD'S RELIC OF BARBARISM.

If Justice Paul Dudley could have returned last and witnessed how a Catholic Bishop occupied the lecture chair he founded in Harvard, he would have groaned over the degeneracy of the times. But if consclous of what takes place he will receive a heavier stab this Among the subjects specified the victing and exposing the idolatry of the third is: Romish Caureb; their tyranny, usurpa-tion, damnable heresles, fatal errors, abominable superstitions, and other crying abominable superstitions, and other ceeing wickedness in their high places." Now the Harvard Obliege authorities say that they will no longer have the lecture. It has been looked forward to by the stu has been looked forward to by the stu-dents as a huge joke, and now they will be deprived of much fun. But Harvard is right in abolishing this lecture. Such relics of barbatism should be put aside in an age of enlightenment.—N. Y. Freeman

IRELAND AND WHISKEY.

In some quarters the impression prevails that Ireland consumes a much larger quantity of intoxicating spirits than England and Scotland put together. According to a statement made by the Chancellor of the Exchequer in presenting the badget to the House of Commons, a few means are the consumption of home. few weeks ago, the consumption of home-made spirits by each of the three countries last year was :

Eagland...... 18 000 000 gallone

At the last census taking, in 1881, the population of the countries was in each England and Wales..... 25 974 439 Scotland 3 735 573 Ireland...... 5,174 836

A TOUCHING INCIDENT.

A touching story is related by the Liberta Cattolica of Nuples. It seems that an old man was run over in the Carso Vittoria Emmanuele, at Naples, by the steam tram, and both his legs were broken. Fortunately, a priest was passing at the time, and was able, with the help of comforts of the Church. At the same moment the Cardinal-Archbishop of moment the Cardinal-Archtishop of Naples also happened to pass in his carriage. The crowd that had collected round the poor man, on seeing the carriage, ran after it, imploring the Cardinal to stop and give the last absolution to the dying man. The Cardinal at once got out and ordered that a red velvet cushion, which was in the carriage, should be placed under the poor man's head; and, having put on was in the carriage, should be placed under the poor man's head; and, having put on the stole, surrounded by a large crowd that had collected, he administered the absolution for the dying, immediately after which he intoned the Litany of the Blessed Virgin. "A spectacle," the same journal says, "new and sublime was wit-nessed." From the street and from the believing and middows of the house rose a balconies and windows of the house rose a solemn chorus of voices responding Ora pro nobis. The Cardinal, with tears in his eyes, absolved again the dylog man, who shortly afterwards expired. The crowd, silently and reverently, but as a demonstration of sympathy for their Cardinal, accompanied his carriage the whole way to his home. The Discussione, of Naples, says that the old man was just over one hundred years of age, and that he was an old servant in the law courts of Naples. palconies and windows of the house rose a

old servant in the law courts of Naples. TWO CLERICAL CONVERTS.

MESSRS. RUISON M. LUDLOW AND JAMES WERNER, SIUDENTS FOR THE MINISTRY, BECOME CATHO-

LIUS. N. Y. Catholic Review. Two young men, students for nearly a year in the General Theological Seminary year in the General Theological Seminary of the Protestant Episcopal Caurch in this city, have left that institution to attach themselves to the Catholic Church, and are now domesticated with

the Paulist Fathers at the rectory at Fifty-ninth street and Ninth avenue. The two young men are Rutson M Ludlow, of St. Louis, Mo, and James Benton Werner, of Allentown, Pa. Mr. Ludiow is about twenty six years old and a son of a well-to do merchant in St. Louis. Mr. Werner is a member of an inflamment form in Allert and the state of the icfluential family in Alientown, and was raised in the Dutch Raformed Church. When his pastor became an Episcopalian he went with him to that Caurch. He graduated from Muhlenburg College before entering the General Taeological

Seminary.

The influences that led the young men to change their faith came directly from the study of Catholic broks Neither, for a long time, had any idea that the other was studying on the same lines as himself. But one day they hanpened to be thrown together and mad the discovery that both had been look ing into Catholic literature, that both had attended Catholic churches, and

had attended Catholic churches, and that both admired the service.

Finally they decided to enter the Catholic Caurch. On going to the Pru'sist Fathers they were recommended to consider carefully their proposed action, and to study well the doctrines of the Catholic Church before making the change.

change.
On Friday, April 24, they moved their baggage to the residence of the Paulists, and the following Sunday received holy Communion. They will continue their study with the Order, and intend to become priests.

continue their study with the Order, and intend to become priests.

Before leaving the seminary, according to the usual form, a letter announcing their resignation was dropped in a box for Dean Hoffman, stating that they had joined the Catholic Church. This was the first intimation the Dean had of their change of views, and he was naturally surprised by it.

The Paulist Fathers can only say that the young men have come of their own accord, and after deliberation had accord, and after deliberation had chosen the Catholic Church, that the were splendid fellows, and were cordially welcomed. The seminary students said that these young men had been close students, and faithful in attendance at the lectures and services.

AT THE MOMENT OF DEATH.

Listen to the beautiful story from the the takes to the beautiful story from the revelations of one of the saints. She heard a preacher in a sermon urge most strongly the absolute obligation of dying persons to love God supremely and to repent of their sias with true contrition founded on the motives of love. She thought it a hard saying, and exaggeratedly stated, and she murmured within herself that if so pure a love were needed few died well, and a cloud came over her mind as she thought of this. But God Himself vouch take to speak to her and to dispel her trouble. He said that at that last conflict if the dying were persons who had tried to the dying were persons who had tried to please Him and lead good lives He dis-closed Himzelf to them so infinitely beautiful and desirable that love of Him penetrated into the innermost recesses of their souls, so that they made acts of true contrition from the very force of their love for Him; "which pro Mine," he vouchsafed to add " which propension o visit at that moment of death, I wish My elect to know, and desire it to be preached and proclaimed that among My other mercles this also may have a special place in men's remembrance.

> A solemn religious service lasting three A solemn religious service leating three days took place last week in Notre Dame Courch, Montreal, in celebration of the proceedings which have been inaugurated for the canonization of Madame d'Youville, foundress of the Grey Nunnery, Archbishop Fabre officiated, and the grand new organ was blessed, during the celebration. An immense congregation was tion. An immense congregation was present. Mr. Fred. Archer, of Boston, presided in the rendering of a splendid muscal programme.

The religious papers of Germany are much alarmed at the great strides which have been made by the Protestanc population towards described in the protestance of the p It will thus be seen that, according to population, Scotland consumes a much larger quantity of spirits than either England on Treland; Ireland, on the same land or Ireland; Ireland, on the same been baptized, besides many thousands basis, coming second and England thiri—

Ottawa Cit'zen. lation towards downright I ofidelity during

IF TAUGHT PROPERLY.

The New York Times says :

"Reading, writing, arithmetic, and geo-graphy are not taught differently by a Methodist and by a Jesuit, but in precisely the same fashion, if they are taught properly. To say that a goddess 'instruc-tion in these branches of knowledge, of several other people who witnessed the any others that are properly within the several other people who was not the near province of the Pable sensors, is 'necespath way and administer to him the last sarily immoral,' is to make a perfectly meaningless assertion."

If they are taught properly ! but if the reading book has lessons in which the Catholic Church is portraved as a mass of corruption from which jolly beer-swiling Luther was raised up by G.d to deliver Luther was raised up to Out the world, is reading taught properly to Catholic children? If, a teacher sets as a copy in the copy book of a Catholic child. "Catholics worship idois," is writing taught properly? If as is Pike's Arthmetic, a question is given in the style to a Catholic pupil, "If the Pope can deliver a soul from purgatory in one hour a Car-dinal in two, a B shop in eight and a priest in twenty four, how lorg will it take a Pope, a Cardinal, a Bishop and a priest together to deliver one," is this teaching arithmetic property? If a geography, like Huntington's, has a picture of a Catholic Church interior at the account of Italy with the capiton "Roman Catholic Idelatry," and one at Asia showing the interior of a heathen temple, and the capiton "Pagan Idelatory," is this teaching geography properly? Yet all the sethings have been done is schools in this country. A follower of Ingersoil can in the a newsy use any of these branches to ride ale Carietianity; and it is a meaningless assertion that reading, writing, arithmetic and geography caunot be used to weaken the Christian or Catholic faim of pupils-Catholic News



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Professor of chemistry
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Even This Shall Pass Away.

Once in Persia reigned a king
Who upon his signet ring
Graved a maxim true and wise,
Which, if held before his eyes.
Gave him counsel at a glance
Fit for every change and chance,
Solemn words, and these are they,
"Even this shall pass away!"

Trains of camels through the sand Brought him gems from Samarcand; Fleets of galle's through the seas Brought him parcels to match with these. But he counted not his gain Tressures of the mine and main; "What is wanth?" 'he king would say; "Even this shall paus away."

In the revels of his court,
At the zonith of the sport,
When une paims of all his guests
Burned with ciapping at his jests,
He, amid his figs and wine,
Cried. "Oh loving friends of mine!
Pleasures come but not to stay:
"Even this shall pass away."

Fighting on a furious field, Once a lavelin pierced his shield, soldiers, with a loud lament, Bore him bleeding to his tent, Groaning from his tortured side. Pala is hard to bear," he cried, But with patience day by day, Even this shall pass away."

Towering in the public square, Twenty cubits in the air. Rose his statue carved in stone Then the king disguised, nuknown, Stood before his sculptured name, Musting meeting, "What is fame?" Fame is but a slow decay— "Even this shall pass away "

Struck with palsy, sere and old, Waiting at the Gates of Gold. Said he with his dying breath, "Life is done; but what is death?" Then, it answer to the king Fell a sunbeam on his ring, Showing by a heavenly ray, "Even this shall pass away."

INTERESTING MISCELLANY

ITALY HAS THE FLOOR. Senator John James Ingelle "let up on his agricultural pursuits long enough to write a letter for the New York Truth to write a letter for the New York Truth
upon the interesting question in issue between the King of Italy and the Government of the United States. He thus
describes the cituation as it appears to
him out in the wilds of Kansas: "The
Italian Government is in the position of a gentleman who, supposing there is a chair behind him, sits down upon the floor. The spectators are compelled, by politeness, to express concern, but it is with difficulty that they restrain their mirth. The marquis can now get up and dust himself at his leisure."

DRAMATIC GLORY.

