

# The Catholic Record.

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

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## FOR THE CATHOLIC RECORD. GROSSE ISLE.

BY JAMES M. O'LEARY, OF OTTAWA.

"Twas famine's wasting breath,  
A grath gal na chroidhe!  
That win'd the shaft of death,  
A grath gal na chroidhe!  
And the landlord, lost to feeling,  
Who drove us from our dwelling,  
Though we prayed for mercy kneeling,  
A grath gal na chroidhe!  
But the sleety blast blows chill,  
A grath gal na chroidhe!  
Let us press thee closer still,  
A grath gal na chroidhe!  
To this scathed, bleeding heart,  
Beloved as thou art;  
For too soon—too soon, we part  
A grath gal na chroidhe!

"A ghra gal mochree. (O bright love of my heart.)"

In 1846 Dr. G. M. Douglas, medical superintendent at Grosse Isle, wrote: "From the experience of many years of the causes which produced disease among emigrants, I am persuaded that next season the number of sick will exceed that of any previous year. The partial failure of the potato crop last season caused much sickness. Its almost total failure in Ireland and in Scotland this season will have the effect of pouring upon our shores thousands of debilitated and sickly emigrants."

As early as the 19th February, 1847, Dr. Douglas called the attention of the Canadian Government to the expediency of authorizing the necessary steps to be taken for organizing the quarantine establishment at Grosse Isle for the ensuing season, in order to afford time to make such preparations for the reception of the sick as the expected large emigration might warrant. He also requested authority to advertise for the service of a steamer, and to employ an hospital steward at \$s. and Gd. a day.

In due time the proclamation for the establishment of quarantine was published. As for a steamer, the expenditure for such a purpose was to be incurred "when the absolute necessity thereof should appear."

Tenders were invited for steam service between Quebec and quarantine, one trip a week, and the following were received.

Name.	Steamer.	Trip.	Season.
J. Wilson, Agt.	People's Line	£20 00	or £50 00
J. McKenzia	Lumber Merchant	20 00	50 00
M. Stevenson	St. George	17 00	40 00
L. Chalot	Dorchester		30 00

Mr. Stevenson's tender was accepted. The "St. George" was provided with marine engines. Her accommodations for convalescent emigrants were spacious and commodious, and the tender was the lowest, save the "Dorchester," which was one of the small ferry-boats plying between Quebec and Point Levi, with little or no accommodation, and unfit to encounter the rough weather to be met with on the passage to Grosse Isle.

Authority was also given to employ a small vessel, with its headquarters at Grosse Isle, to perform one trip a week to Quebec, or at shorter times if necessary, the cost not to exceed £50 for the season.

Two causes, which could not have been foreseen, helped to augment beyond all calculation the number of destitute and diseased emigrants.

The first was the enactment of a law by the general government of the United States, which, by limiting the number that each passenger vessel should carry, made the cost of a passage so high as actually to exclude all but those having a certain amount of means of their own.

Again, a law previously in existence in the State of New York, which obliged the master or owner of a vessel bringing passengers to give bonds that no emigrant brought out by them became chargeable to the commonwealth for a period of two years after their arrival, was more strictly enforced. The effect of these laws was to turn the stream of the poorest class of emigration to the British provinces.

Another cause of the increase in 1847 was the application to Ireland of a Poor law. To avoid the enormous expense which would attend its execution in some parts of that country where destitution abounded, many landlords gave free passages to those having claims on the land. In selecting these, they abstained from choosing the young, strong, able-bodied laborer, but sought to rid their estates of helpless widows with large families, cripples unable to work, aged persons, the confirmed idle and lazy, and those whose constitutions had been enfeebled by previous sickness and destitution. Such was the character and description of many of the emigrants sent out from Liverpool, Dublin, Cork and Limerick. In fact, all the Cork and Liverpool passengers were half dead from want and starvation before embarking, and the slightest diarrhoea, which was sure to come with change of food, finished them without a struggle.

Again, the debilitated state of the emigrants before leaving and their inability to bear the fatigue of a voyage increased the mortality. In vessels, for example, that had to put back to port, by stress of weather, fever had extensively broken out after the first day or two at sea.

Some landlords gave their tenants £3 each for passage money, and a promise, never fulfilled, in fact never meant to be fulfilled, of their receiving 10s. or 2s. on landing in Quebec.

When spoken to for embarking in such a state of debility and want, the unfortunates would reply that they were starving at home, and were induced to take the step they did by being promised many advantages. For instance, upwards of two thousand persons were shipped by the agents of Lord Palmerston, from his Irish estates, who not only promised them clothing but assured them that his Lordship's agent at Quebec, where there was no such person, had been instructed to pay them from £2 to £5 each family, according to their number. In other cases the landlord gave them £4 to go anywhere.

On the 4th May, 1847, Dr. Douglas, with the hospital nurses, police and boatmen arrived at Grosse Isle from Quebec. Their time was employed in preparing the hospitals for the reception of the sick, in whitewashing the buildings, and getting ready the boats for boarding the passenger vessels. In the various buildings, such as the hospital wards, passenger sheds and fences,

repairs were required, and these were attended to without delay. Fifty new iron bedsteads were ordered, and double the quantity of straw used in former years. A building was commenced immediately, 100 feet long and 25 feet wide, to contain sixty beds.

The Government deemed these preparations sufficient, as the greatest number of sick had, in former years, arrived in the months of July and August. The hospital accommodation, as it then existed, was simply sufficient for two hundred sick, the average of former years never having attained half that number requiring admission at one time.

What was the news from the old land? Dublin answers: "Emigration from all parts of the country proceeds at a rapid pace. The quays of Dublin resemble the halting place of an eastern caravan. Crowds of emigrants, with their separate allotments of baggage, cover every available spot. But many shipped directly from this port. Two vessels sailed last week with a full complement, and two more, in which nearly 1,200 passengers are booked, will sail on Tuesday next. A Dublin agent has gone to Liverpool to charter vessels for the conveyance of 1,300 families from one Irish estate, the expenses to be partly borne by the landlord and tenant."

The Dublin Evening Post of 17th April, 1847, says: "There is no more extraordinary fact connected with the deplorable condition of this country than the patience with which our poor people endure their suffering. For six months past a desolating famine has been amongst them, and more recently the horrors of pestilence have been superadded. But the people have borne the terrible visitation with meekness and the resignation inspired by religion. They have been taught by their admirable pastors the duty of submission, and they have exhibited to the world an example for which, perhaps, there is no parallel in ancient or modern times. In reply to expressions of commiseration, the starving peasant would exclaim, 'Welcome be the will of God.'"

This is the explanation of the extraordinary tranquility that has prevailed in Ireland, amidst scenes of misery and desolation, in which tens of thousands have been perishing of hunger. Distress in other countries is trifling in comparison with the unprecedented destitution—the wasting famine which has been decimating the peasantry of Ireland.

Let us now accompany these unfortunate sons and daughters of dear old Erin across the Atlantic to Grosse Isle, leaving Stephen E. De Vere to tell the story. He was a nephew of Lord Montagu, and submitted himself to the privations of a steamer passage to Quebec in an emigrant ship for nearly two months, in order to make himself acquainted with the condition of the emigrant from the beginning:

"Before the emigrant has been a week at sea, he is an altered man. How can it be otherwise? Hundreds of poor people, men, women and children of all ages, from the drizzling idiot of ninety to the babe just born, huddled together without light, without air, wallowing in filth, and breathing a fetid atmosphere, sick in body and despair at heart, the fevered patients lying between the sound in sleeping places so narrow as almost to deny them the power of indulging, by a change of position, the natural restlessness of the disease, by their agonized ravings disturbing those around and predisposing them, through the effects of the imagination, to imbibe the contagion; living without food or medicine, except as administered by the hand of casual charity, dying without the voice of spiritual consolation and buried in the deep without the rites of the Church."

"The food is generally unselected and seldom sufficiently cooked, in consequence of the insufficiency and bad construction of the cooking places. The supply of water, hardly enough for cooking and drinking, does not allow washing. In many ships the filthy beds, teeming with all abominations, are never required to be brought on deck and aired. The narrow space between the sleeping berths and the piles of boxes is never washed or scraped, but breathes up a damp and fetid stench, until the day before arrival at quarantine, when all hands are required to 'scrub up' and put on a fair face for the doctor and Government Inspector."

"No moral restraint is attempted. The voice of prayer is never heard. Drunkenness, with its consequent train of rufianly debasement, is not discouraged, because it is profitable to the captain, who traffics in the grog."

"There is not water enough for the necessary cooking and the satisfying of the raging thirst of the sick. The supply served out was scanty and false measures were used."

"The medical inspections on board were slight and hasty—hardly any questions were asked—but, as the doctor walked down the file on deck, he selected those for hospital who did not look well, and, after a very slight examination, ordered them ashore. The ill effect of this haste was two fold: some were detained in danger who were not ill, and many were allowed to proceed who were actually in fever."

"On the 14th May, 1847, the bark 'Syria,' which was the only emigrant vessel that had as yet arrived, reached Grosse Isle."

This vessel left Liverpool on the 23rd March, having on board two hundred and forty-one passengers recently from Ireland. Many were in a weak state when they embarked, and all were wretched and poor. Fever and dysentery broke out a few days after leaving port, and went on increasing until nine died on the passage and eighty-four were ill when the vessel anchored at Grosse Isle. The sick were landed at once and placed in the hospital, and the seemingly healthy were landed, with their baggage, at the sheds used as 'waiting rooms' at the time. As these sheds were put up hurriedly and imperfectly during the cholera of 1832, one can well imagine the little comfort they afforded against the rain, the cold east wind or the burning sun."

In speaking of these sheds, Mr. De Vere says: "They were very miserable, so slightly built as to exclude neither the heat nor the cold. No sufficient care was taken to remove the sick from the sound, or to disinfect and clean the bedding after the removal of the sick to hospitals. The very straw upon which they had lain was often allowed to become a bed for their successor, and I have known many poor families prefer to burrow under heaps of loose stones, which happened to

be piled up near the shore, rather than accept the shelter of the infected sheds."

On the 14th May the 'Syria' arrived at Grosse Isle, and on the 15th it was found necessary to send twenty-one of the 'seemingly healthy' to the hospitals.

From the 14th to the 21st May the following vessels arrived, many of their passengers in the most wretched state of 'ship fever':

Name of Vessel.	From.	No. of Passengers.	Died at sea.	Died on board at Grosse Isle.
Jane Black	Limerick	425	13	3
Perseverance	Dublin	311	9	7
Wandsworth	Dublin	457	51	31
John Francis	Cork	257	16	7
Agnes	Cork	428	29	35
Royalist	Liverpool	397	48	35
Royalist	Liverpool	437	23	35

The passengers by the 'Perseverance' and 'Wandsworth' were principally tenants from the estate of William Wandsworth, in Kilkenny. The ships were provisioned alike, but the greater mortality on the 'Wandsworth' was accounted for by the fact that the captain, although in all respects a steady, careful seaman, was unused to the conveyance of passengers and unacquainted with the necessity of enforcing cleanliness and regularity. The sickness on both vessels was said by the masters to have been caused by the emigrants ravenously devouring the breadstuffs supplied by the vessels, having, previously to their embarkation, suffered from starvation.

From the 21st to the 24th of May seventeen vessels arrived—five from Cork, four from Liverpool, and the balance from Sligo, Limerick, Belfast, Londonderry and New Ross. They left port with 5,607 passengers, of whom 200 died at sea, and upward of 700 were ill on arrival.

On the 25th of May twelve vessels arrived, all more or less sickly. Among them were the 'John Bolton' of Liverpool, and the 'Ninian' of Limerick. On the former, seventy-two passengers died at sea, and on the latter, twenty.

On the 28th of May the following vessels were anchored at Grosse Isle.

Name of Vessel.	From.	No. of Passengers.	Died at Sea.	Died on board at Grosse Isle.	Died in Quarantine.	Total Deaths.
John Francis	Cork	237	10	7	46	63
Perseverance	Dublin	311	9	7	19	35
Wandsworth	Dublin	457	51	31	19	101
John Francis	Cork	257	16	7	19	42
Agnes	Cork	428	29	35	9	73
George	Liverpool	397	48	35	7	90
Royalist	Liverpool	437	23	35	19	77
Scotland	Cork	564	69	34	72	175
Caradonia	Liverpool	281	18	36	34	88
Lord Seaton	Limerick	179	5	3	1	9
Urania	Cork	178	11	5	20	36
Constitution	Belfast	394	3	14	19	36
Aberdeen	Liverpool	332	9	21	14	44
Achilles	Liverpool	411	42	29	9	80
Beechcroft	Cork	352	27	29	39	95
Blonde	Liverpool	324	2	6	8	16
Rankin	Liverpool	573	5	13	35	53
Araucaria	Liverpool	412	13	16	21	50
Bryan Abbe	Limerick	179	5	3	1	9
Ninian	Cork	238	20	10	1	31
Cathnessshire	Belfast	213	10	1	16	27
Henry Abbe	Liverpool	169	10	1	16	27
Trilva Avain	Liverpool	182	10	1	6	17
Elyza Caroline	Liverpool	549	16	33	39	88
Voltaire	Sligo	324	2	6	8	16
John Bolton	Liverpool	578	72	35	34	141
Lord Seaton	Belfast	179	5	3	1	9
Sisters	Liverpool	597	58	44	17	119
Dykes	Limerick	179	16	3	1	20
Congress	Sligo	217	8	10	6	24
Phoenix	Liverpool	273	4	6	3	13
Albion	Liverpool	311	2	1	1	4
Gilmour	Cork	303	19	1	44	64
Tay	Sligo	301	1	1	1	3
Blonde	Dublin	324	2	6	8	16
Christiana	Londonderry	479	10	18	15	43
Arzo	Liverpool	590	10	33	27	69
Alax	Liverpool	358	39	3	18	60
Total		12,219	777	459	815	2,051

As we have seen, the only accommodation for emigrants at Grosse Isle at this time was the hospital sheds of 1832 and 1834, with the new one erected early in May to contain sixty beds.

It may be said that the possibility of every vessel arriving with fever in 1847 was never contemplated, yet the Government and the people of Ontario and Quebec were advised through the press by the emigrant agent at Quebec of the returns he received by each mail from England, giving the number of vessels and number of passengers sailed for Quebec. The names of each vessel and the number of passengers aboard were published. Thus by the Quebec Mercury of the 11th May, 1847, we learn that in the first fortnight of April 10,636 passengers sailed, and in the Mercury of the 22nd May, 1847, that 12,285 sailed from the middle of April to the end of that month.

But there was a political war raging in Canada. Both parties were almost evenly balanced; hence the apathy, the indifference, the culpable neglect of the legislators, until driven by public opinion to act in the matter.

The fever was gaining a firm hold on the land. The 'seemingly healthy' passengers who were allowed to leave the island were starting out to spread the fever far and wide. For example, among the first fever patients in the marine and emigrant hospital at Quebec were forty-two passengers of the ill-fated 'Wandsworth.'

Fear, not Christian charity, forced the Government to act.

There can be no doubt that had the quarantine station been established nearer Quebec, say at Point Levi or Beauport or the Island of Orleans, where the public eye could see and the public ear hear the beginning of the sad condition of affairs, we should not have to record so thrilling, so heart-rending a death-rate, not only among the emigrants but the citizens; nor the want of humanity shown, nor the absence of a system of management at the dismial island. Help would have been nearer. All that was required for the comfort of the sick, the convalescent and the healthy in quarantine could be obtained in a shorter time and with more regularity, and the voice of public opinion—yes, the voice of self-preservation, ringing in trumpet tones from one end of Canada to the other—would have compelled the Government to move to act at the proper time.

Now and again the sad story of what was going on on the island was given by piecemeal. The island was in charge and under the control of officials, and the information served out by them to the public was scanty. The attention of the press of Quebec, with the exception of the Mercury, was chiefly directed to the question whether the Government would stand or fall. As for the Mercury, it was regarded as a terrorist, and its suggestions treated as naught. In fact, the truth, but far from being the whole truth, was only made known long after the year had closed.

Between hatred to our race and religion on one side of the Atlantic, and politics on the other, the poor Irish emigrant fell a victim.

The only means left for meeting the emergency in 1847 was by converting the sheds, intended for the healthy, into hospitals, thus affording room for six hundred. Even then, as the return I have given shows, it was impossible to land any but those who were dangerously ill. The healthy and the sick had to remain on board their ships, where a doctor was supposed to visit them daily, select from among the sick those who were fit for vaccination in the hospitals, and see that the necessary purification of clothing and bedding took place on board.

