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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, JUNE 16, 1894.

High Noon.

Time's finger on the dial of my life
Points to high noon. And yet the half-spent
day
Leaves less than half remaining! For the
dark
Bleak shadows of the grave engulf the end.

To those who burn the candle to the stick. The sputtering socket yields but little light. Long life is sadder than an early death. We cannot count on ravelled threads of age Whereof to weave a fabric; we must use The warp and woof the ready present yields, And toil while daylight lasts. When I bethink How brief the past, the future, still more brief, Calls on to action, action! Not for use Is time for retrospection or for dreams; Not time for self-laudation, or remorse. Have I done nobly? Then I must not let Dead yesterday, unborn to morrow shame. Have I done wrong? Weil, let the bitter tasts

Have I done wrong? Weil, let the bitter taste
Of fruit that turned to ashes on my lip
Be my reminder in temptation's hour,
And keep me silent when I would condenn.
Sometimes it takes the acid of a sin
To cleanse the clouded windows of our souls
So pity may shine through them. Looking
back
My faults and errors seem like stepping-stones
That led the way to knowledge of the truth
And made me value virtue! Sorrows shine
In rainhow colors o'er the gulf of years
Where lie forgotten pleasures. Looking forth
Out to the western sky, still bright with noon,
I feel well spurred and booted for the strife
That ends not till Nirvana is attained.

Battling with fate, with men. and with myself. Up the steep summit of my life's forencon, Three things I learned—three things of prec Three things I learned—three things or precious worth.
To guide and help me down the western slope.
I have learned how to pray, and toil, and save:
To pray for courage, to receive what comes.
Knowing what comes to be divinely sent;
To toil for universal good, since thus
And only thus, can good come unto me;
To save, by giving whatsoe'er I have
To those who have not—This alone is gain.

THE NEW DISEASE.

The A. P. A. Gets a Caustic Scoring From a Non-Catholic-An Epidemic of Fear - Bogies Everywhere - The Sewer Rats Thrive by Fear and Their Only Weapon is Untruth.

BY ELBERT HUBBARD. Condensed from the Arena for June.) The latest thing in neurotics is par-

anoia. No doubt it has always existed, but until a disease becomes popularized, so to speak, it cannot consistently lay claim to a technical name. The distinguishing symptom of this malady is fear. The victim is very sure that some one is plotting against him. He knows it. For many months this fear may be upon him and his intimate friends see nothing wrong in his manner. But he is alert, vigilant and on the lookout. Suddenly some day he sees his wife sprinkle a white powder in his soup. It is salt, but you could never convince him of that fact. He refuses the soup, and his life for the time is spared Next day he slyly exchanges his cup of coffee for hers. She does not drink all of her coffee—he knows why, but keeps the information to himself. Certain conspirators come to his house in the disguise of ragpeddlers, milk-men, etc.; he sees them and mentally makes note. He observes these men afterward on the street but they pretend not to see him; they turn their backs and walk away. He confronts them, they are astonished and protest their innocence—"just as the guilty always do."

The ropes are being drawn tighter around the helpless victim. He sees his children are eying him—yes, even they have joined the enemy. A neighness that he does not feel; it can be seen in his eye. Relentless hate is on the poor fellow's track—ruin, disaster, disgrace, dooth. Shows he seem in the conductor's signal to start. I was watching, too, and back in the crowd I saw the hand swung aloft: at the integration of the conductor's signal to start. I was watching, too, and back in the crowd I saw the hand swung aloft: at the integration of the conductor's signal to start. disgrace, death. Sleepless nights follow days of hot anxiety, and one of two things happens. The unhappy two things happens. The unhappy wretch in frenzy strikes down his wife or son or neighbor who he imagines is about to wrong him, or he flies to a distant city to elude his pursuers. Arriving there he detects still other villains on his track; breathless, with bloodshot eyes and blanched face, the cold sweat standing in beads on his forehead, he rushes into a police station and demands protection. gets it; for every police captain has

n more than one just such case. There are now strong symptoms of a social paranoia to be seen in certain parts of our country. If the antidote is not given it may become a scourge that will hold our fair name up as A BYWORD AND A HISSING BEFORE THE

CIVILIZED WORLD. This disease has found a favorable soil in many sections, especially in the rural districts of the West. The widespread financial depression has hit the farmer hard. The rustle of the mort gage has sung in his ears night and day, and visions of a gigantic sum mons and complaint backed up with writs of ejectment, have haunted his dreams. Bad legislation, bad crops and bad theology are a trinity of bad things. The result has been that a condition favorable to a suggestion

and the suggestion has come. A year ago I was visiting an old farmer friend in Illinois, and very naturally the talk was of the great Fair. Was he going? Not he — he Fair. Was he going? Not he — he dared not leave his house a single day; did I not know that the Catholics had been ordered by the Pope to burn the barns and houses of all heretics? It sounded like a joke, but I saw the grey sounded like a joke, but I saw the grey eyes of this old man flash and I knew he was terribly in earnest. With trembling hands he showed me the Pope's encyclical, printed in a newspaper which had a deep border of awful black. I tried to tell this man that Pope Leo XIII. was a wise and diplomatic leader and probably the he was terribly in earnest. With trembling hands he showed me the

most enlightened man who had been fidels" are not alarmed. But a refer-ELLA WHEELER WILCOX IN THE ARENA FOR at the head of the Roman Church for many years; and by no human probability could he do a thing which would work such injury to the Catholics as well as the rest of humanity. (This pretended encyclical has since been proven and acknowledged a forgery.) But my argument was vain. I was taken to the two clergymen in the village, a Presbyterian and a Methodist; both were full of fear and hate

many preachers never spoke in pub-lic without fanning the flame. A. A. lodges were rapidly initiating new members, and lurid literature which was being vomited forth from presses in Louisville, Chicago, Omaha and Kansas City was being sent out

For a year I have endeavored to find proof that the Catholic Church in America was arming and drilling men or countenancing such action, as so boldly stated by the leaders in the A. P. A. In many cities I have been given permission to search every part of convents, monasteries and churches where arms were said to be stored. In vain has been my search. I have used all methods known to detectives to find any Catholic in mother. possession of orders to maltreat his neighbors. No request or suggestion or hint showing a desire to injure Protestants have I ever been able to trace to a Catholic priest, bishop or other dignitary. And it is now the con-clusion of all unprejudiced men who have investigated the matter that the have investigated the matter that the letters, "encyclicals," "bulls" and orders which are being printed in various A. P. A. papers and purporting to come from the Roman Catholic Church are flagrant forgeries.

The A. P. A. seeks to spread hate:

IT THRIVES BY FEAR, AND ITS ONLY

WEAPON IS UNTRUTH. This broadcast sowing of falsehoods is doubtless done by men who are thriv ing by it politically and financially, and the real victims are the people who believe these outrageous stories, subscribe for the papers and pay dues to be initiated into the A. P. A. lodges. Yet whenever any one has taken up pen to try to stop the insane panic he has been greeted as "a Jesuit hireling." Occasionally, however, we get a clear note of protest from such well-known men as B. O. Flower, Washing ington Gladden and David Swing; men who have so placed themselves on record in the past that their attitude toward Rome cannot possibly be mis-

understood. Some weeks ago it was my privilege to ride from New York to Albany on the engine of the Empire State express. The engineer was a little, bronzed, weather-beaten man of near fifty. I showed my permit, and with-out a word he motioned me to the fireman's seat in the cab. He ran around his engine with oil can in hand, then climbed to his place and waited for the quick motion as if crossing himself, seized the lever, and we were off. For exactly three hours the telegraph poles sped past, and we rolled and thundered onward through towns, villages, cities; over switches, crossings, bridges, culverts and through tun-nels and viaducts at that terrific rate

of a mile a minute. THE LITTLE MAN AT THE THROTTLE looked straight out ahead at the two lines of glistening steel; one hand was on the throttle, the other ready to grasp the air brake. I was not afraid, for I saw that he was not. He spoke not a word, nor looked at me nor at his fireman, who worked like a Titan. But I saw that his lips kept moving as he still forced the flying monster for-

At last we reached Albany. What a relief it was! My nerves were un-strung. I had had enough for a life-time. The little engineer had left the cab and was tenderly feeling the bearings. I turned to the fireman:
"Bill, why does he keep moving his

lips when there at the lever?"
"Who—th' ole man? Why, don't
you know, he's a Catholic. He allus prays on a fast run. Twenty years he's run on this road with never an accident - the nerviest man that ever kicked a guage cock, he, 'swelp me !

Bill is not a Catholic, neither am I, but we do not ask whether the engineer who pilots us safely to our destination is Presbyterian or Baptist; we only ask that he shall be a man who knows his business and is willing to do it. And yet the A. P. A. are clamoring for the removal of all Catholics from the employ of railroad companies; and their oath of initiation requires that the candidate shall never

ence to the A. P. A. will show a fine array of names of orthodox clergymen who are "waging the war." And the more orthodox they are the fuller of fight they seem. "High Church" talks extermination of Catholicism, but "Low Church" is not panicstricken.

We know the excellent work of the Jesuits among the Indians: we know the lives of La Salle and Marquette. A LITTLE LEFT OVER FOR EACH OTHER.
They were sure that the order to kill and burn had gone forth.
And so in many towns and villages as I journeyed I found this quaking fear. In many places men were arming themselves with Winchester rifles; many preachers never spoke in out.

wherever tender hands are needed.
On battlefields where "Christians"
have gone forth to kill each other,
their white flag of peace is always
seen. They whisper words of comfort
to the dying, they close the eyes of the
dead, they straighten the stiffening
limbs, and by their presence lend a
show of decency to the last sad scenes.
Then we know the good work of the
Protestants. We know their Chautau-Protestants. We know their Chautau-qur circles, the Society of Christian Endeavor, the W. C. T. U., the college settlements, the asylums, hospitals and homes. Catholic and Protestant alike pray to one God, and He who hears the cry of the nun as she watches by the bedside of the dying, harkens also

Let Protestants, Catholics and lovers of truth everywhere be willing to strike hands for good, and let us say as a united people, that in this glorious land there is no room for a secret society that seeks to spread broadcast hate and fear! For if we sow hate we must reap hate. We awaken in others the same attitude of mind that we hold toward them. "With what measure ye mete it shall be measured to you

ST. JARLATH'S COLLEGE, IRE-LAND.

For the CATHOLIC RECORD. What a familiarly happy day is the sixth of June in Old St. Jarlath's! Books are locked up, study halls deserted, and the sombre suitane of the class-room is exchanged for the more gay apparel of the rusticating student. Homer and Horace alike, though studied for fine or six weeks previous, preparatory to examinations, with the most unremitting assiduity, are by the great majority of students shelved for the holidays. Not so, however, with all, there are those who never lose sight of their books, not even during vacation, and to day they are shining scholars in every pathway of life. Amazingly strange indeed are the vicissitudes of life! But a very few years ago there were two or three hundred students, ranging in age from fifteen to twenty-two, gathered in the college chapel on the eve of June 6th, the eve also of summer vacation, listening to a lecture by that peerless president — Father Kilkenny. Eloquently did he expatiate on the guidance of a student's life, outside as well

as inside the learned institute. Young, apt, sage minds, such as will be met with in no other country, drank in the idiomatic grandeur of expression, and implanted that germ on their minds, until it has grown, and expanded, and blossomed, beneath every clime. Well may the world say this distinguishing mark is racy of the soil, for wherever he may be met with, the Irishman's bosom heaves with a tender emotion when the silvery sound of eloquence falls upon his ears. But particularly stirred were those young men who listened to their vacation lecture, as they called it. There is something saddening always about a change. No matter how bright the future prospect may appear, no matter how irksome, regular or austere the past may have been, there is still a tinge of regret at parting. This same sadness frequently leads the mind to appreciate the sublime and the beautiful; and what could be more beautiful; tiful or soul-stirring than the flowery language of a pious, learned priest. So thought his hearers on this occasion, their minds fresh from the pages of Cicero and Demosthenes. where are they all to-day Scattered over creation: some mission ers as zealous as those who landed in Kent with Augustine, carrying the cross, the standard of salvation, the most remote regions of heathenism. Others are engaged in law and

medicine, some have distinguished chairs in distinguished colleges, and some have to fight life's battles in various minor occupations. But all, I am sure, are true as steel to the good teachings instilled into their youthful minds. Could they all meet again, in that neat little chapel, what fond acquaintanceships would be renewed, what an interchange of queries and double queries would have to be disposed of, what hands shaking and joyful demonstrations of brotherly love

ARCHDIOCESE OF TORONTO.

His Grace Archbishop Walsh at Port

ST. PATRICK'S CHURCH.

Few days have a deeper interest and graver importance for young children than the day of their confirmation. The preparation, as well as the reception, makes an impression upon their tender souls which time cannot efface. On Wednesday, May 23, St. Patrick's church witnessed one of these happy events, when His Grace, Archbishop Walsh, of Toronto, administered the sacrament of confirmation to a party of the children, and also to three adults, converts of the parish.

parish.
The Archbishop was accompanied by Vicar-General McCann, of St. Michael's cathedral, Toronto, and Very Rev. Dean Harris, St. Catharines. There were also present Rev. Fathers Sullivan, Allain, Lynett and the pastor, Rev. Father McEntee.

Harris, St. Catharines. There were also present Rev. Fathers Sullivan, Allain, Lynett and the pastor, Rev. Father McEntee.

Promptly at 9 a. m. the Archbishop, accompanied by the above priests, proceeded to the sanctuary, where His Grace ascended the throne prepared for him.

In procession the children entered the church, filed up the main aisle, and took their places. The girls were neatly attired in white, with veils and wreaths, and the boys wore white ribbons on the left arm.

Before Mass His Grace, the Archbishop advancing to the front of the sanctuary examined in catechism the youthful candidates who were seated before him. Each child replied with that correctness and earnestness which bespoke the excellent and thorough manner in which they had been prepared. Carefully and faithfully had they been instructed and drilled for the proper reception of this beautiful and important sacrament by the esteemed and devoted pastor, Rev. Father McEntee.

Solemn High Mass, coram pontifice was sung by Rev. Father Sullivan, as celebrant, with Rev. Father Allain as deacon, and Rev. Father Lynett as sub deacon, the Archbishop being supported on his throne by Vicar-General McCann and Very Rev. Dean Harris.

After the reading of the Gospel Very Rev. Dean Harris stepped to the altar railing and addressed the crowded congregation, many of whom were non-Catholic brethern, as to the nature of the sacrament and its obligations. The rapt attention throughout the whole of his impressive and exceedingly interesting discourse, as well as the enthusiastic expressions of admiration, since heard on every side, show that the expectations of the people were more than satisfied.

Mass was then continued, and at the conclusion the solemn ceremony of confirmation took place. Before administering this important sacrament, His Grace, in addressing the children, pointed out to them the distinction existing between baptism, which, introducing us into the Church, leaves us infants, and confirmation, by which we become strengthened, receiving the

DORNOCH.

On Wednesday, June 6, His Lordship Bishop Dowling drove from Durham to Dornoch (a distance of nine miles), in company with Father Maloney, of Durham, and Father Kelly, of Walkerton. About half way the Bishop was met by Father Buckley, the pastor. Twenty young men on horseback, together with seventy-live carriages, followed to the church. After High Mass, celebrated by Father Buckley, His Lordship carefully examined the thirty-two canidates and was more than pleased with their answers, which showed careful training. Besides the above named clergy, Rev. Father Marijon, of Toronto, and Fathers Grannotier and Kelly, of Owen Sound, were present, all of whom assisted the Bishop during the ceremony of confirmation.

CHATSWORTH.

On the way to Owen Sound his Lordship stopped at Chatsworth and confirmed fifteen children.

WIARTON.

On Thursday, June 7, the Bishop went to DORNOCH.

on Thursday, June 7, the Bishop went to Wiarton, in company with Fathers Grannotier, Maloney, Buckley and Kelly, On the following morning twenty-two were confirmed. On Sunday His Lordship will be in Chern Samud, and in the evening he will. Owen Sound, and in the evening he will lecture on his trip to the Holy Land. On Monday he will be in the Irish Block, and on Tuesday in Meaford, where he will take the train for Hamilton. His Lordship will have confirmed one thousand during his northern visitation.

selves in such a manner as to render their thoughts worth storing away. By all means let us cultivate punctual attendance. Our meetings are always of an interesting character, so much so that those who once make it a point to come feel that it is both pleasant and profitable to be in attendance. Three applications were received and of this court. Several applications are expected at next meeting with a few more to be enrolled in the membership. A committee was appointed to make arrangements for an excursion, which will take place. At an early date, and will be announced later, at our convention held at St. Paul's last week our representative. Ph. Destruchy, had the high honor conferred on him of being elected a member of the constitution committee. Able addresses were delivered by a few of the members and a very profitable evening was brought to a close with prayer. Next meeting will be on June 21.

ANDREW KERR, Rec. Sec.

OUR DUEY.

ANDREW KERR, Rec. Sec.

OUR DUEY.

special when the torsee, Arghebather, and we strong the strong of confirmation to a party of the strong of the str

single voice effect against the many others raised in opposition to him?

There is danger ahead, and if we are alive to our own future interests, it is our duty to rouse to action in this important hour. Let no attempt that may be made by oily-tongued politicians draw the attention of the Catholics of Ontario away from the fact that the rights and privileges which have been given them by the constitution of our country are threatened by an unprincipled appeal to bigotry; that an effort is made to keep them from offices and representation; and there are those who would even deprive them of the right to earn bread for themselves and families—an organization whose aim is social and political destruction to a peaceful and law-aolding minority, and whose members are demagogues devoid of principle or Christian charity.

These facts lead but to one conclusion: we

From Oshawa.

Editor of the CATHOLIC RECORD, — We intend to build our new church this summer, and in making room for the building it will be necessary to remove a good many of the head-stones and monuments which have been in this loid cemetery for many years. While we do not want to remove the remains or stones unless where necessary, the names of some of the old settlers will have to disappear from the graveyard. But in order to perpetuate their names and the dates of their death, etc., it is decided that a large tablet will be erected in the new charch where the

collecting funds in aid of the Home Rule cause. Father Flannery then announced that a collection would be taken up at the church door on Sunday, the 10th inst., and sent out the following circular to the priests of the diocese of London :

country are threatened by an unprincipled appeal to bigotry; that an effort is made to keep them from offices and representation: and there are those who would even deprive them of the right to earn bread for themselves and families—an organization whose aim is social and political destruction to a peaceful and law-aoiding minority, and whose members are demagogues devoid of principle or Christian charity.

These facts lead but to one conclusion: we must if we would preserve our claim to recognition as a respectable minority of the population of this province, unite in returning men to the Legislature who have no part with the fiery fanatics who are enemies to justice, liberty and right.

It is, then, our duty, if we desire to retain our freedom in this fair Province, to give our hearty support to the Reform candidates with the earnest expectation that Sir Oliver Mowat and his colleagues may continue the good work they have carried on in the past without fear, favor, or partiality.

A BRUCE CATHOLIC.

effort to obtain for Ireland the rights granted to every other nation — of framing her own laws — and an opportunity of recovering in due time her long lost prestige and dignity of "Insula Sanctorium et Dactorum."

Dear Father—A very pressing letter received last week from Hon. Ed. Blake, has awakened me to the necessity of sending out a circular as above. The balance of Canadian funds must all be audited and cabled to London on June 24.

Hoping to hear from you soon,

I am yours very respectfully,

W. FLANNERY, D. D.



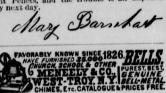
their ways. No disturbonnee, no reaction afterward. Their effects last.

They absolutely and permanently cure Biliousness, Indigestion, Constipation, Sick Headache, and Sour Stomach. The most common cause of Piles is constipation. By removing the cause a cure is effected.

cause a cure is effected.

Montgomery, Orange Co., N. Y.

DR. PIERCE: Dear Nir — I suffered untold misery with bleeding piles. I could get no relief night or day, until I commenced using your "Pleasant Pellets," and now for two years or more, I have not been troubled with the piles; if my bowels get in a constituted condition, I take a dose of Dr. Pierce's Pleasant Pellets, and the trouble is all dispelled by next day.





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THE SUPPLY COMPANY. NIAGARA FALLS, ONTARIO



DEAR SIRS,—I had evere headache for the past three years, the past three and was not free from it a single day.

I used doctors' medianal all others

cines and all others

I could think of, but it did me no good.

TRY B.B.B. because it is the best medicine ever made, and I took three bottles of it, with the result that it has completely cured me. I think Burdock Blood Bitters,

BEST IN THE WORLD. and am glad to recommend it to all my friends.