I think that if I were young again, with my present knowledge and experience, I would brave all the vexations and disapwould brave sil the vexations and disappointments and become a dramatist, writes Walter Besant. The novelist has a great power, but he cannot feel it. All the world may be reading his books but he comprehends it not. So with the poet. The editorial editor, also, has great power; be knows that what he writes will be read by half a million every day, but he cannot he knows that what he writes will be read by half a million every day, but he cannot see them reading him. Now the dramat-ist sits in his box and surveys the house. The actors are playing his fable. They are uttering, far better than he himself could do, his two thoughts, and the people are listening; he can watch their faces; he can see them light up as they catch the points; he sees them laughing, he sees them crying, and to himself he murmurs, "Ipse feci; I myself have done it."

SOME CLASSIC PUNS.

Probably some of the readers remember the beautiful pun that Mr. Evarts made at a dinner at Delmonico's some years ago. In all the constellation of his famous puns this is the brightest star. The dinner taking place about Thankegiving time. Mr. Evarts, when he arose to speak, began

in this way:

"Friends, you have just been having a

"Friends, you have just been having a

turkey stuffed full of sage; now I present

you with a sage stuffed full of turkey."

It made no difference what he said after that; that the best thing he could have said would have been nothing at all.

But it remained for a San Fancisco man who is seeking an office from the president, and who has been in town some time waiting for it, to make one of the best after dinner hits of all. He was called upon to speak at a banquet recently, and boldly proclaimed that he was after an

"And here," he went on, "I've been four months waiting and waiting and hovering between the certainty of an appointment or a disappointment !

A TRUE TALE.

The latest Munchausen story was reated by a boy who was begging in the streets of Plymouth, the other day. He said he was a cabin boy on board an American Liner, and for some of his mis American Liner, and for some of his mis chievous pranks was headed up in an empty water cask, with only the bunghole to breathe through. On the following night a squall came up; the ship went down with all on board except himself, the cask having rolled over into the sea on a sudden lurch of the vessel. Fortunately it kept "bung-up," and after finating about it was cast on the coast, where, after he had made desperate efforts to release himself, he gave himself up to die. Some cows strolling along the beach were Some cows strolling along the beach were attracted to the cask, and in switching around it one of them accidently dipped her tall in the bunghole, which the boy grabbed immediately and kept hold of with admirable resolution. The cow started off, and, after running about three hundred yards, the cask struck against a rock and was knocked to pieces. After wandering about for several days he hailed a vessel and was taken aboard and carried to Plymouth,

SPANISH CRUELTY OR SAXON EX-

TERMINATION. The historians of the conquests by Pizarro, Cortez, and their contemporarie and auccessors have recorded events unsurpassed in bloodshed and cruelty, yet the fate of the Indians under the Span mination and under the influence of the Catholic Church is in marked contrast with that of the great tribes which aforetime inhabited the Anglo-Saxon and Protestant American states. In Mexico Indian blood courses in the veins of seven eighths of the people; in Argentina the proportion is far less, it being in this particular at the other extreme among Spanish American states; but even here the Indian admixture is not only notice-able, but sufficient to influence national traits. It may not be said that the Indians have been thoroughly Chris-by all dealers.

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tianised by the Catholic Church in the Spanish Americas, but though many were slaughtered, the race has been perpetuated, and has received religious ideas in advance of the former heathen rites. The Anglo Saxon has dispossessed and destroyed the Indians without a protest from either the Protestant or Catholic Church, and the religious work in their behalf has been shamefully puerile compared with the Christ like missionary work in behalf of the heathers in remote and foreign lands.—Bishop Weldon (Protestant) Weldon (Protestant)

JEANETTE.

Every day there came down to the long stone wharf a smiling, fair haired girl of seven followed by an old, old man.

The child carried a spy-glass, hugging it in her arm as if it were a doll, and she skipped along gaily till she reached the end of the pier. Then she handed the long glass to her companion, and resting her chubby little hands on the cold stone copieg, looked wistfully out to sea.

chubby little hands on the cold stone coping, looked wistfully out to sea.

With the soft breeze blowing her hair about her shoulders, and her eyes fixed searchingly on the horizon she stood perfectly silent until a tiny white speck appeared in the fair distance where sea and sky seemed to mingle.

"A sail, a sail!" she cried, and the cld man sat down and laid the spy-glass upon his arm.

Breathless and eager, the child grasped

Breathless and eager, the child grasped he brass tube with both hends peered through it without speaking. After a few minutes, however, she said with a sigh of disappointment: "Not yet, grandpa," and re:urning patiently to her post resumed the watch until another sail appropriate the post of the po

peared.

This was kept up hour after hour, and when the sun, a golden ball, had slipped behind the rising billows, and a soft mist rose from the sea, the child turned round, her little face addened, and walked slowly away at the old man's side.

One day I spoke to an old sailor and salved shout the child.

asked about the child.
"That is Jeannette," he said, taking his short clay pipe out of his mouth.
"Her father was killed eighteen months
ago; the mast of his boat fell on him, and
since the day his dead body was carried since the day his dead body was carried home she has never been the same. She does not think he is dead, and every afternoon her grandfather has to bring her down here to watch for him."

He tapped his head expressively, and,

as a merry laugh sounded, a smile of tenderness softened his rugged features. I looked up and saw Jeannette coming

as usual, carrying the telescope, and skipping gleefully before the old man. "How sad, how sad!" I murmured with a sigh, but the old sailor shook his with a sign, but the old sallor shock his head; putting his pipe into his mouth hastily he puffed out a cloud of smoke to hide the tears that had gathered in his eyes, and answered softly: "God is good. She will never know and so she will never cease to hope."—From the French of Le Fanne.

CONDUCT IN THE HOUSE OF GOD.

Catholic Columbian.

Looking over the pages of a Catholic magezine last week, which was published in Dublin nearly sixty years ago, we came across the following rules which should govern the conduct of Catholics while they are in the House of God, and which we re publish for the instruction of Column we re publish for the instruction of Columbian readers:
Catholics, who believe in the Real
Presence of Jesus Christ in the Holy

Eucharlet, cannot show too much respect

to the Temple of God.

let. Persons whilst in the church should avoid — as much as possible — coughing, expectorating, and all manner of unusual noise in getting into or leaving They should be remarkably clean

2nd. They should be remarkably clean in their dress and in their person, and avoid the slightest appearance of fopery or indiscretion.
3:d. They should look only on the altar

or at the priest, and keep constantly in mind that it is to speak to God alone that

they appear there.
4th. All who can read should use their prayer books, unless when meditation be preferable.

5th. Mothers who bring young children to church should keep them from

distracting the devotions of grown persons when at prayer.
6 h Catholics should be extra careful

never to turn their back to the altar whenever the Blessed Sacrament is exposed; but to kneel in a respectful posture. 7th. Acolytes serving at Mass should not be allowed to make the responses in a

hurried manner, but in an edifying way 8.h. Communicants should approach and retire from the Communion railing in a most respectful and reverend manner, and also to and from the confessional in a similar recollected way.

9.h. It is an edifying sight to see the

whole congregation stand up when the Gospel and Creed are read at Mass, and encel in unison when the priest says— and He was made man." 10th. Communicante should take care

to hold the Communion cloth in a proper manner, and on no account to hurry from the church after receiving Holy Com-

A FEW MOMENTS WITH GOD.

Our churches are open all the year, and our Blessed Lord is ever present in the tabernacle waiting for us. How easy it is for you, dear reader, to just step in a oment, and in less time than you waste king to a friend, ask God for help, for talking to a friend, ask God for strength, and for mercy! Think of those less fortunate than you, who live in some remote part of the world, where, perhaps, they never see either church or priest. Remember, to day you are here an morrow may never come for you. Many a one owes his salvation to making frequent visits to God's house, and there prostrate at the altar, asking God's for-giveness. You would be surprised to see the people in the different stations of life who daily visit our Lord in the Blessed Sacrament of the Altar. Try it, and before the year comes to its close you will find the benefit of it.

Hawking and spitting, foul breath, loss of senses of taste and smell, oppressive headache, etc., are the results of catarrh. Nasal Balm offers a certain and speedy

LET US MAKE MEN OF THEM.

MORALIZING PASSAGE FROM ONE OF MR. EGAN'S STORIES.

In Maurice F. Egan's story, "The Suc-cess of Patrick Deemond," the following passage is of interest aside from the story: Patrick has told his friend of his com-Patrick has told his friend of his coming departure. Jack had seemed concerned. He did not say much until they reached the knoll; then, stretching his length along the slope of the rock, he took his pipe out of his mouth and said: "And how about your place at the factory?"

"Oh, they know I intend to better myesel! I spoke about this some time ago; then!! have no difficulty in finding a sub-

they'll have no difficulty in finding a sub-stitute. Of course if it's inconvenient to

"What do you mean by bettering yourself?"

"Getting out of Redwood," said Desmond with a slight laugh.
Conlon shook his head. "You are

bright ; you are better educated than most of the young men about us here in Rad-wood; why don't you stay and help to 'better' them?" "Why don't you?" asked Deemond surprised. Jack Conion soldom spoke in

grave tone.
I pray to God that the bishop will send me here when I shall be orisined," he said, with intensity. "I want to be of use to my own people. When I see so many of our young people losing their grip on all that made their fathers and grip on all that made their fathers and mothers good, and fancying themselves so much better, it makes me long to be at work. But there's a limit to what a priest can do. We need laymen like you to supplement us—I mean laymen such as you might be if you were true to yourself."

Desmond was too much interested to be ffended. "Well, go on," he said, as offended.

Jack paused.

"Look at our young men over on the other side of the river-most of them with sound bodies and sound minds, born of a pure race. What becomes of the minds and the bodies? The former are discontented, wasted in trivial or vulgar thought—thought is too high a name—and the latter, fire times out of ten, diseased by drink. Or, if they happen to be like you, they are devoured by a thirst for money—"

money—"
"They are poor," interrupted Desmond, defiantly. "And figs do not grow from defiantly.

"They are not poor," said Jack, warmly. "No man is poor in this country who can own his own house and lot in a few years. Poor! There is no poverty, to speak of, in American country towns. Go to New York, if you want to see what real poverty is. It is a curse there. They seem to be poor, if you will, in all that makes a man great. On, the girls are all right!" continued Jack, as if answering a question. "The Sisters give them a taste for better things. They read; they even study; they improve themselves in every possible way. But the young men!—they are divided between the meanest talk of the most squalld local politics and playing pool for drinks. Heaven above!" of his clay pipe in his violence, "what kind of men are we when it is only necessary to mention an Irieh name here, in order to provoke the question, 'Does he drink?'

Jack flung his arms about "like a wind-mill in a cyclone," as Patrick suggested. it relieved him, he said.

Sitting there in semi darkness, Patrick felt a strange sense of responsibility for the friends and companions he was about to leave. It was new and uncomfortable. He tried to shake it off.