With a full knowledge of the want of accommodation on the island, on the 24th May the Government ordered that every passenger from on board of vessel infected with fever should be landed; that the healthy should be detained for ten days after their landing; that the vessels be allowed to proceed on their voyage on their giving the necessary guarantee to send a steamer for their passengers, when required by the medical superintendent, previously undergoing such cleansing as might be deemed proper for the disinfecting of their holds; that, to meet the emergency, as large a supply of tents as would be necessary to accommodate the healthy should be procured from the Ordnance department; that all the buildings on the island should be converted into hospitals, and that the steamer be allowed to perform as many trips during the week as might be considered requisite by the medical superintendent.

On the 29th May eight marquees and two hundred and twenty-six bell tents arrived in charge of a Mr. Robert Symes, of Quebec. With him was a member of the Quebec police force accustomed to putting up tents. The military authorities at Quebec, not feeling themselves justified in risking the lives of their men, declined sending a party with the tents. As the staff was overworked in attending on the sick and the dead, some time elapsed before the tents were pitched, as few persons could be found to engage in any work that brought them near the hospitals.

Four large hospital marquees were fitted up with sixty-four beds each, and a large number of the tents were also prepared for the sick, thus making room for four hundred, but more accommodation was needed, for, on the 30th May, 35 vessels were in quarantine, with 12,175 passengers, a great number of whom were falling ill, and dying daily.

As for help it was almost impossible to hire persons to make coffins, dig graves and bury the dead, as all the hospital servants were, as I have said, either ill or exhausted by fatigue.

The detention of so great a number of persons at Grosse Isle involved a question of very great and serious importance as to how and at whose expense they were to be fed.

The ships' stores, as also that provided by the passengers, were necessarily getting low, and the allowance of a pound of biscuit or oatmeal, which the law obliged the master to issue daily to each passenger, was not sufficient for their support. Besides, the greater part of the sickness was attributed to the want of nourishing food.

The Canadian Government communicated with the Commissariat Department with a view to the adoption of such arrangements for supplying the emigrants detained in quarantine with food and other necessities as the situation of the several emigrants might render requisite, the expense thereof to be borne on the public revenue and placed in the estimates until the determination of the Imperial Government, with reference to the question generally of the support of pauper emigrants arriving from Great Britain, was ascertained.

On the 31st May 25 barrels of oatmeal, 2 cwt. each; 20 barrels pork, 200 lbs. each; 20 cwt. of biscuits, and 100 dozen of loaf bread, 6 lbs. each, were sent from Quebec to the island, where they were placed in charge of Mr. Robert Symes, with instructions to furnish those who had the means of purchasing at cost price, and to distribute gratuitously to those whom he was satisfied were in need but destitute of means.

The attention of the Provincial Government was again called to the state of affairs in Grosse Isle by Mr. Robert Christie, then a leading member of Parliament, in the following letter addressed to the Provincial Secretary.

Montreal, 31st May, 1847.

"SIR—I beg respectfully to request the attention of the Government to a consideration of the following observations in connection with the steps it is taking, and the great outlay of public money it must necessarily make at the Grosse Isle quarantine station in the present emergency. I am prepared to prove by an enquiry in Parliament, if necessary, that the proper and seasonable precautions which are required and which, consistently with our pre-knowledge of the unusual emigration that would undoubtedly take place, have been inexcusably neglected, and that, owing to this circumstance, the expenses are prodigiously increased, as well as much discomfort and suffering occasioned to the sick emigrants generally, besides the danger to which Quebec, Montreal and other places are exposed."

"That the police force employed at the quarantine station, actually costing the Province more than would an adequate detachment of troops temporarily quartered there for the purpose, has been and is wholly insufficient for the professed object for which employed, and useless to the public, incapable of maintaining anything like order or even of suppressing indecencies, if I am correctly informed, too revolting to be mentioned and little better than a job."

"That the duties of medical superintendent and medical boarding officer, exercised by one and the same person, ought, as they originally were, to be again divided, and not left in the same hands. However zealous, able and indefatigable the superintendent may be (and I willingly concede him all these qualities), he should not, I submit, be allowed to exercise the two functions, nor to have any other interest or concern in the island beyond his office, for which he ought to be liberally paid, and to attend to it only."

TO BE CONTINUED.

The French Lazarists have within a brief period made 30,000 converts in Abyssinia.

## The Way of the Cross.

Hark to the Master's voice so sweetly calling,  
Come follow Me,  
O'er the dim woodland where the dews are falling,  
O'er hill and lea,  
Forsake for Me the dear, familiar faces,  
Thy father's house, thy cherished, shelter'd place;  
Out in the stormy night,  
Far from the warmth and light,  
I have a cross for thee.

Arise, for in the east the dawn is breaking,  
And come away;  
My burden on thy shoulders meekly taking;  
Nor even stay  
To kiss once more, thro' blinding tears, thy cheek;  
To clasp, with bleeding, breaking heart thy nearest,  
Hands must unloose their hold,  
Earth's joys grow faint and cold—  
I must be all to thee.

Have I not trod life's bitter road before thee,  
With bleeding feet,  
Bearing alone the cross that shineth o'er thee,  
With message sweet?  
For thy sake have I wander'd faint and weary,  
Thro' crowded city ways and deserts dreary;  
Hush on the mountain here,  
Thro' the long nights of prayer,  
Have I not thought of thee?

When night is darkest, and the way seems long  
Press onward still;  
Striving, in thickest night where foes are strong,  
To do My will,  
Look not behind thee for thy soul's undoing;  
Urge on thy footsteps—'faint, yet still pursuing.'

Though waves above thee close,  
Whisper to Me thy woes—  
Am I not near to thee?  
Tis but a 'little while,' and then the dawning,  
When I will come,  
In the bright sunrise of etern'l morning,  
To call thee home.

Do thou but follow Me thro' gloom and sadness,  
And I will comfort thee with joy and gladness,  
When life's dark days are o'er,  
There on the shining shore,  
Awaits My crown for thee.  
—M. Griffin in Ave Maria.

## PASSIONTIDE.

Manifold and precious are the graces of the season which the Church devotes to the memory of the sufferings and death of her Divine Spouse. It is the time above all others in which the merits of the Redemption are applied in the blood of the cross to the souls of her children. Lovingly and pressingly does she invite them to go out to meet Him that cometh from Edon with dyed garments from Bosra. She asks tenderly with them: *Why then is thy apparel red, and thy garments like theirs that tread in the wine press?*

Meditation on the Redeemer's passion has been at all times the saints' food of predilection. It has been to them the bread of the strong that confirmed their hate of sin, that lent courage to take up and carry their cross, to ascend the uphill and rugged path that leads to sanctity. Let it be our nourishment during the days set apart for the commemoration of the Passion. Alas, for the world that repels the bread it needs so much, that feels not the hunger which devours it!

Christ in His bitter passion trod the wine press alone. His blood shedding was all-satisfying. His atonement was full, universal, everlasting, yet so as to demand of us for salvation the application of its fruits to our souls by the appointed channels of His grace. Nay He required that we should be associated with Him in His sufferings, that their saving virtue might pass into us.

In His infinite condescension He seemed to leave His sufferings incomplete, that we might have in our power to make up what was wanting to them and take part in the mystery of His cross. Only then shall His atonement avail us when united with our atonement. He has not removed the toil, the anguish, the pain of our fallen condition terminating in death itself, that they may sanctify us by union with His sufferings and open to us the gate of life. The moment of consummation shall be for us as for Him the moment of our triumph. *When this mortal frame hath put on immortality, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?*

He owed it to His own majesty, to the magnificence of His heaven, to the dignity of our human nature gifted with free will thus to admit us to the mystery of His atonement, to a share in His sufferings; to make our salvation dependent on the union of our merits with His, our everlasting triumph, the fruit of our own efforts, patience and combats, as well as of His passion and death.—*Messenger of the Sacred Heart.*

## Rich Without Money.

Many a man is rich without money. Thousands of men with nothing in their pocket, and thousands without even a pocket, are rich. A man born with a good, sound constitution, a good stomach, a good heart, and good limbs, a pretty good head piece, is rich. Good bones are better than gold, tough muscles than silver, and nerves that flash fire and carry energy to every function are better than houses and land. It is better than a landed estate to have the right kind of a father and mother. Education may do much to check evil tendencies or to develop good ones, but it is a great thing to inherit right proportion of faculties to start with. The man is rich who has a good disposition, who is naturally kind, patient, cheerful, hopeful, and who has a flavor of wit and fun in his composition. The hardest thing to get on with in this life is a man's own self. A cross, selfish fellow, a despondent and complaining fellow, a timid and care-burdened man, these are all born deformed on the inside. They do not limp, but their thoughts sometimes do.



FATHER LAMBERT AGAIN CASTIGATES INGERSOLL.

The Infallible Through a Severe Course of Logic.

CONTINUED FROM OUR LAST.

Ingersoll—Can it be said that the Church is the friend of geology or of any true philosophy? Let me show you how this is impossible. The Church accepts the Bible as an inspired book. Then the only object is to find its meaning, and if that meaning is opposed to any result that the human mind may have reached the meaning stands and the result reached by the mind must be abandoned.

Lambert—The full force of the argument will be better seen if we throw the reasoning into the form of a syllogism; it would then stand thus: Whatever causes the results reached by the human mind to be abandoned, is not a friend of true philosophy. But the Church plus the Bible causes the results reached by the human mind to be abandoned. Therefore the Church plus the Bible is not a friend of true philosophy.

This draws out the full force of the argument and presents it in logical form. It must be admitted that this presented it looks somewhat formidable. It is an Agnostic battery loaded to the muzzle. There is no way to get around it, so we must attack it in front and take it by storm, for taken it must be, or we must retire beyond its reach: in a word, we must retreat, but as that cannot be thought of for a moment, we must rig up some sort of a syllogistic Krupp gun that will blow it into pieces. This gun will be in the shape of another syllogism, and thus we touch her off. Whatever causes the results reached by the human mind to be abandoned is not a friend of true philosophy. But Copernicus caused the results reached by the human mind in astronomy to be abandoned. Therefore Copernicus was not a friend of true philosophy.

Now, Colonel, are you prepared to accept this logical result of your line of argument and lower the flag on your battery? No! Very well, I'll give you another shot.

Ampere caused the results of the human mind on Electricity to be abandoned. Therefore Ampere was not a friend of science.

Do you surrender yet? Not yet? Well, here goes again.

Lavoisier, by exploding the Phlogiston theory of chemistry, caused the results reached by the human mind to be abandoned. Therefore Lavoisier was not a friend of science.

You don't lower your flag yet? Well, here goes again.

Champollion Figeac caused the results of the human mind on Egyptology to be abandoned. Therefore he was not a friend of science.

Dr. Young caused the results reached by the human mind on the theory of light to be abandoned. Therefore he was not a friend of science.

Ingersoll—For hundreds of years the Bible was the standard, and whenever anything was asserted in any science contrary to the Bible the Church immediately denounced the scientist.

Lambert—It is strange how far a mind, once thrown from its equilibrium by blind unreasoning prejudice, can go. There is a likeness between love and hatred in this, that when a man permits either passion to take full control of him he flings calm reason to the winds, gives the rein and bends all his energies to the spur, and, like one in a mad delirium, dashed onward, he knows not and cares not whether—only that it is onward. Shakespeare, with his master hand, describes this state of mind in the words of baffled Florizel in "Winter's Tale":—"Florizel—I am heir to my affection. Camillo—Be advised. Florizel—I am; and by my fancy; if any reason will thereto be obedient, I have reason; if not, my senses better pleased with madness. Do bid it welcome.

Camillo—This is desperate, sir. Florizel—So call it, but it does fulfil my vow; I needs must think it honest. For hundreds of years the Bible was the standard.

No sane man need be told that the Bible was never the standard of the natural sciences. It is a book that deals with man's spiritual and moral nature. It makes no claim to be a treatise on science, nor was any such claim ever made for it by Jew or Christian. In the first part it treats of the origin of things—a field into which the natural sciences cannot enter, for these find their nature treat of things as they find them in existence. Part of it relates to Jewish political, civil and domestic life and history; another part treats of the moral law, and still another of prophecy, but no part is devoted to the natural sciences. It is the same with the Christian Church. She does not and never did teach the natural sciences, for such is not her mission, though she encouraged in her schools the study of them.

And whenever anything was asserted in any science contrary to the Bible the Church immediately denounced the scientist.

UNIVERSITIES FOUNDED BY POPES. One who puts himself forward as a teacher and reformer and flaunts his crude notions aggressively and offensively in the face of a patient Christian people should have at least some show of respect for public opinion and historic truth. Did the Church denounce Bode, Alcuin, Gerbert, Albertus Magnus, Celsus Calcagnini,

What a debt of gratitude the world owes to such men as Drs. Ager and Jenner—the latter for the great discovery of vaccination, and the former for his Extract of Sarsaparilla—the best of blood purifiers! Who can estimate how much these discoveries have benefited the race!

Cusa, Novara, Talvia, Da Vinci, Torricelli?

The Church was the friend of the progress of all the sciences, and of letters and arts as well. I ask, in the words of the Archbishop of Malines, who founded the universities of Oxford and Cambridge, in England? The Popes. Who founded the universities of Paris, Bologna, Ferrara, Salamanca, Coimbra, Alcalá, Heidelberg, Prague, Cologne, Vienna, Louvaine and Copenhagen? The Popes. Who instituted the professorships of Greek, Hebrew, Arabic and Chaldean languages at Paris, Oxford, Bologna and Salamanca? Pope Clement V. By whom, during two centuries, were sustained, encouraged, recompensed the works of savants which finally led to the knowledge of the system of the world? The Popes and Cardinals.

When was the system of the earth's movement adopted and first taught? At Rome in 1495 by Nicholas de Cusa, professor in the Roman University, forty-eight years before the birth of Copernicus, and 139 years before the birth of Galileo. De Cusa at that time defended the system of the earth's movement in a work dedicated to Cardinal Julian Cesarini. Pope Nicholas V. raised De Cusa to the Cardinalate. Again it was at Rome, towards the year 1500, that Copernicus explained and defended this system before an audience of 2,000 scholars. He was made Canon of Kodnigsberg. Celsus Calcagnini, who taught the system of De Cusa and Copernicus in Italy about 1515, was appointed apostolic protonotary by Clement VIII., and confirmed in this position of honor by Paul III. It was to Paul III. that Copernicus dedicated his work, "De Revolutionibus Orbium Caelestium." It was a Pope who used his utmost endeavors to place Kepler in the University of Bologna. The Church never fears the light. She knows and teaches that the light of reason and the light of faith come from the same source; that one of these truths will never contradict the other, and that among the proofs of revelation we must not forget its harmony with the sciences. From Clement to Alexandria and Origen to Descartes, Leibnitz, Pascal, Kepler and De Maistre, to say nothing of our contemporaries, science and faith have dwelt together in the greatest minds of Christendom. This list of historical facts is enough to overthrow all your glib statements on the subject.

ART AND CHRISTIANITY. But what about Galileo?

As a doctrine of the movement of the earth was taught before Galileo was born by men who were promoted to high positions in the Church it is very natural to suppose that if Galileo got into difficulties with the authorities it was not for teaching the heliocentric theory of Astronomy, but for pursuing something else.

Ingersoll—Certainly, Christianity has done nothing for art.

Lambert—This is one of those loose, sweeping statements which are found scattered with liberal hand in all your writings. It is not clear what you mean by art. But I will suppose you mean music, painting, sculpture, architecture, and ask you to look over the face of the earth to-day and point out those countries where these arts are and have been most cultivated since the advent of Christianity. Go from pole to pole or follow the sun's light as it sweeps like a wing of fire around the globe, and when you find where these arts flourish you will find that you are in Christian lands. Now, as they have died out everywhere else but within the pale of Christianity, we must conclude on general principles that Christianity nourished and encouraged their cultivation and supplied to men of genius higher and nobler ideals than the pagan world knew. This general argument is enough to contradict your statement. But if we were to enter into the history of the progress of these arts the fallacy of what you say would become still more apparent.

Ingersoll—The early Christians destroyed all the marbles of Greece and Rome they could lay their violent hands on.

Lambert—When we consider the many revolutions, social upheavals and invasions from the barbaric North, that swept over Southern Europe, we are surprised that there still remains some magnificent specimens of Greek sculpture. You seem to be ignorant of all these causes of destruction of works of art. You forget to mention the destruction of art by the iconoclastic followers of the Crescent. For you there seems to be but one cause of all evils, Christianity.

