

The Catholic Record.

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

VOLUME XIV.

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The Message.

I had a message to send her,
To whom my soul loved best,
But I had my task to finish,
And she had gone home to rest.
To rest in that far bright heaven,
Oh, so far away from here!
It was vain to speak to my darling,
For I knew she could not hear.
I had a message to send her,
So tender, so true, and so sweet,
I longed for an angel to bear it,
And lay it down at her feet.
I placed it, one summer evening,
On a little white cloud's breast,
But it fell away in splendor,
And died in the crimson west.
I give it the pink next morning,
And I watched it soar and soar,
Till its pinions grew faint and weary,
And it fluttered to earth once more.
And I cried in my passionate longing,
Has the earth no angel friend,
Who will carry my love's message,
My heart desires to send?

Then I heard a strain of music,
So mighty, so pure, and so clear,
That my very sorrow was silent,
And my heart stood still to hear.
It rose in harmonious raptures,
Of mingled voices and strings,
And I tenderly laid my message
On the music's outspread wings.
And I heard it float on farther,
Further than sight can follow,
Farther than sound can reach,
And I knew that at last my message
Had passed through the golden gate,
So my heart is no longer restless,
And I am content to wait.

CATHOLIC PRESS.

Ave Maria.

Most persons regard the phenomena of hypnotism as something novel, dating at the farthest from the time of Mesmer. The Rev. Father Portalic, in a recent number of the *Etudes*, points out that the principal phenomena of the system were known to and judged by theologians of the Middle Ages, who allowed it to have a natural and scientific character. Father Portalic shows that the opinion of a Franciscan of repute in the thirteenth century coincides with the theory now in vogue, which attributes the phenomena of hypnotism to suggestion,—that is, the influence of imagination on the human organism.

In the course of a tribute to the late Archbishop Smith, whose death we noted, Canon Donlevy said in the pro-cathedral of Edinburgh: "One little incident will illustrate how much he practiced that great lesson of prayer he so forcibly gave us in a recent pastoral. A good few years ago, when he was pastor of this congregation, all the clergy of the house had retired to rest, and the night—a very stormy one—was far advanced, when suddenly a sick child demanded the services of a priest. I myself rose to attend the dying person. Being familiar with the whole church, I little thought of taking a light with me; and in the dark I made my way toward the tabernacle to bring the Communion to the sick person. The lone lamp burned before the altar, and not a sound was to be heard. After I had opened the tabernacle and had taken the Blessed Sacrament, and was making my way to leave the church, I suddenly stumbled against some one, and found, even at 1:30 o'clock in the morning, the Archbishop engaged in fervent prayer. He said nothing beyond, 'I much regret that you have to leave the house upon such a night as this.'"

Pittsburg Catholic.

The custom of keeping drink in your houses, in using it before your children, is a most powerful educating influence in giving them a desire for what they see their elders indulge in.

We cannot overcome blind bigotry by argument so much as by example. Herein will be the future of our success. Catholic education, teaching by example, will accomplish all we desire. We have great room for improvement in this respect.

While the Ulsterites are shouting "bloody murder," they beg leave to call attention to the statistics of crimes in Ireland, just officially announced. Here is one item. Number of illegitimate births per thousand in Ulster (Down) 51.1. This in the prosperous and loyal north. How is it in the poverty-stricken west and south? Number of illegitimate births per thousand in Connaught (Mayo) 5.6. Ulster needs Home Rule badly—or figures lie.

"The Odd Fellows themselves seem unconcerned about the discussion, as their membership is Protestant." This item of news is given in connection with the discussion that has arisen regarding the standing of their order among Catholics. The Odd Fellows are right. The concern should lie with Catholics. A sensible Odd Fellow, who knows the Catholic Church forbids his society to its members, will not desire Catholics to affiliate with him. A Catholic, defiant of his Church's obligation, will never make a good Odd Fellow; if he seeks admission he should be black-balled, and very promptly acquainted with the reason. No society having any claims to self-respect or decency has room for renegades.

A correspondent complains that Catholics do not bother themselves much about their fellow-Catholics; and a valued contemporary says: "There is no room to doubt the truth of this statement." Catholics may attend the same parish church for years, they may occupy adjoining pews, so that they may know one another perfectly well by sight, and yet not have even a speaking acquaintance, much less become personal friends." There is nothing strange in all this. It is just the perverseness of good Catholics to act cranky. It is not

a lack of indifference among them towards one another. Catholics love one another. They will fight and die for one another, but, strange to say, they will not live for one another. Theoretically, our charity is immense for each other; practically, it is nearly nil. But this will right itself in the good time coming. In that rosy future when all will be of one fold, there will be no room left for our little jealousies. By that time our sour grapes will have purpled into a luscious ripeness which will mellow us out to one another. May we be there to see.

London Universe.

It is a singular fact that Ireland not alone gave to England her greatest generals and most eloquent statesmen but her cleverest and most accomplished diplomatists as well. The Marquis of Dufferin and Ava, our greatest diplomatist, is a thorough Irishman.

"His mother, Helen, Lady Dufferin, Miss Sheridan by birth, the member of an ancient Irish family in the county Cavan, was a granddaughter of the great dramatist and statesman of the same name. She is still remembered through the numerous beautiful and pathetic verses, such as 'The Irish Emigrant' and 'Terence's Farewell,' which she composed and set to music with her own hand."

This charming woman was her son's guardian until he came of age. He built a tower in her honor, which he called Helen's Tower, and concerning which the poet Laureate wrote the following lines:

Helen's tower, here I stand,
Dominant o'er sea and land;
Son's love built me, and I hold
Mother's love engraved in gold.

Of Lord Dufferin's success as an ambassador it is unnecessary to speak here. As Governor-General of Canada and as Viceroy of India he and his Irish wife will long be remembered by the people of those countries.

Boston Pilot.

Two Chinamen tried to evade the immigration laws last week by presenting to the Government Inspector at Boston certificates to the effect that they had taken out naturalization papers in Canada and were bona fide British subjects. If this dodge should prove successful, we may expect to see a myriad of Chinamen coming here as subjects of Her Majesty; but there is no provision in the anti-Chinese exclusion law permitting such a scheme; or, if there is, it can be amended promptly. Calling an almond-eyed immigrant a Britisher does not make him any more welcome to Uncle Sam, but quite the contrary.

Boston Republic.

Replying to a brutal insinuation in the *Infallible Investigator* that the Catholic Church has canonized murderers, the editor of the *Catholic News*, a sound historian, points to the fact that the Church shrinks from the shedding of blood, and always has. Its discipline, as the writer shows, "forbids the ordination, not only of those who have been guilty of shedding blood, but also of those who, whether as judges, accusers or voluntary witnesses, have accorded towards passing sentence of death on a fellow-man, or even one of bodily mutilation without taking life. Thus we find, as far back as the fourth century, St. Martin of Tours openly censuring two Spanish Bishops—Ithacius and Idacius—for teaching that the Priscillianists should be punished with corporal punishment, and even death, for their heresy, though this tended to the conversion of social order itself; and the Church sustained him in his truly Christian course."

Any friend of Ireland who will lend his sanction to the perpetuation of factional disputes in face of the open alliance between the Tories and Orangemen for the purpose of raising a religious war may expect to have his loyalty brought into question by thoughtful and earnest men. The effort of Salisbury is to array the Protestant North and the bigots of England and Scotland in solid phalanx against the Catholics of Ireland, and to perpetuate, if possible, the rule of the coercionists in that unfortunate country. In the presence of this unholy combination the factions should bury their differences and unite against the common foe. The mask of bigotry is disclosed, and Protestant ascendancy becomes the Tory battle cry. Can Catholic Ireland afford to be rent in factions while this organized peril confronts it?

London Catholic News.

The following good story appears in the *Freeman's Journal* (Sydney), just to hand: "Father Berghmans, the gifted Belgian Redemptorist, while conducting the children's mission at St. Francis, Melbourne, was rather doubtful whether it would be advisable to allow any of the older members of the congregation to attend. He determined to let the children themselves decide the question. 'Well, my little friends,' said Father Berghmans, 'shall we let the grown-up people come to the mission during the week?' There was a long pause, and then the tiniest little girl in the chapel, standing on tip-toe, said: 'Yes, Father, if they behave themselves.' How illustrative of the text—'Out of the mouth of babes and sucklings comes forth wisdom.'"

The *Boston Pilot* gives an amusing illustration of political ingenuity. As

our readers probably know, one of the burning questions of the day in the United States is the Free Trade question. Mr. Henry George's work, "Protection, or Free Trade," is a prominent text-book of the party which supports the latter of the two alternatives. It is customary in the United States Congress to print the speeches of members in full in the official record, and accordingly six Free Trade Congressmen arranged a little plot by the circulation of Mr. George's book might be extended. Each made a speech and quoted several chapters from it in full, so that between them they quoted the whole contents of the book, and it was now had in the copies so lavishly printed at public expense for public distribution. What Mr. George thinks of this Free Trade in the copyright of his book does not appear.

Catholic Columbian.

If Protestants could only get rid of the fanatics among their preachers, they and we could come to an amicable understanding on all points of difference and live together in peace to the end of the world.

Dr. McGlynn has written a letter to the *Cork Examiner*, in which he says that "not merely by indestructible sacerdotal ordination, but in faith, affection, and devotion" he is still a Catholic priest, that he is honored with the cordial friendship of not a few priests and prelates, and that he has good reason to hope that he will soon be restored to the ministry. It would be a glad day for the Church in the United States if this scandal could be taken away from it forever.

The father of the family is for the members of it the representative of God. He is its head. To him obedience is due. He must be respected, not only for his own good qualities, whatever they may be, but also for his office. He is the priest of his own household, bound to make intercession for those dependent on him. But this duty of reverence that rests upon the other members of the family, supposes also an obligation to them on his part. He should be true to his place. He should be a faithful husband to his wife and a devoted father to his children. He is bound to set a good example to them all. He must fulfill his religious duties himself and take care that those under him also fulfill them. He is to be a model of the Christian life after which they are to pattern. Happy is the home that has a father conscious of his dignity and loyal to its requirements!

N. Y. Catholic Review.

This is the season when the one-Catholicism-a-year Catholics are worrying over the obligation of going to Confession. He is like a man, who, trying to keep up his body on one meal a month, finds that, after one of his fasts, even the finest food is distressing to him at first. "Unless you eat My flesh and drink My blood you cannot have life in you," said our Lord, and that said must ordinarily have a starved existence that receives every twelve months. Still, once only is better than none and the Communion-at-Easter Catholic is welcomed to the Holy Table.

HOME RULE CABLES.

Mr. Timothy Healy is said to be losing the strong influence he once exercised on the McCarthyite party, and he is regarded as an obstacle to a possible union with the Parnellites. Mr. William O'Brien intimated that reunion was dependent upon the exclusion of Mr. Healy from the councils of the party, and by emphasizing the importance of union he implies that Mr. Healy must go.

Mr. Gladstone, in a reply to a clergyman who expressed fear that should Home Rule be established in Ireland the Catholics of that country would exercise tyranny over the Protestant minority of the population, writes:—"Set your mind at ease. The best legal security against the possibility of such oppression is imperial prohibition of all ecclesiastical establishment or preference, and this the advocates of Home Rule promise."

The trouble in the Irish Nationalist party over the purchase of the *National Press* by the directors of the *Freeman's Journal* has been settled on the 19th. When the directors and shareholders met, all was harmony. Mr. Dillon was calm, and had evidently got over his excitement of the previous day. Without any preliminaries all parties immediately proceeded to business. Mr. Gray moved that Mr. John Dillon be appointed chairman of the *Freeman's Journal* Stock Company. Mr. Healy, to the surprise of those not in the secret of the peace or amicable, seconded the motion, which was carried unanimously. This result is considered a surrender on the part of Healy.

Monsignor Charles E. McDonnell was consecrated Bishop of Brooklyn, Monday, at St. Patrick's cathedral, Fifth Avenue, New York. About five hundred priests were present. Among the dignitaries were Archbishop Ireland, Ryan and Williams, Archbishop Corrigan was the consecrator. The spectacle was one of extraordinary brilliancy. At a dinner given in honor of the new Bishop, a purse containing \$10,000 was presented to him by his brother priests in New York.

HARTFORD'S CATHEDRAL.

Brilliant Ceremony of Consecration Last Sunday—Eloquent Sermon by Bishop Hennessy.

St. Joseph's cathedral, Hartford, Ct., was consecrated last Sunday before nearly ten thousand people, and with ceremonies bettlingly solemn and impressive.

The following sermon was preached on the occasion by Bishop Hennessy of Dubuque: He took his text from 1 Corin. 3, 23: "All things are yours; you are Christ's and Christ is God's." Enlarging upon this theme, Dr. Hennessy pointed to the unity of Christ with His Church on earth and the unity of all Catholics, the world over, in one God, one faith and one baptism. "The vine and the branches," he said, "which have the same nature are one here. Christ and Christians are one body; this fact is especially asserted by the inspired writers. This body is a society which is called the Church, a perfect society, finished with everything necessary for its life, growth and mission, and entirely independent of organizations of a lower order; that society is a government, a divine government, set up by God, organized and fashioned by Him and destined to endure forever. It has teachers and ministers and rulers given it by God, forming a corporation with a head that has endless mission—with the aid of Christ and the Holy Spirit dwelling in them, they deliver God's message to the nations without change, just as they received it. They exercise the Christian priesthood, they dispense the mysteries, they build up the body of Christ which has growth in time tending to perfection, they multiply its members, they rule and direct the Church of God—all this they do before the eyes of men in a sensible manner, for they are officers of a public, a visible society. Like as to Christ, they are to day, they were yesterday and they will be to the end of time. That body, that society, that government is the Roman Catholic Church. There is no other government of that age and character known to history.