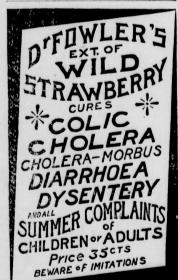
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TABLE and POCKET CUTLERY, WRINGERS, BRASS FIRE IRONS.

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BOYS IF YOU ARE INTELLIGENT and honest enough to sell goods and honest enough to make prompt returns, ad dress J. J. HAZELTON, Guelph, Ont., and sen 15 cents for a sample of the fastest selling novelty in Canada. Big Profits.

FLORENCE O'NEILL. The Rose of St. Germains;

THE SIEGE OF LIMERICK.

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

CHAPTER XXII.

THE COCK PIT; OR, THE HOME OF THE

Such was the name of the residence which Charles the Second bestowed upon his niece, when she became the bride of Prince George of Denmark.

This mansion was adjacent to palace of Whitehall, and was built by Henry the Eighth, who was, doubtless, fitted to enjoy the brutal sport signified by the name the palace bore.

In a boudoir, tastefully decorated, adorned with hangings of pale blue and amber satin, a lady is seated, with an open letter in her hand. Her face is round and pleasant-looking, rather than handsome; she has rich chestnut hair, and a high color ; the eyelids are contracted, arising from inflammation in the eyes in her childhood, and those who do not know the cause of this contraction, which imparts a sort of frown to the expression of an otherwise pleas-

to the expression of an otherwise pleasing countenance, might think it the effect of a sullen temper.

Standing, or rather reclining, against the chimney-piece, is a lady of bold and masculine demeanor. Her very appearance is that of a woman who will fight hard to carry any point in view. She is exasperated just now and she nervously beats the ground with her foot, and picks off the waxen

leaves of a camelia in a vase just by.

The lady we first mentioned is Anne. Princess of Denmark. The imperious dame beside her is the notorious Sarah Churchill, afterwards Duchess of Marl borough.

"Refused, and refused in such a way !" said the princess, in a tone of indignation, again perusing her letter as she spoke.

"Yes," was the reply, "and to dare refuse your request after all that my lord has done in Ireland. I really do not know how to contain myself, I feel

so irritated, so enraged."
"And yet the refusal of my request, contemptuously as it is worded, is not worse for you than what the prince and myself have had to suffer at the hands of Caliban. Could anything be worse than that Dutch monster's leading him to believe that he might serve him as a volunteer at sea, and then when he has made his preparations, and sent all on board the ship he was to sail in, my sister forsooth refuses to let him with the fleet? What do you think our feelings were when Rochester, whom we both love so dearly, was sen to explain the queen's pleasure Prince George was to relinquish his intention of going to sea, and let it appear as if he did so of his own free Then when she found he would not submit to such a message, privately sent, there comes one in form to forbid his embarkation."

"Yes, madam, and it is a marvel to me how you can submit so patiently, and after giving up your place in the succession, too, to that Caliban, as you so justly call him, how you can meet the queen as if nothing had happened after such signal affronts, fills me with astonishment ; but I, madam, am not so placable. The Order of the Garter is but a due reward to my husband' merit, and instead of taking that into consideration, the queen refuses, and couches her refusal in the most contemptuous terms.

There is nothing to be done but to submit, my dear friend," said the princess. "I cannot help your disappointment. You well know what w ourselves are called on to undergo, and how my sister's anger has been excited by the pension of fifty thou sand pounds having been granted to

RUN DOWN WITH

DYSPEPSIA

AYER'S PILLS

"For fifteen years, I was a great suf-ferer from indigestion in its worst forms. I tested the skill of many doctors, but

grew worse and worse, until I became

so weak I could not walk fifty yards without having to sit down and rest. My

stomach, liver, and heart became affect

ed, and I thought I would surely die. .I

tried Ayer's Pills and they helped me right away. I continued their use and am now entirely well. I don't know of

anything that will so quickly relieve

and cure the terrible suffering of dyspepsia as Ayer's Pills."—John C. Pritchard, Brodie, Warren Co., N. C.

AYER'S PILLS

Received Highest Awards

AT THE WORLD'S FAIR

STOMACH

Liver

AND HEART

AFFECTED.

Almost in Despair

But Finally

CURED

By Taking

"But the queen found her at mis-chief once," replied Anne. "My sis-ter told me herself that but for that girl saving her life when the palace at Whitehall was on fire, she knew that about her that she scarce thinks confinement in the Tower would have atoned for. She may have learned lesson of prudence since then, and have a wholesome fear of the queen's

this Caliban lives.

the regal power.

the court.

"I pray you, madam,

but a sunshiny day may yet come when we shall be rewarded for what

Lady Marlborough sat her down, and was buried in thought for a few

moments. Vague ideas were floating through her mind as to whether they

could not aspire with other disaffected ones, and so hurl the Dutch monarch

and his consort from the possession of

Meanwhile the unsuspecting Anne

was thinking of Florence, and wonder-

ing why her sister should detain her at

"What think you of Florence Neill?" she remarked. "Is it not

strange the queen should keep her near

her person. That young Jacobite's head has hatched plots already, she

tells me, young as she is."
"Nay, madam, mayhap her majesty

wishes to keep the young lady out of further mischief. She keeps a watch-

ful eye, depend on it. A long head, too, that girl has got. She does not

like Caliban, I am certain; she was so

amused at certain anecdotes I told her

bout him, and yet was silent herself.

O'Neill?" she remarked.

we are at present made to undergo.

"And what a life for the girl to lead, madam. She is only like a prisoner, you know — a sort of captive, nothing else. Think, too, what the St. Germains people must endure about her. Why, the late queen loved the girl a though she were her own child, and the queen knows it. Then, too, she is kept unmarried; I really pity her. But do you know, madam, such strangethoughts were running through

my head when you spoke to me of Florence O'Neill."

"And, pray, what was the tenor of your thoughts?" asked the princess.

"If the king over the water were

here, madam, then we should not suf-fer at the hands of Caliban."

"Ah, no, the monster," said Anne, laughing at the epithets which she and her favorite applied to the Dutch mon arch when together, unconscious that they had a household spy in Lady Fitzharding, the sister of Elizabeth Villiers, through whom the king and queen always knew, in a very few hours, all that happened at the Cockpit, and also every hard and abusive name that was applied to William." "Would it be quite out of the ques-tion to apply to the king, madam; to

the late king, I mean?' Lady Marlborough was coming more directly to the point she had in

The princess flushed very painfully her favorite was touching on a delicate subject. Anne had disseminated the vilest slanders as to the birth of the Prince of Wales, and had one all that lay in her power to desp of his crown; how shall si retrace the steps she has trod; how 1 do the mischief she has wrought: sincere repentance can alone atone for the latter. the injury is far beyond her power to

repair.

The imperious favorite saw the aging retation of her mistress and again returned to the topic.

"No more of this," replied the prin-ess, "I charge you let the subject

Lady Marlborough submitted for the present, but only to bring it forwards later, with what result the reader shall presently become acquainted.

CHAPTER XXIII.

THE DUKE OF TYRCONNELL, AND SARS FIELD, LORD LUCAN.

It is a soft, summer night, serene and peaceful; all nature is hushed, the moon-beams play on the surface of the waters, and light up the flowery dells and glades around Limerick. Not a sound is heard for a few brief hours, Not a when preparations will be made for the coming strife.

There was much suffering within the city. The foremost to relieve and succor, out of her own store, was the brave woman, Catherine O'Neill, who had in her own heart something of the spirit of her kinsman, Sarsfield.

This worthy general, Lucan, for King James had sent him the patent of an earldom, had, together with Lord Tyrconnell, put the town in a state of defence, and had induced the officers and soldiers to make oath that they would defend the rights of James to the last. But in spite of this oath, there were factious and desponding spirits whose whole thoughts were bent on a treaty with

On the night in question, Tyrconnell and Sarsfield held a conference with a few of the chief officers, amongst whom were the notorious Luttrell, Sir Reginald, now Major St. John, and Major Sheldon Sarsfield, who was a man of commanding stature. The expression of his countenance was one of determination; he possessed all the qualities necessary for the onerous

position he occupied. Factious spirits were, however, within the camp, and it required all his influence amongst those whom he commanded, to tame them into sub-

mission.
"What is to be done," exclaimed Colonel Lutterell, who was at the head of the desponders, "money has been ordered to be sent from France. But how are we to wait, reduced, as we are.

We cannot help ourselves while Caliban lives."

I pray you, madam, do not ble on my account," replied Lady trouble on my account," replied Lady Mariborough. "I do know what you and the prince have to put up with,

Lord Lieutenant.
This thought had likewise crossed the minds of them to whom he spoke, averse as they were to entertain such

Do not let us dream of capitulation whilst we are still in a position to wield a sword," said Sir Reginald. The men are becoming discouraged, it is true, on account of the extremities to which they are reduced, but they are still faithful. Nay, I believe one third of William's army would come over to us, as Lord Tyrconnell said months since, could we but give them each a trifle of money and maintain them afterwards.

"But you see, Major St. John, we cannot support the troops we have, much less find money to obtain others," said Luttrell, in a satirical tone of "I have maintained all along, and do so still, finding the French King so slow in sending supplies, that I believe the end of it will be capitulation, though I see perfectly well that

few are of my opinion."
"Have patience yet twenty days,"
said Tyrconnell. "We shall know by said Tyrconnell. then if we act in accordance with the

king's wish in laying down our arms."
His request was assented to, but the impatient and treacherous Luttrell entered into secret negotiations with the commanding officer of William's troops, enquiring what conditions would be granted in case they submitted.

Sarsfield, ever full of zeal in the service of James, found out the treason able correspondence that was being carried on

A few mornings after this conference, he observed a young man, evidently a stranger, loitering about with a letter in his hand, and looking as if in search of some one.

"Whom do you want?" said Sarsfield, observing that he was a stranger, "Colonel Luttrell, your honor. The letter is from General Gincle's quar-

ter's," and the man touched his hat as he spoke. "It is right, friend ; tell your mas ter it has fallen into safe hands," exclaimed Sarsfield, taking the letter,

and, in the greatest agitation, making his way to Tyrconnell. Thus this letter, intended for Lut trell, fell into the hands of Sarsfield. It was read by the latter and Tyrconnell, and proved to be part of a secre and treasonable correspondence with the enemy. Luttrell was at once tried by a court martial, and then put into

prison. It often happens that the body, en feebled with age and infirmity, yields or succumbs, whilst the mind remains in full vigor; thus it was with Tyr-connell. He and the brave General Sarsfield had had many points of difference, but were now on terms of agreement together. Little did either of them imagine on that night, when the conference was held, in the begin ning of the second week of August, that on the feast of St. Lawrence, the gallant Tyrconnell would receive his

death stroke. Latterly his every thought had been given to the approaching contest, and how to make it a decisive one in favor of the late king, together with earnest endeavors to calm turbulent and factious spirits, to a certain degree, aided by Sarsfield who was deservedly beloved. He had succeeded, but the strain on the earl's mind had been too great for his failing strength and ad-

vancing years.
On the morni On the morning of the feast of St. Lawrence he heard Mass. On his return home he fell back in his chair seized with a fit of apoplexy; he recovered his senses and his speech, but only to languish for two days, when he expired in the midst of the calamities he had been striving to

CHAPTER XXIV.

overcome.

THE BESIEGED CITY. Immediately after his death, the troops of the Dutch King proceeded to within five miles of the city. The negotiations with Luttrell made them deem it necessary to bring their can-non, but the French officer entrusted with the command by Sarsfield, order-ing troops into the town on the Clare side, Ginckle prepared for a formal seige, and waited for his artillery.

Five days of suspense for the in-habitants of the besieged city, and then the troops of the usurper William put themselves before the place.

Days of sorrow for Limerick, though ended by a treaty alike advantageous and honorable, had its terms been kept by the English.

Alas, for the horrors and calamities of war, when famine and carnage walk hand in hand through the land, laying desolate and ravaging its fairest spots-when rapine and sacrilege, and wholesale murder are perpetrated, and made just in the eyes of hose who commit them, because it is

the time of war. There was a brave woman in Limerick, whose youth, and strength, and health had all passed away, for even middle age was on the wane. In the midst of the horrors, when terror-stricken women pressed their little ones to their bosoms, and the young and the tender wailed for bread. she was in the midst of them, barding had commenced; shells were falling thick and fast; churches and houses became a wreck to the fury of the assailants, and many a till then flourishing homestead, was laid in ruins. In one of these doomed houses was Catherine O'Neill, speaking words of comfort to a knot of helpless women and still more helpless babes. Thick

and fast came the dropping shells, and in this house the cousin of Sarsfield met her death with some halfdozen of her female friends, and their helpless children clustered around her.

At last a breach is made where stands the old Abbey of St. Dominick, and even then the garrison, better prepared than they supposed the army of William, were on the point of abandoning the undertaking, when, by the scandalous neglect, to give it no harsher name, of Clifford, one of James' English officers, William's troops were allowed to make a bridge of boats, and thus to pass their horse and dragoons across the Shannon, and so cut between the Irish horses commanded by Sheldon and St. John, and the town itself.

Sarsfield bit his lips in almost uncontrollable anger, for, having for-seen this danger, he had given Clifford fifteen hundred dragoous to oppose any such attempt, he having the camp within two miles of him, and the town within three.

the town within three.

"Ruined, undone by folly and treachery combined," exclaimed Sarsfield, when this wretched tidings was brought to him. "Instead of giving opposition, or even noticing what was being done, has he positively suffered our enemy to make a bridge under his

very eyes."
Sheldon and St. John were alike dismayed; the first they knew of the attempt was that William's troops had actually passed, and that Clifford was retreat-

ing towards them. Furious at this scandalous neglect, and foreseeing the consequences which were certain to result from it, all they could do was to stop the besieging army at a pass, till they could gain the mountains with their horse dragoons, and so make way to Six Mile

Bridge Literally fighting their way through the troops of the usurper, the little party of men under St. John and Sheldon at last accomplished their object, but not being able to remain, were ordered back toward Clare. And now the great body of horse and dragoons have passed over their bridge of boats, and present themselves before Tho-

Leading, as it were, a forlorn hope, one brave officer, Colonel Lacy, with a small body of 700 men, disputed their approach bravely. Like lions, did he and his little party fight, but the odds are against them, the valiant Lacy is overpowered, not by bravery or courage, but by the mere torce of superior numbers, and a constant supply of fresh men on the part of his assailants. Again he and his little band of stout Milesian hearts rally, and repossess hemselves of the ground from which they had been driven, but the odds are still against them, and unable to resis

they make towards the gate.
Alas, alas, for that brave little band that day cut to pieces at Thomond Gate, the craven-hearted mayor of the town, fearing the English would enter, dared to shut it against his own people, and the greater part of that devoted little party were butchered in cold

Despair seized upon the general officers, the enemy was between them and the horse, which would perish for want of provender. How could they hold out without horse or dragoons, or if they raise the seige, where are their means of feeding the fort?

"Propose a treaty," said Monsieur de Usson and other French officers, but the Irish officers are mindful of their oath. Until the Bishop and divines of Limerick remind them, that blocked up sible for them to keep to the letter of Sarsfield beheld the forts taken and

their condition desperate, yet he the courage to insist on, and the dexterity to obtain, articles not only for the security of the people of Limerick, but also for the whole of Ireland. Consulting the honor and advantage of his royal master James, in getting leave for his men to go, and even ships to transport them into France, should they still desire to follow hi fortunes and adhere to his service, which with those who had gone pre viously, clinging to the fortunes of the ex-king brought, from first to nearly 30,000 men into the kingdom of France, 12,000 men chose at once rather to undergo exile from their native land than submit to the Government of the Dutch usurper. Nowhere, indeed, had the ill-fated James more taunch supporters than his Irish sub-

But vainly can we attempt to describe the embittered feelings of the Earl of Lucan and his faithful follow ers, when, a very few days later, the dawn of the early morning showed them a French fleet on the coast, com prising eighteen ships of the line with 30,000 arms, and also stores of provisions and ammunition.

Assistance so near, and yet they had been compelled to yield. The feeling intrepid and earnest of his followers was. that but for impatient and factious men like Luttrell, the kindly aid of the magnificent Louis would not have proved ineffectual.

TO BE CONTINUED.

The Superiority

Of Hood's Sarsaparilla is due to the tremendous amount of brain work and constant care used in its preparation. Try one bottle and you will be convinced of its superiority. It purifies the blood which, the source of health, cures dyspepsia, overcomes sick headaches and biliousness. It is just the medicine for you.

HOODS PILLS are purely vegetable, care-fully prepared from the best ingredients. Derby Plug The Coolest And Most Enjoy-able Smoke Ever Produced.

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THE FAITH IN FRANCE.

That the French people, and particularly the Parisians, are not all that, as Catholics, they should be, is not so much to be wondered at if the peculiar circumstances of their past history and present surroundings are taken into account.

For over a hundred years a series of writers have succeeded each other, each generation of whom outrivaled its predecessors in the virulence and malignity with which they assailed revelation and morality, and the policies and practices of the Catholic Church. They rarely condescended to argue, they never neglected to sneer, ridicule and misrepresent. toms, no policy, no other system of religion could possibly withstand such a persistent and peculiar onslaught but one; and even it could do so less easily, than it could triumph over any other method of opposition whatsoever. Nor has it come off unscathed. Today it is all but mortally wounded, and only escaped annihilation because it was divine. Thousands upon thousands of its adherents, especially amongst its adolescent members, have succumbed under the worse than fiery ordeal. Thousands upon thousands there are, who have had their faith blunted, their ardor chilled, but the great majority are not, and never will oe, seriously hurt by it, although it cannot be denied that even a large proportion of these are the worse of this unique and diabolical mode

warfare.

But worst of all is the infidel legisla-

ture and infidel municipal councils.

They are in declared opposition to the Church, and by consequence to everything religious and moral, and professedly material and "anti-clerical," by which they understand whatever aids the clergy in the directwhatever and the clergy in the directing, safe-guarding or restraining of their flocks. A priest, for referring to the immorality of the army, which some of the secular papers animadverted upon with impunity, was expelled from the country a short time

So accustomed have all-clergy and people-become to the present arrangement, that they imagine any interference with it would be an evil of mighty magnitude. Others, however, do not and cannot share these views; but on the contrary think that, were the Church disestablished to morrow, and the clergy made dependent on the people for their support, it would be one of the greatest blessings that could happen to France. The clergy would then be free to guide and direct their people in their political duties—a thing they dare not attempt at present. As a consequence many of the most de-voted Catholic districts are represented in Legislature by Jews, infidels and Free Masons, who are the deadliest enemies of all that their constituents hold dear. This is a fact as notorious as it is anomalous.

Not only would disestablishment render them free, it would also secure them the respect which it is very painful to see that they are now denied The cassock and clerical hat are still tolerated, they are not esteemed in France. . . . In no country in the world are the majority of the people so France. utterly dead to all active participa-tion in their own political affairs or are their representatives so utterly unrepresentative and irresponsible as in France. The only ones who could remove the gag are the Bishops and clergy, who are themselves gaggedand with shame be it said, very few of them have the heroism to cry out as they were on every side, and thus unable to hear from the king should his answer even come, it was imposwould befall them from any active opposition. This their enemies well know, and constantly keep up the cry of "clericalism," not because it really exists as a political power, but from fear that it might have fortitude enough some day to assert its just rights and hurl the miscreants now demoralizing France from the power they are so grossly abusing.—
"Pilgrim," in New World.

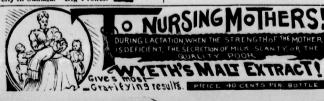
> Some people are constantly troubled with pimples and boils, especially about the face and neck. The best remedy is a thorough course of Ayer's Sarsaparilla, which expels all humors through the proper channels, and so makes the skin become soft, healthy,

Mr. John Anderson, Grassmere, Ont., writes: "The Vegetable Discovery you sent me is all gone, and I am glad to say that it has greatly benefited those who have used it. One man in particular says it has made him a new man, and he cannot say too much for its cleansing and curative qualities."

Minard's Liniument the best Hair Re-

Minard's Liniment the best Hair Re-storer.





KILCREA ABBEY.

In glancing over Mrs. C. S. Hall's

Illustrated Ireland, I came across the

IN FRANCE.