"What would you do to amend all this. Jack ?"

this, Jack?"
"Try to make men of them," said

Jack, promptly. "Give them interests and tastes above the bar-room and the street corner and the local news. Every. body notices that our young women are superior to our men. It isn't money does that, is it? — Well, you are going away?" Jack's voice trembled a little; and it was all the more impressive to his friend, because he was generally rather humorous people, he had never had much credit for deep feeling. "And you'll not help us; and no doubt you'll grow rich, and, when I'm a gray-headed old priest, come back here and build an asylum for inebriates whom your exobjection of the state of the s

At this moment a light appeared in the west window of the house on the opposite

"My father wants me," cried Jack, hurriedly. "Good bye, old boy! Here, take this!" And he threw him a rosary. "You will need it; and if you do not give it to somebody that does. I can't wait." And away he strode, leaving Desmond alone in the gathering gloom.

As the twilight meited into darkness Patrick's thoughts kept turning around the centre of Jack Conlon's words. It would be untrue to say that he was not flattered by the implication that he might be looked on as a leader of his own people in Redwood. He asked himself what they needed most: drunkenness was the one vice prominent among them. All their other faults turned on this one. He had often heard his friend, the pastor of the Holy Innocent's, say this. At the same time Patrick felt that he would have knocked down anybody on the " aristo cratic" side of the river who would repeat it. It was the vice that kept his people down. When he compared them with the inhabitants of the other side of the town he feit that they were at a disadvantege The men on his side had health

strength; they were clever. And there were certainly no more brilliant and prettier girls anywhere. They were, perhaps, a little narrow minded, because Redhaps, a little narrow mindeu, sounders, he wood was so small; their manners, he imagined, were good enough. They were superior to the young men, for they had been controlled by the Sisters; they were more ambitious than the young men, and they had more self-respect. He wondered what had become of the old Irish fondness for learning among these young Irish Americans. Most of their fathers, in spite of poverty at home and drudgery in this country, had been better read in the solider literature than these young men, whose studies were confined to the local news of their town.

second thoughts he came to the conclusion that, while the natural advantages were on the side of his own people, they neither knew how nor cared to make the best of them. They lacked ambition: they, as a rule, had no interests beyond questions of everyday work and local politics.

Patrick said to himself that he had been saved from all this by his mother's unconquerable self-respect and ambition. According to his limited experience, men did not become drunkards because they wanted to do wrong, or even—except in cases where a diseased appetite already existed—from a passionate thirst for drink; but because they had no stimulus to improve themselves. Again, in the old part of Redwood, public opinion held intemperence in abhorrence; while in his part it was looked on as an amiable weakness. He was striving with all his might to discover the secret of all that he hated in R dwood, but it never occurred to him to Patrick said to himself that he had been R dwood, but it never occurred to him to take Jack Conlon's words seriously as a lesson to himself.

THE SALOON HABIT.

Catholic Universe.

Young man, you are just about to form the saloon habit; stop and think: you have parents, you still love your fond mother and respected father. You have a heart for your little sisters. It sfliction falls on the family you feel it. Their troubles are your troubles; their Their troubles are your troubles; their successes your successes. You rejoice with them, you sorrow with them Tney are your flesh and blood. They are as dear to you as life.
Young man, you now have Catholic faith; you reverence your priest, you hear Mass, you frequent the sacraments.

hear Mass, you frequent the sacraments.
It pains you now—it shocked you once—
to hear blasphemy, or doubt or denial
of a God, or scoff at things holy and the
Church. You are still pure, and obscenity or immorality repels you. You have
a good situation and it suits you. You
go to your work cheerfully and get to it
timely. You enjoy good health and find
"lots of honest tun" in life. You believe
that there are many things to live for that there are many things to live for and that life has its duties-to others as well as to yourself.

Beware of that habit you are forming

A few months ago a casual drink or a cigar in a saloon was perhaps the accident of once in six or seven weeks, Later it was of weekly occurrence; now it is a daily incident: and sometimes it urs two or three times in the day and

At first you did not linger; now you cannot well tear yourself away. Then the coarse oath and ribald story fell terribly on your ears. You are getting used to it now—think less of it. Facilis deceusus Averno: and you are at the mouth of hell. Indeed, already, to be a bold, "good fellow" did you not on occasion quasi share in a scandalous conversation? It was acades your good hat you good help hat you good help had you good help help and the your good help had you did

against your grain, but you did. You say you can stop going there when you will. If so easy to now break off, why is it you have already broken through several resolutions you had made to avoid the saloons?

Do you really think the tentacles of the octopus will become weaker the farther they enmesh you?—That it is easier to break off the habit of years than of months? Keep on, and you shall never

will." Keep on, and do you know what shall hortly happen to you? and it is very hortly in a brief life.—Your character, shortly your looks, your very nature will have

your looks, your very nature win have changed. You shall never again know yourself for what you once were. Your dearest and nearest may cling to you as David did to Absalom, but shall shudder when weary day after day and year after year they fail to recognize in you one single trait of your old darling self; when you were a comforting son and a win-some brother.

The time will come when you shall

curse your fond mother and strike at your respected father; when the glance of a wanton shall lead you farther into evil, than all the love light in your sisters eyes can guide you into good; when all the joys or sorrows of your family shall concern you less than the price of a single drink of whisky.

There shall be no Mass then for you

no sacraments. You too in your turn shall become the devil's advocate to delaim against a God whom you blasphemously accuse of creating us to damn us. You believed in hell when you were working for heaven ; you shall profess to believe in heaven only, when you will be working for hell. Later on, in the wreck of mind, you shall care for neither.

Your situation, while you are fortunate enough to hold it, will have become irk-some and distasteful: dissipations of the night are poor incentives to an honest day of labor. Innocent amusements will have paled on you. Excess and and reaction shall struggle through your and reaction suall struggle through your weakening mind and body till the sad sottish end—perhaps accelerated by the brawler's hand or the iron arm of the law—is reached; not unlikely in penal or elecymosynary institution, afar from those once loved.

Poor, misguided and unfortunate youth, who so beasted of your "independence" in the very act of surrender-ing your manhood and will to become that most dismal, abject and powerles of God's creatures - the slave of the

saloon! May God at the dread last have mercy upon your soul ; but what a fearful floo of memories you leave to those who so loved you through a wasted misspent life that might have been so happy, so manly

Bat, with the help of God, seeking the grace of God, it is never too late to halt

"A stitch in time saves nine," and if you take Hood's Sarsaparilla now it may save months of future possible sickness.

months of future possible s.ckuess.

Mr. Henry Graham, Wingham, writes:
"I was in North Dakota last May, and I
took a bottle of Northrop & Lyman's Vegetable Discovery with me, as I did not feel
safe without it. While there a lady friend
was suffering with Indigestion, Biliousness
and Headache. I recommended the Vegetable Discovery to her and she tried it,
and the result was that it did her so much
good that I had to leave the balance of the
bottle with her."

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THE CLERGY AND THE MAGNA CHARTA.

Cardinal Gibbons recently published a paper to convince the Americans that the Roman Church has been and is the friend of human freedom, says the New York of human freedom, says the New York.

Christian Intelligencer. Many will conscientiously disagree with his plea. But in the replies his argument has called out, his statement that the Roman Catholic priests gave efficient service in procuring Magna Charta is questioned. The Cardinal, however, is right on that point, what ever errors he may have made in others. Largton, Arcablehop of Canterbury, was prominent in asserting and securing the rights of the Eaglish freemen. operated with the barons with wigor and courage, representing not the nobility, nor the squires, nor the wealthy, but the body of freemen. Langton was, indeed, sus-pended by the Pope for his activity in this great matter, but, meanwhile, Magna Charta had become the law of the land, and Langton did not abandon his position.
From that day to the time of Henry VIII. the R man clergy of England continued the friends and advocates of the freemen, giving them timely and important aid when resisting repeated attempts to limit and reduce the power of the towns and

shirer. And it was by the maintenance of the towns that the spirit of English liberty was kept alive. Henry VIII. made the Eng ish Church, separated then and by his act from Rome, subservient to himself. He appointed the chief officers and hele them in dependence upon the crowa.

During his time the political power of the towns and local governments was largely reduced, and the clergy of the Established reduced, and the clergy of the Established Church espoused the cause of the king. The history of those early years is not altogether creditable to the bishops and clergy of the Church of England, so far as the interests of free institutions are regarded. But all that has passed away and need not be reviewed now. The only point this paragraph would make is that Cardinal Gibbons has the truth on his side in relation to Magna Charta and subse-

Cardinal Gibbons has the truth of his side in relation to Magna Charts and subse-quent struggles to maintain the rights of the freemen. The clergy of the Roman Church did battle bravely for the preservation of English liberties. Sanator Viles, who is a Protestant, show in Harper's Magazine for April, that the first settlements in Wisconsin were made by Catholics. A Jesuit priest built the first dwelling ever erected by a white man within its territory, and the ploneers who

were Catholics. A bill was brought up before the Legislature of Illinois establishing the principle of compulsory education. was so worded as to require that dren should be sent to the Public schools; but the clause to this effect was struck out, so that the education of children in parochial schools is per-mitted. A clause requiring the English language to be taught in the schools was echools, to th also struck out.

named its rivers and founded its towns

There is nothing equal to Mother Graves' Wo: m Exterminator for destroying worms. No article of its kind has given

A case of Mrs. E. A. Storey, of Shetland, Ont., is remarkable proof of the efficacy of Burdock Blood Bitters in Headache. She writes. "For over 40 years I was a martyr to headache, having severe attacks about once a week. Have now used 3 bottles of B. B. B. and have had no attack for 4 or 5

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R. LEWIS.

imposed upon its members; another reason was they knew that if they became Catholics they would it jure, or perhaps ruin, their prospects in life; and the third motive was some form of pride. Men did FABULOUS CREATIONS (F PRO-TESTANTISM.

CRUELTY OF RITUALISTIC DIRECTORS.

London Universe, April 23
On Sunday at the pro Cathedral, Kensington, the Rev. Richard Francis Clarke, S. J., devoted his discourse to the subject of "The Salvation of Protestents," select.

not like the notion of losing their position perhaps, and that was especially the case with Protestant clergymen. They had around them a little knot of admirers who called them "father," and lay at their feet,

but who at the same time knew that the Catholic Church was the true one, but

of "The Salvation of Protestents," selecting for his text the words:

"If I had not come and spoken to them they would have no sin, but now they have no excuse for their sin."