THE UNBROKEN LINE OF HER CHIEF PONTIFFS.

extending to Peter, the multitude, the tens and hundreds of thousands of priests and Bishops who worked with them and under them, the hundreds of millions of their subjects in every age, the uniformity of their message, the Divine efficacy of their ministrations evidenced in the martyrs, confessors, virgins in an extraordinary manner, the nations they converted, the councils they held, the laws they made, the errors they condemned, the heretics they cut off, the rulers they deposed, and all the other monuments, such as churches, schools, colleges, universities, which everywhere mark their journey through the ages, all attest with one voice, loud as many waters, the visible duration of the Catholic Church, the character of her action, her identity with the God set up by Christ. They make it evident that she is the body of Christ, Christ in society, the mystery of the Incarnation in its mission; in a word that she is identified with the vine and the branches, the tree consisting of vines and branches. She has absolutely no specious rival. You are Christ's by many a title. You should live His life, as did St. Paul and all the saints. In the vine or in the fire is the place of every branch, says St. Augustine. This is like a repetition of the declaration of our Lord. Your faith in this and your knowledge of your dignity, destiny and the economy of God in the work of your salvation should induce and impel you to provide for your children an education and training that would help them to live a divine life. If this were done in every family of the parish, in every parish of the diocese and in every diocese of the nation, the Church of God would be raised on high, would be transfigured. Her face would shine as the sun, her garments would be as white as snow, and many lowly brows would bow before her. Her men and gait would declare her origin. Brethren of the clergy—We are Christ's, especially. We are His ambassadors, agents.

WE HAVE A MISSION FROM HIM

for a divine work. We have a fair field of brightest promise. Never has God's Church had a fairer. Around us on every side and among us are tens of millions of men, of the noblest type of humanity, who, made by God and bought by Him as we are, are not yet of the kingdom represented by the vine and its branches. Their attitude in our regard is changed—notably changed for the better. The walls of separation between them and us, built up by bigotry and sustained by prejudice, are crumbling fast before the growing influence of social and commercial relations—brighter light and better acquaintance—multitudes among them East and West, North and South are highly gifted and influential, princes in intellect, diligent students who have not excluded from their consideration God's claim to them, leaders of men, honest, honorable, conscientious, lovers of truth and the freedom born of it.—more, a thousand times more, than of fame or fortune or political preferment. These men respect us, they speak

and write kindly of us; they extend to us the right hand of fellowship and friendship; they invite us to the friendly discussion of important problems—social, political, religious—of living issues by tongue and pen on the platform of their public halls and in the pages of their magazines, and what we say and write is sure to be received at their hands the respect and attention to which its merit in their judgment entitles it. The favorable disposition, somewhat limited at present, is sure to spread and improve as time advances.

We have a mission, a message from God, to those men and to those millions who look up to them. We have a will to read and explain to them—the will of Him whose love of them was stronger than that of life, we have for them a legacy from Him and gifts divine, which will bind them to Him, give them a new life, a new dignity, new forces, new impulses, which will elevate, ennoble and all but deify them. If this message is delivered and these gifts offered with the gravity and earnestness and force and love befitting them, Christ and the Holy Spirit preparing the way and helping, it is not in human nature to reject them, if the presentation is made to men of good will. They answer the cravings of the human heart; they and it come from the same hand and are fitted to each other.

There is a tradition that St. Brendan, AN IRISH SAINT, DISCOVERED THIS COUNTRY

nearly a thousand years before the birth of Columbus. Inhabited by Irish colonists it went by the name, or was known by the name Island of Mikla—Great Ireland. (It is hard to discredit traditions reported by Humboldt and Usher—and found in such annals and in the sages of the Northmen of Iceland and the Orkneys centuries before Columbus.) Was that name prophetic of its future destiny?

I love to think so. Great Ireland—what a vision does it suggest (and promise). I see the Ireland of St. Patrick as that great servant of God left it, its Bishops, priests, monks, monasteries, schools, colleges—I see hosts of students from all parts of Europe, emigrants to Christ, entering and returning home in ship loads, learning, living, travelling at the expense of their benefactors. I see Irish missionaries in multitudes, men of noble mind and lineage, and of still nobler mental endowments, natural and supernatural, going out on the track of the barbarian through the wilds of Gaul and Germany in the interest of religion and civilization, building under the guidance of Divine providence like to arrest the course of the coming floods of Mohammedanism, which raged like a deluge, threatening the ruin of the Church of God. Their memory is dear by Rhine and Rhone and Adige, where they receive the honors of the altar. I see the people among whom they labored rise up and bow low before Ireland, as they salute her with the title, "Island of saints and doctors," amid the acclamation (or applause) of Christendom. With the rapacious record of the land of my nativity as well as the introductory chapter to the volume of noble deeds to be done for God in the fullness of time by the land of St. Brendan, the Great Ireland of the West.

This country is manifestly destined to prominence among the nations. Its immense population in the future, its fabulous wealth, unbounded resources, the energy, industry, skill and enterprise of its people will undoubtedly make it

A GREAT CENTRE OF COMMERCE,

space being virtually annihilated by aerial navigation or some other invention to expedite travel; the nations of the new world will be drawn together as never before. The unity of the human race will be not less a living fact than a divine truth. Men's heads and hearts will come together in light and love for mutual advancement, our merchants will be in every country. Our tourists, our scholars, mechanics, capitalists will be in every country. The descendants of Shem and Ham, as well as of Japheth, will be our customers, our guests, our friends, our brothers. Our language will follow our commerce, its knowledge will have a money value, the interests of trade will make men study it; with it will go our literature, our ideas, our principles, politics, social religions, our habits of thought, our manners, our influence abroad will be on a par with our power at home. The Catholic Church will be colossal in size, gorgeous in livery, profound in thought, brilliant in speech, divine in action in life's energy. Her origin and destiny will be ever before her. She will be Christ's in deed and in truth, bone of His bone and flesh of His flesh. Mindful of her mission, realizing her opportunity and ability to extend His kingdom and diffuse its blessings with an earnestness and energy and generosity—characteristically American, elevated and sustained by the spirit with influence abroad will be on a par with our power at home. The Catholic Church will be colossal in size, gorgeous in livery, profound in thought, brilliant in speech, divine in action in life's energy. Her origin and destiny will be ever before her. She will be Christ's in deed and in truth, bone of His bone and flesh of His flesh. 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The New Man at Rossmore.

CHAPTER XVIII. GOING TO CHURCH.

One Saturday evening just about this time, Mr. Southmead created a flutter at the Tievina tea-table by informing the family there would "be church" in the village the following morning.

The village was the country-seat, situated on the other side of the lake from Tievina, at a distance of three or four miles. As there was no other assemblage of houses, large or small, within a circumference of twenty miles on its own side of the water, it needed no more accurate designation than "the Village." During court term it teemed with the life and activity incident upon such occasions, but its normal condition was that of semi-stagnation.

The flutter of pleasurable excitement which Mr. Southmead's news threw the family into is not easily explainable to those to whom divine service is an integral part of the life of the day.

"Can we all go?" Carl asked in childish eagerness, turning a pair of anxious eyes from his father's readily consenting smile to where his mother sat behind the tea things.

"What say, mother?" Mr. Southmead was never known to issue a mandate or utter a denial at first-hand. His universal tendency was toward doing what every body, from Carl up, would best like to have him do, but, doubting the wisdom of this wholesale acquiescence, he shrined responsibility by leaving all momentous decisions to his wife.

"I should think it could be managed by taking the blue wagon and a pair good stout mules," she answered. "The child is growing up in such heathenish ignorance that he absolutely mistook the picture of a church-steeple the other day for a pigeon-house."

Mr. Southmead rolled his eyes solemnly in the direction of the curly-headed little heathen. Ignoring her winking levity, Mrs. Southmead continued: "I suppose, Sula, you are not about going to church in a plantation wagon. It is not very stylish, but I have long since ceased to hope for any thing beyond the bare necessities of life. Yes, we will all go."

Nine o'clock on the following morning, therefore, a morning that was soon to scorch its way into the noontday heat of a July Sabbath, found the Tievina family seated on splint-bottomed chairs in a springless wagon, bumping their way over the dusty highway to a point opposite the village, where they would embark in the ferry skiff for their final destination.

course, these cabins were tumbledown, windowless, steeples, and dirty, with the usual environment of old shoes, empty and battered tin cans, neckless whiffy flasks, coon-skins stretched against the outer walls in token of the shot-gun within; rows of empty pickle pork barrels, with slanting planks for gutters, studding the rickety galleries as makeshift cisterns, and other such "properties." A small, unpainted wooden edifice, with a canvas sign, flapping loose at one corner, pointed out the essential grocery; but as the loosened corner concealed the letter S that proclaimed the "Saloon," the patent reading was a loom, which sounded very much like grimace upon its frequenters.

The inevitable blacksmith-shop occupied a prominent position on the lake front. Its big black doors were closed this bright Sunday, and the horse-rack was tenantless. There was the one public "stopping place" a few steps beyond, pretentiously called the tavern. It was kept by a meek little widow who walked through life burdened with the funeral appellation of Koffin, and with a crushing sense of responsibility touching other people's digestive organs.

One languishing Gentile store devoted to "general merchandise," and two prosperous Jew shops, like miscellaneous tendencies, comprised the commercial circle of the village. A few residences, laying no claim to distinction of any sort, were scattered about the confines of the little town, affording shelter and a modicum of comfort to such citizens as an over-ruling Providence or unexplainable individual choice had doomed to spend their lives in social ostracism and mental stagnation.

The one redeeming feature of the village was the brick court-house toward which all eyes were turned this Sunday morning. The village boasted of no church proper. It is hard to conceive of a thing for which it had greater need or less desire. How to have a church without putting the entire community under bonds to keep the peace was a problem yet unsolved. So few were the creedsmen and so many the creeds that no two or three could possibly be gathered together in the spirit of unity on this subject.

Hence, on such rare occasions as the present, when any expounder of the law and the prophets found it convenient to throw crumbs of spiritual sustenance to these starvelings, the court-house furnished ample accommodation.

"They do say," said Mr. Southmead, pausing on top of the bank, after landing his cargo of would-be worshippers, to give a pull down to the vest his corpulence rendered rather refractory, "that one of these parsons is uncommonly eloquent. Something clear out of the ordinary run—sort of Cotton Matherish and Spurgeonistic, you know."

"Two of them!" Mrs. Southmead repeats, dismayed. "I am afraid, Mrs. S., you don't hunger for the most after righteousness," said her husband, gallantly offering his arm to assist her up the steep steps to the court-house.

were scattered on the yoked chairs that were always on hand at these spasmodic services. Old Judge Pounder, in the front row of chairs, whose austere dignity and grizzled over-hanging brows filled Carl's small soul with such abject terror, held his fine head with a sterner judicial erectness that it was hard to imagine even the most eloquent of parsons persuading him to the humility of genuflection, more especially upon the very spot where he was wont to fulminate the thunder of his own wrath over the heads of admiring counsel and quaking criminals.

Little Mrs. Koffin was there in the placid, but her spirit was in the kitchen. After a skip of three blank rows came Stirling Denny and Manton Craycraft, one on either end of a bench, as if they were trying to impose a fiction of fullness upon the casual observer.

A smattering of lads and children supplemented this sparse showing for a congregation. There was no one else to come. The rest of the white settlers were either too far away or were hardened into indifference which the most eloquent divine could not pierce.

The flies buzzed audibly on the opaque window-sash. The restless rustling of the cottonwood trees in the court-house yard suggested a coolness not felt. The sound of oars from the ferry skiff smote upon the stillness, where the few worshippers sat mute, expectant, and uncomfortable.

Two heads, or rather two sections of two heads, had been long visible to the first comers from behind the cushioned ledge of the judge's stand. Carl inquired of Sula, in a hissing whisper, "who their heads belonged to," at which a decorous smile stole its languid way from face to face.

The heads were respectively a light red and a dark brown. Presently, without other signs of animation than a preparatory cough and a visible occultation between the red and the brown heads, there arose from the invisible throats of the invisible preachers the first lines of "All my doubts I give to Jesus," and so it went floating in nasal melody over the heads of the congregation; then uprose from the seat behind the judge's stand, like two sober-minded Jacks-in-the-box, the men belonging to the heads.

The song ended, prayer followed, and while every head was bent, there stole into the room and noiselessly seated herself a lonely figure—the squire's wife, unattended. A slight air of surprise pervaded more than one pair of eyes when this addition was discovered. No one from Thordale had ever been seen at "church."

scrutinizingly. Mrs. Southmead's greeting was simply polite. Sula stood still, to offer her the only woman's hand she had clasped in a month. "I wish you were not going home in that hot sun," she said, softly, but meaning Mrs. Harris to catch the words and act upon them. "I am afraid you have hardly been compensated for coming."

Agnes held the little gloved hand with hysterical tenacity. She felt the tears must come if she spoke or moved. "Well, Mrs. Hulston!" Mrs. Harris looked back over her shoulder to call. Sula gave one more little squeeze, and moved on to join her crowd.

Mrs. Thorn walked forward alone, past the little group of men collected on the gallery, who stood with hats held respectfully aloft in the presence of the woman, down the long stairs unattended, then with quickening steps across the short intervening space to where Jim Doakes lay sleeping the waiting hours away in the skiff that had brought her from Thordale.

"I am going to beg a little access to make my presence acceptable by using this big umbrella." The voice was so like Mantons that she turned with withering intent; instead, Stirling Denny's fine, frank eyes were smiling down upon her.

She felt effusively grateful to him for being himself rather than the other one. She would have been more so if she had known this sudden move on the major's part was the only device he could hit upon to thwart Mantons' declared intention of doing the same thing.

She placed her hand in his, to be assisted into the rocking skiff. He followed, and Jim, taking the oars, soon put the water between them and the shore. It was but a short walk from the court-house to the Harrises. The Southmeads and the Harrises were very dear friends whenever chance threw them together.

Mrs. Southmead and her hostess had "oceans to tell each other." Sula laid off her bonnet, and walked out on the ivy-covered gallery, to see the master of the house, who had not been at church.

CATHOLIC TRUTH SOCIETY, OTTAWA.

A Neglected Field.

ESSAY READ BY MR. J. A. J. McKenna. That no good work is foreign to the Society of St. Vincent de Paul is one of its axioms. Its founder never contemplated its becoming a mere droller out of alms—an institution for the relief of only corporal necessities.