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The clergy would

following touching little story portraying the fervent faith and beautiful depeople, and partic-is, are not all that, should be, is not so votion of the Irish peasantry, to that sublime prayer "The Way Of The Cross." It is flashes such as this simple ed at if the peculiar tale depicts, of the spirit of sacrifice, eir past history and self-denial and deep religious devotion ngs are taken into that rivets our attention on that little red years a series of eeded each other, f whom outrivaled en among the nations of the earth hich they assailed ality, and the polducen among the from her description of the beautiful abbey of Kilcrea, in the county of Cork, and will I doubt not of the Catholic ely condescended to interesting to your numerous s. We have lingered long about neglected to sneer, epresent. No cus the abbey of Kilcrea, and must remain no other system of ibly withstand such a little longer to note an old and re-

> near the entrance. There was something so meek, so humble, and withal so earnest in her face, upturned as it was to the heavens while the rosary trembled in her fingers, that we asked the guide who

> "A poor traveler, God help her, and nothing else," was the reply. At the instant it began to rain, and one of us was glad to take shelter in the guide's cottage, while the other proceeded to inspect the ruins of the castle.
>
> We have been in many Irish cabins:

yet, perhaps, never in one so neat or so well ordered, as the little one that crouches by the entrance gate to Kilcrea. The earthen floor was clean the deal table white - and a pretty kitten was lapping milk upon it, who looked both sleek and happy; there was a half partition opposite the door, where the bed was; a dresser heavily laden with crockery, two chairs, and a stool, completing the furniture of the room, in which there was barely space to turn round. We almost wished to have been benighted in such a cottage; to have set with the guide by the blazing faggot, and heard the tales—all the tales she could tell—of the old abbey in its glory. She wanted us very much to have some milk or an egg; she knew it was fresh, and she could either roast it in the embers or boil it in a minute. She had a cake of griddled bread-there it was - if she hadn't made too free, would we have a bit of that? Having offered us everything in her cabin, we at last prevailed upon her to sit down. She forthwith pulled out her knitting, and we inquired what she knew of the

woman we had seen in the abbey.

"Ah thin," she said, "my heart aches for that poor widdywoman, though I never set eyes on her till four or five days offer the set of the set o or five days ago: she came here one morning faint and fasting to finish a round she'd undertaken."

"Going from abbey to abbey to pray for the remission of her sins?" "Not her own sins," she replied,
but, poor thing, here she is coming in out of the rain : she leaves me to

"Does she lodge with you?"

"We give her the length and breadth of herself, at night, on a lock of straw under the table; and, sure, neither me nor mine will ever miss the bit or the sup the Lord allows us to have for such as her." Oh, what lessons of loving kindness are to be learned in Irish cottages; hospitality with-out display, and that true generosity which takes from its own necessities to relieve the necessities of others.

We at once observed that the woman was superior to the generality of her way; sure, hash the she added as she looked on the silver we had given her, "praise be His holy name, that cares for the widow and the friendless.'

"You've had a busy time of it late ly," we said, as she entered the cabin, and with a meek courtesy took the seat we insisted on her taking-"a very

busy time of it lately?"
"I have, praise be to Him who gave me the strength to get over it, a very busy time; its a long journey from busy time; its a long journey from Kenmare to Kilcrea, a wearisome journey; and a wonderful thing to be climbing the mountains; it's a fine thing too, my lady, for somehow one feels nearer to the Almighty. I thought the life would leave me before I got over the 'Priest's Leap'—that is is a wonderful mountain entirely—I don't suppose there's many higher than

that in the world." "And why did you undertake such

a journey: you seem old?" "I am old, my lady-three score and eight years at least; but God fits the back to the burden; and the limbs to the mountain steep. I wouldn't for all that, have took it, only for a reason I had; you see, ma'am, since you've been so good as to ask—you see, after the will of the Lord had taken from me my husband (the heavens be his bed!) and my poor boys, He left me one little girl, a delicate, gentle creabetter girl never brought the sun-shine to a lone widow's cabin; oh, but her goodness was past telling. When ended now," she said, "and not much I closed my eyes as if asleep, I was sure to hear her voice praying for me; when I opened them in the morning she was there beaming blessings on me. She was so handy. Such a fine scholor too. The brightest girl, the scholomaster said, that ever stood at his knee. Well, ma'am dear, every to tell; but the poor have more trials than the mere want of food, and I've than the mere want of food and I've than the mere want of food, and I've than the mere want of food and I' her goodness was past telling. When

true crown has its cross. My little girl's love was sought by many, but won by a young man respected by no one, though chose by her. 'Alley,' says I, 'if you marry Lawrence Daly, wreath of snow, about me, 'mother,' she says, 'I'll never do that.' My mind was as light as a feather at first, for I knew she'd keep her word. But oh, my grief, to see her wastin', and wast island over the sea and binds us in in', dying in the sight of my eyes: to bonds of love so strong as to induce us see that almost took my life from me. dren and to close my eyes—and Lawrence, poor man, he was sorry too, and to levy a voluntary tax upon ourselves She made no complaint, but fell away to purchase its liberty and place her a like the blossom off the tree; and I could not bear to look in her faded face; and I says, 'Alley, take him-take him, avourneen; and from this day out I'll never say a word against him.' In less than a month from them words she was blooming as a rose; in another she was his wife." The poor woman covered her face with her hands and markably handsome woman, who was wept bitterly. praying very devoutly, in a small dilapidated chapel at the right hand

"His love," she added, "never to say turned; and he was gentler to her than he could be to any other thing; and if he had kept from meddling with what did'nt concern him, all have gone well enough; but he got into trouble—sore trouble—and the end of it was, that three years after they of it was, that three years after they
were married, he was in the jail at Tralee, and my poor child—my poor Alice
—at the feet of every one in the country
that could help her to pass a word through the iron bars or get her a look at him. Now wasn't it strange? She was as pure in the sight of heaven, as pure as unfallen snow; and she knew ne was guilty. She would not even deny it, for the thought of falsity wasn't in her—and still her love grew stronger the greater grew his trouble. It isn't for me to tell what she went through. Before the first blush of morning she'd been on her knees at prayer; and, I'm sure, for six weeks that passed betwixt his taking and trial, the rest of sleep was never on her eyes for five minutes together. I asked her when the day came, for the love of God and of me, her nearted mother, not to go to the courthouse; but she would, and she did She clung to my side in the crowd, and I felt her heart beating against my arm ; I dar'nt look at her, and she kept crushing closer and closer to me until the trial began, and then she gathered strength and stood upright at once. All along, her busband denied that he was there when the great harm was done; and two or three boys stood up for the same. 'There,' said the counsel for the crown, pointing to my poor Alice, 'there's his own wife; ask her where her husband

was that night.' Every one cried shame; and the Counsel for the prisondone. ers said it was contrary to law to question a man's wife; but before I could get at the rights of it, Alley, throwing her arms round me, mut-tered, 'Mother, take me away; I can't tell; I can't tell. With that a neigh bor's son, who had loved my little girl all her life, a'most a fine fellow he was, though she never would hear to him, and with a good character, and of deacent people, that wouldn't look at the same side of the road with Lawrence Daly-steps out at once, with his cheeks reddened and his eyes like diamonds, and says he, 'Hear me,' says he, 'I can swear where he was that night; and no one who knows me, will think I favor Larry Daly.' Be-tween supporting Alice, who fell in a faint on my bosom, not knowing what was coming, and knowing myself that the boy had good cause to spite Lawrence, I thought my senses would lave me; and then my blood ran cold to the heart, and my brain felt as if afire; for I heard him sworn and prove an alibi for the prisoner. When was white as snow; and a broad black riband fastened round it indicated an attempt at mourning. We had asked her how she intended to return and his eyes; he came forward to the outher how she intended to return and her simple answer was "The Lord will raise me up friends to help me on the way; sure, hasn't He helped me home."

his eyes; he came forward to the outside where Alice, come a little to herself, and understanding her husband was safe, was crying like a child; he made the throng keep back, and after made the throng keep back, and after looking at her for a minute, he whispers, 'Alice, live avourneen; live and be happy, for to save you I've done what an hour agone I didn't think I what an nour agone running to the could have done. I've sinned my soul, Alice, for you; so live, and God bless you.' I've heard of the love of many a man, but I think that bates it all; and though what he did was not right, still he did it for pure love of my child—love without any feeling in it that could make a blush rise to the cheek of a married woman, or cause the pang of shame at her heart; and that's a wonderful thing to say. But his love didn't end there. I was going home from Lawrence's cabin, and after seeing them happy together once more, and he making good resolutions a man always makes, at the first going off, always makes, at the first going off, after getting out of trouble, and the children so glad—poor things—to have their father again; and as I was going on, just at the end of the boreen, 'Mrs. Lawler,' says a voice, (you'll excuse my telling his name) 'Mrs. Lawler,' he says, 'afther to-day I can't stay in this place. Who knows but Lawrence is so odd tempered, he might mistrust his wife. knowing as he does that I his wife, knowing as he does that I perjured myself to make her happy. Those that ar'n't what they should be often think bad of others; so I'll go

to America, Mrs. Lawler, and mind the last prayer I'll breathe in Irish air, will be for Alice.'" Again the old woman

adore Him; they beheld the Son of God taking a nature inferior to theirs and their pride rebelled. Their disobedi-ence was expressed in that one act. finitely just, realizes the malice of one sin, otherwise He would not have inflicted punishment that we cannot fully comprehend for the first sin committed. The angels had never seen or wit nessed the God-man dying on the cross as an atonement for sin, yet God, all merciful, all wise and infinitely just, condemned one-third of them to an eternity of woe. We must consider then that in God's sight the malice of sin is something awful, since it is punished in so dire a manner. With the light of faith let us look in our own soul and see the thousand thoughts, the thousand acts, thoughts horrible for the human intellect to contemplate that

FIRST SIN ON EARTH. "The bright intelligences com mstted a most grievous sin, you say, because they appreciated the Creator greater than we do and consequently their sin was greater in its malice adise and see how God punished the first sin committed by man-the sin of "'He was nothing to me more than a neighbor's child,' she went on, 'and for all his love I never gave him a good word; yet mother he perjured himself for my sake.'
"'The Lord is merciful,' I said again; 'what else could I say? and sure it was the truth any how.'
"'Yes, I know that, but I made a "'Yes, I know that, but I made a to the superior, but the inferior was subject to the superior. There was no war the holy Abbey of Kilcrea, so that the sin might be taken off him through my means. Oh, mother, that is denied me to the man? How many a man has experienced this? How many a man can't get rid of it.

""No, avourneen, no, 'I said; 'the way is captive and slave to the meanest is long and I am old and poor, but by the blessings of the holy saints I'll take off yer yow; I'll do for you, what, if is the slave of the appetite of drink? is captive and slave to the meanest How many a man is the slave of the sensual appetite which means ruin to himself, ruin to his body, eternal ruin to his soul. Yet he feels himself led captive. None of this war existed in our first parents. Everything was at their disposal. Yet they were but creatures and had to show subjection to

God's supremacy.
"He showed the entire world to them, told them all was theirs, but pointed out one tree and ordered them not to partake of its fruit. They could eat of the fruit of every other tree; they had everything in abundance there was no need of their partaking of the fruit of that tree, and he warned them 'of the tree of knowledge of good and evil thou shalt not eat, for in what day soever thou shalt eat of it thou shalt die the death 'and you and your descendants will be stripped of all graces and favors. Think what they possessed—immunity from death, their His law by abstaining from the fruit of only one tree. In an evil moment the father of lies attacked the weaker of them not to eat of that tree lest perhaps they die. Satan easily deceived her by exciting her curiosity, and when her curiosity was excited he urged her to gratify her appetite that they might become as God, knowing

"Flattered by the deception she ate of the fruit and came to her husband and asked him to partake. Adam knew he was forbidden by God to eat of the fruit, and here was his wife urging him to eat. He must either please his wife and offend God, or please his God and offend his wife, and he did what his children have too often done through a desire for human respect. He offends the Creator rather than disan evil companion has enticed us, though our God has said 'Thou shalt not steal,' 'Thou shalt not commit adultery,' we have turned our backs on our Creator and violated His holy commandments. So they ate God, without one particle of grace. Heaven literally closed against them, though God in His infinite mercy held out to them the hope of a future Re-

have every reason to believe that they are now enjoying heaven. Is the punishment over? Look about you, see the wars, famines, sickness, misery, sorrows of body and mind, all the offspringing of that one sin. All of these penalties of Almighty God are the punishment inflicted on man in con-sequence of one sin of disobedience. With the light of faith look into your

quently to be adored. Lucifer and one-third of the angelic host refused to God's holy name profaned in season God's holy name profaned in season and out of season day in and day out. Every single law tramped under foot, and this after we have witnessed how God viewed and punished the sin of our first parents. They might have exclaimed: 'This is our first sin we did not know it was so grievous; we did not know how Thou regarded mortal sin.' When God treated our first parents in this manner we must conclude that the malice of sin is some thing enormous. WHY THE OFFENSE IS GREAT.

"Let us take an illustration: Two

men laborers, equal in station, have a quarrel; one strikes the other in a moment of impetuosity. He has done

his companion a wrong; how shall he condone for it? He begs pardon saying: 'I apologize. I am heartily sorry. I will not do so again,' and is forgiven. Let us suppose, though, that, instead of striking a companion on the same plane as himself, he Strikes the President of the United States, say Grover Cleveland. On account of the insuit to the highest dignitary in the land, the malace of the blow is increased enormously because the whole country is insulted in the person of the Chief Executive You remember when our President Garfield was shot, his murderer was execrated, how the whole country was in mourning, and justly so; yet in the perusal of the daily papers we find such injuries inflicted on many and none but the immediate relatives of the victims mourn. Why, then, in one case, is the insult so great? It is on account of the dignity of the person offended. Malice increases in propor-tion to the dignity of the person offended. The little child that lifts its hand to strike a companion commits an ordinary offense, but the child that lifts its hand to strike a parent commit a grievous offense on account of the relationship existing between child and parent, on account of the dignity of the parent.

A creature, a little mite, a piece of clay, dares to raise his arm and pro-claim aloud he will not serve his Creator.

The fault of Adam, the one only act of

disobedience, was an act of infinite malice, because an offence against the infinite God. No amount of human punishment and atonement would ever suffice to satisfy for the one fault of disobedience. Still we are constantly sinning. Has He spared us that we may go on offending Him, or that sooner or later we may return to His service? Would you know the malice of sin? Would you strive to compre-hend it? Behold there on the cross the eternal Son of God, who has taken upon Himself human flesh that He might make atonement for human faults. Behold Him in the Garden of Gethsemane bowed down in agony. Your sins and my sins pressed Him down to the earth, caused the blood to flow like sweat from His pores, nailed Him to the gibbet and caused the God man to cry out in agony, 'My God my God! Why hast thou forsaker God the Father laid me.' God the Father Him the iniquities of all. He was wounded for our iniquities. 'Great as the sea is my offense,' say the as the sea is my offense, possessed—immunity from death, their bodies incorruptible. Yet they had no claim to such favors. And all this on condition that they would be subject to condition that they would be subject to more the favors and instruments. It is true, and that Godinate or the favor to condition that they would be subject to more the favor to more that they would be subject to the favor to th merciful, wise and just, punishes His beloved Son, whom He loves with an infinite love, for our sins. No man our first parents, saying: 'Why hath | can say sin is light. No man can be so God commanded you that you should rash as to go on sinning if he will not eat of every tree of Paradise?'
And she said that God had commanded on the cross. He is there making atonement for our sins and opening heaven to us. He is there to wash away the malice of sin. To night, when our Lord and Saviour comes here to bless you, thank Him from the bottom of your hearts, promise Him that you will strive to realize the malice of your sins and with the assistance of His grace promi

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your lives as to avoid sin, and your lives, if you are true to this promise will be blessed and death will but usher you into that eternal happiness which has prepared for those who serve Him well.



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great deal of good. I had a severe attack of the grip in the winter, and after getting over the fever I did not seem to gather strength, and had no ambition. Hood's Sarsaparilla proved to be just what I needed. The results were very satisfactory, and I recommend this medicine to all who are afflicted with rhoumatism or other Hood's Sarsaparilla Cures.

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THE now. Alice, my poor child, every one saw she was going, and yet the darl-ing she talked forevermore of taking 'a round'; and I used to talk to her and tell her what sin she had to answer says, throwing her arms, white as a wreath of snow, about me, 'mother,' she says, 'I'll never do that.' My mind was as light as a feather at first, for I knew she'd keep her word. But oh, my grief to see her word. But oh, my grief to see her word:

for to put that in her head, and she'd ence was expressed in that one act. The first sin was punished that very instant, by a God, all merciful, all wise and infinitely just. The punishment of that one sin of thought was an eternity and wast. Heave the angel He was winging for nity of woe in the abyss of hell. God, who is all merciful all wise and incomplete the same of the same for to put that in her head, and she'd heaven a little longer over her chilence, poor man, he was sorry too, and so loud in his grief that it shook her spirit. The priest had been with her and said to me as he was going out, Take comfort, for it's a great privilege to have reared up a child for heaven; I wish we were all as sure of it as she After that I went in, and she told the people she wanted a few words with her mother; they cleared out the little room at once; and her voice was so thin I could hardly hear it, and her breath on my cheek was cold as the first breath of the new frost upon the air in harvest. 'There's one thing,' she whispered, 'though his reverence have had possession of our minds. Yet says it's no harm, that's heavy on my heart-it's a debt-if I could have lived to pay it I should die easy."
"'What debt, dear,' I asked. 'You remember that day, mother?' 'Aye, sure,' I said.
"' And what he did?" "'Yes, darling, it's not easy forgot.
"'He sinned his soul.' "'He sinned his soul.'
"The Lord above is merciful, and earth and see how it is viewed by will forgive him, I pray night and God! Let us go to the garden of parday,' I made answer.
"'He was nothing to me more than a

again; 'what else could I say? and sure it was the truth any how.' ''Yes, I know that, but I made a

and I must die with it on my soul-I can't get rid of it.

the Lord had spared you, you'd have done for yourself.' I made the vow on my knees.
"Oh mother, my mother, my mother,

he said, as if a new life had sprung in her and then faded, faded, 'She was gone before Lawrence and the children could catch her last breath

but she died happy, and so shall I now, for I've done all that she would have

THE MALICE OF SIN.

Witha Full Realization of it we Can-Offend-Sermon by Rev. M. A.

What has been a very successful mission closes to morrow at St. Edward's. On Monday evening last Rev. Michael A. O'Kane, S. J., preached the sermon to an overflowing congregation of men. He prefaced remarks by an allusion to the children's mission and an exhortation to fathers and guardians to assist in preserving its fruits. The his sermon proper was subject of his sermon "Sin." He said in part:

"My dear men, you have been meditating upon the priceless value of your immortal souls, and you have seen that even the whole world, with all its riches, grandeur and pleasures, is not to be compared to one immortal soul. You have also seen and meditated upon the truth that nothing but soul is so glorious that only the infinite God Himself can satisfy it. The Creator gave that soul in order that it might one day return to Him to enjoy Him for all eternity. It can only enjoy Him for eternity by faithfully serving Him on earth. We are here to praise and serve Almighty God. Now this night let us meditate on that which interferes with the serving of Almighty God, that which proves a hindrance and a stumbling-block, on that which is the only real evil we have to fear-that is, mortal sin.

We do not realize what mortal sin is. It is committed so easily. It seems in the air. It has for us no dread, makes on us but little or no impression. Let us, then, this night ask Almighty God to enlighten our intellect, in order that we may in a small measure realize the magnitude and grievousness of mortal sin.

tion, a true relation between the crime and its punishment. Let us this night see if we can understand in some little measure how God considers mortal sin and the punishment due it. Let us then go in spirit and behold the angelic hosts, those bright intelligences, not like us, but pure forms that heeded not the slow process of reasoning, but could by a single act of intuition see a conone little girl, a deficate, gentie creative, and though she was my own child, I may say, a handsomer or a better girl never brought the sunded, "And I saw him no more." I better girl never brought the sunded, "And I saw him no more." I In an evil moment Lucifer, the leader, brightest of them all, refused to obey. He said: 'I will not serve.' He and

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please the creature. He turned his back on his Creator. How often when and found out the difference between good and evil. God's angels, with flaming swords, led them out of Para-dise into the land of exile. In it they and grievousness of mortal sin.

ITS EFFECTS.

"The best way to realize this is to study its effects. We learn the nature of a cause by studying its effects. We learn the magnitude of a crime by the punishment inflicted on the criminal. There is a just proportion against them. Their own the criminal. There is a just proportion against them. Their own the criminal of the criminal

deemer, a hope that sooner or later heaven would be opened to them. "This saving hope supported them during years of trial and pain, and we

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respondence intended for publication, as as that having reference to business, should frected to the proprietor, and must reach ion not later than Tuesday morning, rears must be paid in full before the paper se stopped.

London, Saturday, June 16, 1894

"A HUNGRY ADVENTURER."