That morning, he said, he would limit himself to orthodox Protestants—to those who believed in the divinity of our Lind that he follest sense who believed He died. and the devil tried to persuade them they ought not go forth and deprive themselves of their sphere of usefulness. The third class of Protestants he would deal with were those who were Protestants in name, himself to orthodox Protestants—to those who believed in the divinity of our Lord in the follest sense, who believed He died upon the cross and by His divine power rose agsin from the dead, that He sacended into beaven, and was now on the right hand of God, and who believed that they at the same time submitted themselves to the truth. Such people existed in large numbers around them; they formed the great bulk of educated Euglish men and women. There might be divided into three classes, the first class being those who never doubted about the truth of their religion; they constituted even now the wast majority of Protestants, but at the same time they were a class who gradually and sensibly diminished as the Catholic Church was brought closer to them. At the present day there were vast numbers who still believed that the Catholic Church was what they called THE SCARLET LADY OF THE APOCALYPSE, and that St. Paul spoke of Catholics when he said, "There are some who abstain from meats," etc., but these curious fables Protestantism had invented and the Catholic Church was the true one, but could not make up their minds to accept it. He had come across men who had told him that there was a time when they were on the verge of joining the Catholic Church, and when he asked them why they stepped back and did not cross the Rubicon, one had said that he gradually come to believe that all religions had truth in them. It was doubtless a fact that all religions had some truth in them, but all religions, except the Catholic Church, had only fragments of truth which they borrowed from her. These were samples of the various means by which men persuaded themselves not to take that step, and after a time they sank down comfortably into their old opinions, or very often profess a sort of Liberalism.

when he said, "There are some who ab-stain from meats," etc, but these curious fables Protestantism had invented and fostered. Still, he would positively and emphatically say that such were in good faith about their religion, for what these men hated was not the Catholic Church men hated was not the Catholic Church but a certain creation of their own which they mistook for the Catholic Church, and which they justly disliked. They were to be pitted, but at the same time Catholics must not condemn them. Many of them lived excellent and virtu-Many of them lived (the preacher) was quite certain that many of that class would be found at the right hand of our Lord on the day of judgment. They had lived up to their lights, and had done what they could, and therefore would not be condemned because they did not attain to that truth which practically was out of their reach. Some theologians had said that every one—at all events every one who lived in what was called a Christian country—had an opportunity which they were bound to accept under pain of eternal damnation to make themselves Catholics. He (the preacher) did not believe that such was the case. Prejudice was so strong, and ous lives, and he (the preacher) was the Cardinal, who was detained by lliness, but whose strong and sympathetic letter was read by the father. The real theme was a culogy on the virtues of the Roman Catholic Church as the refuge and defence of the poor. All the early part of the sermon was occupied with a statement of the relation of man to the angelic world. preacher) did not believe that such was the case. Prejudice was so strong, and the belief which was entertained amongst Protestants respecting the Catholic Church was so perverted, that many of them had no opportunity whatever of really ackowledging and seeing what the Catholic Church truly was, and so for all such they might have every hope that they would not be lost, and they might be sure they would not be lost for want of faith. It might be that the reason why they did not attain to the truth was because they had blinded themselves by giving way to what they knew were grievous sins. not attain to the triut was the had blinded themselves by giving way to what they knew were grievous sins. They had perhaps indulged in passion or pride, and could not fix their hearts on truth, or did not trouble to enquire into religion. Such would be condemned, not because they were not Catholics, but for those other sins which they had committed sgainst God. At the same time, however, they were really and truly in good faith, because they did not realize that those sins they were committing were stumbling blocks in their way. The second class were those who doubted about their religion, and who said to themselves that there was something in their religion which was not satisfactory, their religion which was not satisfactory,

and recognized

BEAUTIES IN THE CATHOLIC CHURCH
which they allowed were absent in their
own. Such men could be saved, and
Catholics would not deny them the mercy
of God, for the reason that He did not expect any one to become a Catholic in a hurry. Theologians had told them that the truth could be put before men in two ways; first, in such a way as to convince them of the truth of the Catholic Church, or in such a way as to make men doubt of their own religion. If a man died during that period he might be reckoned as a sort of catechumen, as one who was searching for truth and was not given an opportunity of fieding that truth because he had not lived long enough to reach that after which he was searching and many anche. were but are not; that started out with such big expectations on the part of their publishers, only to discover that one of the most difficult of all things in this difficult world is to conduct a Catholic not lived lorg enough to reach that after which he was seeking; and many such who even died in doubt might, nevertheless, through the mercy of God, be saved. He, however, would remind them that any one who allowed himself to go on doubting without taking any trouble to remove those doubts thereby sinned against faith. A man might be excusable for a long time, for there was a theological maxim that he who believed quickly was a light-minded end foolish man, and therefore any one who was searching after truth ought to take a long time in order that he might attain that which he was seeking. There were some cases to whom ne might attain that which he was secking. There were some cases to whom
God would give faith by a sudden illum
ination, but he was speaking of ordinary
cases; but when once there was a
serious doubt, then a man was bound,
as he valued his soul, to search until he as he valued his soul, to search until had found the truth. Those men were bad found the truth. Those men were bound, and Protestants who might be listening that day would acknowledge that the advice was reasonable, to pray to God, who was light and truth, that He might lead them to perfect truth, and in the second place to search for some one who would teach them what that truth was which they themselves acknowledged they did not possess. He acknowledged they did not possess. He

ONE OF THE MOST CRUEL AND BARBAR OUS THINGS THAT WHICH WAS SOME TIMES DONE BY RITUALISTIC

When they forbade those unhappy persons who were under their direction to go into a Catholic Church or to speak to a Catholic priest. They might be quite certain lit priest. They might be quite certain that there were many whose minds were in such doubt, and unhappily only comparatively a few of these ever reached the goal of truth. There were three different causes which kept many back from reaching the Catholic Church. First of all, men were afraid of the high morality, the purity, the yoke of morality, that the Catholic Church

Stallu For Ground.

When you make up your mind to take thouse onto the induced to they some other preparation instead by some other preparation instead they some other preparati

course of sermons in St. James's, Spanish Place. Dealing with the subject, "The Need of an Infallible Teacher," he pointed out that there were only two possible ways of receiving the revelation which God had made, and one of these ways was known as the way of private judgment, and the other obsdience to authority. The theory of private judgment was the theory of Protestantism, and he would give them one or two of the voices of private judgment. There was a saying in the land in which they dwelt which seemed to be indisputable; A VOICE WHICH ECHOED IN ALMOST EVERY

HEART THROUGHOUT PROTESTANT

and that was the theory that one religion was just as good as another. The sort of thing they heard was, "There are good people in every denomination;" but imagine the Catholic Church being a de nomination. What a step was that from the sublime to the ridiculous. Men had tried to put Catholics out of England with fire and sword, but Catholics came up These were samples of the various means by which men persuaded them selves not to take that step, and after a time they sank down comfortably into their old opinions, or very often profess a sort of Liberalism.

A CATHOLIC PREACHER THROUGH PROTESTANT EYES.

In the Independant the Protestant Bishop, Rev. J. F. Hurst, gives this pleasant description of Father Lockhart's preaching in London:

"Spanish Place, or Manchester Square, is a very centre of the Roman Catholic faithin the heart of Protestant London.

"In my peregrinations to London, of In my peregrinations to London, and the samples was attracted one week day and pulptis I was attracted one week day and pulptis I was attracted one week day and pulptis I was attracted one week day and therefore that one religion was just as good as another. But his please. Cardinal Manning had been announced as the spreacher; but he did not come, and Father Lockhart took his place. Si great was the throng to this favorite spot that it was not easy even to enter the church.

"Father Lockhart is celebrated for his pathos and eloquence. He, of all men in London, was probably the most fit to take the Cardinal, who was detained by filness, the Cardinal, who was detained by filness. Father Lockhart took his place. So great was the throng to this favorite spot that it was not easy even to enter the church.

"Father Lockhart is celebrated for his pathos and eloquence. He, of all men in London, was probably the most fit to take the Cardinal's place. In a few brief words he announced himself as the substitute for the Cardinal, who was detained by filness, but whose strong and sympathetic letter and so on, but they left altogether out of the question what God thought about the matter. If they only went into the come-tery they would see that beautifully exemplified in a very short time. Let them go into the Protestant part of

and there they would find the words, "Gone to rest," "Sleeping with Jesus," "In the arms of Jesus," on the tombs of "Gne to rest," "Steeping with Jesus," on the tombs of those who, perhaps, never in their lifetime knew Him. But if they went to the Catholic cemetery next to it they would not find on any tombstone there that assumption of the soul having gone direct to its rest, but they would find on the tombs the words, "May he be at rest." That was because the Catholic Onurch took first God's side of the question, while Protestants did not think of God at all. As a celebrated French savant said, the Protestant Caurch was the most comfortable to live in. But what did God say of that question? Did they not think that the question really was what would God accept? Could all religions really be the same to God? For instance, the Ritualist said the priest could forgive sins, but the sermon was occupied with a statement of the relation of man to the angelic world.

"In passing from the angelic world.
"In passing from the angelic world.
In passing from the angelic world.
In space of the process of the coccasion to the fact of persecuting England, Father Lockhart bridged a broad that the chart of the persecuted the catholics, and forsaken the true teaching of Rome. Shot had persecuted the Catholics, and forsaken the true teaching of Rome. Scotland had done the same work. She had proved false to her trust and was in the same condemnation with England. But Ireland, dear Ireland, had never once turned against her friend, the Roman Catholic Church. In spite of the persecution through which she passed, she has stood firmly to her first faith—and that is where she stands to-day.

"The latter part of the sermon was very captivating. The andlence was not applied to the control of th

"The latter part of the sermon was "The latter part of the sermon was very captivating. The audience was not slow to express by smiling faces its intense admiration of the zealous Father's strong words.

"Saveral things one could learn on such an occasion. One was that the Roman Catholic Church makes no side issues in the sermon, but goes straight to the mark. More directness, more mastery in the art of homiletic structure, more pleasing lenguage, a direct path to the deeper emotions would be hard to find."