At the very first meeting of the eight young men whom Ozanam gathered together to begin the work of our society, Mr. Baily, their mentor, who acted as President, declared that if the work was to be really efficacious it would have to be made "a medium of moral assistance."

And the circulars of the Presidents-General, which embody the spirit of our institute, teem with references to the desirability, nay the necessity, of distributing sound literature among the poor.

"Do we do enough for the religious instruction of the poor?" The poor, said he, "are much more in need of truth, of the words that come from God's mouth, than of bread and clothing."

The men who sowed and watered the seed from which has sprung the great tree of which we are a branch were so impressed with the necessity of putting in the way of the people, sound, cheap reading matter, that they undertook the publication of a series of *Illustrated Short Readings* on instructive and amusing secular, as well as religious, subjects, which were sold at a very low figure.

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Libraries too were established, and the Brothers were urged to purvey for the minds and the hearts, as well as the stomachs, of those whom they visited.

Now let me ask, in the words of Mr. Baudouin, "Do we do enough for the religious instruction of the poor?" Looking backward, have we not lapsed in this regard? For, remember that our charter breathes, in addition to making the religious instruction of their proteges a leading feature of their work, devised and successfully carried out a scheme for putting within the reach of the masses, an instructive, edifying and low priced literature.

Truth Society which it good fortune to have naming to you others who yet seen, but I have said give you a general idea of the work which that society and is still doing.

There have been two to the spread of English literature; one, the high price of the publications; the other, the scarcity in the way of Catholic literature. His have not the sale they are not as liberal as they ought to be.

is not a great demand libraries for a Catholic but this apathy is, in nature of a symptom. obstacles I have mentioned frequent doses of the of the Catholic Truth I venture to say, the apathy disappear. The first been removed by the Society. The second, means, as far as we a and some local effort to remove it. We hear regard to the need of a Bishops and priests have lity to help in the error wages against the ample of the early Christ recall, and we have bear a more valiant part opportunity of responding for there is no way in which good will can more effectively be disseminating whole. Speaking on this subject Salford said: "We at the Apostolate where no Catholic can do its work as it should for the devil. It is our hands. All should this apostolate: here a work for every one under the patronage archly and richly endowed. Holy See, the Catholic

founded by priests and laymen already doing good work ought to be made every town and mission only, but through Empire. It instruct amuses; it educates Catholics and non-Catholics; it becomes an engine of in the service of God, women have in them and will to become apostles.

"Very good," you not such a work be new organization, for for that purpose, and ate and distinct from Vincent de Paul? establishment in our or as a branch of the England—is much to sincerely trust that tant when we shall society of men and object of which will tion of Catholic truth even if such an organization Conferences would be dispensed from the mark you—of taking the work. Conference have taken a hand in an article entitled Catholic Truth Society that for the distribution. "The Society Paul has exceptional the various branch especially in the among boys. Sometimes been done already Ottawa; but the movement of permanency in taken after the first. A system, I devised for making wholesome mental and permanent feature it certainly should pastoral on "The Lord Christ in His Poor," ford wrote:


"Encourage re- young, spread the Catholic Truth Society in and lend them to change those lent cheap pictures of a for the decoration of the reading of antiques."

Now I will make that, by way of making the Particular Cost \$25.00 of its funds selected lot of the Catholic Truth Society. The Conference sold at cost price to and others distributed poor visited by our very babyhood our as to undertake well as the sale, matter. In the is little or nothing way of extending the poor. Why should when there is so another direction devised for the that the excellent Catholic Truth Society not only within the way of the people Mr. James Britten Secretaries of that that to scatter books and leaflets is a have but a grain parable of the seed.

The soil is ready

NO PRIZES FOR STUPID PEOPLE.

who the without



IF you are one of the bright ones and can read the above rebus you may receive a reward which will pay you many times over for your trouble. The proprietor of THE LADIES PICTORIAL WEEKLY offers a reward of three hundred dollars to the person who solves the first correct solution of the above rebus, a reward of a pair of genuine Diamond Ear Rings for the second correct solution, a complete Business and Commercial College for the third correct solution, a solid Gold Watch for each of the next three correct solutions, a Silk Dress pattern (6 yards in any color) for each of the next five correct solutions, an elegant Diamond brooch (solid gold) for each of the next ten.

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For the correct solution received last is offered a Swift Safety Bicycle valued at \$150, for the first and best solution; a pair of genuine Diamond Ear Rings for the third, fourth and fifth from the last will be awarded an elegant solid Gold Watch; for the sixth, seventh, eighth, ninth and tenth from the last will each be awarded either a Silk Dress pattern (6 yards in any color) or a Solid Gold Watch, by paying six pieces.

If there should be as many as one hundred persons sending correct solutions to this rebus, each will be rewarded with a valuable prize. Names of those receiving leading rewards will be published in prominent newspapers throughout Canada.

Extra premiums will be offered to all who are willing to assist in increasing the subscription list of this popular illustrated weekly. The object in offering this prize rebus is to attract attention to and introduce our publication. It should not be classed as a "catch-penny affair." You can easily ascertain as to our reliability by inquiring through any commercial agency. Perfect impartiality is guaranteed in giving the rewards. All solutions must be mailed out before June 1st, 1892. Address: THE LADIES PICTORIAL WEEKLY, - (33) TORONTO, CANADA.

33 Cut the above advertisement out.

Truth Society which it has been my good fortune to have met with, and naming to you others which I have not yet seen, but I have said enough to give you a general idea of the scope of the work which that society has done and is still doing.

There have been two great obstacles to the spread of English Catholic literature: one, the high price generally of the publications; the other, the difficulty in the way of obtaining them. Of course there is an apathy among Catholics in respect to distinctively Catholic literature. High class books have not the sale they should have.

The first obstacle has been removed by the Catholic Truth Society. The second, however, remains, as far as we are concerned; and some local effort should be made to remove it. We hear a great deal of regard to the need of a lay apostolate.

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Very good, you say, "but should not such a work be undertaken by a new organization, founded specially for that purpose, and altogether separate and distinct from the Society of St. Vincent de Paul?"

The soil is ready and much "good ground" awaits the seed.

ground" awaits the seed. Let us hasten to scatter abroad good books and they will bring forth fruit, some a hundred fold, some sixty-fold and some thirty-fold. (St. Matt. xiii., 8. TO BE CONTINUED.)

IRISH WORK IN LITERATURE.

Thomas D'Arcy McGee.

The fortunes in life of Irishmen of talent who have devoted themselves to the cause of their native land are seldom what the world styles prosperous ones. The brilliant band which gathered around the old Dublin Nation had full experience of this fact.

Richard O'Gorman, took his way to this country again. What his feelings were on this parting from Ireland are told in his own beautiful verses:

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CONSUMPTION.

It is first stages, can be successfully checked by the prompt use of Ayer's Cherry Pectoral.

I have used Ayer's Cherry Pectoral with the best effect in my practice. This wonderful preparation once saved my life.

Several years ago I was severely ill. The doctors said I was in consumption, and that they could do nothing for me.

Several years ago, on a passage home from California, by water, I contracted so severe a cold that for some days I was confined to my stateroom.

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

Why allow your hair to become thin and fall out, when by judicious use of ROBSON'S RESTORER you may easily restore the primitive color and banish untidy signs of old age?

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OBJECTS OF THE New York Catholic Agency

The object of this Agency is to supply, at the regular dealers prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many and of which are: 1st. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and exporters as enable it to purchase in any quantity at the lowest possible rates, thus selling its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra charges are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides there will be only one express or freight charge.

4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergy and Religious Institutions and the trade buyers from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency will be strictly and conscientiously attended to by your giving me authority to act as your agent. However you want to buy and send your orders to THOMAS D. EGAN,

Catholic Agency, at Barclay St. New York, N. Y.

BENNET FURNISHING COMPANY LONDON, ONTARIO.

Manufacturers of CHURCH, SCHOOL AND HALL FURNITURE.

Write for Illustrated Catalogue and prices. BIRNET FURNISHING COY. London, Ont., Can.

THE ONTARIO LOAN Debenture Co. Subscribed Capital, \$2,000,000 Paid-up Capital, 1,200,000 Reserve Fund, 400,000

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In Canada and Great Britain, with interest payable half-yearly. They are accepted by the Government of the Dominion as a deposit from Fire and Life Insurance Companies for the security of their Policy-holders, and are also a legal investment for Executors, Trustees, etc.

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Rates of Advertising—Ten cents per line each insertion, agate measurement.

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

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

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

London, Saturday, May 28, 1892.

AN IMPORTANT RELIC OF ST. ANNE.

The Right Rev. Monseigneur Marquis, Prothonotary Apostolic of Quebec, has reached that city with an important relic which is to be kept in the Church of St. Anne de Beaupre, the well known shrine on the banks of the St. Lawrence, where so many miracles have taken place, year after year, especially in the way of healing those afflicted with diseases or infirmities supposed to be incurable.

This relic is a large fragment of the arm of St. Anne, the Mother of the Blessed Virgin Mary. It had been hitherto kept as one of the most precious of treasures in the Grand Basilica of St. Paul's, Rome, extra muros (outside the walls). But owing to the fame of the shrine at Beaupre, the Holy Father, Pope Leo XIII., requested the Venerable Abbot of the Benedictines, who have charge of St. Paul's church, to present the relic to St. Anne's church of Beaupre, it being asked for by His Eminence Cardinal Taschereau for that purpose.

The fragment given to Monseigneur Marquis is about three inches in length, and is kept in a gold-lined casket which was made expressly for it. The larger portion still remains at St. Paul's Church, Rome.

While on his way through New York, Mgr. Marquis allowed the precious relic to be exhibited for the veneration of the faithful in the church of St. John the Baptist, No. 159 East Sixty-Seventh street, and during the time of exposition it was viewed by thousands. Many miraculous cures are already said to have been wrought on devout persons who touched the relic, but the details have not yet been published.

It was not to be expected that the Protestant religious press, which never tired of ridiculing the devout Catholics who showed reverence to the Holy Coat of Treves which had been worn by our Divine Saviour, should let pass without sneers the devotion of those who respectfully viewed and touched this relic on the occasion of its exhibition in New York.

The New York Independent is one of these journals. It calls the reverence shown to the relic "a superstition," and says that those who visited it made it "a fetish."

The Independent imagines that it has constructed an invincible argument against the reverence shown to sacred relics. It says:

"It is held that God in answer to prayer will give healing to the sick in the presence of the relic when He will not give it to similar prayer if the relic be absent. God has a regard for the piece of bone such as He does not have for the prayer uttered without its presence. . . . God thus gives special favor to certain persons who are in certain places and who pray to Him there which He will not give to the most holy and pious people who pray to Him elsewhere. He is a respecter of places and persons; and it is not true now, it seems, that in every country he that feareth God and worketh righteousness is equally accepted of Him. Now this is the very essence of fetishism; it makes prayer unavailable and inefficient unless there is a piece of bone present."

Cardinal Taschereau, and the right rev. gentleman who brought the relic from Rome are then severely censured for having obtained it, and thus encouraged "fetichism." Several Canadian papers, including the Mail, have endorsed this reasoning of the Independent by republishing its views.

But let us test this by the light afforded by Holy Scripture. In St. Matthew's gospel, ix., 20 and xiv, 36, we are told that there were many who but touched the hem of our Divine Lord's garment "and as many as touched were made whole." They had confidence that this would be the case, and Jesus encouraged their confidence; and to one of them He said: "Take courage, daughter, thy faith hath made thee whole."

Again: in Acts xix., 12, we are told that the sick to whom were brought

handkerchiefs and aprons which had touched the body of St. Paul, were cured of their diseases, and wicked spirits who had harassed them "went out of them." This is expressly declared to be the work of God "by the hand of Paul."

All this is what the Independent calls fetishism.

We do not pretend to penetrate God's design in thus operating; for "how incomprehensible are His judgments, and how unsearchable are His ways." (Rom. xi., 33.) Yet it is a fact that memorials and relics of God's saints increase our devotion to them and induce us to imitate their virtues; and Holy Scripture encourages us to make use of such relics. The reasoning of the Independent would therefore lead to a denial of Holy Writ, religious indifference and infidelity. But, judging from the Protestant tendency of the day, it would seem that this is just what the Protestant religious press desires to achieve. What else can the Independent mean by its closing words?

"We expect to see these two tendencies in the Church—the mediæval and the modern—continuing side by side; but it is perfectly clear on which side is the future."

Yes, truly. If the religion of the future is to be in accordance with the views of the Independent and its co-laborers, the word of modern man will be substituted for the ancient word of God—the worship of self for the worship of our Creator.

VOTING OF ILLITERATES.

It is stated in a cable despatch that Mr. R. G. Webster, the Conservative member of Parliament for St. Pancras, moved in the British House of Commons the repeal of a clause in the Ballot Act permitting illiterate voting.

In the course of the debate which followed it was made evident that Mr. Webster's object was not so much to secure that higher qualifications be required from voters, but that he might have an opportunity to insult the Irish Nationalists and Catholics; and in this he was warmly seconded by Mr. Arthur Balfour, and Mr. Thos. Russell, the Orange factionist member for South Tyrone.

Mr. Balfour, in supporting the motion, acknowledged that he believed it would be impossible to deal with the question of illiterate voting during the present session of Parliament; yet he said he considered it to be a matter with which Parliament must deal before long. Such being the case, there could be no other object in the motion than insult; and Mr. Webster's speech showed that such was the object in bringing up so important a matter in the House as a qualification necessary to the franchise when only 168 members were present.

Mr. Webster said illiterates are much more numerous in Ireland than in England and Scotland, and that Home Rulers are most numerous where the greatest illiteracy prevails.

It would be cowardice and hypocrisy on our part were we to pretend not to see what Mr. Webster means by all this; and indeed the enemies of the Catholic religion are not slow to make the meaning clear. Thus the Mail of Monday, 16th inst., says:

"It is the opportunity that the measure gives of accentuating the complaints that are made as to the inefficiency of the education which is superintended by the priesthood in Ireland which gives it its point, and which will cause it to be met with strong opposition. It is, of course, prejudicial to Home Rulers to have it shown in Parliament that large numbers of the people of Ireland are illiterate, and therefore more open to the influence of professional advisers than those who can read for themselves."