Ingersoll—There have been many artists who were Christians, but they were not artists because they were Christians.

Lambert—What a profound observation. Their education was Christian. The arts were taught in the Christian schools and universities, where men of genius received their instructions. The masterpieces of Michael Angelo, Raphael, Murillo, Canova and hundreds of others were made at the instance of Church dignitaries, and these masters were ever honored and encouraged by the Church. What would those great men have been if brought up in Turkey under the Mahomedan religion? They had genius, but genius depends for its development on favorable environments, and these the Christian Church surrounded them with, and it is to these, with their genius, that

Personages of high rank in England are patrons of a great remedy. Bridgetfoot House, Iver, Bucks, Eng. "Lady Edwards has suffered from rheumatism for several years, especially in the knees. She was persuaded to buy St. Jacobs Oil, and after a fortnight's use of it, all the rheumatic pains have left her. The relief is such that Lady Edwards will never be without a bottle."

Ask for Minard's and take no other.

they owe their achievements and their fame. No one but an agnostic mole can read the history of Christian Europe without recognizing that art as known now is the result of Christian influence and encouragement.

Ingersoll—Because there were Christians who were not artists.

Lambert—Here is another profound observation. It shows you are a deep thinker and a keen observer.

CHURCH DON'T CONTROL GENIUS. Ingersoll—It cannot be said that art is born of any creed.

Lambert—Another ponderous observation. But who ever insinuated that art is born of any creed. Is it not to you an inexcusable fact that art flourishes now only where the Christian creed prevails? Where is art outside of Christendom? Did these questions never suggest themselves to you in your profound meditations?

Ingersoll—The mode of expression may be determined, and probably is, to a certain degree, by the belief of the artist, but not his artistic perception and feeling.

Lambert—The Church never claimed to supply men with genius—artistic perception and feeling. But she did supply those of whom nature had made artists with noble and sublime ideals and conceptions, which their genius realized to the senses. In other words, Christianity determined the mode of expression; opened new fields to the appreciative eye of the artist; and kindled his ambition to put forth his best efforts.

Ingersoll—So Galileo did not make his discoveries because he was a Christian, but in spite of it.

Lambert—By discoveries I suppose you mean his teaching that the earth moves. That was not his discovery for it was taught over a century before he was born. Do you mean his theory of tides? The astronomer of to-day only smiles with indulgence on that theory as childish. Shakespeare, who made no pretension as a scientist, knew more about the true theory of the tides than Galileo, for in 1611, some time before the latter published his Dialogues he made Camillo say:

"Swear his thought over By each particular star in Heaven, and by all their influences, you may as well Forbid the sea for to obey the moon, As, or by oath, remove, or counsel, shake The fabric of his folly."

The astronomer now knows that the theory indicated by the Bard of Avon is the true theory, while that of Galileo was erroneous. Then what discoveries did Galileo make that contradicted the Bible or his creed? Was it the invention of the telescope? But he did not invent it. Was it the discovery of the moons of Jupiter? But what is there in the moons of Jupiter contrary to the Bible or to Galileo's creed? What a heap of miserable, ignorant chaff goes under the name of knowledge.

Shakespeare—Had rather be tick in a sheep than such a valliant ignorance.

—Troylus and Cressida. L. A. LAMBERT.

TO BE CONTINUED.

The Man Who Whipped Dufferin.

It. Beaungard, of Montreal, has just made a trip to the States, where he was the guest of Rutherford B. Hayes, ex-president of the United States, says the Detroit News: "I was President of the United States," said Mr. Hayes, "and among my guests at the White House, were Lord Dufferin, Governor-General of Canada; Gen. Sherman, the hero of Atlanta, the Senator of the same name and family, and Gov. Thomas Young of Ohio. Canada's distinguished leader was discussing the question of Irish emigration to the Republic, when Gov. Young said: 'Yes, my lord, there are a great many Irishmen in the States, and this reminds me that I was born in Ireland and met you there for the first time.' 'Indeed,' replied Lord Dufferin, 'you have a good memory, as I let me tell you I was born on your estate at Clanebovey, and my father was one of your farm hands. One night a fire reduced our miserable abode to ashes, and your father and mother, having come to render us assistance, brought us food and clothing. Your mother was even good enough to bring some playthings for the children, and I became the proud possessor of a whip and top. You, however, appeared on the scene, and, thinking I had stolen them, made an effort to take them from me. We were two Irish gamins, of different social positions it is true, but this did not prevent a lively game of shillalah being played between us, and I, the stronger, gave you a good belting.' 'All that is correct,' said Lord Dufferin, laughing, 'as I remember the circumstance as it were yesterday.'"

Most people suppose that the manufacture of tobacco consists merely of taking the leaf and pressing it into plugs. The fact is, however, that the process is a very delicate one, and the least false step will injure the plug, the leaf must be carefully attended to for months after it leaves the planter's hand. It must neither dry too quickly or too strongly. Even after it has reached the factory the utmost delicacy of manipulation is required. The weather must be carefully studied, for if there is too much moisture in the air when it is pressed it will mould, and the same will happen if too much moisture is sprinkled upon it for the purpose of opening the leaf. Again, if it is overried in the oven it will turn crisp, and will nip the tongue in smoking. It is by careful attention to all these points, that the "Myrtle Navy" has been brought to such perfection. The firm who manufacture it have their own storehouses in Virginia, and from the time the leaf leaves the factory, months afterwards, in plugs, it is under the care of their skilled and trusted employees.

Mr. Wm. Boyd Hill, Cobourg, writes: "Having used Dr. Thomas' Electric Oil for some years, I have much pleasure in testifying the efficacy in relieving pains in the back and shoulders. I have also used it in cases of croup in children, and have always found it to be all that you claim it to be."

WHEN SCANDAL COMES.

Rev. Bernard Feeney.

Another obstacle to thorough-going loyalty to the Church is scandal. Many Catholics believe all ministers of religion to be angels in the flesh, and therefore incapable of human infirmities or vices. Hence when anything occurs to shake this belief, those weak-kneed brethren are tempted to attribute to the entire ecclesiastical body the crime or back-sliding of one or other of its members. Now, the Church is not a society of angels, but of men; and it is ruled not by saints confirmed in grace and free from passions, but by frail, struggling mortals who carry with them into the sanctuary the same downward tendencies to forbidden, earthly things they had experienced on the other side of it. No doubt, they have the powerful helps conferred by the sacrament of Orders, to keep them in the state of holiness befitting their position. But these helps do not interfere with their free will; they may be disregarded or forfeited; and the priest may become at any time like a smothered, helpless ship at sea—both destined to almost certain destruction with the many souls entrusted to their charge.

But those break-downs are not nearly so numerous as some ill-disposed persons would have us believe. As a proof, let any Catholic compare the number of zealous, holy priests he knows with the number of those who, he can positively assert, have broken through their sacred vows and fallen away from the Church. He will certainly find the former to be in a vast majority over the latter—vastly, indeed, than in apostolic times, when one out of the twelve became an apostate, and a second, through human weakness, denied his Divine Master.

Some Catholics are disappointed, if not scandalized, at not finding a certain ideal sanctity in their priest. For instance, if he collect his pew rents with business-like punctuality, or if he be not liberal to extravagance in lending or giving away his money, he is thought decidedly unapostolic and unsuitable. Now, those good but discontented Catholics have yet to learn this simple truth, that the work-a-day sanctity of the Church is not cast in an heroic mould. It has a natural human element in it. It is like a light burning within an earthen vase; you know the light is there, but it is dim and fitful, and it takes many years to transform the clay surrounding it into its own glowing, spiritual nature. Indeed, it may be safely held that, in most cases, the light of every day holiness will be fitted to shine before the throne of God for eternity, only through the cleansing fire of purgatory.

Let us, then, give credit to others for the good we know them to possess, and never presume to judge them because that good is seen side by side with much earthly dross. The Holy Spirit is ever at work in each individual soul, and we can never know from external appearances the extent or success of His operations.

What Your Great Grandmother Did.

She hatched the flax and carded the wool, and wove the linen, and spun the tow, and made the clothes for her husband and ten children. She made butter and cheese, she dipped tallow candles to light the house at night, and she cooked all the food for her household by an open fire-place and a brick oven. Yes; and when she was forty years of age, she was already an old lady whose best days were over. Her shoulders were bent and her joints enlarged by hard work, and she wore spectacles and a cap. Her great granddaughter, with all the modern conveniences for comfort, refinement and luxury, may be as charming and attractive at forty-five as at twenty. Especially is this true if she preserves her health and beauty by the use of Dr. Pierce's Favorite Prescription, which wards off all female ailments and irregularities, cures them if they already exist, keeps the life current healthful and vigorous, and enables the woman of middle age to retain the freshness of girlhood upon brow and cheek, the light of youth in her eyes, and its elasticity in her step. Sold by all druggists.

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"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.

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"I have used PECTORAL BALSAMIC ELIXIR with success in the different cases for which it is advertised, and it is a most valuable remedy for the public."—Montreal, March 27th 1889. Z. LAPOINTE, M. D., Professor of Anatomy at Laval University.

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London, Saturday, April 9, 1892.

A MUDDLE.

A curious muddle has arisen out of the appointment of a successor to the late Rev. C. Spurgeon, the noted pastor of the London Baptist Tabernacle.

Mr. Spurgeon was a resolute opponent of lax doctrine, and it was because the body styled "the Baptist Union" practically abjured the "traditions" of the Baptists that he gave up his membership in the Union.

The Baptist "traditions," which Mr. Spurgeon regarded as of so much importance, are not of very ancient date, since they go back, in England at least, only to the days of Queen Elizabeth, though they were propagated on the continent of Europe a few years earlier.

But Mr. Spurgeon's congregation seem to have already forgotten the teachings of their late pastor, and it is now stated that the Rev. Dr. A. T. Pierson, a Presbyterian minister of Detroit, is called to take charge of London Tabernacle.

Dr. Pierson was not immersed, but it is probable that he was baptized after the Presbyterian fashion, that is to say, he was "sprinkled" while an infant, for Presbyterians generally maintain that the Baptist mode of administering baptism is anti-scriptural, and in this contention they are as resolute as the Baptists are in theirs, that immersion is the only mode of baptism authorized in Scripture.

The question now arises, will the Baptists take Mr. Pierson as their minister, unbaptized as he is, according to their doctrine, or will Mr. Pierson repudiate his Presbyterian baptism, by submitting to be rebaptized after the Baptist mode?

It is not likely that the whole Baptist body will practically repudiate their primary principle for the convenience of one man, so we may presume that Mr. Pierson will accept the Baptist practice, and will begin to preach the doctrine that immersion is the necessary gate to Christianity. Indeed some Baptist ministers have already given their views to the public stating that is the course which Rev. Dr. Pierson must follow if he is to become a Baptist minister.

Others, the Rev. Mr. McArthur of New York expresses surprise that Dr. Pierson "has so long neglected this plain duty," and declares it "impossible in his case to give a satisfactory explanation for this prolonged delay."

It will be hard to convince the Christian public that the temptation to secure an increased salary is not Dr. Pierson's principal motive for repudiating Presbyterianism by accepting the conditions insisted on by the Baptists, yet it is a strange fact that the Protestant religious press regard the transaction as quite legitimate and praiseworthy, and as an evidence of the Christian unity and the fraternity of feeling which binds the different sects together.

To our mind it is rather an evidence that Christian doctrine is now regarded by the sects as a matter of no importance, since Christian doctrines can be thus readily bartered for the consideration of a few dollars' increase of salary.

edge that Presbyterian ordination is invalid, by accepting Episcopal ordination. But there is no indignation expressed when Rev. Dr. Pierson acknowledges the invalidity of his ordination by being constructed into a Christian through the mode used in Christianizing adherents to the Baptist sect. It becomes in this case an evidence of general Christian unity between the sects! Or should Dr. Pierson continue to act in the ministry without being rebaptized, we shall have him preaching from a Baptist pulpit the absolute necessity of dipping, whereas he was never dipped himself.

We fail to see any evidence of unity in fundamental doctrine, or consistent fraternity, whichever horn of the dilemma Dr. Pierson and the London Baptists may choose to impale themselves upon.

HYPNOTISM.

An occurrence which took place in Canton, Ohio, a few days ago has once more called public attention to the dangers of hypnotism as practiced now-a-days by so-called professors of the hypnotic art.

Thomas Numan, the twenty-seven year old son of J. W. Numan, a prominent gentleman of Canton, has been for some time missing from his home, and it is believed that he was induced by two mesmeric exhibitors to leave there that he might assist at their exhibitions as a remarkable instance of the control exercised by the hypnotizers over their subjects, or rather victims.

These mesmerists, who style themselves Professors Kennedy and Flynn, had been for some time giving public exhibitions of their powers at Canton, and so great was the influence they acquired over young Numan that he could not be induced to stay away from their shows, but while they were going on he would rush from home to the exhibition hall, where he would go through most ridiculous antics, to the great amusement of the audience.

On one occasion before his most recent freak he left home and went as far as Altoona, Pa., and returned when he recovered his reason, stating that he could not resist the impulse which was on him, and which it is presumed was the result of the hypnotic influence exercised by the mesmerizers.

Numan is now a complete mental wreck, illustrating the danger which exists for those weak-minded persons who allow themselves to be brought under the hypnotic influence.

Concerning the real nature of hypnotism, scientific men acknowledge that they know but little as yet, though several eminent specialists have devoted many years to the study of the subject. The experiments of Dr. Delboeuf, of Paris, have extended over a period of more than twenty years, and he declares that during this time he has effected many astonishing cures by means of the influence he exercised over the minds of patients subjected to the hypnotic tests. It appears that the hypnotizer brings the will of the patient entirely under his control, and by this means the latter may be made subject to sensations of pain, or may become totally insensible to pain, so that some diseases may be produced, and others removed, according to the will of the operator. It is, at all events, well established that there is great danger in hypnotic experiments by unskillful as well as unscrupulous operators, and several European governments have prohibited them entirely.

The proceedings at the Gouffe murder trial, which took place in Paris last year, and from which it appeared that Eyraud, the principal, had made Madame Bompard a sharer in the crime by putting her into the hypnotic state, will be remembered by our readers. It was denied by Eyraud's counsel that he was the principal, and the latter gave testimony that so far was he from having influenced Madame Bompard, that she had herself arranged the crime, and induced him to enter into the plan. The medical testimony as to the effects of hypnotism was contradictory, as Dr. Liegeois, head of the medical faculty of the College of Nancy, testified that "any persons being hypnotized become in the hands of the experimenter complete tools, morally and physically, so that they could be made to commit any crime. Dr. Brouardel, however, who had much experience in the hypnotic experiments which have been conducted at Salpêtrière, testified that he believed the Nancy experiments were conducted with less skill than those at Salpêtrière, and in his opinion the conclusions of the Nancy school of hypnotizers are not of great value. He said that all hysterical patients are addicted to making assertions of pretended facts which exist only in their imagination. He did not doubt the good faith of Dr. Liegeois, but his conclusions lacked scientific proof, as no such precautions were taken at Nancy as at Salpêtrière to prevent simulated trances in hypnotized subjects."

One thing is clear even from these contradictory testimonies, that there is great danger, especially to those whose minds are in any way weak, in subjecting themselves to hypnotic or mesmeric experiments.

France is one of the countries in which the practice of hypnotism is prohibited by law, and at a recent meeting of the Quebec Board of Health, the President, Dr. E. P. Lachapelle, stated that he had called the attention of the Government to the danger of mesmeric experiments. Dr. Duquet, of Longue Point Asylum, also called the attention of the Board to this danger, and it is expected that the Quebec Government will follow the example set by the Governments of Europe which have forbidden mesmeric exhibitions and operations.

We believe there is no law in Ontario forbidding hypnotic lecturers from bringing people under their influence, and there are constantly travelling through the Province so-called Professors of Mesmerism or Hypnotism who make their dangerous and disgusting experiments for the sake of the door-money given by audiences who take delight in witnessing the imbecilities of humanity. Of course, none but the weak-minded will allow themselves to be operated on at these exhibitions, but we strongly recommend our readers not to countenance them on any consideration, still less to allow themselves to be operated on by the itinerant lecturers who traverse the country under the high-sounding title of Hypnotic Professors, filling their pockets at the expense of the poor dupes who are induced to ruin themselves physically and morally by allowing themselves to be mesmerized.