All honour and praise to the intrepid and out-spoken Archbishop of Kingston! Aptly and deservedly did His Grace designate Mr. William Ralph Meredith "a hungry adventurer." For the last seven or eight years the leader of the Opposition in the Local Legislature has posed before the people of Ontario in this character. Before that time he was held in esteem and confidence by every class of Conservatives, and by none more than Catholics, lay and clerical. And why Because he had shown himself liberal and moderate in his views and just and tolerant towards all classes of the community. Through the display of these qualities, whether real or assumed, Mr. Meredith gained the good-will and approval of the Catholics of this Province to such an extent that, merging all political differences, it was in contemplation to give him a large, if not a unanimous, support, in the election of 1866. But the ambition - very laudable per se - which Mr. Meredith had to change his position from the left to the right of the Speaker, led him to abandon the honorable and straightforward course he had followed and turn his back upon his past record and disappoint and disgust those who were about to become his staunchest and most steadfast supporters. He fell into the trap which Mr. "Chris" Buntin - a good specimen of the Munster Cromwellianand other bigots of the same type, had set for him. It was decreed by the intolerant Mail coterie that the Protestant horse, foundered, and brokenfurther use twenty five years ago, should be patched up, groomed anew and trotted out to do service in the laudable and chivalrous crusade proclaimed against the Catholic minority of Ontario. Mr. William Ralph Meredith was induced to bestride the poor old worn out back, in the expectation, based upon the false promises of his false friends, that, as the champion of proscription and persecution of "Papists," he would ride into power. Thus did Mr. Meredith become an "adventurer," not a social, but a political adventurer; look-out for advancement," as the term the public funds as the Quebec minorof parts and position, the man who was looked upon by Catholics especially as just and conscientious, the man who might have carried the Conservative standard to victory eight years ago, lost his prestige and ruined his prospects as a politician, by assuming the role of a demagogue and an "adventurer." That Mr. Meredith is a political failure, and through his own folly and perversity, is obvious. He led his party to defeat the two last elections. He cut the ground from under his own feet in connection with the Dominion Cabinet, for no Ministry could admit him as a colleague and survive the parliamentary term of such an accession to its membership.

Truly, Mr. Meredith, you earned for yourself the name of "a hungry adventurer." Had you not been so insatiably greedy after place and power you would not, in all likelihood, have been betrayed into the fatal error you committed when you straved away from the paths of moral rectitude and just principles to act as the tool of a clique of self-seeking bigots and the

mouthpiece of rampant anti Catholics. And, forsooth, the learned, zealous and venerated Archbishop Cleary is denounced and held up to Protestant execration by an illiberal press and by the howling Dervishes who are a blot upon our common Christianity, and who disgrace the pulpits which they occupy, as so-called ministers of the Gospel. And for what? For performing his bounden conscientious cese it is incumbent upon him, under

It is known the world over that, next to their belief in all articles of faith, the Catholic Church enjoins upon parents the paramount necessity of giving to their children a moral and religious education. It must accompany the secular training, pari Without this, Catholics are taught to believe that the school a questionable boon. deprive them of the right and the facilities to fulfil this sacred and important duty towards their offspring is to violate the natural and divine law, to invade the domain of conscience and trample under foot our much boasted birthright of religious liberty. Now, this is precisely what Mr. Meredith proclaims he will do if he attain to power. He frankly tells us that, first of all, he will wipe out the few trifling concessions which the

may threaten their soul's salvation.

Mowat Government have made, from time to time, during the last twenty years, and that afterward he will bend his energies and his efforts to sweep away the Separate school system in toto. This is his programme, which he strives to defend by ad captandum appeals to narrow-minded prejudices and by fallacious and misleading statements, unworthy to be called argu-The principle of Separate schools in Ontario has been long acknowl

edged and granted. The provisions, however, were meagre and grudingly conceded by the Protestant majority in the old Parliament of United Canada. In 1859, if we err not, an effort was made, by the late illustrious Dr. de Charbonnel, Bishop of Toronto, and Vicar-General Cazeau, to have the original Act amended. Several clauses were agreed upon at Quebec by the Ministry, with the concurrence of the Superintendent of Education, Dr. Ryerson. On the departure of the good, confiding Bishop, for Toronto, the amendments were dropped and the Bill was left in statu quo. In 1863 what is known as the Scott School Bill was passed after much excitement, agitation and opposition. Beyond the reaffirmation of the principle already established, the enactment was not worth the fuss and fury it caused. It was the mere shadow of what it should have been. By it the stigma of inferiority was cry at the next campaign. branded upon the forehead of every winded and turned adrift as unfit for Catholic child who has attended a Separate school for the last thirty one years. The beggarly and degrading measure ought have been rejected with scorn and contempt. The com plete equality in the provisions of the Act relating to Separate schools, in Ontario, for the Catholic minority. with those in force for the Protestant minority in Quebec, should have been demanded and insisted upon. No fair or liberal minded man could consistently object to this. In the whole Prov ince there are no Catholic Normal, High or Grammar schools, no superintendent or deputy superintendent of educain other words, "a pretender on the tion, and no such generous aid from

> were too strongly arrayed against him. Now, the right of the Catholic minority to Separate schools having been granted by Parliament and guaranteed by the Confederation Act, and this right, as already indicated, being founded on divine and natural law, is it not reasonable to expect that every man of good conscience and liberal mind, every lover of justice and fair dealing, would cheerfully lend his aid and influence to remedy the defects of the law and make it acceptable and beneficial to those whom it concerns? That is what the practical Christian, the man in whose heart sympathy and charity for neighbors, not so highly favored under the constitution, as himself, would do. That, we feel confident, is what the large majority of well - disposed and tolerant Protestants of Ontario would

ity receive. All this was not Mr.

Scott's fault. Bigotry and intolerance

In the light of this matter-of-fact and common sense view of the Separate school question, involving, as it does, the divine and natural law, parental conscience and rights, civil and religious liberty, may we not reasonably and fairly ask whether Mr. Meredith's specious objections to and appeals against "special privileges and concessions" to Cathelics deserve any consideration? Let him take a lesson in broad and enlightened statesmanship from Catholic Austria, where the children of every religious denomination, including Jews, are educated at duty. As the chief pastor of his dio- the expense of the State. Not to go so far afield let him the gravest obligation, to look after contrast his illiberal and contracted their children. the spiritual welfare of his flock and to views with the policy of the warn them against every danger that "benighted and priest-ridden Papists"

approval and admiration.

Again, we repeat, all praise and honor to the fearless Archbishop who has presented Mr. Meredith in his true colors to his people. The member for London is, in a very remete way, a true follower of the former Protestant Archbishop Whateley, of Dublin, who devoted his life and his undoubted talents to the congenial work of endeavoring to rob the youth of Ireland of their faith through means of a godless school system. He failed. So will the leader of the loyal Opposition in Ontario. So long as we have such faithful and vigilant sentinels on our watch-towers as His Grace the Most Rev. James Vincent Cleary, to sound a timely alarm, and so long as there is a healthy Protestant sentiment to make appeal to, the tirades and passionate appeals against our Separate schools by "hungry adventurers " will nought avail.

AT THEIR OLD TRICKS.

There is good reason to believe that the English Tories are meditating a ruse against Home Rule somewhat similar to that attempted in 1887 when the London Times published its celebrated articles on "Parnellism and Crime," which were so thoroughly refuted by the bringing home of the forgeries to the source from which they had emanated, and which proved to the Times so costly a forgery. It is said that the purpose of the present conspiracy, like that of the last, is to besmirch the character of the Irish Nationalists, thereby to influence the general election, which must soon take place. The Tories have proved themselves quite capable of resorting to despicable methods to gain their ends, but it is scarcely possible that they can invent any scheme which will cajole the British public into trusting them. The sudden collapse of the former conspiracy will prevent such easy credence being given to new slanders as were given to the former ones before their complete exposure. However, it is known that agents of the Tory party have been scouring the United States for many years past seeking for any kind of information which might be useful for the manufacturing of an election

> MR. MEREDITH'S SCHOOL POLICY.

There are some Catholics, honest enough, as we believe, in their intentions, who are persuaded, or endeavor to persuade themselves, that Mr. Meredith and his party are not fanatically opposed to Catholic education, and that the legislation they propose will not be injurious to Catholics.

These Catholics have been Conservatives all their lives, and they are not willing now to cast a Reform vote, if they can only succeed in reconciling Conservatism with their consciences at the forthcoming election.

There are, no doubt, a very few ominal Catholics who are really op posed to Catholic education, and who would be glad to see the whole system of Separate schools swept away. With these it is useless to argue on this occasion; but those we have referred to do not belong to this class. We may fairly say that the whole Catholic body is of one mind that a Catholic education is needed by their children; and there is scarcely a single locality now in Ontario where there is not a Catholic Separate school, if Catholics are sufficiently numerous to sustain one by means of the usual sources of revenue. It is, therefore, of Catholics who are in favor of Catholic education that we speak when we say that some of them would be predisposed to support Mr. Meredith and his candidates at the present election. Let us therefore enquire here what have been Mr. Meredith's principles during the last eight years, and what they are now. that we may form a rational conclusion as to the course which Catholics ought

to follow. It would be too much to expect that all Protestants should agree that a Separate school system is desirable. The fact is that very few of them of either political party will admit this, and we do not ask or require that they should do so; but what we do ask is that they shall respect the religious convictions of Catholics, and leave us free to educate our children in the manner in which, as we believe, they ought to be educated. This we have a right to demand. Our right is founded upon the principles of natural justice,

The enemies of Catholic education generally maintain, at least when they

of Quebec, which commands universal are discussing against Catholics, that the State should have all the control over the education of children, should not only inspect the schools, but also dictate absolutely what books are to be used in them, and what the curriculum of studies should be, and that the State should, therefore, insist upon the exclusion of all religious teaching, inas much as it is not possible, even if it were desirable, that in this country the State should teach any religion in particular.

Here we join issue with our oppon ents. We do not deny the propriety of a system of education maintained by the State. The good results of a State aided education are evident, and we fully agree that the State has a right and a duty to perform in taking care that the children should be educated; but this should be fulfilled without throwing any obstacle in the way of parents who desire to fulfil their duties

It is undoubtedly the duty of parents o educate their children in their religious obligations, and the system which would prevent them from doing this is radically wrong; and it is in this respect that the course which Mr. Mere-

dith proposes to follow is unjust. The Hon. G. W. Ross and the Protestant members of the administration are not favorable to the existence of Catholic schools ; but they recognize that Catholic schools exist, and that they are guaranteed by the terms under which the Confederation of the Provinces was brought about. They are willing, since this is the case, to make the Catholic schools of the Province as efficient as possible; and as the school law of 1863 did not in every respect give Catholic schools perfect equality in comparison with the Public schools, some slight changes were made which rendered the Separate school law more effective. Among these changes, one gave permission to Catholic non-residents in a Separate school section to become Separate school supporters. By some oversight, perhaps, they had not this privilege before. It was a glaring injustice, but it was remedied by Mr. Mowat's administration.

Another injustice was that while the Public school taxes were collected by the municipality, at the expense of all the rate-payers, Protestant and Catholic, the Catholic school taxes had to be collected by the Separate School Boards, at the expense of the Catholic ratepayers. This inequality was also corrected.

It was recognized and admitted by both political parties that as the law stood, it was unjust under these respects, and the measures by which these grievances were removed were passed in the Legislature with little or no opposition. The Conservative party was at that time not opposed to equal justice, and so the remedial measures became part of the Catholic school law.

There was also some doubt, as the law stood at first, in case of a difference of religion, between landlord and tenant, whether the tax should be paid to the Public or Separate school.

An amendment was passed making this matter clear. As the tenant, by the payment of rent, undoubtedly is the actual payer of the school-taxes, the most just method was to hand the tax over to the school of which he was a supporter, and the school law was adjusted so that this should be the case.

There were among these amendments a few others of less importance than those we have here enumerated. An attempt was made to adjust matters in every respect in the direction of granting equal rights to all.

Here is precisely the matter on which the present elections turn, as far as education is concerned. Mr. Meredith has made the discovery that the amendments have facilitated the operation of Separate schools, and, vielding to the demands of fanaticism. he has proclaimed it to be the principal plank of his platform to repeal all these amendments, in order to hamper the Separate schools, and thus, if possible, kill them off by petty annoyances. meaner policy, to be the policy of a great party, can scarcely be conceived. A majority like the Protestant majority in Ontario could afford to be generous to the Catholic minority, but P. P. Aism has not a particle of generosity in it. We do not, however, ask for generosity; we ask for justice, equality and liberty, the liberty of educating our children in the manner our conscience approves. This is what P. P. Aism desires to take from us, and it and the obligations of parents towards has secured the services of Mr. Meredith to carry out its plans.

Mr. Meredith and the Toronto Mail are very fond of repeating that they

are unjustly accused of fanaticism, because they express their opinions openly against Catholic education. It is a fact, however, that they are in league together to deprive us of rights which we hold most dear, and the Catholic who would assist them in their plans would be a traitor to himself, his family and his religion.

That there may be no doubt of Mr. Meredith's intentions we append here his words as uttered in London Opera House in the opening speech of the campaign. He said:

"The existence of Separate schools is a matter which was settled upon a certain basis in the Constitution of the Dominion, and which could not be changed either by the Local or Dom-inion House. That much he admitted, but he considered that the Separate schools which had been given to the Roman Catholics by the British North America Act should not be increased in any way, or any greater facilities given for the establishment of Separate schools.

He proposes, therefore, to repeal the amendments which have made the Separate schools work more easily. His policy is hostile to us, at the same time that it is unjust, and he has no right to expect that we will help him with our ballots to carry it out.

HOME RULE FUND.

The collection taken up in St Thomas last Sunday amounted to \$75 Many were prevented from contributing towards the fund by the nonarrival of the M. C. R. pay car, which was expected on Friday, the 8th. It is probable that \$50 additional shall be handed in on next Sunday. The names of contributors are :

nanded in on next Sunday. The names of contributors are:

The society of the A. O. H., \$11; Rev. Dr. Flannery, \$10; J. H. Coyne, Esq., \$4; Timothy Hickey (M. C. R.), \$5; D. J. Donohue, Esq., \$5. Contributors of \$2 each: S. B. Pocock, Thomas Duffy (M. C. R.), James Egan, Michael Heenan, (M. C. R.), James Brady, (Westminster). Of \$1 each: Thomas Kelly, M. Screenan, Chas. Arlein, John Clarke, W. P. Reynolds, Ed. Reath, John Amyott (M. C. R.), Daniel Baker, Corn. Maxwell, James Moylan, Jeremiah Lordan, W. Reath, Patrick Butler, Thos. Lowry (M. C. R.), John Fitzgerald, Michael Waddic, Patrick McManus (sr.), Mrs. Rellis, Mr. J. Rellis, Mathew Dowd, J. J. Murphy and Mrs. Donnelly. Those who gave fifty cents each are: Mrs. Jno Barry, Mrs. (Jenkins, Daniel McDonell, Jas. O'Brien (farmer), Jas. Moylan, Thos. Doherty, Daniel Barrett, Tim. Kelly, Mrs. J. Ryan, Mrs. Corbett, Patrick McManus (jr.) Thos. Bassford, Michael Casey, John McMullen, Miss Ryan, Martin Donelly, John King, Patrick McVeigh, John King (H. M. C.), Joseph Doyle, John Maginn, M. McAndrew (M. C. R.), Daniel Coughlin, John Coughlin, John T. Coughlin and George Carr. Those who gave twenty-five cents: Patrick Ryan, Mrs. Ronan, Mrs. Vahey, Patrick Ryan, Mrs. Ronan, Mrs. Vahey, Patrick Hanley, Mrs. Moriat, C. J. Arlein, Jehn O'Rourke, James Waddic Misses Higgins, Rose McCaffrey, Mary Masterson and Lizzie McDermott, Mrs. Smith, Mrs. J. Boughner, Mrs. T. McManus, James Smith, Mrs. Brady, F. Cassidy, Mrs. R. Harvey, Mrs. Taylor, W. J. Hayes, Mr. Miller, Francis Frank, Matt. Bryce, James Ryan, Mary McGowan, Miss Redmond, Wm. Redmond, John. B. Coughlin, Nap. McNabb, John Vimmer, Alice Coleman, Charles Butler and James McManus.

Some there are who refuse to contribute because there is division among the Irish Nationalists. "Let them present a united front," they say, ' and we shall help to the best of our means." Others, called extremists, refuse to give aid because they have no confidence in any English party. To the first we would say: Division in their ranks is a cause of weakness. and therefore do they require more help than if united. The great majority represent the Irish people. Let the minority-nine in all-submit, as minorities submit in all countries. But because one ambitious man has just now a following of eight partizans, must Ireland be abandoned when she has crossed the Red Sea and is in sight of the Promised Land? Why should all Ireland be punfor the sake of or three irreconcilables? Does that country or nationality exist in the whole world that has not its divisions? How are we in Canada Is the whole world going to frown upon up, or treat us with scorn, because we have amongst us Grits and Tories, P. P. A.'s and P. P. I.'s, etc. How are they in the neighboring republic? How are they in France, in Italy, in England itself? Are not divisions found in every nation and in every party into which politicians are divided up? But, forsooth, Ireland must be an exceptional nationality. Because her politicians are divided we will refuse all aid and sympathy. Because the great majority of Ireland's representatives have a few soreheads barking at their heels and doing the work of the enemy we shall lend no helping hand in this momentous hour when liberty is about to dawn upon her, or leave her to pine in gloom for another century.

in any English party. The Liberals who promise solemnly and publicly to grant Ireland her freedom are no more deserving of confidence than the Salisburys and Balfours who promise a renewal of coercion. How can such

The extremists have no confidence

possible we can have no more faith in Gladstone, who dreams but of Home Rule for Ireland, and who has made it acceptable to the English people, than in Salisbury, who ridicules all such pretensions and declares openly that nothing will pacify Ireland but the gag, the landlord and the plank bed? Lord Rosebery and Hon. John Morley and the whole Liberal Cabinet, the Spencers, the Ripons and Harcourts, are all openly and heartily in favor of Home Rule for Ireland. By sustain. ing them in power we sustain the only Englishmen that ever made Ireland's happiness and freedom the object of English legislation and the key-note to the stability and endurance of the British Empire.

DR. BARNARDO.

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The name of this man has been made notorious in consequence of his having been prosecuted, several times. in the London law courts, and before the highest court in the Empire, for kidnapping Catholic children and spiriting them away to Canada and elsewhere, out of reach of their parents or guardians. He is a heartless and inveterate bigot. This kidnapping business is practiced, now and again, to replenish his coffers. Each trial costs him about £3,000, but he receives, in return, from Protestants of the extreme Evangelical and anti Catholic type, £10,000 and upwards, in every case. He is a shrewd man in money matters and does not scruple much how he "turns an honest penny."

Barnardo is a Cork Irishman, using, of course, an Italian name. His title to style himself "Dr." is founded on a few months' medical studentship.

We copy the following from Truth -Labouchere's paper-of May 3rd. Labby" knows Barnardo. He says:

The following circular has just been issued by Dr. Barnardo. It is avowedly an appeal to the very lowest form of sectarian bigotry, and it will, I should hope, evoke nothing but disgust from those who have any claim to be called either charitable persons or Christians. In the leaflet enclosed in his circular, Dr. Barnardo explains somewhat more coherently that tain Roman Catholics have come forward with a firm offer of £7,000 some freehold land adjoining the Home referred to, and the gist of it all is that he must have £7,000 in a fortnight in order to secure the land for his own purposes:

order to secure the land for his own purposes:

A DARK CLOUD INDEED!

Dear Sir.—In the enclosed envelope you will find an extract, entitled "A Romish Plot." from a number of Night and Day lust going to press. A perusal of it will enable you to form some conception of the alarm into which I am plunged by the facts therein set forth.

Since that article was written, however, the position has suddenly assumed an acute plasse; and when I tell you, in confidence, that the institution referred to is none other than the Girls' Village Home, Ifford, Essex, upon which we have already spent in the past twenty-three years £90,000—to which quite lately a Children's Church has been added by one generous donor, at a cost of \$7,800—and wherein there are now sheltered nearly 1,000 little girls—the gravity of the crisis threatened by the establishment on part of the land we have hitherto occupied of a Roman Catholic concent and convent school will, I am sure, be realized by all who have, out of love to Christ, helped forward this work for Him for so many years.

There is not an hour now to be lost if this evil is to be averted! I have already been compelled to take a most presumptuous step, so as to save from being lost to us for ever a small part of the property, which was just being surendered to my rivals. The greater portion still remains, awaiting the decision which can only be announced after hearing from you and other friends of the work.

I pray God to help us in this emergency; and I remember that He is the God of the valleys as well as of the hills! Our eyes look up unto Him, while we beseech Him to move the hearts of His servants to come speedily to our relief.