The motion was meant to imply that, through the influence of the priests of Ireland, the Catholic population is more illiterate than the Protestant, and that thus the general population of Ireland is also below those of England and Scotland in the scale of education.

We have not at hand the exact figures of recent educational statistics as to the truth or falsity of these statements, but the obstacles which have been thrown in the way of Catholic education by the Government have been so numerous and persistent that it is very possible that it is the case that the Catholics of Ireland have a somewhat larger proportion of illiterates among them than the Protestants, to whom every facility for a Protestant education has been afforded.

In addition to this the country has been legislated for in the interests of the landed proprietors, and not of the people, the people generally having been kept in extreme poverty by bad laws. They have been deprived of the fruit of their labor, evicted from their homes by wholesale, and practically banished from the country to such an extent that it alone of all civilized countries is being rapidly de-

populated by emigration. It needs no detailed statistics to show that education must necessarily be impeded by the cruelties to which Ireland has been thus subjected. But this must be attributed to bad government, and not to the priesthood, who have always had the interests of the people at heart, and have struggled with them in the battle for redress of the grievances under which they have been oppressed. Especially have the efforts of the Irish priesthood been directed towards obtaining for the people a good education founded on religion and morality, and in spite of the obstacles which the Government have thrown in the way they have succeeded to a great extent, but, of course, not so fully as would have been the case if the Government had shown the least willingness to cooperate in the work.

To this we must add that time is a necessary factor in the educational progress of a nation. When it is borne in mind that but a short period has elapsed since it was actually against the law for a Catholic school to be established at all, it will be easily understood why the general education of the people has not reached so high a standard as is desirable. Hence during the debate on the illiteracy of voters, Mr. Thos. Sexton, the member for West Belfast, mentioned the fact that the "Irish people still remember the time when the same price was placed on the head of a priest as on the head of a wolf." The laws were equally severe against Catholic teachers.

However, Mr. Sexton added that, notwithstanding all this, illiteracy in Ireland is declining, as the census returns show. This was likewise conceded by Mr. Balfour, who acknowledged that recent legislation, which has been more liberal than that which had formerly been granted, had contributed much towards this. This admission alone proves the truth of our contention that illiberal legislation in the past has been the potent cause of any slowness in the educational progress of the people.

Mr. Sexton pointed out another cause of the existing condition of things. Archbishop Whately had acknowledged publicly that the system of education established in Ireland by the Government was designed to wear the people from a Romish superstition. That is to say, its purpose was to rob the Irish people of their faith. It could not be expected, then, that it would be received otherwise than with hostility. Thus, even after the repeal of the penal laws the same spirit of hostility to Catholics dominated the Government, though in a more concealed, and therefore a more insidious, form.

The Government support given to Mr. Webster's motion proves that the present regime is disposed to insult the Irish people, after inflicting on them real injury. It is the best possible proof that Ireland is in the right in her demand for Home Rule. Under Home Rule the people of Ireland will be able to have a system of education of which they can avail themselves, and then illiteracy will soon disappear, if it exists to the extent pretended by the enemies of Ireland.

THE RELIGIOUS CENSUS OF CANADA.

The census bulletin, showing the religious statistics of Canada for the year 1891, has just been issued from the census bureau, and will be found in another column.

The Catholic body in the Dominion have not only kept pace with the general increase, but have even gained slightly, as the report states that from 41.43 per cent., which was the proportion of Catholics in 1881, in 1891 they were 41.46 per cent. The returns from the North-West territories might, if complete, slightly change these figures. But the only denominations which have increased in every Province of the Dominion are the Catholics and the Methodists.

We have, on the whole, reason for congratulating ourselves on the substantial progress which the Church has made in Canada during the decade. It would have been much greater were it not for the unprecedented exodus of French-Canadians to the United States; but we may console ourselves with the thought that the emigrants, though lost to the Church in Canada, will not be lost to religion, but will contribute to its progress in the American Republic.

Several of the Protestant denominations have increased in the whole Dominion by a percentage considerably greater than that of the Catholics; but such a gain is rather nominal than real; for it must of course be at the expense of other denominations that this takes place. Thus, the Methodists have risen from 1,711 per 10,000 to 1,765; the Church of England from 1,335 to 1,341; the Presbyterians from 1,564 to 1,573; the Lutherans from 106 to 133; the Salvation Army from not having been reckoned before, now reaches 29. It is evident that these gains must be counterbalanced by losses somewhere; and, in addition, so must the gain of the Jews, from 6 to 13, and of Pagans from 10 to 56. The compensation is discovered thus: Baptists have fallen from 686 to 683; Congregationalists from 62 to 58; Quakers

from 15 to 10; Unitarians from 5 to 4; Universalists from 14 to 7, etc.

Among the causes which have brought about these changes, one undoubtedly is the ease with which members of any one sect adopt some other creed. The Methodists appear to be the greatest gainers from this cause. If their gain be permanent, the corresponding loss in the other sects must be permanent also.

THE SCHOOL QUESTION IN MINNESOTA.

We already mentioned in our columns the agreement arrived at between the Public school authorities and the local clergy in several parishes of the diocese of St. Paul, Minn., whereby the Parish schools became Public schools, receiving aid from the Public school fund. This arrangement was made with the approval of the eminent prelate who rules the diocese of St. Paul, Archbishop Ireland.

Some Canadian as well as United States journals have represented Archbishop Ireland's position in this matter as if he were willing or anxious to compromise the principle of Catholic education, and with this thought a number of anti-Catholic journals have praised him as the leader of a progressive party who are willing to give up parochial schools and to adopt the system of a merely secular education, which is so objectionable to Catholics. Even a few of the Catholic journals of the United States were, at first, apparently, of the same opinion, with the result that they criticized severely the eminent Archbishop's course as if it compromised the faith. The number of Catholic journals which persevered in this course of criticism has been diminishing, and we believe that only one has done so down to the latest moment.

The arrangement we have referred to was made in two towns of Minnesota, Faribault and Stillwater; whence it is now commonly called "the Faribault plan." It is a plan which had been previously adopted in several towns in the State of New York and elsewhere; and in Poughkeepsie, N. Y., it had been found to work very satisfactorily to all concerned. It does not compromise, however, the principle of Catholic education; for though by the laws of the States Catholic or other religious instruction is not allowed during legal school hours, it is permitted to give such instruction outside of school hours; and under the Faribault-Poughkeepsie plan such instruction is actually given. The schools are also practically Catholic, the children being taught by teachers who are approved of by the local pastors. Thus the substance of Catholic education is secured, while the authority of the local school officials is also recognized as regards the qualifications of teachers for imparting secular knowledge, and the programme of secular studies.

It is not pretended that the arrangement is the best possible from the Catholic standpoint; but it certainly secures the substance for which Catholics contend, which is a religious and moral training, while it exempts Catholics from the unjust burden of having to sustain two sets of schools, and it may form a basis on which an arrangement may be arrived at between the Catholics of the United States and the civil authorities, for the education of the children in a manner satisfactory to all concerned.

There is, of course, this objection to the Faribault plan, that it may be overturned at the whim of a transient anti-Catholic majority, whenever a wave of bigotry may sweep over the locality where it is established. Even now a desperate effort is being made by the persons of Wisconsin to overthrow it; but we still believe, as we expressed ourselves before, that His Grace Archbishop Ireland did wisely in approving of it in view of the prospective advantages it afforded under difficult circumstances. Should it succeed to pass that the persons should succeed in preventing religious instruction from being given, or that the majority should Protestantize or secularize the schools, it will become the duty of the Archbishop and his clergy to recede from the agreement; and they have very properly retained to themselves the right of doing this. The school authorities have also reserved the right of dissolving the agreement when they desire so to do. Whatever may be the upshot of the plan in the particular localities where it is being tried, the people of Wisconsin had made to see that the Catholic Church authorities are ready to make a just arrangement on the school question, and thus the rights of Catholics, which are ignored under the present school laws, will be brought strikingly before

them. We may hope that in this way the inalienable right and duty of parents to educate their children religiously and morally will come to be acknowledged, and the school laws be so modified as to recognize them.

In this case, even if the arrangements already made be not permanent, the ultimate result will be beneficial.

The warm dispute which arose among Catholics in the United States out of Archbishop Ireland's experiment has at last been decided by the Holy Father, who sustains the Archbishop fully. The matter was so warmly debated that it was brought before the Sacred Congregation of the Propaganda; and, after weighing all the circumstances, it was decided that the Faribault and Stillwater arrangement can be tolerated. The Holy Father approved of this decision, which is all that Archbishop Ireland and his defenders looked for or expected. It is declared in the decision which has thus been rendered that in arriving at it there is no intention to derogate from the decrees of the Council of Baltimore regarding parochial schools.

It will be seen from all this that the attitude of the Church towards Public schools is unchanged. She is in no sense opposed to Public schools, as her enemies are so fond of representing; and she does not interfere with the character of the teaching which Protestants may desire for their own children; but she insists now as ever, that for Catholic children, no system of education can be approved which does not make adequate provision for religious instruction.

ANOTHER MENDACIOUS LECTURER.

During the last few years especially there has been much more talk among Protestant ministers, and in the Protestant religious journals, concerning fraternization between the different sects, than was ever before thought of. The favorite theory which it has become fashionable to uphold is not any longer that of former days, that the particular sect to which any one belongs teaches the pure and unalterable truth of God which all are bound to accept and believe. The tendency is rather toward total unbelief in all distinctively Christian doctrine; and it is now openly maintained that the choice of a creed, or even of no creed at all, is a matter of indifference among Christians, provided they choose only to say that they are laboring to propagate their "common Christianity."

Thus it happens from time to time that some minister, more logical, perhaps, than most of his brethren, startles the public by some glaring fraternization with the ministers of sects which differ most radically from his own, as happened when Rev. Heber Newton, of New York, an Episcopalian minister, made common cause with Unitarians, and when in Woodstock, Ont., an Anglican Dean treated his congregation to a Christmas service in layers made up of prayers read by himself, and a Presbyterian sermon, sandwiched together.

There may be some opposition to such proceedings, but on the whole the Protestant public regard them as very proper. We certainly do not mean to say that we would wish a similar fraternization to be established between Catholicism and Protestantism in any form; for Catholic truth is God's revelation, which cannot be compromised at the fancy of man. But we might reasonably expect that they who are so tolerant of all errors, which tend even to the elimination of Christianity from the human mind, ought not to encourage itinerant lecturers to malign Catholics, by propagating slanders against the Catholic religion and Catholics generally. Yet there are every day new evidences that the apparently tolerant spirit of the Protestantism of to-day consists only in a tolerance of anti-Christian error. Toward Catholic truth it is as intolerant as ever, though even the most uncompromising among Protestants cannot deny that they have derived from the Catholic Church whatever of Christian doctrine they possess. The Catholic Church is the only solid bulwark which presents toward infidelity a front impregnable to all the assaults which it makes on Christianity.

An instance of this kind is to be found in the reception given by so-called "Evangelicals" throughout the United States to an Italian Protestant preacher, one Angelini, and his wife Madam Angelini. The wife appears to be the most popular of preachers, as she is received with more cordiality than even her husband, though for mendacity it would certainly be difficult to excel her. We are of opinion

indeed that it is her ability for stating falsehoods without a blush of shame upon her countenance which causes her to be received with so much cordiality. It was this same quality which made the notorious Widows so popular a few years ago, that he had no difficulty in finding a Methodist congregation to agree with their minister actually to give him for years charge of a church in this city. Elsewhere he was also a most successful evangelist until his spiritual usefulness was interrupted by his being condemned in England for ten years to a convict's cell for very serious crimes. He is there still; but we presume he is at this moment preparing himself in his cell for a new career in the same line, to be begun as soon as his term of imprisonment shall be ended.

The calumny that "the Roman Catholic Church keeps the Bible away from its followers" was repeated by Madam Angelini recently before a delighted audience in Cleveland, Ohio.

Mrs. Angelini claims to have been once a Catholic. This may or may not be true; but if it be true it is the more clear, therefore, that in mis-stating Catholic practice she is guilty of deliberate falsehood. She must have known that while the Church endeavors to restrain her children from perverting Holy Scripture, after the manner of the warring sectaries of modern times, she encourages the reverence, and in the spirit of obedience to God's revealed law. It is for this reason that Pope Pius VI., in 1778, wrote to Anthony Martini, Archbishop of Florence, on his publication of the Bible in Italian:

"At a time that a vast number of bad books, which most grossly attack the Catholic religion, are circulated, even among the unlearned, to the great destruction of souls, you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures. For these are the most abundant sources which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times. This you have seasonably effected, as you declare, by publishing the sacred writings in the language of your country, suitable to every one's capacity; especially when you show and set forth that you have added explanatory notes, which, being extracted from the Holy Fathers, preclude every possible danger of abuse; etc."

This letter is to be found on the front page of all English Catholic Bibles, and is in conformity with the constant practice of the Catholic Church; and its having been written expressly to encourage the publication and reading of the Holy Scripture in Italian ought to convince every one that Mrs. Angelini's statement, which has special reference to Italy, is a palpable falsehood.

The Church disapproves of the circulation of the Holy Scripture in falsified versions, but not if it be read in authorized Catholic versions, with due respect for the authority of the Church, which is the pillar and ground of truth.

Mrs. Angelini also says that the people of Italy have no idea of the ten commandments, and that the "Church has taken the first commandment 'Thou shalt have no graven image' out of the Catechism and has cut the last commandments in two in order to make up the number."