We hope the time is not far distant when these exhibitions will be prohibited in Ontario, as they are already in the countries of Europe we have already referred to.

THE GERMAN EDUCATION BILL.

It was formally announced in the Prussian Diet last week by Count von Eulenburg, the newly-appointed President of the Council, that in view of the fact that the discussion of the Primary Education Bill of Minister von Zeidler had created serious and unreconciled differences in the Diet and the country at large, and as no satisfactory agreement can be expected at present, the Government refrains from insisting on the further consideration of the Bill. He added that the Government reserves to itself the right to decide when and in what form the matter will be taken up again without overstepping the limits of the constitution.

The proposed Bill by no means conferred any special favors or privileges on Catholics, though it proposed to confer on the Catholic clergy the right of supervising Catholic education; but similar powers were proposed to be given to the Protestant clergy as regards the education of Protestant children; yet so resolutely was it opposed by Protestants that all the Protestant congregations of Berlin, with one exception, were among those who petitioned the Diet against it.

This is not very surprising, as the Emperor William declared that the purpose of the Bill was to prevent the increase of infidelity, which is making very rapid strides in Germany, and to foster Christianity among the people. It has long been well known that Protestantism in Germany has become rationalized, and that open infidelity is the prevailing religion outside the Catholic. We cannot be greatly surprised, therefore, that a bill the object of which is to foster orthodoxy should meet with formidable opposition. The infidels of the Diet, led by Professor Virchow, were a unit against it.

But it is more perplexing to imagine why the Protestant clergy were in array against it also. Yet even this we can understand when we consider the attitude of the Protestant clergy on the question of religious education even in Canada and the United States. Their attitude in Germany arises from similar causes. The Protestant clergy would be quite willing to have Protestant schools under their supervision, but they have a mortal antipathy against Catholic education, and it is for this reason they would prefer to run the risk of having the children of Protestants grow up without any posi-

tive religious training rather than leave Catholics free to educate theirs in the Catholic faith. Protestants are lax in the matter of doctrine, and are not very particular whether their children grow up with or without the knowledge of Christian doctrine. To this we may add that the so-called non-sectarian schools, which the Protestant ministers advocate, are in reality Protestant schools. All the religion Protestants generally care for is the exclusion of everything Catholic, with some reading of the Bible, and they would wish to have the Catholic children educated in accordance with their view of the matter. They would then have some hope of at least arresting the growth of Catholicism, which is very rapid in Germany. They would thus, in a few years, have a generation with little or no religion, and, as Protestantism adapts its creed to the whims of the day, it would be a Protestant generation just suited to the desires of their hearts.

But these ministers will not have their way in this. The Catholics of Germany are too staunch to their religion to neglect their children, and they will continue to educate them in Catholic schools, as they have done in the past. They would prefer, of course, that their schools should be placed upon the same footing with the other schools of Prussia, as far as Government aid to education is concerned, but even if the laws impose an extra tax upon them for the support of godless schools, they will still maintain efficient Catholic schools, just as the Catholics of the United States do under similar circumstances.

We have no hesitation in predicting that the bigots who are opposing the Prussian Education Bill will suffer more from their own bigotry than will the Catholics.

We have said that the Bill did not propose to grant any special favors to Catholics. It simply proposed to allow them to use their own money to educate their own children in accordance with their conscientious convictions, and it is this feature that the bigots opposed. We have every confidence, however, that sooner or later the Catholics of Germany will be able to insist upon their rights. The Catholics of the Empire have increased their ratio to the whole population from 33 to 36 per cent. in ten years, and this growth is still going on. The majority cannot for much longer resist the just demands of a minority so numerous and influential as the Catholic body must be before many years elapse. The willingness of Kaiser William and his Cabinet to grant justice now is but an earnest of what may be expected from the Diet itself very soon.

IONA.

The Duke of Argyll has roused the indignation of the Presbyterians of the Isle of Iona by giving to Bishop Haldane, of the Protestant Episcopal church, a site on the island for a villa which the Bishop proposes to erect, and a petition has accordingly been forwarded to the Duke signed by the two island ministers and their parishioners requesting that the donation be withheld. The ground on which objection has been taken is that the Bishop intends to use part of the villa as a chapel, a fact which will render his residence on the island odious to the strict Presbyterians who constitute almost the whole population.

The population of the island is not large, as the petitioners state that it comprises only one hundred and eleven adults. But there seems to be as much bigotry and intolerance concentrated among them as would suffice for the whole of Scotland; for nearly all of these have protested against any other denomination of Christians being allowed to have any place, even for private devotion, on the island.

The Duke of Argyll would be the last to grant to Catholics any such favor as he has accorded to the Protestant Episcopal Bishop, but he is disgusted with the intolerance displayed by his tenants against Episcopalianism or Anglicanism, and in his reply to the minister of one of the Kirks—the Rev. Mr. McMillan—he states that nearly every steamer during summer brings to the island more pilgrims and visitors than there are inhabitants on it; and thousands of these are members of the Episcopal Churches of England, Scotland and America, and as these visitors should have the opportunity of worshipping God according to the way to which they have been accustomed, he regards the petition as a piece of mendacious intolerance.

The islanders themselves have been for forty-nine years divided between two jarring Presbyterian sects, and the Duke takes occasion from this fact to remind them that people quite as intelligent and honest as themselves can see no sense in their dissensions and differences, from which he infers that they should practice some toleration towards those who differ from them. He also informs them that he has too much faith in Presbyterianism to think that it must rely on persecution of others for its stability, rather than on "the legitimate weapons of historical and theological argument." He would therefore be ashamed to be "jealous or alarmed when the members of another Church seek under reasonable circumstances for those external facilities for public worship on which the different sections of the Presbyterian Church on the island seem to set even an excessive value for themselves."

In the course of this letter the Duke says that "Iona is regarded with the deepest interest and affection by the whole Christian world. No branch of the Christian Church has any exclusive claim to the natural manifestation of this universal feeling. The early Celtic Church which first gave to it all its fame was, in its organization, wholly unlike any Church now existing in the world." He adds that after many centuries there was substituted the site of this ancient Church "a branch of the great Latin communion that occupied the whole of Western Europe. Every stone of the existing ruins essentially bound up with the Roman Catholic system."

The Duke has the reputation of being a fair Archaeologist. If he deserves his fame he must have noticed that the error into which he fell in describing the ancient Church of Iona as non-descript in its organization is refuted by his subsequent statement that every stone testifies to its Roman character. The fact is well known that the ancient Church of Iona was planted there by St. Colme, or Columbkille, who also established there a monastery about A. D. 700. There is no doubt about the thoroughly Roman character of St. Columbkille's Catholicity, and the Iona monastery was a seminary whence went forth missionaries to instruct others in the faith. From it went forth Bishops Aidan, Colman and Finian, who converted Northumberland to the faith. This would certainly not have been the case if the faith of Iona were different from that of England, and of the Christian world. It is in the desperation of a hopeless cause that the theory of a non-Roman faith having been set up in Iona was invented by the Calvinists, and reiterated by modern Anglicans with the purpose of justifying their schism. Schism would not really be justified by such a fact as the existence of a schismatical Church on an obscure Scotch island, if it were a fact, but it is not.

Notwithstanding this mistake, the Duke of Argyll's letter was a very fair one which does him credit, while it shows that Presbyterian antipathy to prelay is as bitter as it was when Jane Goddes nearly killed the Dean of Edinburgh by throwing a stool at his head when he read the Book of Common Prayer in Edinburgh Cathedral.

EDITORIAL NOTES.

MICHAEL DAVITT'S article in the Nineteenth Century, warmly praising the Northwest, attracts attention, seeing his former hostility to immigration. He urges an Imperial loan of £10,000,000 sterling at low interest to the Dominion and local Governments to settle 100,000 select colonists now driven to the British cities from rural districts.

AS WILL be noted by a cablegram published elsewhere, it seems that the Orangemen of Ulster threaten all manner of dire consequences in the event of the establishment of a Home Rule Parliament in Dublin. Few will believe that this miserable clique of petted and pampered anti-Irish Irishmen are serious in their designs. It would be a case of the tail wagging the dog. The threats will, however, serve to accentuate the conviction that Orange loyalty, as well as Orange love for law and order, is now, as it has always been, a sham and a fraud.

THE editor of the Toronto Mail is once again after the *habitants* and the *cures* of Quebec with a huge club. His hostility to our fellow-subjects in the east is becoming somewhat tiresome, and impelled, as it is, by a very stupid bigotry of the Ballykilbeg type, few people pay any attention to it. In an editorial lately published the Mail stated that the French-Canadians were fleeing the Province to escape from the oppressiveness of the

priests, but towards the close of the article the remark slipped in that the emigrants were taking their spiritual guides with them to their new homes. When our Toronto friend leaves this world for the one beyond, his biographer will not be able to claim for him an overwhelming regard for truth.

This week we begin the publication of a very interesting sketch written by Mr. James M. O'Leary, of the Post Office Department, Ottawa, entitled "Grosse Isle—1847." It is the most complete account ever given to the public of the terrible sufferings endured by the Irish emigrants who came to Canada at the period named. Mr. O'Leary deserves the gratitude of our fellow-countrymen both at home and abroad for his noble and self-sacrificing labors. The task he had undertaken was most difficult, and no one save he who had his heart in the work could have brought it to so successful an issue. Search had to be made during the greater portion of a year, through Quebec city, Provincial and Imperial papers, page by page, and every scrap of information utilized. It is a tale of woe, and as our countrymen follow the lines, they will, we are sure, offer thanks to God that brighter days are now the portion of the old land, and that still more glorious ones are to be seen breaking through the clouds that have for centuries hovered over the holy Isle. Nor should we forget to offer a fervent prayer that the souls of the noble people who were cut down by the hand of death—when they had taken flight from the grasp of the heartless tyrant—may be admitted to the joys of eternal glory.

ANOTHER CONVERT.

Dr. W. H. Ruddleick of South Boston, Joins the Catholic Church.

Dr. William H. Ruddleick of South Boston, a prominent militia officer, a social favorite and a physician of repute, has formally renounced Episcopalianism and joined the Catholic Church. Dr. Ruddleick is very high in the Masonic order, he is a Grand Army man and a member of the Knights of Honor. He will resign his membership in Masonry and in any other secret societies to which he may belong, membership in which would bring him into conflict with the doctrines and canons of the church. Dr. Ruddleick was received into the fold on Saturday, March 19, at St. Peter and Paul's Church, on Broadway, by Right Rev. John Brady, D. D., auxiliary bishop of the archdiocese. His sponsor at the baptismal font was Rev. P. J. Supple, D. D., of the Gate of Heaven church, who has been his instructor during his search after the true religious light. Over a week ago the Republic learned of Dr. Ruddleick's conversion, but, at his request, suppressed the information, as he was not at that time prepared to have a public announcement made. In conversation with one of our representatives he said: "The statement made by Rev. James F. Spalding at the time he resigned the rectorship of Christ Church, Cambridge, to become a Roman Catholic, fits my case as closely as it did his, and fully describes the process of my conversion. For a long time during my life as an Episcopalian I held the 'Branch theory,' and believed myself to be a Catholic. My religion and studies, however, showed me after a time the unreasonableness of this theory."—Boston Republic.

THE ULSTER "EQUAL RIGHTERS."

They State That They Will Revolt Against Home Rule in Ireland—an Important Meeting.

London, April 1.—The Standard says:—"The Unionists intend to contest every seat in Ireland at the next general election. The object of this test is to ascertain whether there has been a growth of Unionist opinion in that country."

The meagre official report given to the press after yesterday's private caucus of the Unionists of Ulster gave no idea of the warlike tone of the speakers at that meeting. Knowing that their days are numbered as belonging to the Government majority, and seeing that the Irish Parliament is a dominant fact of the near future, these advocates of constitutional order under the Tory regime met to declare war in the event of the Liberal majority altering the constitution. The war drums, however, only faintly heard in the resolutions adopted. The meeting was held at Dawnshire House, the residence of Lord Arthur Hill, Comptroller of the Queen's House. All the Ulster members were present except three. Some fiery spirits urged a plain declaration of an immediate resort to arms when Ulster is placed under the Dublin Parliament; but though the menace was often used publicly by Col. Saunderson during the Home Rule crisis of 1886, the leaders of the group now find it prudent to veil their threats in more moderate language. The Liberal papers treat the proceedings as buncombe, and the predictions of rebellion as mere vaporing. Interviewed with several Ulster delegates in the lobby to-day gave the impression of an intense hostility to Home Rule, even keener than at the time when the

movement was organically was partly subscribed men, and Col. Saunderson would respond to As shrewd an observer Col. Chester will fight this nature will in the alter the Liberal position time the Ulsterite will be a vigorous a and Great Britain constituencies took offence. An abundance of the chief of of Colonel Saunderson Harland and T. W. provincial committee ment of whose action at a convention in his suite. Although Irish members could only subject for debate to-night called Mr. to the fact that a C. Comptroller of the proposed a resolution of the Irish to discontinue in reinitiated that he v subject.

CATHOLIC CHURCH.

It is time that steps be taken to stop the production of immoral pictures. Public opinion against displaying posters that the extent been suppressed are the disseminated are the pictures to accomplish purpose that their turned to the tobacco means they are moralizing our youths pictures cannot be mails, nor should permitted to circulate penalty should be forfeiture of license would be suppressed.

S. Y. CATHOLIC.

If the Bible Society version of the without addition, we shall be glad to copies distributed of the United States preserved the Scribner times have no. Write as the fabrication proceed. produced dozens of and one firm by Testament at the quarter of a dollar large orders. But will sell the same for ten cents or give for nothing, why, their funds to the are all apt to u shall freely advertise assist them to earn condition that they that is true to t garbled nor m Catholic are urged read the Word of demur if Protestants so.

LONDON.

It is quite a shudder to read twelve months of intoxicating drink of one hundred and a quarter st of beer consumed the last twelve m 27,500,000 barrels at £78,557,673, a family of five a in Scotland the £16 5s. and in per family. If t continue, where people going to put an end to t cannot make a Parliament, alth doubtless put t the sale of i Cardinal Manni ever be associate movement in Eng following words their children, they never know never know twig is bent. Habit is a second the habits we a never easily sha

The far-rea Roman Pontif home to the mind in a novel our large citi depression in th owing to the di and abstinence See. This is rance; any m the market to a pretty sure e of the average. Commenting in public sen observance of Ysidiants Sout was when a gre that day was th violence, w tion was almost riot. On the day, however, by procession men, and fla papers, as n green ribbon breasts of all n said that it w played by the College, a P institution. P as a loud asser

movement was organized, and money was partly subscribed to arm 300,000 men, and Col. Sanderson boasted that he would respond to a call to a revolt. As shrewd an observer as Lord Randolph Churchill still professes to believe that Ulster will in the slightest degree alter the Liberal policy. In the meantime the Ulsterites in Ireland will be a vigorous agitation in Ireland and Great Britain, working up their constituencies to believe in their enemies. An abundance of money enables the chief committee, composed of Colonel Sanderson, Sir H. S. Harland and T. W. Russell, to organize provincial committees, the first development of whose action will be disclosed at a convention in Belfast about Whit-sun-tide. Although the Nationalist Irish members consider the matter only subject for derision. Mr. Sexton to-night called Mr. Balfour's attention to the fact that a Crown Minister, the Comptroller of the Queen's Household, proposed a resolution inciting a section of the Irish to disorder. Mr. Balfour declining to commit himself by any statement in reply, Mr. Sexton intimated that he would recur to the subject.

CATHOLIC PRESS.

Church News.  
It is time that some steps should be taken to stop the practice of distributing immoral pictures with packages of tobacco. Public opinion is so decidedly against displaying immoral theatre posters that the evil has to a certain extent been suppressed. So determined are the disseminators of obscene pictures to accomplish their infamous purpose that their attention has been turned to the tobacco trade, and by its means they are again at work demoralizing our young men. Immoral pictures cannot be sent through the mails, nor should tobacco dealers be permitted to circulate them. The penalty should be in every case a forfeiture of license. Then the evil would be suppressed.

X. Y. Catholic Review.  
If the Bible Society will print the Donay version of the New Testament—without addition, omission or change—we shall be glad to see twelve million copies distributed among the Catholics of the United States. We, who have preserved the Scriptures from Apostolic times have no such fear of Holy Writ as the fables of Sabbath school fiction pretend. Our publishers have produced dozens of editions of the Bible and one firm has printed the New Testament at the retail price of a quarter of a dollar, with a discount for large orders. But if the Bible Society will sell the same most precious book for ten cents or give copies of it away for nothing, why, they will be putting their funds to the best use that they are at all apt to use them for, and we shall freely advertise their purpose and assist them to carry it out—always on condition that they produce an edition that is true to the original, neither garbled nor mutilated nor padded. Catholics are urged by the Church to read the Word of God; we shall not demur if Protestants help them to do so.