THE CATHOLIC PRESS

DOING A GREAT WORK UNDER MANY DISADVANTAGES.
The Republic, of Boston, in an article on the grand work being performed by the Catholic papers throughout the country, makes the following very appropriate try, makes the following very appropriate features and the sermon was to take God and draw Him from Histhrone; it was the same as saying there was no God, because He would cease to be God if He had not above all things the utmost regard for truth. Therefore it could not be that two contradictory religions were equally acceptable to Him. Coming to the question of the Bible, he said that the first question he would ask sometimes irritated people. How did they know that the Bible was the Word of God? They might answer that of course they did, but that was no argument. How did they know it? His reason for asking the remarks and the principle of private instance, the Ritualist said the priest could do nother the principle said another thing, and the edoptical another, so that to say that one religion was a good as another was to take God and draw Him from Histone; it was the same to said another, so that to say that one religion was a good as another the was no God, because He would cease to be God if He had not above all things the utmost regard for truth. Therefore it could not be that two contradictory religions were equally acceptable to Him. Coming to the question of the Bible, he said that the first question he would ask sometimes tributed to the principle said another thing, on the two c did they know it? His reason for asking that question was because Protestants insisted upon the principle of private judgment. The German critics had used their judgment just as Protestants had done, and in their judgment had torn the Bible to shreds, and refused to believe that it was the Word of God at all. Therefore Protestants could not ask men to take it for granted that the Bible was the Word of God, while Catholics could do so, because they did it on a different ground altogether. He would, then, give them another reason. A man might say to him that he found and made his religion out of the Bible, and he (the preacher) might ask him if he believed in the doctrine of the Biessed Trinity, but he could defy any man in the world, by his private study, to draw the doctrine of the Blessed Trinity out of the Bible. He might ask the man, he suppossed, why he believed in that doctrine, and he doubtless would answer that his father believed it, other people believed it, and so on. In other words. Protestants know that doc though it must be admitted that them—it them merited the fate that befell them—it was often owing to that singular unconcern and neglect of the Catholic public which, sometimes and in some places, seems determined to withhold its support from any Catholic undertaking in the periodical line, no matter how meritorious that may be, and to bestow its patronege on papers that habitually villify the Catholic Church and misrepresent its aims and teachings. These to catholic papers which have stood the test of the survival of the fittlest, though, have no reason to be ashamed of the record they have made for themselves. On the contrary, taking into consideration the many and manifold opposition and the huge obstacles their publishers have had to year of the angress they have statined, it, other people believed it, and so on. In other words, Protestants knew that doc trine by tradition, and to know that by

try, makes the following very appropriate

"What shall be said, though, of the

almost innumerable Catholic papers that were but are not; that started out with

newspaper successfully? Their number is legion, and their graves are to be met with all over the land. The fault of their

non-success was not always their own-

them merited the fate that befell them-

though it must be admitted that some of

huge obstacles their publishers have had to overcome, they have every reason to be proud of the success they have attained, They compare very favorably with the religious weeklies of any other denomination in this country; they are constantly improving, and if they were only accorded one half of the support which many of them more than deserve. Catholic journalism would be wonderfully improved.

tradition broke down their private judg ment. At the present time there was A CELEBRATED WRITER AT OXFORD who made the extraordinary statement that our Lord had commanded, or at that our Lord had commanded, or at any rate had directed, His Apostles to write down the revelation He had made, but if they looked in the Bible from end to end they would not find one single passage which could be construed into meaning that our Lord had told them to write anything at all. The Bible was not completed till A. D. 96, and even then where were the conjugation. The Bible was not completed in A. 19.

96, and even then where were the copies, and how soon did people know it was a Bible? St. Paul, when writing his Epistles, did not seem to have the small. Epistles, did not seem to have the smallest idea that they were to be put into a Bible and spread all over the world. Then if they wanted to know who made the Bible—that was to say, who pronounced and gathered it together into one unity, it was the Catholic and Roman Church. If men were to take the Bible and cut and carve religion out of it, what were they to do for hundreds of years during the time when the Bible was in manuscript, and the monks had

PRIVATE JUDGMENT AND GOD'S AUTHORITY.

London Universe, April 12.

Ollast Sunday night the Rev. Walter Croke Robinson, M. A., commenced a course of sermons in St. Jamee's, Spanish Place. Dealing with the subject, "The property of the world as the Word of God. Another property of the world as the Word of God. Another property fact was that prepale seconding to patent fact was that people, according to that theory about the Bible, were split up into two hundred and thirty sects. Only the other day he asked a friend who was a Sceptic to look at the varieties of opinion round about him, and he answered that that was one of the greatest glories of his country. But he (das prescher) thought country. But he (she prescher) thought that all good and plous Protestants would grieve and mourn over what they called the unbappy divisions of Christendom. That third expression of private judgment, to let every man enjoy his own opinion, seemed most p ausible, because England was a free country. It seemed to him that Protestants were inclined to say, "Let every man enjoy his own opinion except

that Protestants were inclined to say, "Let every man enjoy his own opinion except the Paplats," but
THE PAPISTS LOVED THEIR COUNTRY as well as Protestants and were perfectly loyal. The truth of God and Christ's revelation was outside a man altogether, and therefore that doctrine about the Bible was utter fallacy. Passing on to the Catholic position, Father Robinson said the Cathelle theory of authority was that God had made the way of salvation, and Catholic position, Father Robinson said the Catholic theory of authority was that God had made the way of salvation, and if God had made a revelation surely then it was not what a man told God, but what God told him. But what were these different sects doing? For instance, the Methodist said that he believed in a good, round, square conversion and prayer meeting, and he offered that to God. The Catholic position, then, was not what a man chose to believe, what saited his taste, but what God revealed to him. His five points, then, were: If man's soul was to be saved he could not show God the way, but God must show him the way. Secondly, if God did show the way it must be in one way only, and by one way he meant one in principle and in unity, because God was one. There must be no uncertain sound, no dispute about it in High Church or Low Church. Thirdly, it must be infallible, and that word infallibility was deteated dispute about it in High Church or Low Church. Thirdly, it must be infallible, and that word infallibility was detested by the great body of the English people, but they could not face the terrible ordeal of death and judgment without infallibility. Fourthly, if God did show the way it must be exclusive; and, fifthly, it was all-important. There would be.

NO VIA MEDIA MEASURES, no dangling one thing and another so as to suit the pocket or the purse. From

to suit the pocket or the purse. From that they would, then, see that there were only two alternatives in religion; that was either blank Scepticism or the Catholic faith. If God had made a revelation He should have put it somewhere; where didd Ha not it? He must have He should have put it somewhere; where did He put it? He must have chosen a couple of men or a body of men and delivered them that revelation, telling them to keep and guard it, to teach it, and to impossit upon men as an obligation. The Catholic Church was absolutely one all over the earth, as God was one. The Catholic and Roman Church alone answered the five points which he had put before them; it was the fold of the sheep, it was the net of the flesh. They, however, might the state of the sheep with the same that the was all very well to say that; was the fold of the sheep, it was the net of the fiesh. They, however, might say that it was all very well to say that; but the Catholic Church was its own account of itself. For nine-teen hundred years the Catholic and Roman Church had been let down by God into the world and had been buffeted. Roman Church had been let down by God into the world and had been buffeted, mocked, kicked about like a plaything or a football, the Kings of the earth had taken counsel sgainst the Lord and His anointed;

Under the direction of the Sisters of the Holy Names of Jesus and Mary, Amherstburg, Ontario. This educational establishment highly recommends itself to the favor of parents anknows to give to their daughters a solid and useful education. The scholastic year, comprising ten months, opens at the heginning of September and closes in July, Terms, half yearly in advance, Board and Tuitton, per sanum, \$70.00; Music and use of Plano, \$34.00; Drawing and Painting, \$15.00; Bed and Bedding, \$10.00; Washing, \$12.00. For further information, apply to the Sister Superior. counsel sgainet the Lord and His anointed; but, notwithstanding the wisdom of the world, the cunning of enemies, and the strength of Kings, the Catholic and Roman Church was as they saw it that night, as a great German philosopher had said in fact a man need not go further than the one fact that the existence of the Catholic Church at the present moment was of itself the most absolute proof of a divine retigion, and never was it in such magnific cent extension, unity, and life as it was at the present time, and it would go on conquering to the end of the world, and they might depend that it would once more conquer England himself.

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further particulars apply to being actively set on foot amongst Scottish Catholies throughout Scotland to raise a national memorial to St. Margaret, their queen and patroness, in the form of a church to be erected at Danfermilne, the place of her burial. The eight centenary place of her burial. The eight centerary (says the Eilnburgh Scotsman) of the death of Malcolm Canmore's saintly queen, who exercised paramount influence on the religious and social history of her own and succeeding times, occurs in November, 1893, and the intention is to have the proposed church opened then with an important religious function, in with an important religious function, in which something of the nature of a pligrimage to her tomb shall be included. On a sultable site in Holyrood Place, generously gifted by the late Mr. A. V. Smith-Sligo, of Iuz evar, it is designed to raise an edifice in the pure Norman style, the dimensions of which shall correspond, as exactly as possible, to those of the old Abbey of Dunfermline. As, according to the promoters of the movement, the present chapel-school at Dunfermline is altogether inadequate to the wants of is altogether inadequate to the wants of the Catholic community of the place, the erection of some such church as is now contemplated is most desirable in itself, apart from its suitability as a national memorial to St. Margaret. The scheme has received the approval of the Catholic hlerarcty of Scotland, and is being vigor-ously prosecuted by the personal exertion of the priest resident at Dunfermline, the Rev. George Mullen, who is presently "on tour" in its advocacy.

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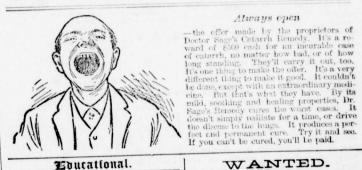


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rushed into a newspaper office recently, and threatened to clean out the establishment, because they printed his verses wrong. Said he: "I wrote. 'To dwell forever in a grot of peace,' and you idiots put it 'a pot of grease.'"
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C. M. B. A.

We have received a detailed statement from Supreme Recorder Hickey for publication, but too late for this issue. It will appear next week.

THE WEEKLY.

We are surprised beyond measure to notice that our contemporary, the C. M. B. A. Weekly, has thrown truth and prudence to the winds and launches out into fits of ill natured criticism of brother members who do not see eve to brother members who do not see eye to eye with him in C. M. B. A matters, It will be remembered that a few weeks ago he gave publicity to a cooked state ment as to Canada's financial standing. ago he gave publicity to a cooked state ment as to Canada's financial standing. True, he may not have been the author, but having been assured it was erroneous, we think he should have had the good taste to make strict investigation, with a view to stand on firm ground. This he did not do, but is endeavoring to evade responsibility by raising clouds of dust on other matters. In the last number of the Weekly the following sentence occurs: "The tome of Grand President McCabe's address does not suit the editor of the London Catholic Record." In referring to Brother McCabe's pronouncement we used the following language:

"The document which appears in this issue of the Record from the pen of our worthy Grand President will be read with interest by all the members. Since his assumption of that important office, it may with truth be said that Brother McCabe's every act has been guided by a desire to do what he conceives to be best for the good of the association.

best for the good of the association. The document is written in a calm and judicial style, every point raised by the contestants being spread out fairly and

fully before the membership,"

Again, referring to the editor of the
RECORD, our Michigan contemporary

RECORD, our Midwights asys:

"He is not willing to wait until 1892 to find out what the Supreme Council will do, but says: Let us start house-keeping ourselves."