As to the ignorance of the Italians in relation to the ten commandments, we venture to say that there is more ignorance of the ten commandments among Protestants in the United States than among the Catholics of Italy. All Catholic children are taught the ten commandments by means of their catechism. The leaving out of the first commandment from the catechism is a mere fiction. We need only say here in reference to the first commandment that the words she quotes are a mistranslation intended by the translators of the Protestant Bible to convey the belief that the making of sacred images to remind us of God and his angels and saints is a sin against that commandment. It is not the making of images for such a purpose which is here forbidden, but the making of idols to be adored and served as gods. It is evident from the twenty-fifth chapter of Exodus throughout, that the making of images for devotional purposes, and the placing of them in the church of God, was never prohibited, since God commanded Moses to place such images on the ark of the covenant, which was kept in the tabernacle. This command had given but a short time after Moses had received the ten commandments from the hand of God.

By God's command similar images were erected in a conspicuous place in the great temple of Solomon. See III. Kings, vi., (Prot. Bible, I. Kings.) Also viii., 9, 7; and II. Paralipomenon, (Chronicles,) chapters iii. and v.

But it is asked, "why are the words 'thou shalt not make any graven image' omitted from the catechism?" We answer, because they are a false Protestant translation and are not found in the correct versions of Holy Scripture. There are, indeed, the words, "thou shalt not make to thyself a graven thing, etc." Thou shalt not adore them nor serve them." But these words are implied in the commandment "I am the Lord thy God, thou shalt not have strange Gods before me," which are never omitted. The words which follow

these are omitted only in a synopsis which young Catholics are required to commit to memory. Our English catechisms, intended for extensive study, the complete text is to be found in full. (See "Butler's Catechism," p. 10.)

FRENCH-CANADIANIZATION.

In another column we have given the principal features of the religious census for 1891, particularly interesting.

These facts throw much matter to which we have had occasion to refer in Protestant attempts to the Province of Quebec.

In almost every issue of the Protestant religious journals, as the Montreal Witness, the Christian Review, the Christian, we find such glowing accounts of the work of converting Canadians to Protestantism, that we might be tempted to believe the mission of the sects to the French-Canadian is the errors of Popery, and into their respective statements are mere purpose of wheedling a credulous dupes—

The general increase in Quebec was 952 people; the decade ending with Lutheran increase 2500, but as Lutheran small body, numbering his increase having he said truly that the increase of population The Catholic increase being 1035 on every Methodists, Presbyterian of England increased 6,118, respectively; in every 10,000, the Methodist by 192, Presbyterians Church of England by Protestant, or rather bodies, decreased by aggregate. The end Protestants of all so every 10,000.

With these figures we not lawfully ask Baptist, Methodist converts of whom much? We know that a large exodus, especially French-Canadian, are said to be half a New England States. has progressed not. Have the converts to ing sects died off fast born? It would see sects are distanced in Church of England, give due credit that not initiated the McVie and the Douglasses, false pretenses.

The Dominion effectually settles this presume we shall hear from the boasters till have had time to find hard facts which will then begin again.

EDITORIAL.

Another convert to the Diocese of London, the Bishop having given of a new building for Joseph at Belle Riviere a report of which is a part of this issue.

It is most satisfactory in it is to make the rejoice. Each one that a blessed influence about the parish in The children will be every useful branch, but will like with the great imp up in the fear and members of society their country.

We are pleased to announce that Mr. T. Marmora, an Irish gentleman, appointed to the office of the County of Donald is a gentleman of the office every of performance of it satisfactory manner Government is to excellent choice it.

The latest report of Rev. Dr. James P. Catholic. It is an authority, that will be some slight being a second chan

these are omitted only in the short synopsis which young children are required to commit to memory; but in our English catechisms, and in all our other catechisms intended for more extensive study, the commandment is to be found in full. (See our English "Butler's Catechism," page 91.)

FRENCH-CANADIAN EVANGELIZATION.

In another column will be found the principal features of the Dominion religious census for 1891, which will particularly interest our readers. These facts throw much light on a matter to which we have several times had occasion to refer, namely, the Protestant attempts to "evangelize" the Province of Quebec.

In almost every issue of several of the Protestant religious journals, such as the Montreal Witness, the Presbyterian Review, the Christian Guardian, we find such glowing accounts of how the work of converting the French-Canadians to Protestantism is succeeding, that we might be led to think that the missions of the sects which these journals represent are convincing the French-Canadians by wholesale of the errors of Popery, and leading them into their respective folds. All these statements are mere pretences for the purpose of wheedling subscriptions out of credulous dupes—and the census proves this to demonstration.

The general increase of population in Quebec was 952 per 10,000 during the decade ending with 1891. The Lutheran increase exceeded this figure, but as Lutherans are merely a small body, numbering 1,384, all told, their increase having been 381, it may be said truly that the only denomination which exceeded solidly the general increase of population are the Catholics. The Catholic increase was 121,251, being 1035 on every 10,000. The Methodists, Presbyterians and Church of England increased by 517; 2,314; 6,118, respectively; that is to say, on every 10,000, the Methodists increased by 132, Presbyterians by 452, and the Church of England by 883. The other Protestant, or rather Non-Catholic bodies, decreased by 1,073 in the aggregate. The entire increase of Protestants of all sorts was 433 on every 10,000.

With these figures in our mind, may we not lawfully ask where are the Baptist, Methodist and Presbyterian converts of whom we have heard so much? We know that there has been a large exodus, especially of the Catholic French-Canadians, of whom there are said to be half a million now in the New England States. But the Church has progressed notwithstanding this. Have the converts to the three boasting sects died off faster than they were born? It would seem so; for these sects are distanced in the race by the Church of England, to which we must give due credit that its clergy have not imitated the McViears, the Chiniquys and the Douglasses, by dealing in such false pretences.

The Dominion census for 1891 effectually settles this question, and we presume we shall hear but little further from the boasters till the public shall have had time to forget some of the hard facts which refute them. They will then begin again.

EDITORIAL NOTES.

ANOTHER convent will soon be added to the Diocese of London. His Lordship the Bishop having laid the corner-stone of a new building for the Sisters of St. Joseph at Belle River on the 15th inst., a report of which appears in another part of this issue. This progress is most satisfactory indeed, calculated as it is to make the hearts of Catholics rejoice. Each new convent means that a blessed influence will be cast about the parish in which it is situated. The children will be taught not only every useful branch of secular knowledge, but will likewise be impressed with the great importance of growing up in the fear and love of God—useful members of society, and an honor to their country.

We are pleased to be able to announce that Mr. Thomas McDonald, of Marmor, an Irish Catholic, has been appointed to the position of Registrar of the County of Dundas. Mr. McDonald is a gentleman who brings to the office every qualification for the performance of its duties in the most satisfactory manner, and the Ontario Government is to be commended for the excellent choice it has made.

The latest report is to the effect that Rev. Dr. James F. Spaulding is still a Catholic. It is said, upon very good authority, that while there might have been some slight occasion for suspecting a second change in Dr. Spaulding's

faith, he has finally concluded to remain with the Catholic Church, and will shortly be confirmed in the faith. The authority is Fred P. Ware, of Boston, who passed through New York on his way to Chicago a few days ago. Mr. Ware is an intimate friend of Dr. Spaulding's. He said that Dr. Spaulding was in Boston, Thursday, April 8, and had exhibited a cast-down appearance. His reception by old friends was not cordial, and more than one begged him to return to the Episcopal faith. He visited Cambridge on that day and met many members of his former congregation, to whom he had preached so successfully for twelve years. Before some of them he burst into tears and said: "My heart is with you yet, and if sentiment ever conquers reason and thought, I shall reappear as one of you." Dr. Spaulding is now a resident of New York, but he is keeping in retirement. It is said he is preparing to accept the sacrament of confirmation in the Catholic Church.

REV. ALEXANDER GRANT, Baptist, of Winnipeg, we are informed by a press despatch bearing date 16th of May, lately discoursed on "the Lord's second coming," but, judging from the uncharitable and untruthful manner in which he refers to the Catholic Church, he is indeed not making suitable preparation for this great event. He said:

"The Pope had arrogated to himself the attributes and powers of God, and was, in his opinion, anti-Christ. He thought the first summation of the apostacy had now commenced. The High Church party in the Anglican Church would soon join Rome, and the Low Church would drift the other way."

The celebrated Rev. Heber Newton, of New York, preached a sermon in that city in March, 1890, in which occurs the following reference to the Catholic Church:

"The Roman Catholic Church is to be recognized by us as truly Christian. She holds the two great sacraments which all Christians hold, though she adds thereto other sacraments unrecognized by Protestantism. Hers are the great Catholic creeds which are shrined in our prayer-book and which stand back of all Protestant confessions of faith. Protestantism has separated from the mother Church only on secondary matters."

This suspense is really very distressing, gentlemen. While Mr. Newton is willing to allow us in at the golden gate, the Baptist preacher insists that we must take the opposite route. It would be much more pleasant if they would come to some unanimous decision in regard to what we believe and what we do not believe and where we are likely to be placed in the great hereafter.

Nor do the preachers reserve all their fire for the old Church. Occasionally they fall foul of each other in the most warlike fashion. Recently we had occasion to criticize a sermon delivered by a Rev. Mr. Baxter at an Old Fellows' anniversary in Collingwood. The editor of the Bulletin, of that town, in which a report of the sermon appeared, sent a copy of his paper to another preacher of the place, and a few days afterwards received the following criticism of Rev. Mr. Baxter's great effort:

"Returned with thanks. Not by any means a model Oddfellows' sermon. Too rhapsodic! Too grand! All the thoughts are common, but they are highly decorated. The man who can sit down and compose a sermon in this turgid and bombastic fashion is filled with that self-conceit and love of praise which shuts out the truth, and renders the soul an organ merely unfit for the service of God. We have no personal acquaintance with the preacher, and only judge of the sermon on what was the impression the sermon made? All felt that the preacher was a man of rare ability. Those of the lower and grosser type of mind considered the discourse one of the grandest that they had ever heard, and were loud in their praise. None felt he had received any instruction or had been divinely affected. Some returned home with sorrow, and not a few with disgust."

The editor thinks the opinion of preacher No. 2 concerning the sermon of preacher No. 1, was dictated by jealousy. Perhaps so. His conscience must settle that matter. But, at all events, preacher No. 2 made a bull's eye.

The London Sunday Sun, referring to the recent Tory menaces of civil war in Ulster in case of a Liberal victory at the general elections, says that there are 70,000 Catholics in Belfast among a population of 230,000, yet politics have been so gerrymandered that the Catholics have been unable to return a single member to the Town Council, consisting of forty members. The whining outcry of the Conservatives means only, according to the Sun, a fear that Protestants will lose this unfair ascendancy. This explains the whole situation in Ulster, where the majority is actually autonomic. The statement of the Sun is fully borne out by statistics some time since published in the Glasgow Observer giving a tabulated account of the condition of affairs on the Public Boards in Belfast. Here are the ugly facts:

Harbor Commissioners: Total number, 21; number of Catholics, 0; secretary, engineer, treasurer, harbor-master, deputy harbor-masters, etc.—Catholics, 0; Town Council-

men, 10; councillors, 30; assessors, 2; Catholics, 0; treasurer, city clerk, chief clerk, assistant clerk, city surveyors, sanitary officer, medical superintendent, superintendent fire brigade, city coroner, etc.—Catholics, 0. Water Commissioners—Total number, 15; number of Catholics, 1; secretary, cashier, inspector, and principal officers—Catholics, 0. Belfast Board of Guardians—Elected guardians, 22; medical officers, 6; dispensary doctors, and apothecaries, 12; relieving officers; 4 clerks, 3; master and matron, 2—Catholics, 0. Doctors in County Asylum and County Jail—Total number 3; number of Catholics 0. Coroners in County Down, 2; do. in County Antrim, 2; Catholics, 0. Dispensary doctors in County Down and County Antrim—Catholics 1 (in Cushendall)."

This is a very pleasant state of affairs for the Orangemen—people who would fain have us believe they are the apostles and guardians of all manner of liberties. If matters come to a crisis in Ireland it will be found that they are as cowardly as they are unfair.

A WRITER in the North-American Review for May, who is probably Mr. Goldwin Smith, maintains that party Government is a great evil, inasmuch as it leads to the regarding of the interests of party as if they were of more importance than those of the country. It cannot be doubted that this is frequently the case; and when we notice that day after day the votes on the Parliamentary division lists are arranged almost without exception according to party lines, were compelled to acknowledge the power of party bias, in accordance with which the votes of all supporters of the Government are almost uniformly cast in favor of Government measures, while those of the Opposition are as uniformly given against them. On the other hand, a measure introduced by a member of the Opposition is sure to be voted down by the stronger party which supports the Government, except on very rare occasions. It certainly cannot be maintained that Government measures are always bad; or vice versa, that the Opposition are always in the right and the Government always in the wrong. Nevertheless the Review writer is wrong in asserting that Mr. Gladstone's measure for the disestablishment of the Irish Church was passed by his Government only for the sake of securing a party victory, and not at all for the sake of doing justice to the Catholics of Ireland. He attributes to the same party motives Mr. Gladstone's advocacy of Home Rule at the present time. But if it were not for Mr. Gladstone's advocacy of this measure he would have been sustained in the elections in 1886. This fact alone is enough to prove that he is actuated by a strong sense of justice in his present policy, and that he sustains it from honest motives, and from the conviction that it is a just measure.

WE ARE not surprised that Mr. Smith in the same article maintains that Home Rule would be unjust to the Irish Protestant minority, for he has constantly opposed the claims of the Irish majority. He is a consistent opponent of any justice towards Ireland. He states that a Home Rule measure for Ireland would be the handing over of Ireland to the priests. This is a re-echoing of the sentiments of the Irish Orange Lodges; but though Mr. Smith and the lodges think the Irish majority should be ruled by the faction which constitutes little more than one-half of the population of Ulster, the sense of justice which now prevails throughout Great Britain will undoubtedly correct this monstrous anomaly. There is not the least fear that when Ireland will govern herself, the religious liberties of the Protestant minority will be interfered with. The only part of Ireland where religion is a bar to liberty is in Protestant Ulster. In Belfast, at this moment, not an office in the gift of the people is given to a Catholic.