London Universe.  
It is quite enough to make one shudder to read that during the past twelve months the sum spent upon intoxicating drinks in the United Kingdom reached the alarming figure of one hundred and forty-one millions and a quarter sterling. The amount of beer consumed in England during the last twelve months was no less than 27,500,000 barrels, which are valued at £78,557,673, and the cost for each family of five averaged £20 7s. 6d. In Scotland the beer bill amounted to £16 5s., and in Ireland to £10 11s. 8d. per family. If this state of things is to continue, where, we ask, are our people going to stop? How are we to put an end to this terrible evil? You cannot make a nation sober by Act of Parliament, although Parliament could doubtless put an effective check upon the sale of intoxicants. It was Cardinal Manning, whose name will ever be associated with the temperance movement in England, who wrote the following words: "Bid them enrol their children, even the youngest. If they never know the taste they will never know the temptation. As the twig is bent, the tree's inclined." Habit is a second nature, and as a rule the habits we acquire early in life are never easily shaken from us.

Ave Maria.  
The far-reaching influence of the Roman Pontiff has of late been brought home to the American commercial mind in a novel way. Fish dealers in our large cities instance a notable depression in their usual Lenten trade, owing to the dispensation from fasting and abstinence granted by the Holy See. This is rather gratifying intelligence; any man who can influence the market to an appreciable extent is pretty sure of commanding the respect of the average American.

Commenting on the marked change in public sentiment regarding the observance of St. Patrick's Day, the *Ypsilanti Sentinel* remarks: "Time was when a green ribbon displayed on that day was the object of derision if not violence, while a public demonstration was almost sure to bring about a riot. On the last recurrence of the day, however, it was publicly honored by processions, speeches by leading men, and flattering reports in the papers, as never before; while the green ribbon might be seen on the breasts of all nationalities. It is even said that it was very generally displayed by the students of Hillsdale College, a Protestant denominational institution. Perhaps this was intended as a loud assertion that the saint was

a good Presbyterian; though if he were, why the Pope canonized him, we cannot tell."

London Catholic News.  
The *Bedfordshire Standard* prints a remarkable paper read at the meeting of the Bedford branch of the English Church Union a few days ago. The subject was "Prayer for the Dead," and the writer, a Mr. Blades, set himself to prove that this doctrine of prayers for the faithful departed was Scriptural, that it had been and still was a recognized practice of Catholic Christendom, that in their branch of the Church the custom of prayer for the departed might be traced in her service books from the earliest times on record up to and subsequent to the Reformation, that in a modified way the practice still survives, and that their Prayer Book yet continued to bear witness to the primitive practice, though the doctrine had become much obscured by the almost entire cessation of its use brought about by the Puritanical re-act that followed upon the Reformation. The paper is a distinct evidence of the natural revulsion which exists in the human mind against the anti-Purgatory theories usually advanced by Protestants.

Boston Republic.  
A South Dakota minister named Help has been lecturing on "Talmage and His Tricks." According to the testimony of his brother divine the acrobat of the Brooklyn Tabernacle is troubled with what Darrimer claimed was his disease—"unconscious mental cerebration." That is, he has an irresistible impulse to pilfer the thoughts of others. "On March 10, 1878," remarks Mr. Help, "he produced a sermon on 'Shall We Know Each Other There?' in which, at the lowest count, are thirteen different thoughts from 'Harbinger's Heavenly Recognition,' a book published in 1854. He forgot to give credit. I feel sure that in ten years Talmage has not produced a single new sermon." Further on Mr. Help said: "Permit me to reveal one of his tricks. In 1878 he preached on 'The Midnight Horseman.' In 1880 he preached the same sermon headed 'The Moonlight Ride.' In 1886 he preached on 'Christ and Song.' In 1888 he called the same sermon 'Songs in the Night.' In 1888 he gave the 'Upper and Nether Springs.' In 1889 the same under 'New Springs of Joy.'" These are serious charges, but they will not affect Talmage, who thrives on advertising, even though it be of doubtful quality.

When a priest goes over to the ranks of Protestantism look for an impelling motive apart from conviction. Usually the convert has been severely disciplined for violation of the canons of the church, or there is a woman in the case. Much publicity has been given lately to the story of a conversion which was said to have taken place at Renegade O'Connor's "mission" in New York. The name of the convert was Redding. Arrangements were making to have him join the motley menagerie of anti-Catholic declaimers, when his old weakness overtook him. He was picked up in a doorway the other night and was given lodging at the station house. He was in a state of helplessness which was pitiable. We have sympathy for all victims of the drink habit, but we object to their being foisted upon the community as religious crusaders. Poor Redding was forced out of the Catholic ministry, and, if he does not fall a victim to drunkenness, he will pose as a great reformer and as a retailer of slander against the Church of Christ.

Catholic Columbian.  
A Catholic never opposes Protestants in politics because they are Protestants. If he goes against any of them it must be for some other reason than their religion. He doesn't inquire into that or make it a test for office. He respects their right to have whatever religion they think best.

Catholic children are made acquainted with the Bible by means of the Bible history, which is studied in all Catholic schools, and by means of the living voice of the Church, which every Sunday explains the Gospel of the day and sets forth the truths of salvation. If they cannot all quote Scripture verses verbatim, they are trained to have its essential facts by heart, and to live in accordance with its divine precepts.

Every citizen ought to take an interest in public affairs. It is his right and his duty to do so. That obligation should not be shirked. He should make himself acquainted with what is going on in politics, bear his share of the burden of government and vote at every election. The reason that politics is despised is that good men have, in too many places, let the management of local party affairs fall into the hands of loafers and thieves. They stay away from the polls and then complain that the city, or the town, or the village in which they live, is misruled. They are primarily to blame for the disorders in the body politic—those self-same respectable, high-toned, intelligent but not thoroughly patriotic citizens.

of a burial. "I pray the hospitality of a grave," he asked. It was his expressed wish that neither flowers, nor crowns, nor bouquets should be placed upon his coffin. To the Pope he bequeathed his household furniture to be given some poor prelate. He wished to leave a souvenir to his priests, but was unable from lack of means. It was his desire to be buried in the cemetery where his parents repose, with a plain stone above him marked with the inscription "He loved the Church" and the prayer "Give him eternal rest O Lord." Irish Catholics should echo this prayer for him. He was a great friend of the Irish people, an earnest advocate of their cause, and his eloquent voice was heard in their behalf.

WILLIAM O'BRIEN.

At a concert held in Sheffield on the eve of St. Patrick's day, Mr. William O'Brien, M. P., who received a most enthusiastic greeting, in an eloquent opening alluded to the occasion of their meeting, and said, poorest of the nations as Ireland might be and was, not the proudest of the empires of the world had ever been so rich as Ireland in the love and devotion of her children (applause). On the morrow, in every land on which God's sun would shine, millions and millions of her sons would wear the little green shamrock, and millions of hearts would turn to that small green island across the sea with an allegiance as true as though she had fleets and armies at her command, and with a devotion slightly more passionate that if she had stars and garters wherewith to reward patriots. Never had a Patrick's day dawned fuller, and surer of brilliant promises than the Patrick's day which would light up the hills and dales of Ireland on the morrow. In a few months—possibly in a very few weeks—they would have a general election. They were going to win it. Ridiculing the opposition to Home Rule, the speaker went on to say that the English workman saw that Mr. Gladstone had done more by six years of conciliation to reach the hearts of the Irish people than Mr. Balfour could do by six centuries of coercion (applause). The English workman saw that, notwithstanding Tory promises, it was in the end of this Parliament as it was in the beginning—Ireland blocking the way.

IRISH QUESTIONS CLOGGING THE WHEELS OF PARLIAMENT, and it was Ireland that haunted the pillow of this dying Ministry, which they saw every night writhing on the Treasury bench in the agonies of dissolution (laughter and applause). Scouting the old cries which opposed Home Rule, he said the English people would remember Lord Salisbury's Home Rule speech at Newport, Lord Carnarvon's interview with his late chief, Mr. Parnell, Howard Vincent's visit to himself in the offices of the *United Ireland*, and Mr. Howard Vincent's visit to Mr. Harrington in the offices of the National League to discuss the details of Grattan's Parliament for Ireland. The question was now whether they would have Mr. Balfour's Home Rule, which would satisfy nobody, or Mr. Gladstone's, which would satisfy everybody (applause). The Irish Local Government Bill would be a standing insult to the Irish people if it were not a standing joke to them (laughter). Assuring his auditors of victory, HE TOUCHED ON THE IRISH PARTY DIFFERENCES,

and said there was no truth in the rumor as to Mr. Dillon and himself negotiating for a reunion. He believed there was a time when that reunion was possible. Now it is altogether impossible. The cleavage was too deep a sore, and he believed they should not be wasting their breath. They must fight it out in a manly and reasonable way at the general election. He, however, held it possible, and even essential to the Nationalist cause, that they should have more tolerance for one another, and should learn, as Englishmen had learned, to deal with those differences of opinion as they should have to deal with them in an Irish parliament, with patience, with courtesy, with frank recognition of the fact that man might be opposed to them and yet be thoroughly good Irishmen, and inspired with as honest motives as themselves and that they would have to trust their cause to time and to argument (applause).

HOME RULE WAS WITHIN THEIR GRASP, the reinstatement of gallant evicted tenants was within their grasp, and they were all agreed that the first step towards all those things was the Home Rule majority of a Home Rule Liberal Ministry. They could have before another harvest sun had set if they could only keep their heads cool, if they would only treat one another with a little forbearance, and deal with such differences as they had to fight in the spirit in which they were dealt with in every commonwealth—by decent, rational and civilized methods (applause).

Marriage is never a failure in a home where consideration fills the minds and lives of husband and wife. It is a golden band between them which brightens with increasing years, and binds them together when they "are absent, one from the other." On a lichen-covered stone in a village burying ground I once read this epitaph: "He was always considerate," and I wondered whether there was in the English language a sentence from which there could be derived more meaning. On that stone there had indeed been chiseled a sermon!—*Ruth Ashmore.*

A VOICE FROM THE PACIFIC.

Father Desmarais says Mass in the old Cottage by the Sea.

FOR THE CATHOLIC RECORD.

When the lonely traveler trods along the solitary paths of a new country it becomes a great boon indeed for him to be able to recall and picture to his mind those fond associations of his past and those delightful spots of his native country where the golden days of his childhood glided on like the peaceful waters that went their way through a valley of fruits and flowers. We should, I think, be thankful to God for having given to the mind that wonderful power of storing up its past observations, and to the eye the no less mysterious agency of taking such instantaneous pictures of anything and of everything within its present reach and of conveying them by means of the optic nerve to the great art gallery of the mind. It is not my intention to write a treatise upon this grand subject, but it is nevertheless my intention by the way to draw our reasoning faculty to the due consideration of God's wonders that lay so thick, and well nigh infinitely so, around our daily walks of work and observation. It seems to me that everything we see or do can be made glorious and pleasing in the sight of that Majesty who deigns, for man's sake, to flood the world with so much light and surround it with the almost infinite beauty of forms and colors which serve as a pale reflection of God's infinite goodness, power and wisdom. When I think of my country I also think of dear friends and wonder if a few words from a distant missionary friends would not interest them. Affection says it will, for there is something almost mysterious in the very heart of man which makes him say at times: I can not forget even though I would! And it probably was put there for a wonderful end, for I really believe that there is no heart so hardened and so deeply sunk into obscurity but remembrance from time to time a loving look, a sweet word, a cherished embrace, a kind and charitable deed brought to fall across its lonely path like a fiery beam from the heavens that darts athwart the iron bars of the prisoner's cell and makes his gloomy countenance to change and become all aglow with the ardent rays of hope and love. It is not therefore through personal interest that I pen these words to your distant readers, but only through a motive of friendship for those with whom I loved to associate in by gone days and many of whom I know to be constant readers of your esteemed journal; and moreover I may state that it becomes a real pleasure for me to send you items of news which may tend to interest your readers, for I have long since realized and still observe with renewed pleasure that your paper holds one of the most prominent places in the journalistic circles of America. I consider it, therefore, as a loving task to contribute any article which my poor limited pen can write amidst the obstacles or up's and downs of missionary life, for the priest of the West has many things to attend to outside of his office. To quote the words of an Anglican minister whom I chanced to meet one day and who said to me: "In this country we ministers have to *batch* it. We live the year round in two small apartments; we cook our victuals, make up our beds, sweep the floor, and after trying to make things look tidy in our grand *salon*, we see that our *traveller* gets his portion—so he calls his black pony, for such an animal is very necessary in these extensive missions and should be well taken care of. All is put in order, then we breakfast, and after a short recreation we return to study." I asked him if life was not sometimes tedious, all alone. He assured me it was, and at times a hard thing to manage on account of those gloomy clouds that roll up and bar the light of the sun. However, he allowed that the pipe of peace gave him great comfort when he found no other companion but the pussy by the fire-side that purged away the time. He told me that his Bishop gave him \$500 a year salary, and that he was quite content to batch it all alone, but oh the thoughts of home sweet home in that dear old England harassed his mind day and night! Just as he finished this sentence the train pulled into a small town where he held an occasional mission, and we parted with a hearty shake hands. I must add that he was in all appearance a learned gentleman and, no doubt, a jolly good fellow of Oxford.

After taking some rest at headquarters I packed my saddle bags with all the necessities for saying Mass at distant missionary posts, and I started for Netarts, where the thundering billows of the sea rush in upon as beautiful a beach as can be found on the Pacific slope. The old cottage roof under which I said Mass gives the story of long years of duration, and the architecture itself is a proof to the traveler that in those days of yore the pioneer knew full well how to overlook the beauty of things with reference to their utility. The kind old lady who inhabits this comfortable abode loves to call it the old cottage by the sea. It has a large fire-place near which is seated in an old arm chair a good-hearted peasant woman who enjoys life with a whiff from the pipe of peace when the shades of evening have fallen and the bright fire-side is shooting forth its beams of light and filling the whole camp with family cheer and gladness. Every one around tells his story or tale and as the evening hours soon glide away in such happiness the clock strikes the hour of prayer and at once the head of the family gives the

signal and all the members with bowed head and knee answer the saintly call with an invocation to the Star of the Sea. Thus at the close of the day by the sad sea shore human voices mingle with the surges of the deep in rendering to the Lord of creation that act of homage which is due His infinite majesty. The roar of the mighty waves, that rise like huge mountains and are seen to clasp each other in wild embrace with their white-capped heads glistening in the rays of a setting sun, is wont to produce such an impression upon the mind and heart that one can not refrain from a wistful glance toward the heavens where dwelleth in everlasting glory that infinite power that gave to the sea its due boundary.

Before leaving this happy spot I must not forget to mention the *clam dinner*, for it is quite a treat for one to go out digging at low tide or rather when the tide is gone out to rest, and then the fun comes in preparing them for the table. For my part, I never wanted to be an eye witness lest I should get my fill before they were cooked and dished out for table. Certainly clams are a luxury and they are plentiful on the bay. But I should never venture to down another raw clam after my experience with the first. The sensation is on a par with that which the smoker says he felt after indulging for the first time in a thorough good smoke from a cigar of *French-Canadian tobacco*. Let us return from our dainty dish lest we should be accused of epicurean style that loves to live in order to eat, and sings out to the passer-by, let us live and be merry to-day, for to-morrow we die. Unfortunately, there are already too many minds so disposed in our coast towns, and some indeed fear not to proclaim it and put it into every day practice.

On my way back to our interior town I must not omit to say that as I sped along the road my eye caught a glance of a house yet surrounded to a certain extent with trees and brush. It is a neat little frame house off fifty yards from the roadside. Having shouted to a hardy old pioneer amid the felled timber to enquire if Mr. T. lived there, I got the welcome answer: "Certainly he does; is that your reverence? Come right along." And wasn't I glad to find out that he and his family were staunch Catholics. They were from the old sod where grows the shamrock so dear, and how happy these dear people were to see a priest, and with what respect and love the children assembled to greet their spiritual father. The evening hours soon sped away amid the yarns and tales the pioneer was pleased to relate, for Mr. T. is one of those jolly good souls who loves to picture to the hearer his lively experience on the green meadows and hillsides of dear old Ireland and his landing without a penny on the frosty shores of Canada. When asked if he were happy in this land of the West, he answered cheerfully, "Why shouldn't I be, your reverence? I get enough to eat for myself and family, pure unadulterated drinks from nature's springs at my very door, and sleep invites me gently at any hour of the day or night and I am master in my own house, as happy as Vanderbilt in his stately palace." Such is the happiness of those good people who trust in God, and when adversity comes say with a loving heart "Thy will be done." These people did have hard work, but now they are beginning to reap the fruits of their labor.