The complete paragraph, as it appeared in the RECORD, read as follows:

"It would be better, we think, were the branches permitted to take definite cation. If the great bulk of the mem-

action. It the great bulk of the mem-bership decide in favor of separation, in case separate beneficiary is refused, let us start housekeeping ourselves. If the majority be the other way, then there should be an end to all further discus-

Our readers will thus be enabled to see Our readers will thus be enabled to see that fair dealing is not embodied in the Weekly's mode of warfare. As a rare sample of its good taste and charitable disposition we submit the following:

"In looking over some of our exchanges that pose as cflicial organs we cannot help but notice how meagre the supply of C. M. B. A. articles are, and how little information their readers re

how little information their readers receive about the association in their columns, after being led to believe that all that is necessary is to support the

This is somewhat revere on the other This is somewhat revere on the other official organs, but not at all brotherly. The editor must surely be a lineal descendant of the late lamented Artemus Ward, whom we had the pleasure of knowing well. Finding that no one else rises to exclaim that the Weekly is the greatest society paper in the world, the editor is forced to perform the task himself. We doubt not he believes what he says, but the proper judges in these matters are the not he believes what he says, but the proper judges in these matters are the readers, not the editor, of a newspaper. Our good brother may be pardoned, how-ever, for this little bit of glorification, as he is of an enthusiastic and poetical turn of mind, similar to the cordwainer who

Blow O blow ye heavenly breezes, All among the leaves and treeses. Sing, O sirg, ye heavenly muses, While I mend your boots and shoes

The editor of the C. M B. A. Weekly, of Detroit, on April 15th published a statement of the beneficiary transactions between the Supreme Council and the Grand Council of Canada, saying, "It is a correct statement." "It is a copy of the efficial accounts kept in the effice of the Supreme Recorder and is absolutely con-Supreme Recorder and is absolutely cor-We knew said statement was wrong

We knew said statement was wrong. Our reporter interviewed the Grand Secretary of Canada, and said official asserted that the statement published in the Weekly was not correct; that it was nearly \$5000 wrong in the first item alone, and about \$8000 wrong in another item. Still the editor of the Weekly insisted that his published state ment was correct. "When the Weekly assures its readers that its figures are absolutely correct, it knows they are." absolutely correct, it knows they are."
"It may not suit the Grand Secretary's to admit to the members in Canada that said statement is correct "The facts we publish do not suit the purposes of the Canadian office - seeker's and their friends." "Seneible people will very soon see which statements appear the mo which statements appear the more reason able." "Westill, May 21st, maintain that the figures published by us were correct; we expect to be able to verify them in the most positive manner in due time!" ch was the language of the editor of

The Grand Secretary of Canada showe us a letter to day, dated May 22 ad, which he received from Supreme Recorder Hickey, in which the Supreme Recorder The beneficiary statement published in the C. M. B. A. Weekly was not correct, but "it was not furnished for the purpose of deceiving any body."

We would now advise the Weekly to publish no more "editorials" regarding C. M. B. A. affairs in Canada. Further comment is unnecessary.

Letter from Stratford. Stratford, May 18, 1891.

To the Editor of the Catholic Record : To the Edutor of the Catholic Record:
The circular issued on 5th instant by our
worthy Grand President will certainly excite a deep interest among the members of
the C. M. B. A. For the last four years or
more the vexed question of a separate beneficiary for Canada has been the topic of
debate in all branches of our association and
in the journals voicing or purporting to

voice the opinions of the Canadian members of the association. Never until the issue of the circular have the arguments for and against a separate benefinary been so clearly and concisely placed before the members of the C. M. S. A. Not only are these arguments recited, and the present position of our Grand Council in Canada, in relation to the rapreme Council, made clear, but also four courses are pointed out to lead to a satisfactory solution of the questions in dispute between our Canadian members and our American brethren.

The first course pointed out by our worthy Grand President—' Fo go on as we now are

the Fupreme Council, made clear, but also four courses are pointed out to leak to a satisfactory solution of the questions in dispute between our Canadian members and our American brethren.

The first course pointed out by our worthy Grand President—'Fo go on as we now are without a separate beneficiary of any "kind."—will not be likely taken by many of our Canadian members When the greater number of our numbers made application to become members of the C. M. B. A., and to partake of its benefits, they did so in the belief that a separate beneficiary would some time. Eof far distant, be granted to Canada. This they looked upon as a right given them by the constitution of the case clatton, and not a meaningless collection of words, imposing no obligation upon the Supreme Council. Twice have the members of the association in Canada demanded this constitutional right and twice has the Canadian members by refusing what was pledged in the constitution. Besides refusing to grant a constitution. Besides refusing to grant a constitution. Besides refusing to grant a constitution al right the Supreme Council has also endeavored to deprive our Canadian members of hepower of petitioning for such right. Were there no other reasons for a separate beneficiary and fully enjoying a right given in the constitution should be a sufficient argument for Canadian members our present system teaches us more truly the disadvantage of pursuing such a course, During the last ten years or more of experience under our present system teaches us more truly the disadvantage of pursuing such a course, During the last ten years or more for a supprise a sufficient argument for Canadian members not to take this course of the council than we have received from it, and are now paying on almost every assessment more than we received in return—expendence of the other associations from the Grand Council of Canada nearly \$3100 more into the treasury of the amount lost on drafts, exchange, etc.—a sum too large for the awainges and other sentimental curre

ety stirred up careless Catholics to their duty. They had made a good record in this regard here and they should continue to do so.

Concluding a well delivered address, he thanked them for being present, and urged the members to go on, to be true to their Church and the principles of their order, and the society would be a success.

As the Grand President concluded, Mies Lauretta Levilin, a little daughter of Mr. W. J. Deviln, Vice President of the society, stepped forward and presented him with a handsome bouquet, saying "Mr. Grand President, allow me to present you." Mr. Careg graciously received the flowers with a bouquet from Branch 21, E. B. A." Will make a mid applause. On motion of Mr. Hogan, seconded by Mr. McGrath, a vote of thanks was tendered the Grand Presiden. Mr. R. M. Ray was then introduced, and with his excelent stereoptican throw on the screen a series of excelent views. Beginning at London, he took the audience through France, Rwitzerian and Italy to Rome, giving views of the chief objects. In the Eternal City views were given of St. Peter's, the Colosieum and of the Vatican. A number of dissolving views and Father McEvay. The views were altexibat, as Father Scollard remarked, made one think that one was looking at the actional and were seen with a distincted and introduced.

Mr. Burdick gave a mouth-organ sole and was several times encored. Rev. Father Scollard closed the entertainment with a few were expected to take part, and expressed the high appreciation of himself and the excellent views given by Mr. Roy, and his pleasure in listening to Mr. Burdick's music.

At the last regular meeting of St. Paul's deter us from still pursating a course which has brought our association into its present unhappy position. The second course pointed out in the circular of our Grand President—that of renewing our application for a complete separate beneficiary—would be without doub; the best practical colution of the problem and the one wish would meet with the approval of nearly all our Casadian members. Fine hope or prospect of having a complete separate beneficiary has been a potent factor in bringing the C. M.B. A. to its present members beneficiary has been a potent factor in bringing the C. M.B. A. to its present members and its members by the had it, tend to sent numbers. But is there any reasonable prospect of our securing this long, wished for end even if separate beneficiary were again applies for? If our Grand Council officers were again to humiliate themselvess as far as to pray for our constitutional right, have we any reasonable assurance that their request would not be as indivinantly denied? The artion of the Supreme Council attracts of the Supreme Council officers airce then appear to indicate that such a petition would not be favorably entertained and that it is the intention of the Supreme Council never to grant a separate beneficiary. With such an obstacle before us, such a course does not seem a proper one to take.

tention of the Supreme Council never to grant a separate beneficiary. With such an obstacle before us, such a course does not seem a proper one to take.

Then comes the third course—that of applying for a limited separate beneficiary agin to that at present in use among the Anotent Order of United Workmen.

This system would no doubt lessen to a considerable extent the burden which we are now bearing, and the paying of relief calls from the accumulated reserve fund would prevent the weight of the additional calls being too keenly felt. But what are our prospects of attaining even this measure of relief from the Supreme Council? It would seem from the uterances of its members that it is not the intention of the supreme Council to give even a limited separate beneficiary. The supreme Council seems determined that if we retain our connection with it we must continue as we are. Even if we did secure a "limited separate beneficiary" would the Grand Council of Canada find it perfectly satisfactory? Such has not been the experience of the Ancient Order of United Workmen During the year 1850 the Grand Lodge of Ontario, A. O. U. W., paid over \$37,000 to assist the lodges in the United states. At their just annual meeting, held in Toronto during March, a resolution for entire separation from the United States was discussed and voted upon. Though the resolution was voted down yet the fact remains that the system of a limited separate beneficiary is not entirely satisfactory to was discussed and voted upon. Though the resolution was voted down yet the fact remains that the system of a limited separate beneficiary is not entirely satisfactory to that association. Such serbaps would be our experience after adopting such a system. On viewing the whole matter it seems that we must eventually be driven to adopt the fourth course mentioned in our Grand President's circular—that of total separation. If we have to take that sourse, the sooner we do so the better, because our loss will be less now than in two years from now, as our reserve fund is rapidly increasing. The best interests of the C M. B. A. demand that there be no delay of over a year to see what the Supreme Council will then do. Let the Grand Council move at once to ascertain the opinions of the various branches on the course to be pursued, and, scting on such opinion, make a final demand for a complete separate beneficiary, and that falling declare our "independence" at one. So doing, the Grand Trustees will be true to the interests of our association and faithful to the trust reposed in them at their election in September last.

F.E. Goodwin.

Preselutions of Condolence.

Resolutions of Condolence.

To Brother Joseph Egan and family:
At regular meeting of Branch 123, Dunuville, held May 14, 1891, It was moved by Brother Jeremlah Barry, seconded by Frother Jeremish Barry, seconded by Brother William Barry
That whereas it has pleased God in His infinite wisdom to remove by death Belia, the amiable and talented daughter of our esteemed Financial Secretary, Brother Jos.

esteemed Financial Secretary, Brother Jos. Egan, bei That this branch extend to Brother Egan, his wife and family, its profound regret and sympathy in their sorrow and affliction.