THE delight of the anti-Catholic press when they discover that any nun has left her convent is well known, and to such a one they are always ready to extend their sympathy if they can make out from the case a sensational story like that of Edith O'Gorman, Maria Monk or Miss Cusack, "the Nun of Kenmare." Such a chance was afforded recently, and a sensational story was published how Sister Callista, a Hartford nun, had escaped from her prison and turned Protestant. Sister Callista has herself published a letter in which she shows that the story is a mere fabrication, except the fact that she has left the convent for reasons of her own, on account of which she expects to be regularly dispensed from her vows. There are no bars and bolts to prevent the nuns of any convent from leaving if they see fit, and all the sensational stories told about hairbreadth escapes from nunnery prisons are just as unfounded as the story told about Miss Wilcox, whose letter we published in issue of 7th inst. If a nun has not a religious

vocation, she will not be allowed to remain in a convent; and in no case is any nun detained against her will. If after proper probation they are found suited for a religious life, they are admitted to it, but only when they ask admission themselves for the sake of leading a more perfect religious life, devoted entirely to God's service.

CONFESSION OF SIN.

It Supplies a Need of Humanity and gives Comfort to the Soul.

Catholic Columbian.
When he said this, he breathed on them; and he said to them: Receive ye the Holy Ghost: Whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained.

How humanity, in all its needs, hopes, fears, in all its weakness and strength, remains the same through recorded centuries, the brief story of Christ's life and teachings tell us. With all our progress in material prosperity we are to-day the same feeble creatures that gathered about our Saviour and followed Him as the flock follows the shepherd into desert places, that they might get comfort and wisdom from His beautiful words.

And why should it be otherwise? Let us build to ourselves grand houses, give to each a palace of stout walls and double-plated windows and strong doors; let us make to ourselves summer in the dead of winter, and cool retreats from the heat of summer, and wasting disease and ghastly death will enter and abide with us. We may build against the wild elements, shut out the morning sun, the biting winter wind; but we cannot build against the ills of life, that are part of our nature. Where are the walls that can shield us from ingratitude, chilled affections, selfishness, avarice, meanness and the thousand ills that flesh is heir to?

Said a friend: "I went to the palace of the rich man with the petition of a poor widow dying of a cancer who asked relief for her hungry and helpless children. I waited in rooms where art had exhausted its last resource in all that was beautiful. Huge mirrors, extending from floor to ceiling, seemed to double the wealth of palatial decorations. The ceilings were gems of frescoed excellence; the walls had fortunes in the form of pictures on every panel; all that had been done in bronze and marble to revive the almost lost science of Greek beauty appeared in every recess; the carpet beneath my feet, woven by hand, had probably a poor laborer's life in every square foot. And while I waited for the servant to carry in my card I heard a man from the sick-room within, so sad, deep and agonizing that it seemed to come from the very grave. I thought I had left with the poor, dying widow all the misery of which life is capable. That man taught me my error. Death, the great democrat, knows no distinction."

This is so well recognized that its utterance is a platitude. It is commonplace, worn so threadbare that while the preacher speaks it from his pulpit his congregation sleeps. We all continue struggling fiercely for these things, as if their possession lifted us above all suffering and made disease and death our friends, in the way we want them. And if it is not worldly possessions that own us it is some fevered ambition worse than bodily sickness.

And yet all the real estate a king may possess, with forests and brown Rembrandts' depths of lighted gloom, and sunny fields and lofty mountains, does not hold as much of the human heart as one little grave. The cemeteries of the earth are after all the kingdoms of earth, and hold in their narrow limits all that we possess. And how we do feed our little vanity over our material progress, and claim that humanity is wiser, better, happier from what we have gained! The iron rails with which we so laboriously network our land fetch wide points closer together, while the telegraph seems to annihilate space. And how we are carried a mile a second—are we carried from ourselves? Have we left behind us ourselves, our heart-aches, our many ills? Alas! no. The telegraph sets shores world-wide apart to whispering to each other. Has that telegraph reached that other life, and can it fetch to us a loving word from the dead in whose graves we buried our earthly happiness?

Poor creatures are we, after all. The coral reefs of the South seas come up from unknown depths to the present great sea-walls against the ever stormy, relentless ocean, and so solid and enduring that man cannot imitate them. And the builder is a worm.

The Church of Christ is founded on the wants of humanity, and in its relief no greater is given than that found in a session. A sin once committed seems to burn into our being until we find relief in telling of it to another. This is a trait in human nature, even when influenced by religious feeling. "To make a clean breast of it" is a popular saying that every one recognizes. To tell of the dark transaction, even when confided in confidence to another, seems to give that other a share of the burden. What parent is there who has not remarked the sense of relief the little one seems to experience after telling through tears and with trembling lips of some transgression that has lain like lead upon the little heart? Who of those learned in the law, with practice among criminals, has not noted in his client the same result? This is not remorse—it is the reverse of that. Remorse means simply the fear of detection. The murderer, for example, lives in the

constant dread that his horrible secret, which he has sought to bury with his victim, may be brought to light; and in his effort to hide he oftentimes betrays his crime. No, the fact remains that we feel instinctively that there is a process through which the sin-laden soul can be relieved, to gain which the self-convicted is willing to brave discovery and accept punishment.

What a power, then, this gives to Confession as a part of our religion? Who among us, when troubled with some vexatious worldly affair, has not found comfort in transferring the case to the keeping of a lawyer? Who, when watching by the bedside of some loved sufferer, has not felt relieved when the long expected physician comes to share the responsibility? In the same way, but far more effectual, we go humbly to the good minister of God, our advocate before the bar of the Almighty, our physician of the soul, to relieve our inner being of its heavy burden. It is prayer reduced to practice; it is making a reality of an emotional desire to be cured. Trouble not your soul, O Christian, as to what may be between your priest and his Master. Judge not, lest ye be judged, when God alone is the arbiter. Remember that of the twelve ordained by the sacred hands of Christ Himself none were perfect, from Peter who denied Him, to Judas who betrayed Him. Let us look in deep humility to our own transgressions, leaving the ordained to answer for themselves at that awful tribunal where in the end we must all appear.—Down Platt.

DEVELOPMENT OF CHRISTIANITY.

An Answer by His Eminence the Cardinal to the Historian Gibbon.

Cardinal Gibbons preached Sunday morning at the Cathedral for the first time this Lenten season. The audience was very large. The Cardinal spoke particularly upon the reasons given by the historian, Gibbon, for the growth and development of Christianity. He said, in part:

Gibbon, the distinguished author of "The Decline and Fall of the Roman Empire," unwilling to concede to the Church any claim to special supernatural protection, endeavors to account for the success of the Christian Church by natural causes. He ascribes her wonderful growth to the five following causes:

The zeal of the primitive Christians. The miraculous powers ascribed to them.

The doctrine of the immortality of the soul.

The sublime virtues of the primitive Christians.

The admirable organization of the Church.

The influence of these causes cannot, indeed, be easily overestimated. They were powerful factors in the propagation of the faith, but they were all secondary causes, subordinate to one great controlling cause. If you come suddenly in view of a beautiful lake, whose bright surface reflects the glory of the heavens, your curiosity may prompt you to ascertain the hidden springs that feed it, and your efforts are rewarded by discovering five streams which are constantly flowing into it. But if you pursue your investigation still further and inquire whence come these streams, you will find their source in the snow-capped mountains in the distance. In like manner, if you inquire into the source of the causes mentioned by Gibbon, you will trace it to the Mountain of God, to Jesus Christ Himself, the perennial fountain of supernatural life. He it was that enabled the primitive Christians to practice the sublime virtues for which they were conspicuous. He gave them a clear knowledge of the immortality of the soul and a unanimous insight into a future life. He inspired them with a burning zeal. He imparted to them miraculous powers. He was the controlling spirit that gave shape and organism to the infant Church and that gave wisdom to the teaching body.

As the organization of the Church is the principle cause mentioned by Gibbon, and as it is brought forward also by Macauley and other distinguished writers as an adequate explanation of the Church's vitality and continuity, I will dwell upon it for a few moments. According to these writers the Church is indebted for her marvelous strength and vitality to the wisdom and foresight and sagacity of her Pontiffs and prelates, to her compact organization and to the admirable discipline maintained among her clergy and people.

AS TO SAGACITY AND BRAINS. Now, first, as to the wisdom and sagacity of her Pontiffs: These are natural gifts, bestowed by our Creator on His intelligent creatures without regard to their religious belief. I do not see why churchmen should lay claim to more sagacity than is possessed by civil rulers and statesmen.

Secondly, as for organization, it is the fruit of brains, and the most enthusiastic admirer of the Church never claimed for churchmen a monopoly of brains.

THE MAINTENANCE OF DISCIPLINE. Thirdly, as to discipline: Civil rulers and statesmen have certainly more efficient means at their disposal for maintaining discipline than the Church possesses. They have magistrates and officers to enforce the laws, and they have standing armies to coerce refractory subjects into submission. They have jails and penitentiaries in which to confine offenders against the law. The Church, on the contrary, employs only moral sanctions. She has no prisons. She does not draw the material sword. The only weapon she wields

is the sword of the Spirit, which is the Word of God.

Again an Empire, or a Republic, like Germany and the United States, is confined to the compact territory, and comprises one homogeneous population, having the same laws and customs, and usually the same language, while the government of the Church extends over the whole globe and comprises people of different taste, customs, temperaments and languages. Surely, it is easier to maintain political unity in one territory than to maintain unity of faith and discipline throughout the world. And yet the Church has seen the rise of every government under the sun.

OBEDIENCE TO THE DEEPEST OF GOD. To the philosophic mind, as well as to the Christian, there remains but one adequate cause to account for the growth and continuity of Christianity in the face of the obstacles which have confronted her. If the Church has survived, it is in obedience to the decrees of God, who has said "that the gates of hell shall not prevail against her." Gamaliel, therefore, was right when he said: "If this work (the Church of Christ) be of men it will come to naught; but if it be of God, you cannot overthrow it."

DIOCESE OF LONDON.

LAYING OF THE CORNER STONE OF A CONVENT OF ST. JOSEPH.

On Sunday, 15th inst., His Lordship the Bishop of London laid the corner-stone of a new convent for the use of the Sisters of St. Joseph at Belle River. The structure will be situated on the church property, will be built of brick, and will consist of two stories. The estimated cost is \$3,000. His Lordship celebrated Mass at 7:30 o'clock; and High Mass, at 10:30, was celebrated by the pastor, Rev. Father Meunier, His Lordship assisting in the sanctuary, attended by Rev. Father Gahan, of London. After Mass a large number of neighboring priests reached Belle River from the east and west, their purpose being to take part in the ceremony of laying the corner-stone. They were Rev. Fathers Wagner, Windsor, Loran, Ruscobell, Beaudoin, Walkerville, Langlois, Tibary, Centre, Schneider, Stoney Point, Villeneuve, St. Anne. Vespers were sung by Rev. Father Langlois at 4 o'clock. Rev. Father Beaudoin preached a sermon in French. At the conclusion of Father Beaudoin's sermon His Lordship the Bishop preached two discourses to the congregation, one in French and one in English. The people were delighted to have in their midst their chief pastor, and his instructive and earnest words made a lasting impression on his hearers. The ceremony was accompanied by clergy and people, then proceeded to the site of the new convent, where the corner-stone was solemnly laid in the manner prescribed by the ritual. At the conclusion of the ceremony the Bishop returned to the church, again accompanied by the priests and people, where he gave benediction of the Most Blessed Sacrament. The congregation then dispersed, all delighted with the interesting ceremonies of the day.

Archbishop Tache.

The feast of St. Alexander, which comes on the 3rd of May, is always a red letter day to the Catholics of St. Boniface and Winnipeg, because it is the patronal feast of their venerable and dearly loved Archbishop Tache. The Sisters of the Holy Names of Jesus and Mary with their pupils, numbering about two hundred, crossed over to St. Boniface to greet His Grace the Archbishop on that occasion. A cantata was rendered in a highly pleasing manner, not only in depth of feeling but also for the graceful simplicity manifested by the young ladies of St. Mary's Academy.

Archbishop Tache belongs to one of the oldest and most remarkable families of Canada; one that can refer with just and virtuous pride to its glorious ancestry, among whom are ranked Louis Joliette, the celebrated discoverer of the Mississippi, and Siour Varennes de la Verandrye, the hardy explorer of the Red River, Upper Missouri and Saskatchewan country, while others are consigned in the annals of the land, for the eminent services rendered in their respective spheres.

Catarrh

IS a blood disease. Until the poison is expelled from the system, there can be no cure for this loathsome and dangerous malady. The only effective treatment is a thorough course of Ayer's Sarsaparilla—the best of all blood purifiers. The sooner you begin the better; delay is dangerous.

"I was troubled with catarrh for over two years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I began to take Ayer's Sarsaparilla. A few bottles of this medicine cured me. My troublesome complaint and completely restored my health."—Jesse M. Boggs, Holman's Mills, N. C.

"When Ayer's Sarsaparilla was recommended to me for catarrh, I was inclined to doubt its efficacy. Having tried so many remedies, with little benefit, I had no faith that anything would cure me. I became emaciated from loss of appetite and impaired digestion. I had nearly lost the sense of smell, and my system was badly deranged. I was about discouraged, when a friend urged me to try Ayer's Sarsaparilla, and referred me to persons whom it had cured of catarrh. After taking half a dozen bottles of this medicine, I am convinced that the only sure way of treating this obstinate disease is through the blood."—Charles H. Maloney, 115 River St., Lowell, Mass.

Ayer's Sarsaparilla,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Price 25¢; six bottles, \$5. Worth 25¢ a bottle.

NORTHERN Business College

OWEN SOUND, ONTARIO, IS THE VERY BEST PLACE IN CANADA to get a Thorough Business Education. TAKE A ROUND TRIP and visit all other Business Departments in Canada, then visit the 8 other Business Colleges, examine everything thoroughly. If we fail to produce the most thorough complete, first-class, and extensive course of study; the best college premises and the best most complete and most suitable furniture and appliances, we will give you a full course FREE. For a full description of our course and full particulars, free, address J. A. FLEMING, President.

POOR LITTLE NINETTE.

(ALBA.)

CHAPTER III.

MOTHER GENEVIEVE.