Before I close this article I must remark that our winter has been exceedingly mild, more like June than February. This is truly the most delightful climate I ever yet experienced. The warbling of the bird and the croaking of the frog could be heard here during every month of winter and the cattle could be seen grazing in the green meadows, though grass has not then all its strength and beauty. But now every shrub has vested itself with its mantle of spring and the wild ducks and geese on their way north have long since passed, and little robin red-breast came to greet our ears with its musical notes in the middle part of February.

Thanking you, Mr. Editor, for the kind insertion of this article, and with greeting to my friends who may peruse your journal, I am yours very respectfully in Jesus Christ.

L. P. DEMARIS, Priest.  
Tillamook, Oregon, March 10, 1892.

The Drunkard's Bargain.

"There's my money, give me a drink! There's the clothing and food and fire of my wife and children—give me a drink! There's the education of the family and the peace of the house—give me a drink! There's the rent I have robbed from my landlord, fees I have robbed from my schoolmaster, and innumerable articles I have robbed from my shop-keeper—give me a drink! Pour me out a drink, and yet more, I will pay for it! There's my health of body and peace of mind; there's my character as a man and my character as a Christian; I give up all—give me a drink! More yet I have to give! There's my heavenly inheritance, and the eternal friendship of the redeemed; there, there is all hope of salvation! I give up my God! I give up all that is great and good and glorious in the universe! I resign all forever that I may be drunk."—*From the Southern Star.*

At times, when human prudence ends and sees nothing clearly, then the light of Divine Wisdom begins to dawn.—*St. Vincent de Paul.*

Every man has something to do with making public sentiment, and public sentiment is the power that gives to the government its life.

A Springtide Idyl.

The bluebirds they are calling  
The robin plums his wing,  
The snow-born streams are falling  
Upon the feet of spring,  
Sing sweet, oh Southland,  
Sing soft, oh Southland,  
Over hamlet, farm and town;  
Invade the Northland,  
Surround the Northland,  
And pull that snowbank down.  
The woe-frogs wake from sleeping,  
They're getting out of bed;  
And thro' the cold turf peeping  
The crocus shows her head,  
Arise, oh Southland,  
Blow soft, oh Southland,  
Over dingle, dell and down;  
Go flood the Northland,  
Disolve the Northland,  
And pull that snowbank down.  
Go sound the cow-bell loudly;  
Wake father, for and fir;  
My brothers, see how proudly  
The splendid spring comes in,  
All hail, oh Southland,  
Come soon, oh Southland,  
And green the hills of brown,  
Invade the Northland,  
Go smite the Northland,  
And pull that snowbank down.  
—*The Klaxon, in the Dundas Banner.*

Puns on names are generally tabooed, but here is one worth repeating. A noted wag and bean of thirty years ago signed his name "A. More." A lady had invited him to a formal dinner party. The company all arrived except A. More, but knowing his queer ways, the hostess did not wait for him. After she was seated some time, a huge envelope was handed her in which she found an enormous leaf of a sycamore tree. The interpretation was: "Sick—A. More."

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"Some time ago I lost all my hair in consequence of measles. After due waiting, no new growth appeared. I then used Ayer's Hair Vigor and my hair grew."

Thick and Strong.

It has apparently come to stay. The Vigor is evidently a great aid to nature."  
—J. B. Williams, Floresville, Texas.  
"I have used Ayer's Hair Vigor for the past four or five years and find it a most satisfactory dressing for the hair. It is all I could desire, being harmless, causing the hair to retain its natural color, and requiring but a small quantity to render the hair easy to arrange."  
—Mrs. M. A. Bailey, 9 Charles street, Haverhill, Mass.  
"I have been using Ayer's Hair Vigor for several years, and believe that it has caused my hair to retain its natural color."—Mrs. H. J. King, Dealer in Dry Goods, &c., Bishopville, Md.

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N. 1-2 S. 1-2 Lot 12, Con. 6, Tp. London, 50 acres, more or less; about 45 acres in grass; house, barn, etc.  
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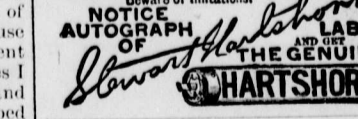
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FIVE-MINUTE SERMONS.

Palm Sunday. HARDNESS OF HEART. To-day if you shall hear His voice, harden not your hearts.

These words, my dear brethren, are taken from the beginning of the office recited by the clergy on this and the following days, up to Holy Thursday. They treat us not to let this time, precious above all others, to go by without making the use of it which our Lord means that we should make: not to let Him show His love for us without giving Him love in return.

"Harden not your hearts." How is it that we harden our hearts? It is by putting off our repentance: by clinging to the world and its pleasures, to the gratification of our sinful passions, and waiting for some time to come when it will be more convenient to give them up, or when we shall feel more strongly moved to do so.

But, my brethren, this is a great and a terrible mistake. It may be, indeed, that God in His goodness and mercy has many graces yet in store for us equal in themselves to those which we have had; but if we have despised and neglected the past ones they will not be the same for us as those were which went before.

A word of warning, a single prayer, the sight of the crucifix or of our Blessed Mother, a pious picture, an Agnus Dei, is enough to move the innocent soul of a child to the love of God: the most powerful mission-sermon often fails to make any impression on one who has spent his life in sin.

It is not the grace that is wanting in God's part. No, He is there in His power: His arm is not shortened: He is still mighty to save. But His voice seems to the deaf ear of the sinner faint and indistinct: His message is the same old story. Yes, it is the same old story: it must be the same, for there is but one. There is but one name under heaven whereby we can be saved: only one Gospel which we can preach, and the sinner has heard it so often with indifference that its interest is gone.

Then—most dangerous delusion of all—he comforts himself with the hope that at least he will die in the grace of God: that somehow or other he will, as he passes from life to death, be brought from death to life. He forgets that the sacraments were not given to give repentance to the sinner; no, they have for their object to give pardon and grace to those who have repented. Do you think it is of the slightest use to anoint with oil the senses of a man who lies unconscious, and who has not, while he had the use of his mind, turned really and truly away in his heart from his sinful life? The priest does it, indeed, it hopes that he may have repented: but how faint is that hope for those who have suddenly been stricken down!

And even if there is more time, even if some sort of confession can be made, is it so sure that the hardened heart, which has all its life loved and clung to its sins, will now love God and hate sin? God's mercy is great, it is true: He may now give extraordinary graces, but He is not bound to do so: and if the ordinary ones have failed before they may also fail now.

Yes, my brethren, now is the time—a better time than your last hour. Now in this Passion season the Precious Blood of Christ is flowing more freely for you than you can expect ever to find it again. Listen to His voice now: do not wait till it becomes fainter. If you have not spent Lent well so far, come now and make the most of the help so abundantly given you in these holy days. Harden not your hearts any longer: it is a dangerous game to play.

A good story, which some of our readers may not have read, is told of a very prominent saint and one who has been always held up by the Church as a model for youth. This model was no other than the great St. Aloysius who died in the Jesuit Order and in the odor of sanctity before he reached manhood. One day, while his class mates were enjoying themselves at recreation in the college grounds, the question went around among them as to what they would wish to be caught doing if an angel from heaven were just then sent down to summon them to judgment. One said he would like to be caught saying his prayers. Another said he would like to be attending the holy sacrifice of the Mass. Still another said he would like to be in the act of receiving Holy Communion: and so it went around until it came to St. Aloysius' turn to speak. His remark was that if the angel of God came to call him then and there, he would not want to go to the church, nor to kneel down and pray, but he would simply wish to continue enjoying his recreation, for thereby he was performing an act of obedience to the rule, and consequently doing the will of God. There's the secret—doing the will of God. The will of God caps all.—Catholic Youth.

Other sufferers from cold in the head and catarrh have been promptly cured, why not you? Capt. D. H. Lyon, manager and proprietor of the C. P. R. and R. W. & O. Railway, Prescott, Ont., says: "I used Nasal Balm for a prolonged case of cold in the head, and two applications effected a complete cure in less than 24 hours. I would not take \$100 for my little bottle of Nasal Balm if I could not replace it."

Messrs. Stott & Jurg, Chemists, Bowmanville, write: "We would direct attention to Nordron & Lyman's Vegetable Discovery, which is giving perfect satisfaction to our numerous customers. All the preparations manufactured by this well-known house are among the most reliable in the market."

Friend's Liniment, Lumberman's Friend.

OUR BOYS AND GIRLS.

Companionship.

Who shall estimate the value of an inspiring and helpful companionship to a young man or a young woman? St. Augustine well said, "Bad company is like a nail driven into a post, which after the first or second blow may be drawn out with little difficulty, but being once driven up to the head, the prince cannot take hold to draw it out, but which can only be done by the destruction of the wood."

Parents cannot watch too carefully the companionships of their children. Character is like the most delicate flower, easily injured, but beautiful and fragrant if richly cared for.—Sarah K. Bolton.

Famous Country Boys.

Nearly three-fourths of the men of the United States who have become famous were the sons of farmers and spent a portion of their lives on a farm. For example, Lincoln, Grant, Garfield, Hamlin, Greeley, Tilden, Cleveland, Harrison, Hayes, Blaine and many others almost equally conspicuous in current events or living memory. W. H. Vanderbilt was born in a small New Jersey town. Russell Sage was born in a New York village. Jay Gould spent his early years on his father's farm in New York State. Whittier and Howells spent their youth in villages, the former spending his time between farm employment and his studies.

Little Sins.

There are two ways of coming down from the top of the church steeple. One is to jump down, and the other is to come down by the steps; but both will lead you to the bottom. So, also, there are two ways of going to perdition. One is to walk into it with your eyes open—few people do that;—the other way is to go down by the steps of little sins—and that way, we fear, is only too common. Put up with a few little sins, and you will soon want a few more—even a heathen could say: "Who ever was content with one sin?"—and your course will be regularly worse every year. Well did Jeremy Taylor describe the progress of sin in a man: "First it starts him, then it becomes pleasing, then easy, then delightful, then frequent, then confirmed. Then the man is impatient, then obstinate, and then he is damned."

Young reader! the devil only wants to get the wedge of a little allowed sin into your heart, and then you will soon be all his own. Never play with the fire—never trifle with little sins.

God regards the motive and not the action. It is not the importance of the action that He considers, but the excellence of the intention which prompts it.—St. Gregory the Great.

Let us recur frequently to the love of our own abjection as an assured refuge against the continual movements of our unhappy inclination to pride.—St. Vincent de Paul.

It is impossible that we should enjoy the blessing which Jesus Christ has acquired for us as the price of His Blood, while we are following our appetites and satisfying our inclinations.—St. Teresa.

No one should trust himself too much, even though he has attained to great union with God, and he be far removed from all creatures, for there is no place so remote, no solitude so retired that the devil may not enter.—St. Teresa.

The web of our life is of a mingled yarn, good and ill together. Our virtues would be proud if our faults whipped them not, and our crimes would despair if they were not cherished by our virtues.—Shakespeare.

They who are not of the unity of the Church do not believe in the intercession of Mary, because they have never made trial of it. But the whole Church is pervaded by a consciousness of her love and power now, as it was in the beginning.—Cardinal Manning.

No man yet came to beggary by giving alms; no man was ever yet made poor by holy prodigality; for by the act in which he impoverished himself he laid God under the pledge, sealed seven times. He gave according to his promise.—Cardinal Manning.

To know others is the only way to know ourselves. To find other men and women better and nobler than we, will teach us humility; to find them poorer in worldly goods, harder-natured, more encompassed with difficulties and perplexities, will teach us pitifulness, toleration, forbearance.

Every man has his own vocation. There is one direction in which all space is open to him. He has faculties silently inviting him thither to silent exertion. He is like a ship in a river; he runs against obstructions on every side but one: on that side all is taken away, and he sweeps serenely over a deepening channel into an infinite sea.

At Home and Abroad. Physicians, travellers, pioneers, settlers, invalids and all classes of people of every degree, testify to the medicinal and tonic virtues of Burdock Blood Bitters, the most popular and effective medicine extant. It cures all diseases of the stomach, liver, bowels and blood.

But it never occurred to Claus that he might die there. In fact, he did not think of what might happen. He was there, and it was his duty to stay there. He could not leave the Blessed Sacrament alone. As it reached the fourth step of the pulpit stair, and Claus was driven to the highest altar step, the brave little fellow wondered why the brave little fellow wondered why he did not soon arrive the water would pump out the red light of the sanctuary lamp, but "no," Claus said to himself, "that would not happen—if such a thing were possible the angels themselves would relight it."

Claus took out his rosary and began his prayers. Why did every one leave Our Lord in darkness? Why was he alone? Why the flaxen head drooped lower and lower, until it sank against

the white and gold corner of the altar, and all was silent except the swash of the waters over the marble floor and against the walls.

In the meantime, Father Jesper had reached the hill where his parishioners were collected. There was much grief there, and Claus' parents were more sorrowful than the rest, for their little boy was missing. The flood had begun to subside some hours before, and the good priest, after saying a few words of comfort and hope, made his way in a boat to the church. The water was going down: he waded up the central aisle to the high altar, and thanked God in his heart that the red light still burned. He mounted the altar steps and opened the tabernacle. He turned with the Blessed Sacrament safe in his consecrated hands, and was about to do down to leave the church when he noticed a little figure leaning against the corner of the altar.

He uttered an exclamation of surprise and stooped down. As he did so, the boy opened his eyes: "O Father!" he exclaimed, "I have waited for you so long. I was afraid our dear Lord would be lonely."

"And so you formed yourself into a guard of honor for His protection," said the priest: "surely He will not forget it, my child, and as you have watched over Him, so may He watch over you."

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GOOD THOUGHTS. The weight of the fear of God is the anchor of our soul.—St. Gregory.

Hope the best, get ready for the worst, and take what God sends. No man may bargain for his future. Reason will teach him this.

To-day for duty, the morrow is, as yet, a dream. Our Lord is very kind, and very faithful. He never abandons those who trust in Him.—St. Teresa.

They who put off their conversion to their dying hour will find death a cheat. If the love of God burns in your heart, you will understand that to suffer for God is a joy to which all earthly pleasures are not to be compared.—St. Ignatius.

The education of the heart cannot be effected by a few minutes' daily training. Christian doctrine and Christian morality must permeate the school room.—Catholic Herald.

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A Priest-Hater Cured.

L. D.—, an old bachelor of sixty-three, in moderate circumstances, gouty and of an irascible disposition, had from his earliest remembrance a singular dislike for priests. He had in every act of his life proved himself to be the chief of those who, hating God themselves, would make the death-chamber a scene of horrors, depriving it of every help from religion. It was characteristic, yet strange, that his fanaticism should lead in this direction.

It was about a week after Easter, L. D.— was taking his after-dinner nap—a most important duty, in his opinion—when he was interrupted by his servant, who asked if he would receive the parish priest.

Had she announced a visit from the Grand Vizier, he would not have been more astonished, or the General of the Jesuits could not have caused more consternation.

A priest in his house! What audacity! "Father—in the parlor," once more said the girl.

"Put him out of doors!" "Then he thought better of it, his curiosity overcoming his aversion.

"Go," he said, "and bring in the fellow; but remember, he is to be watched and ordered out soon, as assassination is easily committed, and that is his errand."

The "fellow" proved to be an old white-haired man, with a mild, kind face. In salutation, he said simply that he had been asked by an unknown person to restore to Mr. D.— the sum of \$500.00, as conscience money.

Such an unexpected gift is bound to produce pleasure, especially when one is not rich. For a moment he was stupefied. His religious understanding had not been properly developed nor was his knowledge of Catholic belief much to boast of.

What he saw was an act of superior delicacy in a totally disinterested person; to a Catholic it was a mere matter of confession, necessary restitution and some direction on the part of the confessor. The priest explained what seemed so marvellous to Mr. D.—, and his admiration and wonder increased as similar mysteries were made clear. He said that he could never doubt again that the clergy in general taught sound morality, but he had, he confessed, taken the priest to be one of Jesuits.