Any aid contributed towards the purchase should be distinctly marked as "for the recently graphose, I am, your intifful but muchtried fellow-laborer among the children.

I venture to suggest to this truculent philanthropist that it might assist his

I venture to suggest to this truculent philanthropist that it might assist his supplications to the Almighty if he would remember not merely that "He is the God of the valleys as well as the hills," but also that He is the God of the Roman Catholic as well as the Protestant. It might also prove of advantage to Dr. Barnardo if he would emember the same fact in his appeals to his fellow-men. As it is, I should hope that there is very little chance of

his getting the money he asks for. Not content with exhorting Protestants to send him cash for this purpose, Dr. Barnardo does not hesitate. ems, to insult Catholics by posting his circulars to them. Several of them write to me on the subject, as do also Jews, English Churchmen, and many persons who have been favored in the same way, but who have no notion of supporting a crusade against the Pope of Rome. From the fact of these appeals being addressed to them. I take it that these ladies and gentle men have in former times contributed to Dr. Barnardo's work, supposing it to be one in which all religious sects They now permight gladly unite. ceive their error, and will, I trust, act

accordingly.
Since the foregoing remarks were written, a more serious aspect has been placed upon Dr. Barnardo's circular by the statement, published in the current number of the Tablet, that no Catholic body has any designs whatever upon the plot of land referred to. This seems highly probable, for, while this belligerent Protestant is so overcome at the prospect of living next door to Roman Catholics, it is not easy to see any reason, outside his excited imagination, why they should be anxious to live next door to him. As Dr. Barnardo opened the attack, it now a proposition be maintained? Is it behoves him either to substantiate his more faith in but of Home ho has made it sh people, than cules all such es openly that eland but the the plank bed? . John Morley Cabinet, the and Harcourts. tily in favor of l. By sustainwe sustain the at ever made d freedom the slation and the

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and for his own INDEED! April 19, 1894. sed envelope you will A Romish Plot," from A Romish Plot." from 14 Just going to press. ble you to form some 15 Into which I am 25 Into which I am 26 Into which I am 27 Into which I am 28 Into which I am 29 Into which I am 29 Into which I am 20 Into which I am 21 Into which I am 22 Into which I am 23 Into which I am 24 Into which I am 25 Into which I am 26 Into which I am 27 Into which I am 28 Into which I am 28 Into which I am 28 Into which I am 29 Into which I am 20 Into which I am onfidence, that the in-none other than the d. Essex, upon which the past twenty-three lite lately a Children's y one generous donor, herein there are now e girls—the gravity of the establishment on hitherto occupied of a t and conv nt school ized by all who have, ed forward this work s.

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statements or to withdraw his appeal and return all the money received in answer to it. Should he fail to do one or the other, the emissaries of the Pope will have a much more formidable weapon against him than they have ever had yet.

THE GLOBE'S REPLY. In last week's issue we took occasion to refer to the Globe's criticism of Archbishop Cleary's manifesto, as also to the exceedingly bad taste exhibited by that journal in bringing this distinguished prelate into close newspaser companionship with such a person as the Rev. Mr. Madil, President of the P. P. A., and, to cap the climax, making the heading read "Madil and Cleary." Our contemporary finds fault with our remarks concerning its course, but we still adhere to the belief that its criticism of the Archbishop's utterance was severe and uncalled for, in view of the great provocation given by the London speech of the leader of the Opposition. The Globe should know that our school system is very near and dear to us, and when any man, no matter who he may be, has declared that his purpose is to destroy it, in so far as he is able, surprise need not be expressed when a distinguished prelate the Church calls a spade a spade while defending his people against injustice and oppression. It is remarkable how sensitive some of our Protestant friends are when the dozen copies of it printed already, tables are turned upon them. For and had mailed them to various jouryears and years all the great dailies of the country have from time to time carried columns upon columns of the most bitter and oftentimes vulgar I consented to be interviewed by a abuse of the Catholic Church, its prelates, priests and religious communities. The late Dr. Douglas, a Methodist divine, wrote the most intemperate tirades, fairly exhausting the vocabulary of offensive epithets, in the effort to prove that Sir John Thompson, the Premier of the Dominion, should not be permitted to hold such a high position, because he obeyed the promptings of conscience and entered the Catholic Church. Bishop Carman, and many others, wrote in like manner, and we have not at present in mind one daily newspaper of the Dominion wherein these persons were brought to task for their wild and disturbing utterances. The newspaper press is, as we know, largely governed by, and indeed we may say the slave of, socalled public sentiment; and when it is thought that this public sentiment winks and smiles at abuse of Catholics, there are only too many newspaper

the denial of the Globe that it had sought his assistance in Dominion politics:

Shortly after the Provincial victory

editors who wink and smile in like

over the Mail-Meredith host of no-Popery bigots on the 28th December, 1885, I had reason to go to Trenton on 1885, I had reason to go to Trenton on a Saturday evening, and the good being the motive of the Globe's present hostility to the venerable and intrepid at town to prepare an address, which they read to me the following day in the church after Mass. In addition to Grace's most timely and telling revela-Catholic people of th various other claims on which they based their gratitude and love and veneration for me, they were kind enough to mention my writings and discourses in defence of their natural and divine right, sustained by the constitutional charter, to give their They children Christian education. likewise offered me special thanks for the arduous work I had recently done in Eastern Ontario, travelling around my missions in extremely inclement weather, and instructing my faithful people everywhere on the divine obligation laid upon all parents and all Christian men to maintain this right against all aggressors. How well the Catholics of Eastern Ontario obeyed the law of God in this respect, became publicly known on polling day. Trenton rejoiced in the Provincial triumph, and offered me warmest congratulations. In reply I dealt with the sentiments they had kindly expressed to me; told them how important a part of the Christian religion is the Christian formation of the minds and hearts, the morals and manners and dispositions of youth; and concluded by exhorting them to cherish and guard, as the apple of their eye, their right to their Separate Not a word did I say to them on any other subject whatever. happened that the Federal campaign was then in progress. The Globe undertook to give its readers a re-port of what had taken place in the church at Trenton. The local pastor, Rev. Edward Walsh, came to me with that journal in his hand, and amazement in his eyes, and said to me: "Listen to the Globe's account of what occurred in our church." Lo and behold! It was a forged address, seem ingly prepared somewhere outside Trenton, and published in my name. It represented the whole burden of my reply to the Catholics of Trenton as a campaign delivery against the Conservatives, and against Sir John McDonald in particular. That, as every one ald in particular. That, as every one

which I am an appointed ruler, charged with mighty responsibilities before heaven and earth. My clergy deal with me in constant and familiar relations; and not one of them could tell to day, after fourteen years of unrestrained intercourse, to which political party I would attach myself, were it necessary to give my adhesion to either. Was it not intolerably bad to invent such a speech, and give it to the public as mine, directly in contradiction of my life and character? Rev. Mr. Walsh prepared a letter of remonstrance to the Globe. I took it to Teronto, and mailed it in the city. Hardly had I completed my brief repast, when a gentleman, than whom Canada does not count one more upright, more truly honorable or more generally esteemed among her sons, called upon me, at the request of the Globe, to ask my consent to the suppression of Father Walsh's remonstrance, because of the harm that would be likely to result to the Liberal cause from its publication, since the public would in fer from it that I favored the Conser vative in preference to the Liberal party. In truth the remonstrance signified neither approval nor disapproval of either side; but protested vigorously against the forgery of my name for campaigning purposes. Enough to say, that I insisted inexorably on its publication by the Globe, and, to make this more sure, I had : nals in the Province. Having then requested to aid in preventing the remonstrance from being inter-preted unfavorably to the Liberals Globe reporter on the subject. He came to me about 7:30 o'clock p. m., and I spent more than three hours in replying to his questions in accordance with the wishes of the distinguished gentleman who had interposed on behalf of the *Globe*. The reporter, on his return to the *Globe* office, found the mutual friend there, awaiting the result of the interview; and I had to retire to rest, after my day's fatigue, with cold feet and an empty stomach, all the household having retired to their bedrooms at their customary hour of sleep. The remonstrance and the interview appeared in the next day's issue of the Globe. This is what the editor now characterizes "a story

of the wildest kind of fiction." Say, Mr. Editor, did the RECORD err in stating that you strove to "dragoon" me into campaigning in opposition to Sir John Macdonald and the

You declare, moreover, that you have no grudge against me. Excuse me for suggesting that you ought to consult your spiritual director as to the proper method of examining your conscience. You have been giving vent to your grudge in various forms throughout the past eight years. Why, sir, you have even gone so far The following letter from His Grace as to corrupt the report of a memorable the Archbishop of Kingston deals with debate in the Local Assembly in order to fling insult at me in the name of a Cabinet Minister who made compli mentary reference to my success in controversy with the leader of the Opposition. As the Record said in the article which you now criticize, "Could there be any clearer evidence tion to the public of the Mail's abuse of the liberty of the press? Here it is in immensely large, double leaded capi tals: Madill and Cleary! Deliverances from two Clerical Campaign ers!" Was the RECORD much astray in branding you as "offensive," as "unjust and extremely insolent"? You printed that abominable caption in spitefulness and vindictiveness. You offered this deliberate insult to the sacred order of the episcopate in my person; for you know you cannot cast dishonor upon one of the episcopal body without dishonoring all. And this is more emphatically true, when your insult is directed against me in my official cap acity and by reason of my faithful discharge of the first duty of a chief pastor towards his flock. cannot accept your dictation as to the time and manner of giving pastoral instruction to our people upon the law of God and the divine obligation laid upon parents and all true Christians to maintain and defend in

all legitimate ways their right to give

Christian education to our little ones. "Feed my lambs" is the first mandate

of the Pastor of pastors to each of us;

and neither we nor our clergy nor our

people will tolerate your misconduct in abusing us and holding us up to

choose to exhort our people to constancy in the faith and fidelity to duty with-

out consulting you about the oppor-

tuneness or expediency of the time

while you are engaged in your political warfare; and you call us "clerical

campaigners," because we guard our flock from having their minds and

hearts corrupted by the wicked litera-ture scattered amongst them during

well that "clerical campaigners" is not

electoral contest. You know full

public execration because, for sooth

knows, was not one of the things I any one of us in this Province. You could quietly submit to. Campaigning is no function of my office. I have in evercampaigned in Canada. Politics do not enter into my business. I make no study of them! I never treat of them in the church or elsewhere. I know no party but God's Church, of which I am an appointed ruler. same in substance as twenty other instructions delivered by me on the same subject within the past year. Neither I nor any of my fellow-Bishops ever engaged in political campaign ing, although we have as much right to do it as the clergymen of other denominations whom you welcome into the arena. We confine ourselves to the duties of our holy calling, and in this we are one and undivided. If my voice is heard more loudly and more frequently than that of other Bishops on this subject of the divine right and duty of parents to Christianize their offspring in our schools, it is because the leader of the no-Popery faction challenged me directly to defend the sacred cause of Christian education against him; and the Bishops of the Prov-ince in full assembly expressed to me their unanimous wish that I should go to the front and meet the Philistine openly and publicly with courageous They are with me, and I am hem. We are one in Christ, in heart. with them. We are one in Christ office, in duty, in heart and soul. one of them, in congratulating me ten days ago, on the delivery of that Pas-

with them. We have seem at classified as one of them, in congravatisating me of the A. P. a journal which are the days ago, on the delivery of that Particle Many and the same in the particle manifests, writers: "It is writed ?sates, like its twin sixter worky of you, being full and solid in the particle of the particle many sixters of the particle of the particle

JUNE-DEVOTION TO THE SACRED HEART.

The Sacred Heart of Jesus calls for our devotion more than all other symbols of His love. It is not only the symbol of His love, It is the very source of that love. It is Itself an unfathomable ocean of love which can never be exhausted. When the spear had drawn forth from It the mingled blood and water, there still remained the love with which It loved us and will love us to the end.

The Sacred Heartof Jesus, though a true human heart, is, nevertheless, at the same time, the Heart of God. As such It calls for that supreme homage that is due to God alone. of every part of Our Lord's Body, and of of every part of Our Lord's Body, and of His Heart, if it were possible, even more than of the rest, inasmuch as it is the organ of that love which is the central attribute of God. To the Sacred Heart of Jesus I will cry: "My God and my Lord! Behold how He loved me!" It has been sometimes said that Our

Lord died of a broken heart, and in one sense it is true. It was the yearning ove of His Heart over sinners, and th anguish at the thought of how many would reject that love, which caused Him to shed His Heart's Blood for those whom He thus loved. St. Francis used and in imitation of Him we say: "My Love had His Heart pierced with love of me."—Father Clarke, S. J. and manner of delivering such in-structions. You think we ought to "lie low" and be mute as mice

THE Bishop of Salford said lately that at the close of the mission in London, five hundred converts were re-

(5)

EDITORIAL NOTES.

An organ of the A. P. A. published in Duluth, Minn., has raised a new alarm respecting the interference of the Pope in the political affairs of the United States. It says that it has information that the Coxey army was organized by the Pope, and that steps have been taken for the organization of another army of Papists which is to descend upon Washington under the guise of a peaceable body of ironmoulders, to give trouble to the Government. It is stated that a Mr. Joseph Woodworth is to lead a body of one hundred men of this army from Jersey City and Newark, but investigation has shown that there is no one of that name in either of the cities named; and thus another A. P. A. lie is exploded before it has had time to put the country into a state of alarm. However, it is possible that the Apaists of some city will take the matter just as seriously as did the Toledo branch of the association, and will spend thousands of dollars in the purchase of rifles to defend the country against this new menace. The name of the A. P. A. journal which has raised this new sensational report is The Liberty. The A. P. A. of the United States of Adjala, Tottenham and Eckel, assembled in St. James' charch, Adjala, to rejpice with their beloved pastor, Rev. Father Kilcullen, on the twenty-fifth anniversary of his ordination to the holy protein priests there assembled in praising do and giving Him thanks for having permitted Father Kilcullen to serve Him for so many years, and to wish and pray that he may be spared to labor in the vineyard tor many years to come. "Ad multos annos" was the hearty wish of all; and in the general congratulations and good wishes on this

want a dummy for their representative, probably the best thing they can do is to support Mr. Hopkins. Brant is just the suitable place for P. P. Aism and bigotry to show themselves in their true colors. It was in Brantford that a P. P. A. council was elected this year for the express purpose of turning out a Catholic police nan; and the constituency of which Brantford is the chief town will cer tainly distinguish itself for intelligenc if it caps the climax by electing Mr. Hopkins in lieu of the foremost member of the Government, after the Premier himself.

WE CAN learn one lesson from our

ceived into the Church, and that in the of England protesting against the disdiocese of Salford alone nearly nine establishment of the Church in Wales. hundred persons were, during the last The Bishops assert that the endowyear, admitted into the Church. This ments of the Church are derived from

They omit, however, to mention the dark that the service of God to which the old gifts were devoted was for the celebration of the Holy Sacrifice of the Mass, which the present proprietors do not offer up to God; and on behalf of the poor they state that the latter will have no legal right to gratuitous burial and pastoral care if the Church be disestablished. The pastoral care to which the people were entitled by virtue of such gifts was of a very different kind from that which is given to them; and at all events the Welsh people will very willingly dispense with such pastoral care as is given to them by the Anglican clergy, for they do not believe in them, as they are for the most part Methodists.

They omit, however, to mention the bished in the brief period of little more than four years and during the general developes of the brief period of little more than four years and during the general developes, have been accomplished in trying times. A new church, that of St. Mary of Achill, has been also added to the parish, at a cost of \$5,000; and its debt would be at present in round figures about \$2,000. I would not advert to this but that I feel assured from pur alluding to the matter that you are one with me in thanking our Lord for the progress being made. Whilst thanking you from the immermost depths of my heart for your sincere sympathy, permit me to give utternate to them; and at all events the Welsh people will very willingly dispense with such pastoral care as is given to them by the Anglican clergy, for they do not believe in them, as they are for the most part Methodists.

FATHER KILCULLEN'S SILVER JUBILEE.

Special to the Cathole Record.

On Thursday, 31st ult., the people of the united parishes of Adjala, Tottenham and Eckel, assembled in St. James' church, Adjala, to rejicice with their beloved pastor, let me hope, rivet in my mind the thought.

Signed on behalf of the priests of the archdiocese

To which Rev. Father Kilcullen replied as follows:

Very Rev. and Rev. Fathers—I know not how to express in appropriate language the feelings of gratitude that fill my mind at this solemn moment. To you, with whom I have the high honor, not through any personal merit but by God's providential disposal of even individuals, to be a joint laborer in that portion of the Lord's vineyard composing the Archdiocese of Toronto, I extend my most sincere and cordial welcome on this, to me, momentous yet joyous occasion. I also ited a great pleasure in greeting my Rev. Friends not of the diocese, Father Connolly of London, Fathers Craven and Crinion of Hamilton and Father McGuire of Peterborough. Most of you, Very Rev. and Rev. Fathers, have come here a long distance and at great personal inconvenience, without taking into consideration the expense of travel, and for all this I assure you I am grateful.

Your great kindness and brotherly regard

the expense of travel, and for all this I assure
you I am grateful.
Your great kindness and brotherly regard
place me under an obligation so overwhelm
ing that I can never repay it. Friendship
in the ranks of the priesthood has introduced
into the Archdiocese the beautiful custom of
making the twenty-fifth anniversary of each
priest's ordination a day of special thanksgiving not only to himself and parish, but I
might say to the diocese at large, because
of the bond of union and charity binding all
in one.

glory and fanctions are to offer up the adorable sacrifice of the Mass, to honor by it even adequately the infinite majesty of God and to sanctify the mystic Body of Christ or His people.

These royal priestly garments will, let me hope, rivet in my mind the thought that I serve Him "who hathon His garment and on His thigh written King of kings, and Lord of lords." I will also accept most gratefully, Very Rev. and Rev. Fathers in God, and dear conferes in the ministry, the chalice of salvation from your consecrated hands and will invoke the name of the Lord.

As I am bound to you now by stronger links of love than united us even before this day, vou will not, I know, censider it presumption on my part, on the twenty-fifth anniversary of my First Mass, to say that when offering in this chalice the Most Precious Blood of Jesus I will invoke His name, making a special memento for the clergy of the Archdiocese of Toronto, the kind donors of these rich vestments and this gold chalice.

The obligation now rests on me to pray Almighty God to illumine our bethway in life by the light of His grace, so that when we all stand before the awful white throne of the Lamb that was slain, in presence of the flocks entrusted to our care, we may be able to say each and all, "Of all those whom Thou gavest me not one has perished."

After the reply to the address of she clergy Rev. Father Walsh gave Rev. Father Kilcullen a beautiful missal, the present of His Grace Archbishop Walsh. In answer he said: "I cannot find words to thavia our kind-hearted, noble-minded and generous Archbishop, who is held in benediction by his priests and people at home and revered throughout Canada's broad Dominion, and far beyond its boundaries, as a learned and great prelate, for this sacred mark of paternal solicitude, good-will and benevolence. It will leave forever engraven on my memory the love and fealty I owe him, and renew in my mind my ordination vow of reverence and obedience to him who has been appointed by St. Peter's successor to rule the A

titles of approaching the sacraments, no matter under what difficulties or personal inconveniences.

Having in the not far distant past experienced the want of a weekly opportunity of attending Divine service in our own loved village, church, we can the more keenly appreciate the advantages to be gained by a frequent offering of the Holy Sacrifice of the Mass; and we feel confident that the same ardent zeal for religion which actuated our dear pastor in procuring an assistant in order that we might have Mass offered every sunday morning, will also prompt him to provide his taithful flock in Tottennam with a Sunday evening service in the near future.

These evening's services in the past hava-been noted for large attendances, and hore precious fruit, in keeping the young people of the village and surrounding country from wandering. Assuring you of our sitzener, to accept the accompanying token, and to be remembered in your prayers and to be remembered in your prayers on their of the congregation, Signiff Proc. P. Hughas, M. J. Casserly, J. E. Signiff Proc. P. Hughas, M. J. Casserly, J. E. Stone, P. B. Skelly, J. Skelly, H. McKahon, Jos. McLaughlin, John Connolly, Jos. Finn, Ed. Donald, Chas. P. Skelly, Jas. Egan and Thos. Keena.

The following priests were present: Very

WE CAN learn one lesson from our American cousins, on the subject of patrictism. They let no opportunity pass of instilling love of fatherland in the ranks of the young. Witness their demonstration on Decoration Day.

At the Chapter of the Carmelite Fathers, recently held at New Baltimore, Pa., Rev. Father Pius R. Mayer was re-elected Provincial of the Order in Canada and the United States, Rev. Father Kreidt was likewise relected superior at Falls View. Rev. Donysius Best has been transferred to New Baitimore, Pa. His place at Falls View will be supplied by Rev. Paul Ryan.