"Now, let it be well understood," said

Madame de l'Orme next day, at the conclu-

sion of an interview—a stormy one on her side

—with her daughter, "let it be well under-

stood: I give you one week for consideration,

if, at the end of that week, you still refuse to

vent at A—, and take the veil. Half the

sum I had intended for your trousseau will

be at your disposal, and be a small fortune

within the time I mention, and I, meanwhile,

will have such things prepared as may be

indispensable for your reception, if they are

not required for your marriage," saying

which, Madame turned on her heel, and

quitted her daughter's apartment.

"Poor Ninette! The joy that lit up Conrad's

face when she entered the library on the pre-

vious day, was no less apparent to her than

to her parents; much more so, contrast-

ing it, as she did, with her father's worried

look as he returned her embrace, and her

mother's stormy countenance as she

collected her handkerchiefs, and

returned. But the revelation was no new one

to her. She well knew the warm heart that

was lying at her feet. No wonder, indeed, had

ever passed between them on the subject;

but eyes more eloquent than any tongue had

often told the tale, and one less intelligent

and sympathetic than Ninette could not

have failed to read it there. When her

mother left her the tears she had managed

to restrain during the interview flowed freely,

as she sat down by her bedside, and her

face in the pillow. The thought of Con-

rad made her heart sink at her mother's un-

feeling sentence, but although she wept, she

did not hesitate.

"I would rather, a thousand times, go back

to dear Mother Genevieve," she said, wiping

away the fast falling tears. "A life spent in

prayer and good works could not but be a

life of peace, and even of happiness; while,

as poor Aunt Cecile says, a loveless marriage

would be a life-long martyrdom. How many

are there who could come through it as she

has done? I am very sure I could not, I

might give my mother her answer now, but

since she has given me a week of respite, I

may as well take it. She can wait for her

answer till the end of the week."

"That week save Conrad's departure for Germany

—unwillingly, it must be confessed. The

business with which M. de l'Orme entrusted

him was so far from pressing, and the pro-

ferred holiday so uncalculated, that he at once

divined the truth, and saw that his love for

Nina had been more than suspected. He was

forced to depart when Ninette was just

again. At length the week came to a close;

and as Ninette declared herself no farther

on the road towards accepting M. St. Hilaire

than she had been when she commenced

Madame de l'Orme wrote to Mother Gene-

vieve, Superioress of the convent at which

all her daughters had been educated, to say

that Madame de l'Orme's daughter had de-

clined to enter her house as a postulant. A

satisfactory acknowledgment to Madame,

and a long, loving letter to Ninette, arrived

due course from the Reverend Mother, and

within a few hours the young lady left her

father's house, and proceeded to the convent

where her happy school days had been spent.

She was received by the Superioress and the

Sisters with a loving tenderness that con-

trasted strangely with her dismissal from

her home.

Mother Genevieve, the Reverend Prioress,

was as gentle and bright-faced and motherly

as Aunt Cecile, whose patriarchal fondness

was; although the latter's love of retirement,

and unwillingness to intrude on the many

duties of the nun, prevented them from meet-

ing very often. Her young grand-niece, of a

kind face, and found herself once more

among the Religious she loved, she felt, for

the moment, fully reconciled to the idea of

spending all her future life in that quiet and

holy retreat. The trim grounds, the pretty

chapel embosomed in rose-bushes, the sunny

parlour with its bright, cheerful windows,

down, in and about peeping wicker-jessa-

mine and honeysuckle, the school-rooms

where she had studied, every nook and cor-

ner, in fact, were all so dear to her, and so

filled with happy memories, that she could

not make them think and say whatever you

like. But, Madame de l'Orme, you shall not

go back there; you shall never see me there

again. You will find Mother Clotilde a differ-

ent sort of person; you will not be able to

twist her around your finger."

with an unsuspected sense of relief; and for

the first time since entering the house, she

slept soundly and placidly. A couple of days

saw her once more at home, Mother Gene-

vieve's note having reached Madame de l'Orme

hardly deigned to notice her daughter's

presence; and Nina would have

felt very miserable under her father's certain

spirit of hopefulness and elasticity which

seemed to have been infused into her heart

by her late interview with the Reverend

Mother.

It was on the third day after Nina's return

home that an incident occurred which broke

up the lofty peace of mind she had resolved

to lay the whole matter before her friend.

The Lady Abbess's manner, however,

although so noticeably mild as to be excep-

tionally so of keeping with her appearance,

was still so abrupt and far from inviting

confidence that poor little Ninette did not

even make an attempt to speak to her on the

subject of her own distress. She was con-

stantly in silence, as if she was conscious

of the presence of her friend, but she

sternly refused to open her eyes to her

trouble, and she never raised her eyes

from the floor, seemed bent on maintaining

the task laid upon her; while Nina was

too much wrapped up in her own troubles

to care about asking questions, or to be

concerned with her own state of mind, she

began to lose heart, and it was no small

relief to her when, one day, Sister Evangeline

came to see her. She followed the nun to the

parlour of the Superioress, and at the

conclusion of the latter, took a seat

beside her.

"Have you long had the desire to embrace

the religious life?" asked Mother Clotilde,

in her dry, earnest manner. She took part

in all the offices, and followed in all the

directions of Sister Evangeline, to whom,

as a novice, she had been assigned for her

speaking, indeed, did not amount to much,

for the good Sister, who never raised her

eyes from the floor, seemed bent on main-

taining the task laid upon her; while Nina

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bles to care about asking questions, or to

be concerned with her own state of mind,

she began to lose heart, and it was no

never seen except in pictures. To add to the

impression, the nun who accompanied the

Reverend Mother had a most lugubrious cast

of countenance, and she had been told that

which Nina at once connected in her own

mind with harsh legislation on the part of the

swarthy Superioress.

"Evening Nina's intention to throw her-

self at once on the sympathy and good-will

of Mother Clotilde, encouraged, as she was,

to do so by the remembrance of Mother

Genevieve. The knowledge that Conrad

really loved her, and had made her the offer

of his heart and hand, had inspired her with

new courage and confidence. She resolved

to lay the whole matter before her friend.

The Lady Abbess's manner, however,

although so noticeably mild as to be excep-

tionally so of keeping with her appearance,

was still so abrupt and far from inviting

confidence that poor little Ninette did not

even make an attempt to speak to her on the

subject of her own distress. She was con-

stantly in silence, as if she was conscious

of the presence of her friend, but she

sternly refused to open her eyes to her

trouble, and she never raised her eyes

from the floor, seemed bent on main-

taining the task laid upon her; while Nina

was too much wrapped up in her own trou-

FIVE-MINUTE SERMONS.

Sunday Within the Octave of the Ascension.

AFTER A MISSION.

There is nothing, my dear brethren, which can give more joy and consolation to the pastor and people than a mission such as that which was closed last Sunday.

Thank God, there were many who had been living previously in sin, but who really turned from it then with their whole hearts, and who now have a happiness in those hearts which they had long before been strangers.

But how will it be in fact; how is it too often, after such times of grace and fervor? We have had missions before, which really seemed as if they marked a new era in the history of our parish; but we look for their fruits now and find them only few and far between.

Too many of those who made them went away a month or so afterward to the old ways of sin.

What was the reason that they did not persevere? Why was it that they had the same sad story to tell when they came back this time that they had a few years ago?

Was it that they never expected it to be otherwise? Perhaps so. Some Christians—shame to say it—seem to think that moral sin cannot be avoided.

Such do not really try to avoid it; how can they? How can any one seriously attempt what he believes to be impossible? No wonder that such as these fell; the question is if indeed they ever arose. For how could they have made the purpose of amendment which a good confession requires?

Let them understand, at least now, that it is possible to abandon mortal sin at once and for ever.

But was it, perhaps, that they thought they could keep the grace they had got by their own unaided strength; that they could fight the devil single-handed, or even that he would never trouble them much again?

Alas! my brethren, if any of you thought that he made a terrible mistake. Satan does not give up the souls which he has once possessed so easily. He knows the advantage which all habits of sin give him, and he is going to make the most of them.

He will surely attack you, and you are weak, while he is strong. If you undertake to fight him alone, you will go to the wall. You cannot conquer him unless God helps you.

But, after all, there are not many Catholics who do not know that it needs God's help to persevere. Oh! yes; almost every one will say, when asked after confession if he is going to avoid sin for the future, that he will, "with the help of God."

Well, then, what is the matter? If we know that we are in danger, and that we can escape from it, but only by God's help, why does not that help come and save us?

I will tell you why it does not. And to do so I have only to turn to the first words of to-day's Mass: "He shall call on me, and I will hear him; I will deliver him and glorify him."

That is the whole story. If we want God to deliver us, we must ask him to do it. In other words, if we wish to persevere, we must pray. If we do not go to God to get the strength which we need, we must be without it.

The sinner who repents, and does not pray often and fervently afterward to keep the grace he has, being especially careful of his morning prayers; who does not above all, make often the best of all prayers—that of again coming to the sacraments—is a fool and the devil's laughing-stock.

The great majority of those who have been leading a bad life, and who abandon it at a mission, or at any other time, will not persevere unless they are willing to take the trouble to make frequent and earnest prayers, and to come to confession again within a month. That is simple, not more guess-work. And you, my friends, willing to take that trouble for your soul's sake, do you prefer to fall as you have fallen before?

That Tired Feeling

Is often the forerunner of serious illness. Hood's Sarsaparilla is taken in season. This medicine invigorates the kidneys and liver to remove the waste from the system, purifies the blood and builds up the strength.

Constipation is caused by loss of the peristaltic action of the bowels. Hood's Pills restore this action and invigorate the liver.

Offensive Sore Curd.

DEAR SIR:—I take pleasure in testifying to the great healing qualities of your medicines. I had the misfortune to injure my leg, and through cold and neglect it broke out in a running sore; my leg became inflamed and very painful, and the discharge was very offensive. Various remedies failed to help me when I had the good fortune to try your B. B. and Burdock Healing Ointment. Before I had finished the second bottle the discharge had stopped, and in two weeks more my leg was as well as ever. I feel justified in recommending it to the public as a cure if only given a fair trial.

Worth \$10 A Bottle.

DEAR SIR:—I have used Burdock Blood Purifier for dyspepsia, and have found it to be the best medicine I ever used. I could not eat without suffering from a terrible burning pain in the pit of my stomach. I used six bottles of B. B. B. and am glad I did so or I should have been in my grave to-day; it completely cured me. I take a bottle every spring and would not be without it if it cost \$10 a bottle.

DAVID PEDLEY, Morley, Alb.

Mirand's Lintment for sale everywhere.

OUR BOYS AND GIRLS.

Red Leaves.

Some one has beautifully said: "Kindness is stowed away in the heart like rose-leaves in a drawer, to sweeten every object around." A little girl, about nine years old, was walking along a muddy street in Chicago.

Her father held her hand, and seemed very tender in his care of her. The quality and style of their garments hinted strongly of wealth, while the strong, good face of the father, and the loving, sweet tone of his child, told of something better than wealth—even of depths of hearts. Just as they reached a crossing, where the mud was thicker and the wind blew stronger, and vehicles of all descriptions passed each other in tiresome confusion, they noticed a poorly clad old woman, on whose trembling arm rested a large basket heavily laden, standing on the corner, as if fearful of crossing over.

She looked anxiously at the whirling carts, and seemed at the passers-by. No one seemed to heed her as the well-dressed throng hurried along.

"Come, Edith," said the father, "this is a dangerous crossing; papa will carry you across."

He put out his arms, as he spoke lovingly. But the child only whispered:

"Papa, I have rubbers; I'm not afraid of the mud. Papa, see the poor old woman—she seems afraid of something; see how she trembles. Couldn't you help her, papa, while I run ahead?"

For answer, the gentleman approached the old woman, saying, in a low voice:

"This is a tiresome crossing, madam, let me lead you across; give me the basket, please."

Could you have seen the rested, thankful look on that weary old face, as the woman found herself safe on the other side, I think you would have echoed her fervent cry: "God bless that man, and the blessed child, too!"

Of course there were sneering smiles on some countenances which witnessed the quiet act of helpfulness, but it mattered not as long as one knew that around the great White Throne there were smiles of joy because two of His followers had not in selfishness neglected doing a favor to even the "least of these."

Into a very elegant palace-car entered a weary-faced, poor-dressed woman with three little children, one a babe in arms. A look of joy crept into her face as she sat down in one of the luxurious chairs. But it was quickly dispelled as she was asked rudely to "start her boots."

A smile of amusement was seen on several faces as the frightened group hurried out to enter one of the common cars. Upon one young face, however, there was a look which shamed the countenance of the others.

"Auntie," said the boy to the lady beside him, "I'm going to carry my basket of fruit, and this box of sandwiches to the poor woman in the next car. You are willing, of course?"

He spoke eagerly, but she answered, "Don't be foolish, dear; you may need them yourself, and perhaps the woman is an impostor."

"No, I'll not need them," he answered decidedly, but in a very low tone. "You know I had a hearty breakfast, and I don't need a lunch. The woman looks hungry, auntie, and so tired too, with those three little babies clinging to her. I'll be back in a minute, auntie. I know mother wouldn't like it if I didn't speak a kind word to the 'least of them' when I meet them."

The worldly aunt brushed a tear from her eye after the boy left her, and said audibly: "Just like his mother."

About five minutes later, as a lady passed the mother and the three children, she saw a pretty sight—the family feasting as perhaps they had never done before. The dainty sandwiches were eagerly eaten, the tempting fruit-basket stood open.

The oldest child, with her mouth filled with bread and butter, said: "Was the pretty boy an angel, mamma?"

"No," answered the mother, as a grateful look brightened her faded eyes, "not now; but he will be on the other side—bless his dear heart!"

The Diamond Ear-rings.

"Oh! if I had only a pair of diamond ear-rings!" said Mary Allingham, a pretty girl of sixteen, the daughter of a man in moderate circumstances.

"Is there so much happiness in diamond ear-rings, my dear?" quietly inquired her mother, the only person in the room with her.

"Happiness?" repeated Mary. I should be perfectly happy if I had them. You don't know, mamma, what a beautiful pair Esther Hawley has. All the school girls envy her."