That a copy of this resolution be forwarded to Brother Egan, and spread upon the minutes of this meeting and a copy forwarded to the CATHOLIC RECORD.

M. J. CLEARY, Rec. Sec.

M. J. CLEARY, Rec. Sec. E. B. A.

Peterborough Review.

An entertainment was given last evening by Peterborough Branch No. 21, of the Emeraid Beneficial Association in the lecture hall of the Catholic Association, which the Emeraid's have secured for their meetings. The entertainment marked the taking possession by the Emeraids of their new place of meeting. The hall was handsomely decorated for the occasion with bunting and flags, and several mottoes adorned the walls, including a large one bidding their friends thrice welcome, and "E.B. A. Welcome to our Friends." There was a good attendance of members and friends of the association. Mr. E. O'Neil, President, occupied the chair, and with him on the platform were Rev. Father Scollard, Mr. D. A. Carey, of Toronto, Grand President of the association, and Mr. John McGrath, past President of the branch.

Mr. Carey was first called on, and explained the objects of the society. After introductory remarks, he said that the Emeraid Association was a purely Catholic benevolent organization. He was invoduced into America by an Irish priest who, on coming to the Dutch town of Readings, Pa, recognized the desirability of having a social benevolent society in connection when Peterborough Review

through any truths that may be taught them, mixed with many errors, they flad their estration by graces which come to them, entirely independent of the system which they follow. Their system of relig-ion, if followed, would lead them astray. Protestantism, which, as we all know, embraces all kinds of contradictory errors, cannot be held to be a form of the true caunot be held to be a form of the true
religion in which equally, as in the Cathol c Church, one can please God.
We are not denying here that there are
those out of the visible fold of the Church
who will be saved by virtue of invincible
ignorance or their obedience to the law of
God, as far as they know it. But it is a

with the society, ever regrettal that it had been established. He believed it was one of the best organizations affiliated with the Catholic Church, and it was open to good practical Catholics of every nationality. He loved the dear oil sistend, the Emerald fale, but his views were not confined to it slone, and he desired to draw all nationalities into the organization. The society had had its itimes of trais—it upe and downs—but, like their Churca, it rested on a solid foundation and would endure. They-desired go members who were not heartly in accord with the Church. Helm bearwoisnt in its character, they cared for sick members and looked after the widows and orphans of deceased members, and as the organization he came stronger they would be able to do more. It also had the literary feature, which he considered very important, as it aided young men to improve their educations and to develop their natural abilities. He invited all men who were members of the Catholic Church to unite with the society, and referred to the benefits that would accrue. The Archibishop of Otropto and Bishops of the diocese, and, he believed, the sishop of Peterboroush, commended the Emeralds; and they would commended the coming known as active workers in the Church. The time was when almost the Church. The time was when almost the charles work of the Church fell upon the preschood but now they were being more actively assisted by the members, and none were of more assistance than Emeralds who it well up to the teachings of their order. He commended the idea or the members going in a body once a year to receive the holy Communico, and the late Archibishop of the traited and they should continue to concluding a well delivered address, he thanked them for being present, and urged the tanked them for being present, and urged ory grave error, condemned by the Church, to hold that these outside of the pa's of the Church are in a safe way, and atill more so, that, in some respects, they are better off than Catholics.

We do not believe that this is true Americanism. We know it is not Catholicits.

Americacism. We know it is not Catholicity.

Americans love consistency. They are
generally in esynest, and feel the power
of sincerity. We shall never lead our
erring brethren to a knowledge of the
truth by making light of the differences
which exist between them and ourselves,
or by mitigating the doctrine that out of
the Church there is no salvation. the Church there is no salvation. Almighty God, having instituted a way of salvation, has instituted no other.

HE QUELLED THE PANIC.

"I was in Rochester on Monday even-"I was in Richester on Monday evening," said a traveling man at one of the hotels last night, "and attended one of the theatres. Between the acts some fool in the gallery yelled 'fight,' and another fool in the dress circle at once shouted 'fire.' There was an instant panic, and Inc. There was an instant panic, and had it not been for a dozon cool headed men and the fact that the orchestra kept right along playing, there would have been a terrible scene. As it was, several ladies fainted, and men and women rushed over the backs of the seats to the door as though they were defe though they were daft.

"But there was one incident that I shall

never forget as long as I live. A tall gentleman, about fifty years of age, stepped upon his seat and drew a revolver from his pocket. In a voice that could be heard for some distance around him he

said:
"There is no fire, and I shall be tempted to shoot the first man that tries to rush out of here and possibly trample upon women and children. I mean just what I say, and when the excitement cools down if anybody will point out the mis creant that rated the cry of fire I will give the gentleman \$50 for his treuble and agree to whip the scoundrel who raised agree to whip the scoundrel who raised the false alarm within five minutes or forfelt another \$50.'
"Then he stood there as quietly as if

nothing had disturbed him, and the people who heard him knew by his looks that he who neard him knew yould do just what he said. 'Good for you!' called a half dozen voices, and the people in that sec-tion sat very quietly during the several minutes of terrible excitement that prevailed all over the crowded house. When order had been restored the gentleman resumed his seat and enjoyed the play."

At the last regular meeting of St. Paul's Branch, No. 8, Toronto, the following resolution of condolence was adopted:
Whereas it has pleased Almighty God in His infinite wisdom and goodness to call from our midst our late Brother, R.

Redmond, and whereas by his death this branch has lost a good-standing member and his wife a good and affectionate hus-

band, therefore be it
R solved, while bowing to the will of

Divine Providence, that we the offilers and members of St. Paul's Branch, No. 8, of the Enerald Beneficial Association, in

session assembled, do hereby express our heartfelt condolence and sympathy to Mrs. R Redmond for the loss she has

sustained by the death of her late husband; and be it further
Resolved that the charter of the
Branch be draped in mourning for the
space of three months out of respect to

his memory and that a copy of these resolutions be forwarded to his grief.

resolutions be intwarded to his grief-stricken family and also published in the CATHOLIC RECORD and I rish Canadian. Signed on behalf of the branch, H. P. SKELTON, Rec. Secretary, W. LANE, Grand Secretary.

tion. The presentation was accompanied by the following address which was read by John Farreil:

To Miss Magie Phelan, organist of the R. C. Church, Forest—Dear Friend—We have learned with deep regret of your determination to sever your connection with the Forest choir and congregation. Therefore we have assembled this evening to show you in a small degree the estimation in which you are held by your many friends in Forest and vicinity. You may rest assured that the vacancy caused by you resigning can never be filled by anyone more capable of instrucing and leading our choir may out so that the vacancy caused by you resigning can never be filled by anyone more capable of instrucing and leading our choir may ourself. We cannot but say you will be greatly missed, not only as our organist but also in our social gatherings, where your cheerfulness and merry-making has always been a sources of pleasure. In conclusion we sak you to accept this j-wellery case as a convenir of the many pleasant types as the you will cherish the remarkance. We will not say farewell, believing that we will soon have the pleasure of seeing you again. Bear in mind that you will always have friends here to welcome you back. Signed on behalf of the congregation and choir,

Signed on behalf of the congregation and choir,
Josie Meloche, Mary Madan, Katie Leonard, Mary Maliey, Susie McAlpine, John Farrell, W. J. McQuade, John O'Donnell. Miss Phalen, who was completely taken by surprise, expressed her appreciation of the kindness shown her and the regret that she must sever the pleasant relationship that had so long existed between herself and the choir and the congregation. Miss Phalen goes to Saraia next week, and will probably remain there all summer.

BUT ONE TRUE RELIGION.

Reason teaches that there is one God, and as God is the Asthor, and the only

Author, of His divine religion, creeds which contradict each other cannot all be

true. While we are bound in charity to

judge no man—not to enter into the supreme tribunal where each one stands alone before God, and will be judged for all his deeds and all his intelligent acts—

we are bound to judge his errors, and also

to condemn them, and this for the love of

true one, is condemned by the Catholic

Church.

A man is not free to follow any religion which his reason may teach him to be true. Men cannot obtain eternal salvation and find out the way of life by virtue

THE POPE'S DAILY WORK.

HOW THE PRISONER OF THE VATICAN TIONS.

A writer in L'Independence Be'ge thus aketches the daily routine of His Holiness Pope Leo XIII.: "Instead of rising at 4 o'clock in the morning, as was his wont, the octogenarian ruler of the Vatican now leaves his bed at 6 o'clock. At that hour, in case he does not officiate himself, he attends Mass conducted by the court chaplain. On Thursdays and Sundays Mass is celebrated at 7 o'clock in the presence of specially favored guests. After leaving the chapel he breaks his long fast with a cup of coffee and cream. During his breakfast he reads the clerical papers. cup of coffee and cream. During his breakfast he reads the clerical papers, Fyrest Free Press

On Tuesday evening of last week, at the residence of H. J. Pettypiece, Miss Maggie Phelan, who recently resigned her position as organist in the Catholic church here, was made the recipient of a handsome jewel case by her friends in the choir and congregation. The presentation was accompanied by the following address which was read by John Farrell:

The Missister Press

Deervatore Romano and Moniteur de Rome. At 8 o'clock he receives the officers of the palace, who present their reports regarding the condition of their charges. At 9 o'clock appears Cardinal Rampolla, the Papal Secretary of State, who reads the important dispatches to His Holiness, gives a build according to the condition of their reports regarding the condition of their reports r officers of the palace, who present their reports regarding the condition of their charges. At 9 o'clock appears Cardinal Rampolla, the Papal Secretary of State, who reads the important dispatches to His Holiness, gives a brief account of the diplomatic situation, and receives instructions as to his actions for the day. At 10 o'clock he receives the remaining cardinals and prelates who are at the head of Roman congregations subject to his directions. At noon he takes a stroll in the garden of the Vatican and then receives the visits of foreign bishops and other distinguished people who happen

to be in Rome. Dinner is eaten at exactly 2 o'clock Although the bill of fare is still simple it is elaborate compared with the meals formerly eaten by the Pope. It consists formerly eaten by the Pope. It consists of a broth with egg, a roast, usually chicken, and fruit. At times, fish forms a course. In place of the light Italian wines which Leo formerly drank exclusively, he now uses old Bordeaux. A siesta lasting until 4 o'clock follows the mid day meal. After his sleep he reads, or has read to him, the foreign papers, and manifests great interest in all international affairs. At 6 o'clock he again receives the Cardinals to listen to their receives and to sign any necessary papers. reports and to sign any necessary papers. The second and last meal for the day is eaten at 9 o'clock, and consists chiefly of two soft boiled eggs, a roast and a cup of Sambaya or Zabaglione, a warm bever-age made of the white of an egg, cham-

age made of the white of an egg, cham-pange or porter and rum or maraschine. The wine is again old Bordeaux Soon after his supper the Pope goes to bed. Although His Hollness is still a busy Although His Hollness is still a busy man, as his daily programme proves, he does not do more than half the work which he accomplished a short time ago, and the physicians feel encouraged. The Bologna professor at first ordered him to remain absolutely quiet, and to grant no audiences whatever. Laughing, the Pope replied that it was impossible to obey such an injunction. "That," he added, "would be a declaration that I had vacated the bologue professor at first ordered him to remain absolutely quiet, and to grant no audenose whatever. Laughing, the Pype replied that it was impossible to obey such an injunction. "That," he added, " would be a declaration that I had vacated the Papal chair. In my place it is necessary to reign until the death struggle makes it impossible. Were it only possible to resign! But a Pope mustre main a Pope till the very end."