A MANIFESTO has been issued by the Analyse of the Church of England protesting against the disestablishment of the Church in Wales. It is been the content of the Church in Wales. The Bishops and Bishops of the Church of England protesting against the disestablishment of the Church in Wales. It is been the content of the Church of England protesting against the disestablishment of the Church in Wales. The Bishops assert that the endows ments of the Church in Content of the Church of England protesting against the disestablishment of the Church in Wales. The Bishops assert that the endows ments of the Church in Wales. The Bishops assert that the endows ments of the Church in Wales. The Bishops assert that the endows ments of the Church in Wales. The Bishops assert that the endows ments of the Church in Wales. The Bishops assert that the endows ments of the Church in Wales. The Bishops assert that the endows ments of the Church in Wales. The Bishops assert that the endows ments of the Church are derived from an ancient gifts given for the service of God and the benefit of the poor.

A GRAND SERMON

Delivered by His Eminence Cardinal Gibbons at the Dedication of St. John Haptist Church, Brooklyn.

An account of the dedication of the tist, Brooklyn, on May 20, appeared in our last issue. The sermon delivered by Cardinal Gibbons on the occasion is of such surpassing eloquence that we herewith reproduce it. The Cardinal announced his text from the gospel of Trinity Sunday. Matthew, xxviii., 19-20; "Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son and of the Hely Spirit; teaching them to of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days unto the end of the He spoke in substance as fol-

lows:

Jesus Christ is the only religious
Founder who had the courage to say
to His disciples: "Go, teach all
nations. Preach the Gospel to every reature. You shall be witnesses to be in Judea and Samaria, and even to the uttermost bounds of the earth.' All other religions have been either national, like the Jewish religion, or territorial, like Mohammedanism, or State religions, like the Greek Church. The Catholic religion alone, as the name implies, is universal, cosmopolitan, world wide. Christ boldly says to His disciples: "Be not restricted in your mission by state lines nor national boundaries. The earth is the Lord's, and the fullness thereof. Let My Gosand the luthess thereof. Let My Gospel be as free as the air of heaven. The whole human family are children of My Father. They are My brethren. I have shed My blood for all, and I include all in the circle of My embrace In a word, let the whole world be the theatre of your labors and all man-kind be your audience."

This prophecy of Christ, that His Gospel would be preached to the whole ld may not strike us to day as pardaring and marvellous, because we are now everywhere con fronted by evidences of Christian civ ilization, and the human family is bound together by social and commer-But in order to fully appreciate the force of our Saviour's prediction we should remember that when it was uttered the whole earth, with the exception of Palestine, was buried in idolatry, and communication with the then known world was slow and difficult, and well-nigh impossible. Before His ascension into heaven, our Divine Saviour delivered a long and touching discourse to His disciples, which was followed by an earnest prayer to His Heavenly Father. The discourse and prayer are a plea for unity of faith and union of hearts

among His followers.
In the prayer, He says: "I pray, Father, that all who believe in Me may be one as Thou, Father, and I are one that the world may believe that Thou hast sent Me. As Thou, the Father, and I are one in essence, I pray that all My Disciples may be united in the bonds of a common faith and a common charity, that the world may believe Thou hast sent Me." Because unity of faith was the most luminous evidence of the Divine mission of Christ, St. Paul insists not less forcibly than his Divine Master on the neces

sity of oneness of faith.

The words of the Apostle are always worthy of our serious consideration. But they command a special attention and reverence when they are uttered from the depths of his prison in Rome. Writing to the Ephesians, he thus spoke to them: 'I, a prisoner in the Lord, beseech you that you walk spoke to them: 'I, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mild-are called, with all humility and mild-are called. ness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace—one body and one spirit, as you are called, in one hope of your vocation—one Lord, one faith, one bap tism, one God and Father of all, who is above all and through all and in us As you all, He says, worship one God and not many gods; as you all recognize one Meditator of redemption and not many mediators; as you all are sanctified by the same Spirit and not by many spirits; as you all hope for the same blessed kingdom in heaven, so should you all profess one and the same faith.

If we peruse with attention the gospels and the epistles of the New Testament we find the idea of unity frequently suggested by the various comparisons which are made with the Church of God. The Church is called a kingdom: "He shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Now, in every well-regulated kingdom there is but one King, one form of government, one uniform body of which all are obliged to observe In like manner in Christ's spiritual kingdom there must be one Chief, to wnom all we owe spiritual allegiance one form of ecclesiastical government, one uniform body of laws, which all Christians are bound to obey, for Every kingdom divided against

tiself shall be laid desolate."

Our Saviour calls His Church a sheepfold—"And there shall be made one fold and one shepherd." What more beautiful and fitting illustration of unity can we have than that which is suggested by a sheepfold? All the sheep of a flock cling together. If they are momentarily separated they are impatient until re-united. They follow in the same path. They feed in the same pastures. They obey the same shepherd and fly from the

of faith as their guide to heaven; that they should listen to the voice of the same divinely-appointed shepherds and that they should carefully shun false teaching. His Church is compared to a human body, "as in one body we have many members, but all the members have not the same office; so we, being many, are one body in Christ, and every one members, one of

In one body there are many members, all inseparably connected with the head. The head commands and the foot instantly moves, the hand is raised and the lips open. Even so our Lord ordained that His Church, composed of many members, should all be united to one visible hand, whom they are bound to obey in matters appertaining to religion. The Church is compared to a vine. "I am the vine," says the Lord, "and years the handless." ye are the branches. Ye cannot bear fruit unless ye abide in me." It was His intention that H His intention that His children should cluster around mother Church like the grapes that cluster around the parent We find unity and concord in all the works of God. What striking harmony pervades the physical laws governing this world in which we

What a wonderful concord and harmony pervades the planetary system above us. Each planet moves in its own orbit without deviating from its path. There is no clashing or collision between them. So regular and uni-form are their movements that the astronomer can tell, hundreds of years in advance, the position that a planet will occupy at a given time. And shall we not find the same harmony in that higher world, the Church of God -the most wonderful conception of divine wisdom and the most bounteous manifestation of His goodness and love Where, then, shall we find this essential unity of faith and government? I answer, in the Catholic Church.

The number of Catholics in the world is computed at about 230,000,000. They have all one Lord, one faith, one baptism, one creed. They receive the same altar and pay spiritual allegiance to one common head. How sublime and consoling is the thought that, whithersoever a Catholic goes over the broad world, whether he enters church in Pekin or Melbourne, in Lon-don, or Dublin, or Paris, or Rome, or New York, or San Francisco, he is sure to hear the self-same doctrine preached, to assist at the same sacrifice, and to partake of the same sacraments! This is not all. Her creed is now iden-The same gospel of peace that Jesus Christ preached on the mount, the same doctrine that St. Peter preached at Antioch and Rome, St. Paul at Ephesus, St. John Chrysostom at Con-Paul at stantinople, St. Augustine in Hippa, St. Ambrose in Milan, St. Remigius in France, St. Boniface in Germany, St. Athanasius in Alexandria; the same doctrine that St. Patrick introduced into Ireland, that St. Augustine brought into England, and St. Pelagius into Scotland, is ever preached in the Church throughout the globe from January to December
-"Jesus Christ yesterday and to-day and forever."

The same admirable unity that exists in matters of faith is also established in the government of the Church. All the members of the vast bodies of Catholic Christians are as intimately united to one visible chief as the members of the human body are joined to the head. The faithful of each parish are subject to their immessor of St. Peter and the head of the tholic Church. Witness that Catholic stranger that has come to your city, perhaps from Germany or the mountains of Switzerland.

It is Sunday morning. He is walk-ing your streets when he hears the sounds of your church bells. What hallowed associations it arouses in his memory! He accepts its voice as an invitation to prayer. He sees the cross-crowned edifice, and the cross speaks to his heart. And entering your church, while tears run down his sun-burned cheeks, he exclaims, How levely are Thy tabernacles, C Lord of Hosts. My soul longeth and fainteth for the courts of the Lord. For the sparrow hath found for her-self a nest and the turtle dove a home. Thy altars are my home, my King and

my God. Looking around him, he observes the paintings of the saints and of the Lord of saints he was accustomed to vener ate at home. He sees the baptismal font, which reminds him of the sacred font where he was regenerated in bap tism and of the days of his baptismal innocence, and the words of the psalmist rush spontaneously to his mind, "I will go to the altar of God, to God who rejoiceth my youth." He sees the con-He sees the confessionals, which recall to his mind the place where he was accustomed to kneel at the feet of the Lord's anointed and hear those saving word: "Thy sins are forgiven thee." He sees the altar railing, where he was accustomed to partake of the Holy of holies. He sees the altar ablaze with lights. sees the pontiff and priests robed in their sacred garments so strange to him who is not of the household of faith, but as familiar to the eye of the initiated as his mother's face.

He hears the sound of the organ and the chant of the choir, singing the joyful Gloria in Excelsis and the immortal creed. He listens to the words same shepherd and ily from the voice of strangers. So did our Lord intend that all the sheep of His fold should be nourished by the same sacraments and the same bread of life; by the same sacraments and the same sacr

worshippers like himself, and he feels worshippers like missely, and he to the in his heart of hearts that he is in the presence of brothers and sisters, who have, with him, "one Lord, one faith, one baptism; one God and Father of all, who is above all and in us all." And this unity of the Church is maintained without prejudice to her development, just as the oak springs from

the corn and preserves its unity.
What a striking illustration of the unity of the Church is presented by the Vatican Council of 1869! Of the thousand Bishops and upward, com-prising the hierarchy of the Catholic Church, nearly eight hundred attended the opening session, the rest being unavoidably absent. All parts of the habitable globe were represented at the Council. The Bishops assembled from Great Britain, Ireland, France, Germany, Switzerland, and from almost every nation and principality in Europe. They met from Canada, the United States, Mexico and South America, and from the islands of the Atlantic and Pacific. They were gathered together from different parts of Africa and Oceanica. They went from the banks of the Tigris and the Euphrates, the cradle of the human race; and from the banks of the Jordan, the cradle of Christianity. They came from the banks of the Nile, which was the cradle of the They came from oldest civilization. Mossul, built near the ruins of ancient Nineveh; and from Bagdad, founded near the site of ancient Babylon. They came from the Holy Land, sanctioned by the footprints of our blessed

They spoke every civilized lan-guage of the world; their faces were marked by almost every color that distinguishes the human family; they belonged to every form of government from the freest to the most absolute. They differed in habits and tastes and manners — in all things save faith alone. Well could they exclaim in the language of Revelations, "Thou hast redeemed us, O Lord, to God, out of every tribe and nation and

people and tongue."
The Church has seen kingdoms rise and fall. She has seen monarchies change into republics and republics change into empires. She has looked on when the Goth and Vandal, the Saxon and the Saracen invaded the fairest portion of Europe, upsetting thrones and demolishing cities. All this she has seen, while her own divine constitution remains unchanged, and as firm as the rock on which she is planted. To her we must justly apply the words of holy Scriptures: "These things shall holy Scriptures: perish, but thou remainest, and all of them shall grow old as a garment, and as a vesture thou shall change them, and they shall be changed; but thou O Church of God, art always the same

and thy years shall never fail."
You should rejoice, my brethren, that you are the heirs of this heritage of Christ. The proudest boast of the Roman of old was this: "I am a Roman citizen." He was proud of Roman citizen." He was proud of being a citizen of a republic which had lasted for seven hundred yearsfrom the days of Romulus to Augustus Cæsar — a republic whose empire extended into Europe as far as the Danube, into Asia as far as Tigris and the Euphrates, and into Africa as far as Mauritania. He was proud of the wisdom of her statesmen and the heroism of her soldiers. You seek for antiquity in the Church. Nearly 2,000 years have rolled over her head, and she is as fresh and vigorous today as when she issued from cenacle of Pentecost. You seek for expanse of territory — her children encircle the entire globe. You seek tor wisdom among her sons. Her ages and her saints spicuous for a wisdom compared with which the wisdom of the world is folly. And her martyrs have displayed a heroism not aroused by the sound of martial music, or the clash of arms, or a thirst for earthly dominion, but inspired by a love of God and their fellowmen.

I congratulate you, dear brethren. on the dedication to Almighty God of this beautiful church. It is, indeed a temple worthy of the living God, to whom it is consecrated. It is another ornament to your City of Churches, and is a monument to your munificence and to the zeal of your pastor. In erecting this temple you do honor to yourselves; for if it is esteemed a great nonor for the citizens of the United States to erect a monument to the Father of their country, how much greater is the honor that redounds to you in erecting this monument to your Father who is in heaven! So grand and so noble is the work of erecting a house to the Lord that in the Old Law, when it was a question of raising up a temple to the Most High the enterprise was conceived by one King, was carried into execution by another, and the temple was decorated and repaired by a third. King David conceived the plan, King Solomon built the temple, King Joas and other Kings repaired and adorned it. And in the Christian dispensation, from the days of Constantine down to a recent period, it was Kings and Emperors and Princes in conjunction with the chief pastors of the Church that almost exclusively exercised the glorious priv ileges of raising up in their respective dominions grand basilicas, many of which survive to this day and attest the piety and zeal of their royal founders.

The Constantines of new Rome, the Edwards of England, the Margarets of greatest and wisest of our race at the Scotland, the Louises of France, the same time that it furnishes the only ments and the same bread of life; sublime, so familiar yet so soul-stirr of worship which they erected in their It is a religion of authority and that they should follow the same rule ing. He sees a multitude of kneeling kingdoms. But the times have appeals to faith. It appeals also to the

changed and a prerogative which was formerly exercised only by crowned heads is now handed over to the heads is now handed over to the people. What kings and queens alone could do of old you have done now in erecting this church to Almighty God, and theugh you have not kingly wealth nor royal titles, you have proved by your generous offerings that you have royal hearts. And as Cato in his old age looked with pride upon the wide. age looked with pride upon the wide-spreading trees which his own hands had planted in his youth, so will you one day point with pride to this im-posing church, which is the work of your hands and which will give shelter to thousands of worshipping Christians and nourish them with the bread of

May the blessing which the Almighty God promised to Solomon be bestowed also on you, and may He whisper to your hearts those words which He addressed to His royal servant : "My eyes shall be open and my ears attentive to the prayer of Him that shall pray in this place. For I have chosen and have sanctified this place, that My name shall be there forever and My eyes and heart may remain there perpetually." — Buffalo Union and Times.

AGNOSTICISM VERSUS FAITH

We have great sympathy for agnos-tics—that is for the honest ones and those who are actuated by a disin-terested and manly spirit. We believe that a man can be an honest agnostic and persuade himself that faith is unreasonable and even peurile. This is especially the case with one who has had defective religious training and is not religiously inclined. There is something very plausible in the so called scientific view of things in which the assumptions and speculations of intellectual men are sought to be substituted for the truth of Christianity. In fact experience proves that there is danger of men well instructed in the Christian faith falling from grace, losing faith entirely, and becoming agnostics and sometimes violent in-

This suggests the question, What do such men gain? and it is obvious to remark that their only gain, if indeed it be a gain, is the liberty of indulging their appetites and passions indulging their appetites and pa freely and without restraint, which is neither manly or wise.

We by no means wish to be understood now as saying that all agnostics and infidels are vicious and immoral.

Many of them claim to advocate a morality superior to that of the Gospel, apparently quite unconscious that they are indebted to that same Gospel for their high-toned teachings in regard to moral conduct. Of one thing we are quite certain; that is that the man who has deliberately abandoned the Christian faith for infidelity and agnosticism has not improved his intellectual or his moral standard, nor has he added to his real happiness

The motives of such a change are various. Sometimes men are disgusted with the scandals that exist among Christian people and even among the clergy. Very unreasonably, certainly, for, in the first place, they fail to make Very unreasonably, certainly, allowance for the infirmities of human nature, from which they, themselves are not exempt, and, secondly, they do not gain anything by joining the ranks of the enemies of Christianity who, without the restraining influence of Christian principle and Christian motive, give greater scandal than the Christians of whom they complain. The fact is that without the restraints

of conscience binding us fast to the authority of Almighty God, our Creator, we have no security for human action, no adequate motive for high, and holy, and disinterested conduc

In the midst of the wild orgies of the French Revolution that prince of Infidels, Voltaire, in view of the terrible effects of the teaching of the Encyclo pediats, exclaimed: "Don't unchain the tiger." Never did man have a better opportunity of witnessing the development of the tiger in human nature and the necessity of the re-straints of conscience to curb that beast than he did, and we do well to learn

the lesson even from this great enemy.
But the most common motive for ex changing faith for agnosticism is the difficulties that surround the teaching of Christianity. But does the agnostic escape difficulties by his assumptions and vague speculations? Not at all. On the contrary he surrounds himself with still greater difficulties for which he has no satisfactory solution. He speculates about the origin of the universe; the creation of man; the destiny and even the future existence of the soul, if indeed, there be a soul: and the origin of evil. created and placed in this world of temptation without our consent. If God is omnipotent and all merciful why does He permit suffering? If He is all loving how can He be just; and a host of like questions which will arise in the mind and puzzle the acutest in-

Now if Christianity does not satisfactorily clear up all these difficulties it has the most reasonable and satis factory explanation of them. Catholic theology, of which the world is ignorant, is a wonderful system. It is a unique, harmonious, well constructed and well ordered system, perfectly logical in all its parts and embracing the results of the combined wisdom of the ages aided by the revelation of our Lord Jesus Christ. This system satisfies the intellect and the heart of the real comfort and consolation of the

heart and the affections and satisfies the natural longing and aspirations of the soul for something higher, purer, better than anything that this transi-tory world can afford.

Agnosticism does neither. It appeals only to intellectual men and is not adapted to the masses. It is simply a frail barque launched upon a boundless ocean without chart or company to the soul control of the leaves the soul pass, and finally leaves the soul stranded on a dry and barren beach with no friendly hand to render needed succor.

Suppose, for a moment, that the arguments in favor of agnosticism and Christian faith were only equal, what sane, right - thinking, right - feeling man could hesitate a moment which to choose? Aside from the weight of argument, the doctrine of chances would lead him to embrace Christianity. No man can prove absolutely that Christianity is not true. No man can say positively that it may not after

all be true. Now suppose the Christian should find at last that he has been mistaken, he will have lost nothing but will have gained immensely ever in this life in spiritual comfort, peace and satisfaction; while, on the hand, if the agnostic finds that he has been mistaken and that after all Christianity is true he certainly will suffer loss. Faith is better for the individual, better for society. It alone furnishes comfort and consolation for the masses in the midst of the troubles and trials of life; while agnosticism though it may please the intellectual and minister to the temporal gratification of the rich and prosperous, yet unchains the tiger and leaves the toiling, suffering millions without hope or consolation either in this world or in that which is to come. Our agnostic friends are professedly toiling for the "emancipation" of the race. From the emancipation which their principles and teachings tend to produce we fervently pray: "Good Lord, deliver us," and may He give them a better mind.—Catholic Review.

Irish Servant Girls.

I was much affected by a spectacle witnessed on last Monday, in the South Boston post-office. A two score of Irish colleens, dark haired, blue-eyed, of white and pink complexions, were arrayed one behind the other, before A two score of Irish the window of the money order department. When each secured the form to be filled for a foreign order, the educated among them, after filling in their own forms, would afterwards fill in those of their illiterate sisters.

"Do you know how much they send home every week?" said the postmaster to me, —"half of their wages. If the girl's wages are, say, \$3 a week, Monday is always pay day, she sends a \$1.50 to her old parents in Ireland. Four dollars is the average wages, and of two this sum is remitted to the parental home every Monday."

'Shure it's almost ten shinin' shillings, sor, one of them said to me, 'and it will support a family of seven for a week in the ould land. The value of American money in Ireland, is much more than it is here.

—Eugene Davis.

Byron used a great deal of hair dressing, but was very particular to have only the best to be found in the market. If Ayer's Hair Vigor had been obtainable then, doubtless he would have tested its merits, as so many distinguished and fashionable

people are doing now-a-days.

It is a great public benefit."— These significant words were used in relation to DR. THOMAS' ECLECTRIC OIL, by a gentleman who had thoroughly tested its merits in his own case—having been cured by it of lameness of the knee, of three or four years' standing. It never fails to remove soreness as well as lameness, and is an incomparable pulmonic and corrective.

Two wars and I had a bed attack to the control of the control o people are doing now a days.

Two years ago I had a bad attack of biliousness and took one bottle of Burdock Blood Bitters, and can truly recommend it to anyone suffering from this complaint. Mrs. Chas. Brown, Toronto.

Minard's Liniment Cures La Grippe.

"Shorter" Pastry and "Shorter" Bills.