"I'm afraid, my child," said Mrs. Allingham, "that, if you had the ear-rings, you'd soon be wanting something else, for in a little while you'd get as much used to them as you are to your pearls. Besides, I don't approve of young girls wearing diamonds; so, even if your father was richer, I should oppose your having diamond ear-rings."

Mary sighed. No one but herself knew what a disappointment this decision was to her. The possession of diamond ear-rings had long been secretly her ambition; but aware of her mother's aversion to costly jewelry for girls, and doubtful of her father's ability to purchase such extravagant gems, she had let nearly a year pass before she could summon courage to speak on the subject.

That evening, when Mr. and Mrs.

Allingham were alone together, the latter mentioned her daughter's wish.

"I saw the tears come into Mary's eyes," she said, "when I denied the request; and it made me almost wish we could gratify her. If I had not thought it would feed her vanity, which is her one great foible, I should have quite wished it."

"Mary is a good girl," replied Mr. Allingham, reflectively. Maybe, too if we gave her the ear-rings, it would teach her a lesson. She'd soon find that happiness does not consist in fine jewelry, but a contented and cheerful spirit.

"So I told her," replied Mrs. Allingham.

"But there is no teaching like experience, my dear," said her husband. "Though the world is many thousand years old, each generation refuses, as obstinately as the very first did, to accept the lessons of life second-hand. We all despise the wisdom of our fathers, and secretly laugh when they moralize, though, in turn, we are foolish enough to suppose our own children will heed us. This human nature, and there's an end to it."

"And you think we can afford the ear-rings?" said his wife.

"They may save us greater extravagances after awhile," he replied. "One can't always deny an only daughter. Mary is sensible, and will learn, I hope, the lesson we wish to teach her, in that particular it will be a cheap way to make her economical."

"And contented," said Mrs. Allingham.

"Yes! for that's even better than economy," replied her husband.

So the ear-rings were bought, to the great delight of Mary, for she had given up all hope of them, and could hardly believe her eyes when she saw them on her dressing-table on her birthday. How proudly she wore them at the great family dinner that day! How she fancied on the following Sunday that everybody was looking at her at church.

But Mary, as her mother had foretold, soon began to get tired of the ear-rings. She found that they did not make her as happy as she had expected. As she grew older and went more into society, she met girls who had diamond bracelets and who were just as much more richly dressed in comparison.

At first this made her envious; but, as her father had said, she was both good and sensible; and gradually she began to see that, as she could not have everything she wished, it was better to put a limit to her desires at once. She observed that such of her companions as were most contented were also the happiest.

"Mamma is right," she said to herself. "It isn't what we wear that makes us happy; it is the contented mind within."

One day she entered the room where her parents were sitting. It was a cold, bitter winter, and there had been much suffering among the poor.

"Papa," she said, "I have brought you my diamond ear-rings, for, if you have no objection I should like to have them sold, so as to give the money to the poor. I know you gave me the ear-rings, not because you thought them suitable for me, but because I had set my heart on them. I find now that I was unhappy, not because I had no diamonds, but because I was daily breaking the tenth commandment and guilty of covetousness. So, if you please, I'll do without the ear-rings, and be content with my old pearl ones, which are more appropriate to your means, dear papa."

The tears came into the eyes of both Mr. and Mrs. Allingham, as they pressed their child, by turns, to their hearts.

Mary has since married a wealthy gentleman, and could have diamonds in plenty; but she has never forgotten that first lesson, and often alludes to it. "Rich as we are," she said, one day, when talking to her mother, "there are many things we can't afford. I saw such a beautiful picture by Ary Shaffer, when we were in Paris, and was tempted for a moment to wish Harry would buy it, though I knew it would be a piece of extravagance, considering how much our trip had cost; but I thought of the ear-rings and was contented to do without it."

"My dear child," responded her father, "I am proud to hear that you still retain your early lesson, and I will now repeat to you what I once remembered reading, when I was a very young man, and which I have never forgotten. 'We are ruined, not by what we really want, but by what we think we need; therefore never go abroad in search of your wants. If they be real wants, they will come home in search of you; for he that buys what he does not want, will soon want what he cannot buy.'—Selected.

O. Bortle, of Manchester, Ontario Co., N. Y., writes: "I obtained immediate relief from the use of Dr. Thomas' Electric Oil. I have had asthma for eleven years. I have been obliged to sit up all night for ten or twelve nights in succession. I can now sleep soundly all night on a feather bed, which I had not been able to do previously by using the Oil."

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"GOOD-BY, GOD, FOR A WHILE."

Words that Brought About the Conversion of a Protestant Physician.

Catholic Columbian.

While sojourning in H—, one of the largest cities in Nova Scotia, the following true tale was related to me:

A certain Irish gentleman, a doctor by profession, was a resident of the city for a number of years. He came from that part of Ireland whose inhabitants suffered severely during the terrible famine in the year of 1847-48. He was, I think, born in the town of Caheriveen (at least he was a native of county Kerry), of well-to-do parents who professed the Protestant religion. And in those days the members of that Church were very zealous in trying to make converts of the poor Irish to their religion, and they could often be seen going their rounds, persecuting those poor famished creatures, tempting them with promises of food and clothing if they would only attend the Protestant church. With all their enticing promises, however, they were not very often successful in luring the poor, starving people from their faith; for it has been proved time and again that no other people in the whole world are more true to the See of Peter than the Irish. Should it be the lot of an Irishman to be cast on some barbaric island, with no means of either protection or escape, his first act would be to supplicate the throne of his God for help.

Well, to return to my story: Dr. P—, born, brought up and married in the Protestant religion, was one of those who acted the part of the tempter toward the starving people of the parish. In one of his rounds, Mr. P—, then a young medical student, called on a poor widow whose husband had died but a few days before for want of proper food and nourishment. The poor widow had five helpless orphans to care for, and when her husband died the main-stay of her family had gone, and starvation stared them in the face. After many efforts of Mr. P—, she finally agreed that she and her little ones would become converts to his religion.

The day was appointed on which they were to leave their miserable home, and a side car was provided for the occasion. Mr. P— was accompanied by a brother proselytizer, and after gathering up what few little trappings that were dear to her, they carried the poor woman and her little ones to their new home on the outskirts of the town. In going through the principal street, they passed a Catholic chapel, and the widow asked that she be allowed to go into the church for a few moments. Her request was granted, and Mr. P— followed her in, curious to know what she was about to do. The poor woman, who, for the life of her children, was about to embrace the Protestant religion, went directly to the altar, and, kneeling, prayed silently for a few moments. Then, before rising, she stretched out her hands to heaven and cried, "Good-by, God Almighty, good-by for a while."

Mr. P— stood as if rooted to the spot and asked himself what she meant by such an exclamation. As he often said in after years, those words uttered by that poor unlettered woman made a profound impression upon him and had much to do in shaping his destinies.

However, he conducted the widow and her children to their new home and amply provided them with food and clothing.

But they remained there only a short time, thanks to fortunate circumstances directed by the hand of God. Her brother, who had emigrated to America and had prospered in business, sent for her and her family to join him in this free land. The ship on which they sailed happened to run short of water, and they were obliged to put into the port of H—. During her stay in that place, Mr. P—, now a doctor, heard in some way that the widow and her family were passengers on that ship and bound for the States. He went to see her and was very glad to hear that she was on the road to success.

As the years rolled by her family grew up and prospered, and she succeeded in laying by a little store for a rainy day.

In time she went to see Dr. P— and was astonished and over-joyed to find him a devout Catholic and one of the most zealous members of St. Mary's Cathedral parish. He then told her that the words she uttered in the village church were really the means of his conversion to Catholicity. He always took great delight in relating how he struggled so hard to make one convert to the Protestant religion, and ended by finding the one true God in His one true Church. P. J. O'B. Woonsocket, R. I.

Dyspepsia has driven to an early and even suicidal grave many a man who, if had tried the virtues of Ayer's Sarsaparilla, would be alive to-day and in the enjoyment of health and competence. Sufferer, be warned in season, and don't allow the system to run down.

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Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at eight o'clock at their hall, 141, Richmond Street, Wm. Corcoran, Recording Secretary.

C. M. B. A. Rewarded.

The following letter appeared in the last number of the C. M. B. A. Weekly, of Detroit: Supreme President's Office, Franklin, Pa., May 19, 1892.

Dear Sir and Brother:—Recognizing your invaluable services rendered to the Association in your travels in aid of the C. M. B. A. Weekly, and long so believing you should be clothed with some authority other than mere membership, I herewith present you with a commission of Deputy at Large.

Why not to the Point? This organ has been relating to its readers some beautiful figurative imaginings of late, somewhat incoherent in truth, but when we consider that it is the organ of the out-look at C. M. B. A. matters, it is not surprising that it should have such a standpoint.

The above extract appeared in the last number of the C. M. B. A. Weekly, and it has reference to our noble selves. We are pleased to note that Bro. O. K. Fraser, of Brockville, a member of the Executive Committee of the Grand Council of Canada, has been named as barrister at Osogood Hall, Toronto.

From Branch 70. C. M. B. A. Branch 70, Gananoque, is in a flourishing condition, new members coming in nearly every meeting. The members have had discussions at times, all in good part, which add to making members more regular in attendance.

Resolution of Condolence. At a regular meeting of Branch 154, Eranville, held May 7, the following resolution was unanimously adopted: Whereas, It has pleased Almighty God in His infinite wisdom to remove by death the father of our esteemed Brother, Patrick Furlong, of Eranville.

THE RELIC OF ST. ANNE. At the last regular meeting of Branch No. 41, Arrapah, held on the 10th instant, the following resolution was adopted: Whereas, It has pleased Almighty God to call to Himself the soul of our dear daughter, Brother John E. O'Reilly, of Arrapah.

At a regular meeting of Branch 154, Eranville, held May 7, the following resolution was unanimously adopted: Whereas, It has pleased Almighty God in His infinite wisdom to remove by death the father of our esteemed Brother, Patrick Furlong, of Eranville.

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THE RELIGIONS OF CANADA. WHAT CENSUS BULLETIN NO. 9 REVEALS.

Ottawa, May 18.—Census bulletin No. 9, dealing with the religions of the people of Canada, was distributed to-day. The bulletin gives the proportion of each denomination to the whole population, both for 1881 and for 1891:

Table showing the proportion of each denomination to the whole population in 1881 and 1891. Includes categories like Roman Catholics, Protestants, Methodists, etc.

THE TOTAL INCREASE. The total increase of population in Canada during the ten years 1881-91 was 1,044,899. In this total increase we have the estimated population of the unorganized regions of the north and north-west.

Table showing the total increase of population in Canada during the ten years 1881-91, broken down by denomination.

DISTRIBUTION BY PROVINCES. In Ontario the increase of population was 1,044,899. This increase is divided as follows: Roman Catholics, 495,361; Protestants, 353,353; Methodists, 104,899; etc.

In the Province of Quebec the increase of population was 229,288. This increase is divided among the denominations as follows: Roman Catholics, 121,251; Protestants, 6,118; Methodists, 2,911; etc.

In the Province of Nova Scotia the increase of population was 129,406. This increase is divided among the denominations as follows: Roman Catholics, 4,965; Protestants, 5,356; Methodists, 4,366; etc.

In the Province of New Brunswick the increase of population was 129,406. This increase is divided among the denominations as follows: Roman Catholics, 6,870; Protestants, 4,960; Methodists, 3,963; etc.

In British Columbia the increase of population was 129,406. This increase is divided among the denominations as follows: Roman Catholics, 15,203; Protestants, 11,800; Methodists, 10,284; etc.

Other specified denominations show an increase. "Other Denominations" and "Not Specified" together account for 17,280, indicating that the religious beliefs of the people were taken with more accuracy in the recent census than in that of 1881.

THE RELIGIONS OF CANADA. (Continued)

At a regular meeting of St. Peter's Court, No. 41, of the Grand Council of Canada, held on Monday evening, May 16, the installation of officers for the ensuing year took place.

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MARKET REPORTS. LONDON CHEESE MARKET.

May 27, 1892.—There was a small market to-day, and only 12 factories were boarded. It is a long time since the market has been so quiet, and only slight gains have been put on the market.

The Liverpool quotations to-day showed white cheese at 55 shillings per cwt., and colored at 50 shillings per cwt. It is a long time since the market has been so quiet, and only slight gains have been put on the market.

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Something for Nothing

is a thing we cannot give you, and no other good can, but we can give you first-class dry goods at 45c. the dollar, and no other house in London can.

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VOLUME XIV.

Links With Heaven. Our God in Heaven from that throne to each of us, we are all equal. But mothers of dead children! For they give angels to the world.

Good Cooking. Is one of the chief blessings of every home. To always insure good results, in cooking, etc., use Eagle Brand Condensed Milk.

Wheatly River, P. E. I. I have used MINARD'S LINTIMENT freely on my head and now have a good head of hair after having been bald for several years.

Children always enjoy it. SCOTT'S EMULSION. Of pure Cod Liver Oil with Hypophosphites as palatable as milk.

Editorial. Not long ago we had an opportunity to hear the opinion of Father Boers, of this city, about the competition of labor from Canada.

FREE A Valuable Book on Nervous Diseases sent free. This medicine can be obtained from the publishers, by the Rev. Father Boers, of Fort Wayne, Ind., since 1884.

HATS CAPS ALL NEW GOODS ALL NEW STYLES PRICES CUT LOW. Bhatton Dundas St. near Market Lane.

NASAL BATH. It is a certain and speedy cure for cold in the head and throat in all cases. SOOTHING, CLEANING, HEALING, INSTANT RELIEF. PERMANENT CURE. FAILURE IMPOSSIBLE.

CATARRH. It is a certain and speedy cure for cold in the head and throat in all cases. SOOTHING, CLEANING, HEALING, INSTANT RELIEF. PERMANENT CURE. FAILURE IMPOSSIBLE.

Death of a Distinguished Irishman. Thomas Kitroy, of Shannonbridge, Ireland, died recently at the advanced age of eighty-seven years, and was interred in Clonmacnoise.

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