The Father smiled, saying that it would take too long to explain to Mr. D.— that a Jesuit was as good as any other priest. In short, when they separated they were charmed with each other. In a few days the priest returned the visit he had received.

After some time spent in the priest's little house, he was taken to the garden and, as both were amateur florists, it seemed a little paradise. He immediately suggested sending some tulip bulbs, some rose-grafting and half a hundred poles to prop up a bed of sweet-peas. His liking and admiration for the Father could not be restrained. So commenced a strong and lasting friendship.

From time to time the old man has an attack of the gout and promises himself that at the next severe twinge he will ask his good friend to hear his confession; it will be a long one, we are sure, and a sincere one let us hope.—Little Messenger of the Sacred Heart.

The Sanctuary of the Mind.

At the top of his mind the devout scholar has a holy of holies, a little pathos set around with altars and the images of the greatest men. Every day, putting on a priestly robe, he retires into this temple and passes before its shrines and shapers. Here he feels a thrill of awe; there he lays a burning aspiration; farther on he swings a censor of reverence. To one he lifts a look of love; at the feet of another he drops grateful tears; and before another still, a flush of pride and joy suffuses him; sometimes they speak and wave their solemn hands. Always they look up to the highest. Purified and hallowed, he gathers his soul together, and comes away from the worshipful intercourse, serious, serene, glad and strong.

MEDICAL HINTS.

Cure for Dyspepsia. As is well known, this troublesome complaint arises from over-eating, the use of too much rich food, neglected constipation, lack of exercise, bad air, etc. The food should be thoroughly chewed and never heated or swallowed in haste; stimulants must be avoided and exercise taken if possible. A remedy which has rarely failed to give prompt relief and effect permanent cures, even in the most obstinate cases, is Burdock Blood Bitters. It acts by regulating and toning the digestive organs, removing costiveness and increasing the appetite and restoring health and vigor to the system. As a case in point we quote from a letter written by Miss L. A. Kuhn, of Hamilton, Ont.: "Two years ago I felt myself a burden. I could not eat the simplest food without being in dreadful misery in my stomach, under my shoulders and across the back of my neck. Medical advice failed to procure relief, and seeing E. B. B. advertised, I took two bottles of it, and have been entirely free from any symptoms of my complaint since."

This gives very conclusive proof of the efficacy of this wonderful remedy. DR. LOW'S WORM SYRUP has removed tape worms from 15 to 30 foot long. It also destroys all other kinds of worms.

At Home and Abroad. Physicians, travellers, pioneers, settlers, invalids and all classes of people of every degree, testify to the medicinal and tonic virtues of Burdock Blood Bitters, the most popular and effective medicine extant. It cures all diseases of the stomach, liver, bowels and blood.

But it never occurred to Claus that he might die there. In fact, he did not think of what might happen. He was there, and it was his duty to stay there. He could not leave the Blessed Sacrament alone. As it reached the fourth step of the pulpit stair, and Claus was driven to the highest altar step, the brave little fellow wondered why the brave little fellow wondered why he did not soon arrive the water would pump out the red light of the sanctuary lamp, but "no," Claus said to himself, "that would not happen—if such a thing were possible the angels themselves would relight it."

Claus took out his rosary and began his prayers. Why did every one leave Our Lord in darkness? Why was he alone? Why the flaxen head drooped lower and lower, until it sank against

Best on Earth SURPRISE Washday EVERY WOMAN Can save half the time and wash day will be free and strong. Can have a clean, smart, white, new dress, without the trouble of washing, ironing, and mending. No boiling, no mangle, no starching. The only soap that does not irritate the skin. Read the directions which are wrapped around the soap. St. Charles Soap Mfg. Co. SOAP

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A Food that is eminently The Great Strength-Giver Should be SOUGHT AFTER by those seeking to attain Physical Development and good powers of ENDURANCE HEALTH FOR ALL.

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Mothers Nestle's Milk Food Nestle's Milk Food for infants has, during 25 years, grown in favor with both doctors and mothers throughout the world, and is now unquestionably not only the best substitute for mother's milk, but the food which agrees with the largest percentage of infants. It gives strength and stamina to weak, and cures the effects of hot weather, and has saved the lives of thousands of infants. To any mother sending her address, and mentioning this paper, we will send samples and description of Nestle's Food. Theobald, Irving & Co., Sole Agents, Montreal.

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IN A DAY. LAWRENCE, KANS., U. S. A., Aug. 9, 1893. George Patterson fell from a second-story window, striking a fence. I found him using ST. JACOBS OIL. He used it freely all over his bruises. I saw him next morning at work. All the blue spots rapidly disappeared, leaving neither pain, scar nor swelling. C. K. NEUMANN, M. D. "ALL RIGHT! ST. JACOBS OIL DID IT."

THE LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST and of HIS BLESSED MOTHER. From the original of Rev. L. C. Hughes, by Rev. Richard Brennan, L. D. With nearly 60 Illustrations. Quarto, cloth, net, \$5.00. MEDITATIONS ON THE SUFFERINGS OF JESUS CHRIST. Peribonco, Cloth, \$1.25. GETHSEMAN, JERUSALEM, AND GOLGOTHA. Meditations and Prayers for Lent. With Morning and Evening Prayers. Devotions for Mass, the Stations of the Cross, etc. 32mo. From 50 cents to \$1.00. MANUAL OF INDULGENCED PRAYERS. A Complete Prayer Book. Arranged for daily use by Rev. B. Hammer, O. S. F. From 50 cents to \$2.00. THE PASSION AND DEATH OF JESUS CHRIST. By St. Alphonsus. 12mo, cloth, net, \$1.25. THE WAY OF SALVATION AND OF PERFECTION: Meditations, Pious Reflections, Spiritual Treatises. By St. Alphonsus. net, \$1.25. PREPARATION FOR DEATH: or, Considerations on the Eternal Truths. Maxims of Eternity—Rule of Life. By St. Alphonsus. net, \$1.25. THE SACRED PASSION OF JESUS CHRIST. For Every Day in Lent. By Rev. R. F. Clarke, S.J. Mar., 29 cents per 10. net, \$1.50. CHRISTIAN ANTHROPOLOGY. By Rev. John Thelin. Introduction by Prof. Chas. G. Herbert. Phila., L. L. B. 8vo, cloth, net, \$2.50. EDUCATION FOR THE INDIAN. net, 15c. THE "GREAT FIRST." net, 15c. EDUCATION: TO WHOM DOES IT BELONG? A Review. By Rev. S. Brandt. THE IRRESISTIBLE FORCE OF THE CREMONA. BY THE CHURCH. H. By Rev. J. J. Burke. 16c. Sold by all Catholic Booksellers and Agents. Benziger Brothers, New York, Cincinnati and Chicago.

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

C. M. B. A.

Lecture by the Grand President.

Dr. MacCabe, Principal of the Ottawa Normal school and Grand President of the C. M. B. A., lectured in Sunday Falls on St. Patrick's Day on the rise, decline and fall of the old Irish parliament. Of this lecture the Record says: "Between the first and second parts of the programme Dr. MacCabe, Principal of the Ottawa Normal and Model school, gave a most interesting and entertaining lecture on 'The old Irish Parliament, its Rise, Decline and Fall.' The learned speaker treated the subject in a most pleasing and masterly manner, referring to the meeting of the first Irish Parliament after the restoration in 1661, which was composed, with one exception, entirely of Protestants. He mentioned this, he said, to point out that the first effort for Irish independence was made by a distinctly Protestant Parliament. He dwelt on the restrictions put upon this assembly by the English Government, which were so great and so many as to render it of very little real practical use. The first friction occurred over a money bill. It was over a surplus which Ireland refused to give England but which England refused to take without an obnoxious clause being put in the bill voting it to the effect that it was England's anyway and that by her consent it was transferred from the Irish Parliament. Around this disputed point, in which, in any way, was involved the question of Irish independence, the struggle went on till at length England triumphed and Ireland was extinguished as a nation.

At the conclusion of the lecture D. A. Ferguson, Esq., rose in his place in the audience and moved a vote of thanks to the speaker. It was seconded by Dr. Anderson, tendered by the chairman, and enthusiastically carried by a standing vote.

From the Supreme Recorder. The following is a summary of the report of the Catholic Mutual Benefit Association filed with the Insurance Department, New York State, for year 1921.

Table with columns: AGE AT DATE OF DEATH, Number, and Total. Rows include ages 20-30, 30-40, 40-50, 50-60, 60-70, 70-80, 80-90, 90-100, and Total.

Average age at date of death, 42.14 years.

Membership Dec. 31st, 1921, 30,050. Admitted during 1921, 5,614.

Total, 35,664. Number of deaths during 1921, 340.

Number resigned during 1921, 79. Number expelled during 1921, 751-1,170.

Membership Dec. 31st, 1921, 34,491. \$100 class, 5,518. \$250 class, 2,976. Present membership, 35,900.

Only eighteen Assessments issued during year 1921.

The past year has been the most successful in the history of the Association.

The foregoing statement will no doubt enable us to retain our position as the best co-operative association doing business in the country—the death rate being the lowest and the expenses of management the least.

Yours faithfully, C. J. Hickey.

IN MEMORIAM.

Branch 4, London. At a regular meeting of Branch 4, London, held on March 21, 1922, the following resolution was moved by Brother P. E. Boyle, seconded by Brother W. Corcoran, and carried unanimously:

WHEREAS—Almighty God in His infinite wisdom has been pleased to remove from our midst Brother Thos. Green, and

WHEREAS—This branch has lost a true and active member, of the C. M. B. A., and his family a most kind and affectionate husband and father; be it

Resolved—that while we bow in submission to the will of God we feel it only a just tribute to the memory of the deceased that we, the members of Branch 4, should give expression to our deep sorrow at the sad occurrence and our sincere sympathy for his widow and family; therefore be it

Resolved—that this testimonial of our sympathy and sorrow be forwarded to the family of our deceased Brother, entered in the minutes of our branch and published in our official organ, the CATHOLIC RECORD, and that the charter of the branch be draped in mourning for thirty days in memory of our late Brother.

A Bishop Plays the Organ. A Canadian paper recently described a visit of Bishop Marty to the cathedral church of Mgr. Tache to inspect a new organ.

The Bishop was not satisfied with the organist's method, and seating himself in the organist's place "pushed back all the registers and surveyed the mechanism of the organ; then, drawing out the stops one after another, he treated us during a half hour to the richest of harmonies. We were astounded. Bishop Marty was a pupil of Rineck's school, and unknown to us, had been an organist for twenty years. When he had finished playing he turned to the organist and modestly remarked: "My dear sir, when you play the organ, always play it for Him who dwells in the tabernacle."

A Story of Cardinal Manning. A friend who was lurching with the Cardinal some two years ago, looking at a picture in the dining-room of the Vicar-General (nowly Bishop) Bramstone, inquired if that prelate did not belong to a Norfolk family. The Cardinal replied: "I don't know what family he came from, but a good story is told of him. A Catholic gentleman of good position once asked the Bishop to find him a wife. She must be a lady of good family, endowed with a portion of this world's goods, and of suitable age." The Cardinal chuckled over the Bishop's reply. "Sir, you have mistaken my name; it is Bramstone, not Brimstone; I do not make matches. —English Exchange.

Little Marjorie. "Where is little Marjorie?" "There's the robin in the tree. With his gallant call once more From the lough above the door! There's the birdie's note, and there Are spring voices every where Calling, calling ceaselessly—"Where is little Marjorie?"

And her old playmate, the rain, Calling at the window pane In soft syllables that win Not her answer from within—"Where is little Marjorie?" Or is it the rain, ah me? Or wild gusts of tears that were Calling us—not calling her.

"Where is little Marjorie?" "O, in high security She is hidden from the reach Of all voices that beseech. She is where no troubled word, Sob or sigh is ever heard, Since God whispered tenderly—"Where is little Marjorie?"

—John Walsworth Riley.

Why He Succeeded. You recognized him as a confirmed gambler the moment he entered the car. He was sullen and scowling, with rough hair and unshaven face. A cheery little man in whose eyes lurked a smile, and who industriously puffed at a big cigar, seemed to give him offence. He apparently conceived his evident content into a personal affront.

"You appear to be pretty well satisfied with everything," he said at last in a sullen tone.

"Oh, I've no particular reason to complain," returned the cheery man.

"I suppose not. You have a nice home, of course."

"I've seen more costly ones, but mine is pleasant and comfortable. It suits me."

"Married?"

"Yes, and I have two children."

"They don't know what want is, I suppose?"

"They have plenty to eat and to wear."

"Yes, of course!" exclaimed the sullen man, bitterly. "It's that inequality—that injustice of our social laws—that makes Anarchists and Socialists. I've seen it since I was a boy. It's been forced upon me at every turn, and its enough to make any man rebel against a system that makes it possible. Look at me now. I was born in almost a shanty, and when I went to school I saw boys no smarter nor better than myself strutting around with fine clothes and money. I wondered why it was so. I was as good as they were. Why should they have so much and I so little? Is it fair? Is it just? I've brooded on it all through life. Everywhere I go I find me no more intelligent than I, no more deserving than I, who are up in the world. And I've been wondering why."

"And that has made you a Socialist?"

"Yes. It would do the same for any man. Every one should have an equal shot in the race of life. But they don't. One starts way up and another way down, and handicapped at that. I first opened my eyes in the poor home of a laboring man, and the injustice and inequality of it all have stared me in the face ever since. You, I suppose, were born in a mansion?"

"No," said the little man, as he flicked the ashes from his cigar. "I was born on a farm—a very small one—and my father barefoot most of the time because my father couldn't afford shoes."

"But you got up!"

"Yes, I got up. And as we started in life pretty close to an equality I don't mind telling you why, in my opinion, you are grumbling while I am in fairly comfortable circumstances. You see I was working to get up, while you were wondering why you were down. Constant brooding on the injustice of the world, instead of advancing a man, gives him an excuse for becoming one of three things—a Socialist, an Anarchist or a—"

"Or a what?"

"A criminal. The same excuse is given for their condition and position by all three."

The cheery little man leaned back in his seat and puffed his cigar again, while the sullen man scowled more fiercely than ever at something to be seen through the window.

The Purpose of Lent. Lent is rapidly passing with its rare opportunities and precious graces. It is not well for us all to ask ourselves whether we are profiting by the holy season as we should?

To zealous, loving souls it is not enough to have "made" their Lent; to have worried through its tedious round of irksome observances, finishing up with their Easter "duty." Instead of plunging headlong into the world again, as if to identify themselves for the lost time of the "dull" season, they tread more than ever its alluring snares and dangerous fascinations, and they set themselves with renewed zeal and determination to stem the tide of worldliness which threatens us all, and to avoid the fatal pitfalls into which multitudes, even of "respectable" Catholics, are daily being plunged. They endeavor to carry the spirit of Lent into all their future lives, and in this way each succeeding Lent proves to be a powerful help and stimulant to a good life.

God grant that we may not only "make" this Lent, but that it may tend powerfully to make us what we ought to be and that its benign influence may be felt in all our future lives!

Sickness Among Children. Especially infants, is prevalent more or less at present and is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable of all is the Gall Berries Brand Condensed Milk. Your grocer and druggist keep it.

CATHOLIC NOTES.

The Princess Schwarzenberg, Austria, has entered as a novice in the convent of the Sacred Heart at Rieneben in the Vorarlberg. It is only a few months since the Countesses Kalnok and Marietta Palffy became inmates of the same establishment.

Rev. Luke Rivington is preaching a course of Sunday sermons in the church of San Silvestro in Capite, Rome. Father Rivington is a convert from the Church of England. He was at one time an Episcopal clergyman in this country.

John G. Whittier, the veteran poet, gratefully acknowledges the beautiful tribute paid to him by Archbishop Tache, who on the poet's birthday, had the bells of St. Boniface rung. These are the bells referred to in Whittier's poem, "Red River Voyagers."

The celebrated preacher Padre Gallarani, of the Company of Jesus, is preaching during Lent in the Church of the Gesu, Rome. The church is generally so crowded with people that it is almost impossible to get in. His health, unfortunately, is failing, yet it is wonderful to listen to the strength of his language and to watch the effect it has on the whole congregation.

Mother De Chantal (Elizabeth Maxwell) died at St. Xavier's Convent, Ottawa, Ill., on the 14th inst. She was a native of England, was seventy-six years old, and had been a Sister of Mercy for nearly fifty-eight years. She was one of the seven members of the order who founded the Mercy Convent at Ottawa in 1859, and she remained there until her death. May she rest in peace.