We are talking about a " shorten ing" which will not cause indigestion. Those who "know a thing or two" about Cooking (Marion Harland among a host of others)

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instead of lard. None but the purest, healthiest and cleanest ingredients go to make up Cot-tolene. Lard isn't healthy, and is not always clean. Those who use Cottolene will be healthier and wealthier than those who use lard-Healthier because they will get "shorter" bread; wealthier because they will get "shorter" grocery bills-for Cottolene costs no more than lard and goes twice as far-so is but half as expensive.

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"Several years upo my thool was in had condition my system all run down, and my general health very much inspared. My lands were covered with large sores, discincying all the time. I had no strength nor energy and my feedings were riserable in the extreme. At last, I commenced taking Ayer's Sarah sarilla and soon noticed a change for the etter. My ampetite returned anged by these results, I kept a religious the Azerbardia, till I had used aix bordes, and my health was restored."—A. A. Towns, prop. Harris House, Thompson, N. Dak.

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

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OUR BOYS AND GIRLS.

A little item appeared in a corner of a daily paper the other day which, simple as it is, deserves a wider circulation than it will probably get there. The reporter, in his rounds observed a lot of little boys jumping off the stone balustrade of a new building. Higher and higher they essayed the feat until finally the smallest tot of them all climbed to the highest point attainable, stepped to the edge and looked down in some alarm. He evidently thought it was a far cry to the bottom, and he hesitated. "Then suddenly," says the account, "one grimy little hand went up to his forehead, his breast, his left and right shoulders, and he was off like a flash. the had made the sign of the cress, and them undoubtedly felt safe in his hazardcus undertaking. He tumbled in a heap on the grass, but jumped up laughing, none the worst for his

leap."
The Round Table thought this as good an example of a lively faith as may be found in many much more pretentious anecdotes handed down in books. - Church News.

Ancedote of Charles XII. of Sweden. A brave boy makes a brave man. Charles XII., of Sweden is renowned in history for his courage. When quite a little child he gave an example of brave endurance. Sitting at dinner with the queen, his mother, a great dog he was very fond of begged a bit of meat of him. As he gave it, the dog snapped so sharply at it that it caught the child's fingers in his teeth, and indicated a deep wound. The testable hypocrites when they say, "Forgive as we forgive."
How these people get through their confession and receive absolution is as surprising as that they should make the attempt to do so. They are caught, no doubt, once in a while, but it is to be feared that a large proportion of them slip through the priest's lill, and begged him to tell her what it is to be feared that a large proportion of them slip through the priest's fingers, either by saying nothing about the sinful disposition in which they are or by telling a lie to the Holy Bhoot and to their own hearts, if they would but examine them, by putting all the fault on the other party. When the other party appears, then we come nearer to the truth who had wounded his young master without intending it.

The Boy Saw the Danger. The district messenger boy comes in for a vast amount of ridicule for his slowness, but he is a pretty good lad, after all, if the following happening in New York is any criterion: "One day on Broadway," says an observer, "I heard a boy's voice ring out above the heard a boy's voice ring out above the noisy roar of the vehicles, clear and distinct, saying: 'Hold on, blind man! stop still, blind man! wait till I get to you!' Looking for the owner of the voice, I discovered a slender but agile messanger boy of fitteen or six agile messenger boy of fifteen or sixteen years threading his way through a mass of vehicles to a spot just by the the opposite curb, where a gray-haired man was standing as if riveted, with needed only a glance to see that the poor man had sightless eyes; that he had become bewildered and was likely to be run over; that the quick-witted messenger boy alone of all the vast crowd had seen the dilemma, and had

fortunate creature. "As the lad brought the blind man safely to the sidewalk I could not help

man to give him some tobacco for his pipe. The man gave him a loose pipe. The man gave him a loose handful from his pocket. The next

"For," said he, "I found a quarter of a dollar among the tobacco

owner.' The bad man says, 'Never mind, you got it and it is your own now.' The good man say, 'No, no! you must not keep it.' I don't know what to do, and I think to go to sleep, and I think to go to sleep, and I think to go to sleep, and I think to go to sleep. but the good and bad men keep talk-ing all night, and trouble me; now I

bring the money back and I feel good."
Like the old Indian, we have all a
good and a bad man within. The bad
man is Temptation, the good man is
Conscience, and they keep talking for

away, but do you not every day meet some one who is listening to the bad

Doubtless thousands of young people, and not a small number of old ones, wish every day of their lives that they could learn the secret of fascinating others by means of their graceful, exquisite manners. The secret is an open one. It is so easy to learn that it lies all neglected by the wayside, while

and never leave you. Try to gain the good will of mother, father and brothers and children exactly as you strive to gain good will abroad.

Perhaps the hardest struggle that comes to the average human being is son tells several people that he met John Smith last week in New York, and you know that he was in that city three week ago, why correct him? He is talking hastily, and does not stop to measure his words or time. The mistake is unimportant. Why antagonize

"My dear John! This is the third week in January, and you went to New York immediately after Christmas."

When you hear your friend tell your

avorite story, and change some minor

detail, she will love you not a whit the better if you correct her with—
"No, Mary! the way it happened
was this,—and then proceed with the
tale in the manner which you consider

There are so many things which we all do for which there is no honest reason, that I will mention only one more. That is the exceedingly uncomfortable trick of reminding a man of something he once said, when he has since had

occasion to change his mind.

There is no more bitter diet than to be forced to eat one's own words. Never tell one of an opinion which he once held, if he has since had reasons to alter his views. There is no sin nor weakness in changing one's mind. It is a thing which we will, if we except a few victims to pig-headed prejudice, do daily. And as a rule we hate to be reminded of the fact. Then why call the attention of others to the circumstance that they are guilty of the same weakness, if such it be? Again I ask, Cui Bono? — Marion Harland, in Housekeeper's Weekly

Our Sacrifice. A soldier, worn out in his country's service, took to the violin for earning his living. He was found in the streets of Vienna playing the violin; but after a while his hand became feeble and tremulous and he could

make no more music. One day while he sat there weeping, man passed along, and said: "My a man passed along, and said: "My friend, you are too old and too feeble, give me your violin," and he took the man's violin, and began to discourse most exquisite music, and the coin poured in and in, until the hat was

full.
"Now," said the man who was play ing the violin, " put that coin in your oockets.

The coin was put in the old man's pockets. He then held his hat again, and the violinist played more sweetly than ever, and until some of the people wept and some shouted, and again his hat was filled with coin.

The violinist at last dropped the in strument and passed off, and the whis-per went, "Who is it? Who is it?" Some one just entering the crowd said: "Why, that is Bucher, the great violinist, known all through the realm; yes, that is the great violinity."

and He finds us in our spiritual pen-ury, and across the broken strings of His own heart He strikes a strain of infinite music, which wins the attention of earth and Heaven. He takes our poverty, He lives our life, He weeps our sorrow, He dies our death a sacrifice for us.

A Dog's Pathetic Search.

Several residents of the south-eastern section of the city have within the past few days witnessed a very touch-ing exhibition of faithfulness and affection on the part of a dog for its master. A few days ago little Richie Alisch, a twelve-year old boy residing run-over and instantly killed by a belt train near the Big Four crossing.
Several years ago Richie undertook to earn a little money for himself outside

Syrup is the best worm expenser.

Only those who have had experience can tell the torture corns cause. Pain with your boots on, pain with them off—pain night and day; but relief is sure to those who use Holloway's Corn Cure. with his mother on Barth avenue, was

There is no place for practicing manners like the home circle; no place, permit one to say, where it will be so appreciated. It will be a cultivation of heart, mind and body, this were the President and his family. So they are worthy. Then from the home will float out around you those sweet majestic influences which will draw the hearts of all mankind toward you.

Cui Bono?

Perhaps the hearts of all can be as well and the hearts of all mankind toward you.

comes to the average human being is to let others be mistaken. Yet what good will it do to point out to them their mistakes? If your husband or son tells several people that he was ever faithful dog has not realized that his little master, who loved him, has departed for another world. Every evening, at the usual hour, the dog is seen trotting around the old route and there seems to be a look of anxiety in his eye as he trots about looking for a man by exclaiming:

"My dear John! This is the third that his little master must be some where on the old route, and is puzzled to know why he can not find him. Little Richie was accustomed to spend-ing a few minutes with his father, who has separated from his mother, his little master's father, and waits as usual. When the boy fails to make his appearance, the dog arises slowly, and, with a look of almost human dejection on his face, trots off to the home of the mother, with whom the boy lived, and waits there until the next evening, when he starts out again on the futile search for little Richie, the

The New York Catholic school ex-The big hall was crowded.

he was a Protestant. He followed the faith that his mother had taught him. faith that his mother had taught him.

Then he launched out in attack on the
A. P. A. "What do these men
want?" he demanded. "What are
they objecting to? For what was this
country founded if it wasn't to guarantee to all men free religion? Is there not in the constitution a guaran teed right to worship as one pleases, founded by something more than a hundred men on the principle of free-dom? There are tens of thousands, aye, millions, of Protestants to day who

are to prepared to fight for those prin-ciples even as the hundred fought, who are prepared to shed their blood that you may keep what our fathers gave to you." For a full minute Colonel Fellows could not proceed, the

A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use health and vigor could be fully restored,

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ter way of realizing His mercy than by

saying that prayer which Jesus Him self taught us."—B. Angela.

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FIVE-MINUTE SERMONS. Fifth Sunday after Pentecost. FORGIVENESS OF INJURIES.

If therefore thou offer thy gift at the altar, at there thou remember that thy brother hath yrbing against thee, leave there thy offering fore the altar, and go first to be reconciled to y brother; and then coming, thou shalt offer y gift. (Gospel of the Day.)

There are few things in common life, my dear brethren, more surprising than the fact that some people seem to consider themselves good Christians, and well worthy to receive the sacraments, who have a grudge against some of their neighbors and never some of their neighbors and never speak to them; perhaps never answer, even if spoken to by them. These people seem to think, I say, that they are worthy to receive the sacraments; and this not only at Easter, but, it may be quite frequently. Some of may be, quite frequently. Some of them, I fear, consider themselves to be pious and devout; they say, it may be, pious and devout; they say, it may be, long prayers every night and perhaps also in the morning—though, if they really thought of the words on their lips, I do not know how they could get through one Our Father. "As we forgive those who trespass against us" ought to stick in their throats. They will not speak to those persons who, as they think, have trespassed against them; they wish, then, that God should have nothing to say to themselves. "Forgive us," they say themselves. "Forgive us," they say to Him, "as we forgive; we will not speak to others, so do not Thou speak to us; turn Thy back on us, pass us by; that is what we do to our neighbors.

Father means in the mouth of these de-testable hypocrites when they say, When the other party appears, then we come nearer to the truth. "I spoke to So-and so," they say, "but

Cut us off from Thy friendship, send us to hell;" that is what every Our

got no answer. Now, let it be distinctly understood that to refuse to answer any one who speaks to us with a good intention; to take no notice of a word or a salute, given with a view to renewing friendship, or even out of ordinary politeness, is, in almost every case, a mortal Of course I do not mean that is so when the omission comes from inattention or carelessness: no, I mean when it is intended as a cut to the other party. About the only instance in which it can be allowed is that of a superior, who has a right to take the matter in his own hands, and can put off reconciliation for a time without danger. A father, for instance, may keep his child at a distance for a while in this way as a punishment for an evident offence; but I am speaking of equals, one of whom can have no

or equals, one of whom can have no right to punish the other.

But you may say: "This person has injured me grievously. He or she ought to beg my pardon." Perhaps this is so; though often, if you could have you have any heart and that of the see your own heart and that of the other as God sees them, you ought to beg pardon as much as he or she. It done by any one consciously and without what seems a pretty good excuse to himself. But even granting that the injury is really grievous and unprovided decreased to the sidewalk I could not help thinking that here was an expression of that one touch of nature that makes the whole world kin." is rare that an unprovoked injury is provoked, do you expect your neigh

bor to go down on his knees to you, or to humble himself by a formal apology, not knowing how it will be taken? Would you find it easy to do such a thing yourself, however guilty? No, by turning him off in this way you put the balance of injury against yourself, however great may have been the other's offence. No one should dare to go to Communion after

such a slight unatoned for. And yet even brothers and sisters have done such things, and, I fear, received Christ's Body and Blood with this sin Let us have, then, no more of this.

If one is not willing to be in char-ity with his or her neighbor, let him or her not come to confession, or at least, if coming, take care to state the matter as it really is. "Go first and be reconciled with thy brother; and then, coming, thou shalt offer thy

TESTIMONIALS published in behalf of Hood's Sarsaparilla are as reliable and worthy of confidence as if from your most trusted neighbor.

trusted neighbor.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti-Consumptive Syrup, and cure yourself. It is a medicine surpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

No Derby Plus Sweking Tabasco Is Germannia and Standard Consumption and

No Derby Plug Smoking Tobacco Is Gen-uine Unless It Bears The Derby Cap Shaped Tag.

Derby Plug Smoking Tobacco Is Noted For Quality, 5, 10 And 20 cent Plug.

a look of mild despair on his face. It

rushed in to the assistance of the un-

day he came back and asked for the

"Why don't you keep it?" asked a bystander. "I've got a good man and a bad man here," said the Indian, pointing to his breast, "and the good man say, 'It is not mine; give it back to the

and against things that we do every I have no need to ask you if the bad man or the good man wins, little bright eyes, as you read this, for yours is the task to put Temptation far

instead of the good man within?

The Secret of Fascination.

they who would give their dearest treasure to find it, pass by unknowing. It is only this: fill your hearts with good will to everybody and then pracgood will to every body and the pro-tice at all time the best manners you know, particularly at home. If you begin at homes this charming manner will, so to speak, get settled on you

valuable. But an old French sentence says, "God works in moments." "En peu d'heure Dieu labeure." We ask for long life, but 'tis deep life, or grand every evening after completing his rounds with his papers, and the dog would, during this time, lie at the gate waiting for him, and now, moments that signify. Let the measure of time be spiritual, not mechanical. Tis the measure of a man, his apprehensions of a day. after travelling over the entire route, the dog goes to the house occupied by "I said the 'Our Father' with so much "I said the 'Our Father' with so much contrition and recollection, pronouncing every word, that though I was plunged in great anguish by the thought of my sins, I yet received immense consolation, and tasted something of the bliss God grants His beloved ones. I have never found a better the property of the blist His party than by

kind master. - Indianapolis Journal. MILLIONS PREPARED TO FIGHT. Protestants Will Not Permit Catholics

article. Take Hood's and only Hood's.

How to Get a "Sunlight" Pleture.

Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man") to LEVER BROS., Ltd., 13 Scott street, Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost te postage to send in the wrappers, if you leave the ends open. Write your address carefully.

Much distress and sickness in children is caused by worms. Mother Graves Worm Exterminator gives relief by removing the cause. Give it a trial and be convinced.

Norway Pine Syrup strengthens the lungs hibit came to an end Monday night.
Archbishop Corrigan, Bishop McQuaid,
of Rochester, Supreme Court Justice
Morgan J. O'Brien, District Attorney
Fellows, Father Lavelle of the Cathedral, and about one hundred Catholic clergymen occupied seats on the plat-Colonel Fellows in his address said

applause was so great. Experience has Proved It.

of that one touch of nature that makes the whole world kin."

An Indian's Honesty.

An old Indian once asked a white man to give him some tobacco for his pipe. The man gave him a loose in andful from his pocket. The next lay he came back and asked for the white man.

So the Lord Jesus Christ comes down and He finds us in our spiritual pen.

We for "said he at Lord Jesus Christ comes down and He finds us in our spiritual pen."

In the set was, he had just taken that his poverty, and borne his burden, and played his music, and earned his livelihood, and made sacrifice for the poor old man.

So the Lord Jesus Christ comes down and He finds us in our spiritual pen.

The set was, he had just taken that loss of vitality in the stomach to secret the gastric juices, without which digestion cannot go on: also, being the principal cause of Healache. Parmelee's Vegetable Pills taken that will be give relief and effect a cure. Mr. F. W. Parmelee's Pills are taking the lead against ten other makes which I have in stock."

Dus pe psia or Indigestion is occasioned to the distribution on: late of the biliary duets, loss of vitality in the stomach to secret the gastric juices, without which digestion cannot go on: also, being the principal cause of Healache. Parmelee's Vegetable Pills taken man's place the principal cause of Healache. Parmelee's Vegetable Pills taken that will be the want of action in the biliary duets, loss of vitality in the stomach to secret the gastric juices, without which digestion cannot go on: also, being the principal cause of Healache. Parmelee's Vegetable Pills taken that will be the want of action in the biliary duets, loss of vitality in the stomach to secret the gastric juices, without which digestion cannot go on: also, being the principal cause of Healache. Parmelee's Vegetable Pills taken that will be the want of action in the biliary duets, on the principal cause of Healache. Parmelee's Vegetable Pills taken that will be the want of action in the biliary duets, on the principal cause of Healac

Dear Sirs.—I was suffering very much from diarrhoza, and could get nothing to cure me. A friend told me of Dr. Fowler's Ex-tract of Wild Strawberry, and a few doses completely cured me. Thos. L. Graham, Melita, Man.

Signs of Worms are variable appetite itching at the nose, etc. Dr. Low's Worms Syrup is the best worm expeller.

. C. M. B. A.

New Branches.

New Branches.

Branch No. 232 was organized at Montreal, Que., on June 8th by Deputy J. E. H. Howison. List of officers will appear in next issue. On Thursday evening, June 7, Rev. Father McMenamin's efforts to establish a Branch of the C. M. B. A. in Simcoe were crowned with success. On that evening Rev. Father Corcoran, of La Salette, Deputy for Norfolk county, instituted in St. Mary's Parish Branch 231. The membership, though not large to start with, will no doubt be considerably increased before many moons, as Father McMenamin is an enthusiastic C. M. B. A. worker, and has quite a number of good risks in his parish yet who will be anxious to join. Following are the names of officers for 1894:

Spiritual Adviser — Rev. D. P. McMena-

Spiritual Adviser - Rev. D. P. McMena

in. President—J. C. O'Neil. 1st Vice President—W. E. Kelly. 2nd Vice President—Martin Smith. Recording Secretary—Rev. D. P. McMen micrording Secretary—Rev. D. P. McMen

amin.
Treasurer—H. W. Wood.
Financial Secretary—A. H. Mabee.
Marshal—Michael O'Hearn.
Guard—Michael Noon.
Guard—Michael Noon.
Kelly, Martin Smith, H. W. Wood, and A.
H. Mabee.

H. Matee.

Representative to Grand Council — J. C. O'Neil. O'Neil.
Alternate—W. E. Kelly.
Meeting nights, second and fourth Thurs
day of each month.
J. C. O.' N.

Open Meeting in Rat Portage.

Open Meeting in Hat Portage.

Rat Portage, May 28, 1894.

Branch 211 held its first open meeting in the basement of Notre Dame due Portage church. The proceedings were opened by a song, "Never Say Fail," by the pupils of Mt. C. cot. The chairman, President Dahm, dully explained the object of the open meeting, and was followed by a chorus, "List, "Tis Music," by the pupils. Father Fox, O. M. L. then gave a very interesting address upon Catholic and secret societies. He explained the vast difference between the Catholic societies and secret societies in such a manner that the audience were completely spell-bound from the beginning to the closing of the lecture. Master Earnie Charbonneau gave a recitation, "A Fact," which was heartily encored. Brother J. H. Murphy than gave a brief address upon the history and objects of the C. M. B. A., which was followed by a successful conic song and chorous, "Camomie Tea," by Miss Annie Fenelon and the pupils of the convent, which was heartily encored. Brother McMurdie gave a song, "Come Back to Erin," which tickled all the sons of Erin. Miss Munroe than favored us by a song, "The Meeting of the Waters," which received the usual applause. After much urging Father Fox gave a song, "We Have," Met in Deep Canadian Woods," which was so heartily encored that the Rev. Father responded by giving a Devonshire song, which won applause after applause. Father Baudin gave a short address and exhorted the parishoners to cling to the Church, and to join the C. M. B. A. The pupils of the convent gave another chorus, which was so learning to the Scherch and the other ladies who took part. The following gentlemen composed the committee: C. Dahm (chairman), A. Delorme, A. McKinnon.

NOVICE.

In future Branch 211 will meet on the first and third Monday of each month in

In future Branch 211 will meet on the first and third Monday of each month in basement of church, at 8:15 p. m. Visitors

Resolutions of Condolence. Moved by Brother William Comeror of, seconded by Brother James McGregor, We, the members of Branch 5, Brantford, desire to extend to our respected Brother, Mr. Frank Murphy, who has been sorely afflicted by the death of his daughter, the sincere sympathy of his brother members in this branch. To us it is a melancholy pleasure to record this tangible mark of our sympathy, and we sincerely hope that the Dispenser of divine consolation will assuage the grief of our bereaved Brother and grant him grace to bear his severe trial with fortifule and resignation to the divine decree.