THIS FAVORITE SUMMER HOTEL has not passed out of the hands of Mr. William Fraser (who has conducted it for a consumed to the helm, and will be pleased to meet all old per head of population, but last year the house has been removed. He is still at the helm, and will be pleased to meet all old per head of population, but last year the amount was fity-six hundredths per nead. During the same period the consumed of the reception of guests. Fine sandy beach, good bathing, shing and driving. Beautiful secundary, sixting and driving. Beautiful secundary, excellent table and the comforts of feet. All modern conveniences.

136 gallons to 13 gallons per head.

W. FRASER, Proprietor. God and for true charity toward our neighbor. The proposition that every man is free to embrace and profess that religion which, by the light of his own reason, he shall have considered to be the true one, is condemned by the Catholic

Colored converts to the Catholic (harch of any false religion. If they do find are very numerous in salvation through invincible ignorance, or throughout the South. are very numerous in New Orleans and

the said of the property of th

BISHOP BARAGA'S CLOAK.

PRELATE WHO FOR LOVE OF THE POOR BACRIFICED THE NECES-BARIES OF LIFE.

Grace Greenwood, in the Independent, gives the following interesting anecdote of Bishop Baraga of Sault Se. Marie and Marquette: I remember a Catholic priest, a Busop, who spent many years in loving service, and, I believe, died among the Indians in the wild North-West, the very soul and type of appetolic devotion. He indians in the wild North-West, the very soul and type of apostolic devotion. He was an Austrian of noble bitth, a rare scholar and such a favorite with the imperial family that he was sent for to officiate at the wedding of Francis Joseph with the pretty young Princess Elizabeth, afterward the handsome, haughty empress now doubly crowned by misfortune so supreme that she may still be proud, and say, like Constance: "To the state of my great grief, lot kings ascemble." The good Bishop's sister, a stately court lady, whom I once met on Luke Superior, actually endured a winter with him at his old lonely missionary station, in the vain hope of taking him with her in the spring. She told some stories of her brother's self-esscrificing life among his converts, which made me laugh through it tears, so droll yet so pathette.

tears, so droll yet so pathetic were they. The noble missionary really kept himself as poor as were any of the early saints and anchorites. The lady had brought with her from Vienna many thing for his accordance to the contract of the con had brought with her from vienna many things for his comfort, among them a long, far-lined cloak, something greatly needed by the dear old priest in that severe climate. After many of her lesser gift had mysteriously disappeared one after earther to a severe in vision one. git had mysteriously disappeared one after another, to re appear in various parts of the chapel, at Miss, she easy on one intensely cold day, while looking out of the window for her brother, a rheumatic old savage go limping, yet strutting past, wrapped in that "goodly Babylonish garment." A few moments later, the shiver too blaben cares anesking in at the back ing bishop came sneaking in at the back door, afraid to meet her eyes, yet making, in response to her reproaches, such an apostolic apology, that she could not be vexed with him. Yes, this good shepherd truly loved, as well as pitted, his wild fluck. He gave his life for him.

THE DIFFICULTY OF EDUCATING SAVAGES.

THE REV. THOMAS JACKSON'S STORY. The Catholic priests, says the New York Evening Sun, who are at work civilizing the wild man of Borneo have a hard time convincing the older savages of the meaning and the value of education. The Rev. Thomas Jackson, Pre-fect Apostolic of North Borneo, who is

now in this city soliciting aid to carry on the work on the island, tells this story: The priests induced the chief of one of the widees tribes to let them take his son to one of their schools. The boy son to one of their schools. The boy was in the school two months. One day the chief and all his big warriors came sailing down the river in their canoes sailing down the river in their cances.

They were heavily armed and called loudly for the boy. One of the priests came out and said to the chief: "The boy is all right and in fine health."

"We must see him," said the chief.

The boy came out. The father looked disappointed. "Your skin is not white," he said.

he said.
"()a, my," said the priest, "how can any one get white in this broiling sun?"
"But you said you would make him like yourself," said the chief. "We did say that," replied the priest, but we mean intelligent like ourselves,

not white.' The chief looked puzzled, and then called the boy to him. "When is it going to rain next time?" said the

The young man shook his head. The chief looked displeased.
"What will be the size of the rice crop

next year?" he saked again. Once more the youngster shook his head.

"We have lost our great sword in the wood, we have searched everywhere for it but cannot find it. Where is the sword?" The boy shook his head the third time.

third time.

Turning to the priest, the chief said,
angrily: "You promised lies. The boy
is no more intelligent than he was when you got him." And taking the lad by the shoulder he walked off with him, followed by his warriors.

LATEST CATHOLIC NEWS.

A mass meeting of Italians was recently held in Boston to form a society for the elevation of the poor and uneducated class of Italians.

The Emperor William of Germany has given strict orders that sermons preached in presence of the Court shall not exceed fitteen minutes in their delivery. The Catholic papers in Rome have

opened a fund to repair the damage caused in the Vatican by the recent ex-plosion. A Frenchman, who refused to reveal his identity, has subscribed \$20. Enigration from Ireland etill goes on

at the alarming rate which has for years been an irrefragable evidence of the badness of the government of that unfortunate country. During the last week of April 2 201 emigrant left Queenstown for America.

Mrs. Kate O'Connell, widow of the late Charles O'Connell, M. P., of Ballynablown, County Kerry, died last week. The deceased was the Liberator's second daugh ter. His youngest daughter, M s. French, and his youngest son, Mr. Daniel O'Connell, are still living.

The official returns show an alarmir increase in the amount of intoxicating

There will be a grand celebration of There will be a grand celebration of St. John the Bactist's day in Montreal on 24 h June. Grand Mass will be celebrated in Notre Dame, and in the afternoon a public meeting will be held, and addresses delivered by several distinguished French Canadians, including Mr. Lurier and Mr. Chapleau,

A touching occurrence illustrative of the strong faith of the Ostholic Indians is related by the Catholic Ostion. Am Indian tather recently drew the body of his dead child on a bend sled thirty five miles, across the upper end of Lake Michigan, that it migat be buried from the Catholic church.

President Harrison has appointed Very Rev. Dean O Brien, of Kalams 200, Mich., as one of the visitors at West Point Military Academy. It is the first time in the history of the academy that a Catholic has been so honored. Another appointment by the President is that of Rev. Father Reany, of Liberty, Md., as casplain in the U. S. Davy.

Father John Bakker, who recently died among the lepers of Sminam, in Datch Guians, is the third Redemptorist who has didd there. Ten years ago he contracted the lerrosy from which he died at length, like Father Damien. As at Molokal, the Franciscan nums have charge of the women and children at Sarinam.

The Rev. Father Strappint, S. J., rector of St. Aloyelus, Oxford, has received into the Caurch Mr. Johnston Murray, B. A. (Etinburgh University), the principal student of the Spotch E iscopalian Theologial College. It is only a few weeks since that the same learned Jesuit received into the fold the Hon. William Gibson, eldest son of Lord Ashbourne, Lord Chan cellor of Ireland.

Mr. G'adetone has written to Mr. Shee, the Liberal candidate for Whitehaven, ex-pressing the hope that he will be returned for the constituency. Mr. Shee is a Cath-olic, and Mr. Gladstone takes advantage of the opportunity to call attention to the action of the Government in main-taining the barrier which excludes his co-religionists from high offices of State.

The Emperor of Germany hes decided The Emperor of Germany has decided to divide the office of Minister of Worship, placing the Oatholice under a Catholic Under Secretary of State and a number of Catholic assistants. This is justly regarded as a great concession to the German Oatholics and a strong evidence of the sympathy the young Emperor enterties them.

Among the Basilloas which suffered seriously by the explosion at Rome were those of Sr. Martha, St. Mary of Lateran and St. Paul. In the last named several valuable stained glass windows were com-pletely ruined. The Holy Father caused two hundred beds to be set up in his palace for those who were rendered

Owing to the illness of His Emineuce, Cardinal Taschereau, Archbiecop Fabre of Montreal officiated at the Mass in the Basilica of Quebec, celebrated in honor of Mgr. Inval, first Bishop of Quebec, on of Mgr. Laval, and Bisnop of Quebe, on the 13th inst. The vestments used were those presented by Luis XIV, to Mgr. Laval, and the chalice was also the same which Mgr. Laval had used.

The London Universe says : "Father Pendosey, who has died at Okanongou, an Irdian mission in British Columbia, not far from Victoria, was a hero He was a son to General Pendosey and heir to a fortune of 2,500,000 france, but preferred to resign an ex's'ence of affilient ferred to resign an existence of till lent pleasure to become a French Oblate and devote himself to the evangelization of saveges. In the disputes of the Western tribes with the United States from 1860 to 1890 he has acted as arbitrator. He possessed such an intimate knowledge of medicine and effected such extraordinary cures that the red skins looked upon him as almost a supernatural being."

MESSES, C. C. RICHARDS & Co.

GENTS, -Having used MINARD'S LINI-MENT for several years in my stable, I attest to its being the best thing I know of for horse flesh. In the family, we have used it for every purpose that a liniment is adapted for, it being recommended to us by the late Dr. J. L. R. Webster. Personally I find it the best allayer of neuralgic pain I have ever used.

B. TITUS, Proprietor Yarmouth Livery Stable.



Surprise Soap can be used on anything; everywhere; in any way; at any and every time.

READ the directions on the wrapper.

THE FRASER HOUSE" PORT STANLEY.

NO BLIZZARDS, CYCLONES, THE FINEST, RICHEST OF STRICK STRI