The bell that will be sent to the World's Fair by the Bishop of Carthage, U. S. of Colombia, is 788 years old, and it bears the inscription, "Mary Conceived Without Sin." The fact testifies to the belief of the Church in the doctrine of the Immaculate Conception of the Blessed Virgin at least 750 years before it was declared by Pope Pius IX.

From the Protestant portions of Holland came accounts of many conversions to the Church, among which are the following: At Somern, in the province of Dutch Brabant, the greatest landowner of the country has re-entered the bosom of the Church with all his family. The wife and daughter of the Protestant pastor of the same district have followed his example. Pastor Krusing, of the Protestant Lyceum of Bois-le-Duc, and his family and the pastor of Bude have likewise turned Catholics.

Probably the largest congregation in America is that of the Church of St. Stanislaus Kostka in Chicago, which has 30,000 communicants. The number of attendants at the several Masses frequently exceeds 15,000. The care of souls committed to its charge requires the services of twelve priests. It has a parochial school attended by 3,000 children, and these are taught by twenty-six Sisters and eight lay teachers. The church maintains an orphan asylum in which about 300 inmates are cared for.

OBITUARY.

Denis Regan, Glasnevin. Denis Regan, one of the earliest settlers in the old county of Middlesex, breathed his last on Wednesday, the 22nd inst., at the venerable age of ninety-two years and a few months. He, with two brothers, Cornelius and Patrick, who as home of their father, Denis Regan, Ireland, about the year 1822, and after long and tedious journeyings by land and water, purchased land in the vicinity of the old settlement of Glasnevin, in the County of London. They were not alone, however, in their search of a home denied them in the land of their birth. Four brothers, named Conghin, Daniel, Patrick, and Stephen, of the same family, who were in the employ of the late Sir John Lubbock, in which the thriving town of Danmaway is situated, with other relatives, accompanied them, and took up farms in the fertile, but at that time, wooded and sterile country between St. Thomas and the Forest City. They formed what was known to those days as the Regan family, and were energetic and active workers; but were especially remarkable for their shrewdness, honesty, and ardent attachment to the teachings and practice of their Catholic faith.

One of the Conghin brothers, named Daniel, reared north and took up land in the township of Stephen in the same county. He was married to a sister of Denis Regan—subject of this obituary—and had several sons, of which the eldest, Stephen, was a highly respected and successful farmer in the township of Ontario. One of his daughters is an exemplary nun in the order of St. Joseph, and lives on the homestead; Denis is postmaster at St. Thomas, and William is a farmer at Bothwell. The two daughters are married, and very well to do in the vicinity of St. Thomas. The remains of the old patriarch were conveyed on last Friday to the Catholic church in St. Thomas, where High Mass of Requiem was sung by Rev. Father O'Grady, and an appropriate sermon delivered by Rev. Father Flannery. The pall-bearers were: Daniel Regan, License Commissioner of London, John T. Conghin, Rev. of Westminster, Barth, and Daniel Conghin, of Yarmouth, county Elgin. R. I. P.

Denis McNamara, Annapolis. Since our late issue one of Annapolis's oldest and best known citizens has passed away and joined the silent majority. At an early hour on Friday morning the solemn tolling of the Catholic church bell conveyed the good intelligence to our townpeople that the spirit of Denis McNamara had vacated its earthly tenement. For several weeks he had been in a precarious state of health, although it was not expected that he could last long, still the news of his death fell upon our community with a sudden shock. Every body knew "Mac." His name was household word in Annapolis, where so many years of his life had been spent; and among his many friends the sad news was received with

feelings of deep regret. Deceased was a native of Limerick, Ireland, where he was born in the year 1829. He came to Canada in his youth and settled in Perth, where he engaged in school teaching. While living there he married a Miss Doyle, with whom he lived until his death. He was a devoted and successful teacher, and his widow survives him. He removed to Annapolis about the year 1855, and assumed the management of the old hotel on the site of which the Devine House now stands. Here he prospered amazingly. McNamara's being the favorite stopping place for all travellers in those days, the railway had not reached Annapolis at this period, and the hundreds of shantymen who passed through here on their way to the woods made "Mac's" their headquarters. He became known in all the country from the St. Lawrence to the head waters of the Ottawa, and there are very few of the children who were born and brought up in this portion of the Ottawa Valley who do not remember him. About seventeen years ago he sold his hotel and went into the grocery and liquor business, which he carried on successfully until about two years ago he sold out and returned to his native land, where he possessed a warm, genial manner and a good true heart, which beat in sympathy for those in distress, as many in this community can testify. The executor of the deceased's estate was Mr. J. J. Doyle, of Perth. He left an estate valued at about \$30,000. By his will Mrs. McNamara is left \$10,000 in cash and the residue of the estate, valued at about \$20,000, to his brother Lawrence, still living in Ireland. He bequeathed to his daughter, Miss Annie White, his sister-in-law, \$1,000, and her son John \$500. Miss Minnie Harvey, daughter of John Harvey, Esq., is left \$200, and Mr. Frank White, son of James White, \$100—they being children for whom deceased acted as godfather. The churches and charitable institutions receive the following bequests: Orphanage and Asylum, \$1,000; Pembroke Hospital, \$500; the new Catholic church at Annapolis, \$500; the new Catholic church at Annapolis, \$500; the new Catholic church at Annapolis, \$500. Besides these, several other small bequests are made for various purposes. The executors of the estate are John Tierney, Esq., and Wm. Harvey, Esq., of this town.

The funeral took place on Monday last from the residence of the deceased at the Catholic church, where a requiem High Mass was celebrated by Rev. Father Chaine. At the conclusion of the service the cortege proceeded to the C. P. R. station, where the funeral party took the train for Perth. The pall-bearers were Messrs. John Tierney, George Harvey, J. Campbell, John Harvey, H. A. Devine and Thomas Harvey. A large delegation of citizens went through to Perth to attend the final obsequies. On arrival at the station the cortege proceeded to the church, where the Requiem was sung. Rev. Father Duffin conducting the service. The cortege then proceeded and wended its way to the new cemetery at Perth, where the body was interred to await the resurrection of the dead in peace!—Annapolis Chronicle, March 25.

E. B. A. RESOLUTIONS OF CONDOLENCE. The following resolutions of condolence to D. A. Carey, Grand President of the E. B. A., were adopted at the last regular meeting of the Executive Committee of the E. B. A., Branch No. 12, of Toronto, and St. Joseph's Branch, No. 26, of Stratford:

Having heard with regret of the death of our worthy Grand President, and therefore be it

Resolved—that we, the members of O'Connell Branch, No. 2, beg to tender D. A. Carey our deepest sympathy and condolences for the loss of their beloved child that it has pleased Almighty God to take to Himself, and may our holy patroness will obtain for them the reward to love in humble submission to His holy will.

Resolved—that a copy of this resolution be placed on the minutes of the Grand Secretary for insertion in the official organ of the E. B. A., and that the same be read at the next meeting of the Executive Committee.

P. Croty, President; J. Cronin, Recording Secretary; P. Keenan, Financial Secretary; J. H. Doyle, Committee.

WHEREAS—It has pleased Almighty God in His infinite wisdom to take from earth to heaven the beloved child of our respected Grand President, D. A. Carey, and wife in their bereavement, and pray that Almighty God will enable them to bear their sad affliction with humble resignation to His holy will; therefore be it

Resolved—that the Secretary send a copy of this resolution to D. A. Carey and a copy also to the Grand Secretary for insertion in the official organ of the E. B. A., and that the same be read at the next meeting of the Executive Committee.

T. B. Downey, President; P. J. O'Connor, Vice-President; J. Hennessy, Recording Secretary; J. H. Doyle, Committee.

Resolved—that we, the members of St. Joseph's Branch, No. 26, E. B. A., Stratford, take this, the first opportunity, of extending our deepest sympathy and condolences to our Grand President in his affliction in the loss of his child, and

Resolved—that a copy of this resolution be sent to Brother Carey and to the Grand Secretary.

P. Croty, President; J. Cronin, Recording Secretary; P. Keenan, Financial Secretary; J. H. Doyle, Committee.

Resolved—that a letter of condolence be sent to Brother Carey, in consequence of the death of his brother.

Resolved—that we, the members of O'Connell Branch, No. 2, extend to Brother Masso our most sincere sympathy in his sad affliction; and pray that God in His great mercy will grant eternal rest to the soul of the deceased.

Resolved—that a copy of this resolution be sent to Brother Masso and to the Grand Secretary.

P. Croty, President; J. Cronin, Recording Secretary; P. Keenan, Financial Secretary; J. H. Doyle, Committee.

Resolved—that we, the members of St. Mary's Branch, No. 2, extend to Brother Masso our most sincere sympathy in his sad affliction; and pray that God in His great mercy will grant eternal rest to the soul of the deceased.

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P. Croty, President; J. Cronin, Recording Secretary; P. Keenan, Financial Secretary; J. H. Doyle, Committee.

An Example for Catholic Mothers.

St. Ambrose said to the mother of a wayward son, who afterwards became a great saint, "Go thy way, and God bless thee, for 'tis not possible that the son of those tears should perish." And St. Monica went her way, God did bless her and "the son of those tears," for his spiritual welfare did not perish, but became the great St. Augustine. What a lesson for Catholic women! A perfect wife, consequently a perfect mother, as a consequence of both a perfect widow, as a consequence of all these a perfect saint. She converted a violent and unfaithful husband to God, and merited a son who was one of the great Doctors of the Church. Full of tenderness, full of womanly sympathy, full of love for husband and child these gifts her with true courage and aspirations that led her to the hidden life with God, and in her place, she stands out today with all her great brilliancy as her son, St. Augustine. What an example for the Catholic wife and mother!

A Mind Resolved. The decisive man walks by the light of his judgment; he has made up his mind, and having done so, henceforth action is before him. He cannot be led to sit amid unresolving speculations; to him speculation is only valuable that it may be resolved into living and doing. There is no indifference, no delay; the spirit is in arms; all is in earnest. Thus Pompey, when hazarding his life on a tempestuous sea in order to be at Rome on an important occasion, said: "It is necessary for me to go; it is not necessary for me to live." Thus Caesar, when he crossed the Rubicon, burned the ships upon the shore which brought his soldiers to land that there might be no return.

MARKET REPORTS. London, April 7.—GRAIN (per cental)—Red winter, 4s. 4d.; white, 4s. 6d.; spring, 4s. 6d.; barley, 3s. 6d.; peas, 3s. 6d.; beans, 3s. 6d.; buckwheat, 3s. 6d.; rye, 3s. 6d.; oats, 3s. 6d.; clover, 3s. 6d.; hay, 3s. 6d.; straw, 3s. 6d.; corn, 3s. 6d.; flour, 3s. 6d.; sugar, 3s. 6d.; coffee, 3s. 6d.; tea, 3s. 6d.; indigo, 3s. 6d.; cotton, 3s. 6d.; wool, 3s. 6d.; hides, 3s. 6d.; skins, 3s. 6d.; tallow, 3s. 6d.; butter, 3s. 6d.; cheese, 3s. 6d.; eggs, 3s. 6d.; poultry, 3s. 6d.; fish, 3s. 6d.; fruit, 3s. 6d.; vegetables, 3s. 6d.; sundries, 3s. 6d.; miscellanea, 3s. 6d.; exchange, 3s. 6d.; gold, 3s. 6d.; silver, 3s. 6d.; copper, 3s. 6d.; iron, 3s. 6d.; steel, 3s. 6d.; tin, 3s. 6d.; zinc, 3s. 6d.; lead, 3s. 6d.; mercury, 3s. 6d.; quicksilver, 3s. 6d.; arsenic, 3s. 6d.; antimony, 3s. 6d.; bismuth, 3s. 6d.; cadmium, 3s. 6d.; cobalt, 3s. 6d.; nickel, 3s. 6d.; manganese, 3s. 6d.; chromium, 3s. 6d.; vanadium, 3s. 6d.; niobium, 3s. 6d.; tantalum, 3s. 6d.; tungsten, 3s. 6d.; molybdenum, 3s. 6d.; selenium, 3s. 6d.; tellurium, 3s. 6d.; iodine, 3s. 6d.; bromine, 3s. 6d.; chlorine, 3s. 6d.; fluorine, 3s. 6d.; oxygen, 3s. 6d.; hydrogen, 3s. 6d.; nitrogen, 3s. 6d.; carbon, 3s. 6d.; silicon, 3s. 6d.; phosphorus, 3s. 6d.; sulfur, 3s. 6d.; calcium, 3s. 6d.; magnesium, 3s. 6d.; strontium, 3s. 6d.; barium, 3s. 6d.; lanthanum, 3s. 6d.; cerium, 3s. 6d.; praseodymium, 3s. 6d.; neodymium, 3s. 6d.; samarium, 3s. 6d.; europium, 3s. 6d.; gadolinium, 3s. 6d.; terbium, 3s. 6d.; dysprosium, 3s. 6d.; holmium, 3s. 6d.; erbium, 3s. 6d.; thulium, 3s. 6d.; ytterbium, 3s. 6d.; lutetium, 3s. 6d.; hafnium, 3s. 6d.; tantalum, 3s. 6d.; tungsten, 3s. 6d.; molybdenum, 3s. 6d.; selenium, 3s. 6d.; tellurium, 3s. 6d.; iodine, 3s. 6d.; bromine, 3s. 6d.; chlorine, 3s. 6d.; fluorine, 3s. 6d.; oxygen, 3s. 6d.; hydrogen, 3s. 6d.; nitrogen, 3s. 6d.; carbon, 3s. 6d.; silicon, 3s. 6d.; phosphorus, 3s. 6d.; sulfur, 3s. 6d.; calcium, 3s. 6d.; magnesium, 3s. 6d.; strontium, 3s. 6d.; barium, 3s. 6d.; lanthanum, 3s. 6d.; cerium, 3s. 6d.; praseodymium, 3s. 6d.; neodymium, 3s. 6d.; samarium, 3s. 6d.; europium, 3s. 6d.; gadolinium, 3s. 6d.; terbium, 3s. 6d.; dysprosium, 3s. 6d.; holmium, 3s. 6d.; erbium, 3s. 6d.; thulium, 3s. 6d.; ytterbium, 3s. 6d.; lutetium, 3s. 6d.; hafnium, 3s. 6d.; tantalum, 3s. 6d.; tungsten, 3s. 6d.; molybdenum, 3s. 6d.; selenium, 3s. 6d.; tellurium, 3s. 6d.; iodine, 3s. 6d.; bromine, 3s. 6d.; chlorine, 3s. 6d.; fluorine, 3s. 6d.; oxygen, 3s. 6d.; hydrogen, 3s. 6d.; nitrogen, 3s. 6d.; carbon, 3s. 6d.; silicon, 3s. 6d.; phosphorus, 3s. 6d.; sulfur, 3s. 6d.; calcium, 3s. 6d.; magnesium, 3s. 6d.; strontium, 3s. 6d.; barium, 3s. 6d.; lanthanum, 3s. 6d.; cerium, 3s. 6d.; praseodymium, 3s. 6d.; neodymium, 3s. 6d.; samarium, 3s. 6d.; europium, 3s. 6d.; gadolinium, 3s. 6d.; terbium, 3s. 6d.; dysprosium, 3s. 6d.; holmium, 3s. 6d.; erbium, 3s. 6d.; thulium, 3s. 6d.; ytterbium, 3s. 6d.; lutetium, 3s. 6d.; hafnium, 3s. 6d.; tantalum, 3s. 6d.; tungsten, 3s. 6d.; molybdenum, 3s. 6d.; selenium, 3s. 6d.; tellurium, 3s. 6d.; iodine, 3s. 6d.; bromine, 3s. 6d.; chlorine, 3s. 6d.; fluorine, 3s. 6d.; oxygen, 3s. 6d.; hydrogen, 3s. 6d.; nitrogen, 3s. 6d.; carbon, 3s. 6d.; silicon, 3s. 6d.; phosphorus, 3s. 6d.; sulfur, 3s. 6d.; calcium, 3s. 6d.; magnesium, 3s. 6d.; strontium, 3s. 6d.; barium, 3s. 6d.; lanthanum, 3s. 6d.; cerium, 3s. 6d.; praseodymium, 3s. 6d.; neodymium, 3s. 6d.; samarium, 3s. 6d.; europium, 3s. 6d.; gadolinium, 3s. 6d.; terbium, 3s. 6d.; dysprosium, 3s. 6d.; holmium, 3s. 6d.; erbium, 3s. 6d.; thulium, 3s. 6