WENDLIN, B. SCHULER, Sec. Brantford, May 28, 1891.

Penetanguishene, June 1, 1891.
At the last meeting of Branch 75, the following resolution of condolence was passed:
Proposed by Bro. Rey. Established Blooms, that this Branch by Bro. Rey. Estable Gibbons, that this Branch to the C. M. B. A tender on the artfelt sympathy to Brother Louis Dumme on the occasion of the loss of his child, and that a copy of the same be sent to the family. The same adopted.
The Rey. Father Gibbons in seconding the motion spoke very feelingly of the loss sustained by the family. Also
Resolved that a copy of the solve resolution be sent to the LATHOLIC RECORD and Catholic Register for publication.
V. T. McDonald, Pres.
J. B. Strathearn, Rec. Sec.

J. B. STRATHEARN, Rec. Sec.

Perth, June 2, 1891.

At the last regular meeting of St. John's Branch, No. 89, the following resolutions were moved by Bro. P. J. Lee, reconded by Bro. 100. O'Loughlin, and unanimously adopted:

Whereas, it has pleased Almighty God, in His divine wisdom, to remove from our midst Bro. Jas. P. Byrnes, of Branch No. 13, Quebec Council, brother-in-law of our esteemed financial Secretary, Bro. Young, and for the past year a resident of this parish.

Be it resolved, that we extend to Mrs. Brynes and family our sincere sympathy in their sad affliction, and eargestly pray God will comfort them in their great sorrow. And be it further Resolved that the charter of this branch be draped in mourning for one month, in respect for the memory of Bro. Byrnes, that a copy of these resolutions be forwarded to Mrs. Brynes, and published in the Catholic Record and true Witness. J. H. Kehoe, Rec. Sec.

Belleville, May 28, 1891.

The following resolutions of condolence were passed at the last regular meeting of Branch 76, Belleville.

Moved by the Chanceller, Bro. Frank Flynn, and seconded by Bro. Edward McGinty, that Whereas God in His infinite wisdom has removed from this world the beloved sister of Bro. Mayens, and also the brother of Bro. Cornellow, and also the brother of Bro. Cornellow, and the second form the second fo

At a meeting of Branch 25, Cayuga, the following resolutions of condolence were passed: Whereas it has pleased Almighty God in His inscrutable wisdom to remove by death James Clair, a young, promising and devout Catholic of this parish, and the only son of our esteemed President, Moses Clair, it is moved by First Vice-President J. Murphy, seconded by Treasurer J. Wadel, that this branch desires to place on record its profound and sincere sorrow at the sad taking off. That a copy of this resolution be sent to Mrs. Clair, wife of the deceased, in her heavy bereavement; and that another copy be sent to the Catholic Record for publication.

for publication.

Whereas God has been pleased to take to Himself, Michael Walsh, one of the pioneers of civilization and Catholicity in this parish, and father of our respected brother. Moses Walsh, of this branch, it is moved by W. Sennet, seconded by P. J. Murphy, that the sympathy of this branch be tendered Brother Walsh in his hour of sorrow.

That a copy of this resolution be sent to him, and another copy to the CATHOLIC RECORD for publication.

Yours fraternally,

J. A. MURPHY, Rec. Sec.

Mancton, June 7, 1894.
At the last regular meeting of Branch No.
162, Moncton N. B. the following resolutions were unanimously adopted:
Whereas Almighty God in His infinite wisdom, who does all things for the best, has

seen fit to remove by death, the mother of our esteemed Rec. Sec., Bliss Bourgeois, Resolved, That the members of this Branch, No. 162, tender to Brother Bourgeois their sincere sympathy in this his time of affliction, and while deeply regretting the great loss which he has sustained, we desire to place on record our admiration of the Christian resignation and fortitude with which Brother Bourgeois bears his affliction. Be it further

Resolved that a copy of this resolution be presented to Brother Bourgeois, published in the daily papers, and also sent to the CATHOLIC RECORD for publication.

BERNARD GALLAGHER,
JOHN SUTTON, Jr.,
H. H. MCLANSON.

At a regular meeting of Branch 49, Toronto, held June 8, 1884, the following (moved by Brother W. J. Smith, seconded by Chancellor Moran) was unanimously resolved:

The knowledge of the bereavement—for a second time within a short period—of our worthy Chancellor and Treasurer, Michael Clancy, by the death of his daughter. Ellen Irene, is a subject of thought and sorrow to our members as well as to the afflicted parents.

Irene, is a subject of thought and sorrow to our members as well as to the afflicted parents.

In thus taking the daughters from the parents, our Heavenly Father has but added to this choir of angels two spirits which though born of earth, were endowed with souls fitted for translation to Heaven at an early stage of existence.

Friends may sympathize with sorrow, parents may regret and hourly miss dear, departed ones, but sorrow and sympathy should be tempered with joy at the escape of those we love from earth's temptations, wearisome trials, and affliction of spirits, so common to all, especially when we feel that those so taken, were fitted to become associates of the elect of God.

Since innocence of life paved the way for a blissful future, let us rather rejoice than sorrow at their early release from earthly existence, for of such undefiled souls is heaven peopled.

Our branch enters fully into the sorrows of our afflicted Treasurer and his family, believing at the same time in the benign wisdom of the Almighty who doeth all things well.

W. M. VALE, Rec. Sec.

Dear Sir—At a regular meeting of Branch

Dear Sir—At a regular meeting of Branch
77, held on the 5th inst., the following resolution of condolence was unanimously carried;
Moved by Brother John Flurey, seconded
by Brother J. R. Shannon, that
Whereas it has pleased AlmightyGod in His
infinite wisdom to call to her eternal reward,
the beloved and venerable mother of our esteemed Brother, John J. McIntyre, therefore
be it
Perclyed that while, we humbly how to the

Resolved that while we humbly bow to the Divine will we nevertheless recognize the great loss sustained by Brother McIntyre and tender to him and his family our sympathy in this their hour of sorrow. Be it further Resolved that a copy of this resolution be sent to Brother McIntyre, recorded on the minutes of this meeting and published in the CATHOLIC RECORD.

M. W. KENNEDY, Sec.

E. B. A.

E. B. A.

Several changes having been made in the constitution of the E. B. A. at the late convention, we submit the follow-Catholics, ladies and gentlemen; and if they compare our payments and benefits with other successful beneficial associations, they will find it to their advantage to enroll themselves under our banner, which embraces every nationality so long as they are practical members of Holy Church. Affroval of His grace, the Most Rev. John Walsh, Archishshop of Toronto.

Having been commissioned, by His Grace, the Most Rev. John Walsh, Archbishop of Toronto.

Having been commissioned, by His Grace, the Most Rev. John Walsh, Archbishop of Toronto, which we have examined the constitution and rules of the Emerald Beneficial Association and find them worthy of approval, and consider the society and its work deserving of commendation.

F. Ryan.

Branches can be organized and circles affiliated as soon as a sufficient number have consented to become members. The organizer can enroll and give them the obligation, with the right of full membership, upon passing a medical examination, as provided for in the constitution; and in case of rejection by the medical supervisor their initiation fee will be returned, but said examination must be made previous to the expiration of the three months allowed for charter members. The charter fees are \$5.00, including the necessary supplies for carrying on the work of the branch.

For circles, no charter fee, but a charge for supplies according to requirements.

Manufacture must be practical Catholics, and not under seventeen or over fifty years of age, and must pass a medical examination, subject to the approval of the medical supervisor to the emproval of the medical supervisor to the papproval of the medical supervisor for circles, specifical for the constitution fees for branches, \$1.00, for circles, \$1.00 and medical examination fees.

Monthly Duess For Stok Fund.

\$1.00 and r	nedical	exami	ches, \$2.00 nation fees FOR SICK		cles
AGE.	MEN	LADIES	AGE.	MEN	LADIES.

17 to 22 3°c. 25c. 37 to 38 57c. 23 " 25 31 26 39 " 40 38 26 " 28 32 27 41 " 42 39 29 " 30 33 24 40 31 " 32 34 28 45 " 46 41 33 3 " 34 35 29 47 " 48 42 35 " 36 36 30 49 " 50 43

And an assessment of 25c. for men, for ladies, for the funeral benefit.

MANAGEMENT FUND.

The assessment for management is a by each branch and circle.

BENEFITS.

by each branch and circle.

Free medical attendance and medicine as soon as initiated and a funeral benefit of \$40 for men and \$50 for ladies, and when six months a member a sick benefit at the rate of \$10 per week for men and \$5 for ladies.

CONTINUE FUND

A portion of the Sick Fund is placed in the Grand Branch for the purpose of giving assistance to a branch or circle when run out of funds by sickness.

DEATH AND TOTAL DISABILITY FUND FOR MEN.

AGE.		e.	Rate per Month for \$100.	Rate per Month for \$250.	Rate per Month for \$500.	
17	to	92	9e.	18e.	85e.	
23	**	25	10	19	87	
26	**	28	10	20	- 39	
29	**	30	10	21	41	
31	**	32	10	22	43	
33	**	81	11	23	45	
35	**	36	11	24	47	
37	**	38	12	25	49	
39	**	40	12	26	51	
41	**	42	12	27	58	
43	11	44	13	28	55	
10		45	13	29	57	
		46	14	31	59	
		47	14	32	62	
		48	15	34	65	
		100	10	90	70	

And no assessment at death Any further information can be obtained from the officers and members.

 49
 16
 36

 50
 17
 39

from the officers and members.

TORONTO.

St. Patrick's Branch, No. 12, held a very successful open meeting on Wednesday last in honor of the opening of their new hall which is second to none in the city. The evening was very pleasantly spent in listening to stirring specenes by Father Grogon, S. Ss. R., and the grand odicers, also by songs and recitations by the members, and in partaking of the light refreshments provided.

St. Helen's Circle, No. 2, also held a very successful open social meeting, on Mcnday last. The ladies supplied their visitors with tax coffee, takes and fruit didress were delivered by Rev. Father Carberry and the officers of the grand branch should be supplied to the officers of the grand branch should be supplied to the officers of the grand branch should be supplied to the officers of the grand branch. No. 11, initiated a member and received five applications at their last meeting, and in consequence of increasing member-

ship it was unanimously decided to rent a more suitable half for their meetings. St. Fatrick's Branch. No. 7. at their last meeting, received ten applications for member-ship, and have prospects for as many more at

meeting, received ten applications for membership, and have prospects for as many more at next meeting. Circle, No. 3, was organized on St. Gecilia C. Circle, No. 3, was organized on St. Gecilia C. Circle, No. 3, was organized on St. Gecilia C. Circle, No. 3, was organized on St. Gecilia C. Circle, No. 39, seven. The control in India of the control in India of the control in India was the control in India was the control in India of the control in India of the control india of the contro

nature was performed by the members of the association.

At a special meeting of Sarsfield Branch, No. 1, the following resolution of condolence was unanimously adopted:

Resolved that having learned with deep regret of the death of our esteemed Brother, P. McCabe, whom God in His divine wisdom has called to Himself, and while bowing in humble submission to His holv will, be it

Resolved that we, the members of Branch No. 1, do here by tender our most sincere condolence to the widow and family in this the bour of their sad bereavement. Be it further

Resolved that the chater be draped in mourning for the space of thirty days; and that a copy of this resolution be forwarded to the widow, inserted on the minutes and sent to the Grand Secretary. Treasurer for insertion in the Grand Secretary. Treasurer for insertion in the Official journals.

J. P. BALL, Pres.

N. J. Culeran, Rec. Sec.

W. Lang, S. T. O.

BOURGET COLLEGE.

VISIT OF HIS LORDSHIP BISHOP MAC

The Rev. J. Charlebois, C. S.V., President of Bourget College, accompanied by the Rev. C. C. Durocher, C. S.V., Professor, and native of Glengary, drove to Alexandria on May 29, to invite His Lordship Bishop A MacDonell, D.D., to visit their college, where several of his diocesan young men receive their education. On Saturday, June 2, the Rev. C. C. Durocher, C. S. V., to Alexandria to accompany His Lordship. The C. P. R. kindly granted a special train to Rigaud to accommodate His Lordship, where he arrived at 8 o'clock p. m. In honor of his Lordship's visit the pupils of the college executed in a praiseworthy manner a dramatic and musical entertainment, of which the following is a synopsis of the programme:

gramme :

"Blue Belis of Scotland"

College Band.
Addreas in English and French to His Lordship
"Christopher Columbus"
College Choir (198 voices).
"The Cross of Si. John's".
"Tancredi"
College Band.
"Cepuscula Light"
College Orchestra.
"Final Choir"
College Choir.

"Final Choir" College Choir.

"Priest's March" College Orchestra.
Callege Orchestra.
Tableau vivant of St. Alexander (His Lordship's Patron).

"Scotch Airs" College Band.

"Scotch Airs" ship's Patron).

College Band.

Between the acts of the play the Rev. J. Charlebois, C. S. V. (President), delighted His Lordship by a selection of Scotch national airs on the piano, which were executed in an artistic manner. His Lordship responded to the addresses in English and French most eloquently, feelingly and appropriately. On Sunday His Lordship sang full pontificial High Mass in the college chapel and distributed first Communion to eighteen boys. Rev. J. E. Foucher, C. S. V., directed the ceremonies. The Rev. J. B. Lavoie, C. S. V., had the chapel decorated in a tasteful manner for the occasion. The college band, orchestra and choir deserve great credit for the manner in which they executed the music during Mass. The Rev. F. P. Croisetiere, C. S. V., bursar of the college, had a sumptuous banquet prepared to honor His Lordship; at which the Rev. N. E. Demers, P. P., was present. The Rev. President granted the college faculty and students a grand holiday for Thursday in honor of His Lordship's visit.

In the afternoon His Lordship visited the shrine of Our Lady of Lourdes on the Rigaud mountain, and was pleased with its grandeur of nature. After his return the students of the college from Glengarry and Stormont visited His Lordship. In the evening there was a solemn pontifical procession of the Blessed Sacrament. The first Communion boys renewed their promises of baptism in the presence of His Lordship and consecrated themselves to the Blessed Virgin. The Rev. J. Charlebois, C. S. V., President, delivered a very eloquent sermon on the occasion. On Monday morning the Rev. C. E. Darocker, C. S. V., accompanied His Lordship was greeted with "Crad mille failthas," and the College faculty and students were more than honored by his visit and grateful for his kindness.

The day is drawing to a close.
And what good deel, since first it rose,
Have I presented, Lord to thee?
What wrongs repressed, what rights maintained.

tained.
What struggles past, what victories gained,
What good attempted and attained
As offerings of my ministry.
— LONGFELLOW.

LIFE ON A RAILWAY.

he Experience of a Grand Trunk Em-ployee. — Fell Ill From Exposure — Pro-nounced Incurable and Paid the Total Disability Insurance Allowed by he Com-pany—Once More on the Road to Health— Ltd Tells How it Cana About He Tells How it Came About.

From the Deseronto Tribune.

From the Deseronto Tribune.

During the past few weeks a fruitful subject of conversation among the people at Deseronto Junction has been the wonderful recovery of Mr. William Henry Wager, who has been looked upon as a hopeless invalid. A representative of this paper was sent to interview Mr. Wager and gain all information possible in order to satisfy the public concerning the truth of the wonderful cure. Making his way to Desoronto Junction the reporter informed Mr Ravin, the station master, of the object of his mission. That courteous official having assured the reporter that he would find the case one of more than ordinary interest, kindly pointed out the nearest route to Mr. Wager's residence. The Wager tamily is one of the oldest in the Bay district, and Mr. Wager and his people are well known throughout a wide radius of country. Arrived at the house the reporter knocked at the door and was quickly admitted by Mr. Wager himselt, who it may be remarked, is in his thirty fifth year, and was formerly employed as a section man on the the Grand Trunk Railway, his section extending east and west of Deseronto Junction. He was a good workman and faithful servant of the company. On the 27th of April, 1893, he was compelled, on account of ill health, to give up work completely. The doctor pronounced his trouble to be nervous palpitation of the heart. The district surgeon of the Grand Trunk Railway attended him and did all that medical skill could suggest in order to give him relief, but at the same time frankly told him that he could prescribe nothing that would effect a permanent cure. Mr. Wagar was a member of the Grand Trunk Insurance and Provident Society, and during his illness received the unal pecuniary allowance given for a certain number of weeks to sick members.

ciety also paid his way to Montreal that be might consult an eminent medical man who acts as referee in such cases. This specialists at once pronounced his case hopeless; cure was impossible. He returned home greatly degected, and the Insurance Society paid him the whole amount granted to its members in cases of total diasbility. Mr. Wager has since that time resided at his home on the Gravel Road, anshle to work, seldom going from home except to make an occasional trip to Deseronto and Napanee. About three months ago Mr. John Kitchen, the well known section master on the Grand Trunk, who resides at Deseronto Junction, told Mr. Wager of the virtues of Dr. Williams' Pink Pills, and recommended him to give them a trial. He accordingly procured a quantity of the famous pills in order to give them a trial. Now mark the result. He soon felt the good effects of this great medicine. His appetite improved. The fluttering sensations about his heart appeared to be less pronounced. He continued taking the pills and his health steadily improved. The change became apparent to friends and neighbors and a matter of public interest. He gained in weight. As he remarked, last summer he was little more than a walking ghost; now, as the reporter could easily see, he was a substantial specimen of humanity. Mr. Wagar informed the reporter that before he commenced taking Dr. Williams' Pink Pills his heart used to beat rapidly and continue palpitating violently for some time if he attempted to cut even one stick of wood; now he can cut the daily supply of wood for the house without any such disagreeable sensations. He feels himself a different man and his neighbors are all congratulating him upon the great change so plainly manifest. He expect as soon as navigation opens to commence work again. Mrs. Wagar was present during the interview and corroborated her husband's narrative. They consider it a duty to publish abroad the virtues of this famous medicine which has brought such shopes and part a deseront and vicinity are known to the

A. O. H.

A grand union excursion of the Ancient Order of Hibernians of the city of Toronto will be held on Saturday, August 4th, to Buffalo and Niagara Falls, on the steamer Empress of In-dia.

MARKET REPORTS.

London, June 14.—Wheat was stationary at 90c to 81 percental. Oats were firm, at 81.06 to 81.09 per cental. Oats were firm, at 81.06 to 81.09 per cental. Quals were firm, at 81.06 to 81.09 per cental. Quals to 86 a pound. A few live hogs sold for 86.25 per cwt. A number of milch cows sold at 835 to 845 aptecs. Spring pigs \$4 to 87.50 a pair. Butter 15 to 160 a pound. Eggs. 9 to 110 a doz. Potatoes 81 to 81.25 per bag. Hay, 87 to 88 a fon 100 a pound. Eggs. 9 to 110 a doz. Potatoes 81 to 81.25 per bag. Hay, 87 to 88 a fon 100 a 82.50. Wheatwhite, 58; spring. 60; red winter, 58; goose 56; No. 1 Manitoba hard, 71 to 72; No. 2, 70; winter wheat on the northern. 50 to 660; peas, 50 to 560; harley, No. 1, 40 to 410; feed, 30 to 400; coats in store, 30 to 400; peas in store, 68 to 680; rye, 52 to 580; barley, for feeding, 50 to 82.50; stras 82.75 to 82.69; straight roller, 82.50 to 82.50; estra 82.75 to 82.69; straight roller, 83.50 to 83.05; Manitoba strong bakers, 83.00 to 83.50; Manitoba strong bakers, 83.00 to 83.50; manitoba strong bakers, 83.00 to 83.50; manitoba strong bakers, 81.00 to 83.50; manitoba strong

June 14.—Export Cattle—Prices shows a gain of from 10 to 15c over Tuesday's range. Medium loads sold at 41c, good brought \$4.39 to \$4.4°, choice from 4.50 to \$4.6°, and a few extra choice bunches sold at 42c. About 100 head brought top figures.

Stockers — A few light cattle were picked up

Stookers — A tew light cattle were picked ap at \$3.80 a cwt. Butchers' Cattle—Prices were firm at a shade better than Tuesday's range. Anything at all desirable fetched \$\frac{3}{6}\$c and up Sheep and Lambs—Spring lambs were in bet-ter demand at \$2.50 to \$3.76 each. Yearlings and butchers' sheep were in moderate demand at \$4.80 \$\frac{3}{6}\$ a head.

butchers' sheep were in interact act with the state quoted at \$1.90 to \$5. thick fats at \$5.75 to \$5.80, stores at \$4.75, sows and rough heavy hogs at \$4.15 to \$4.80, and stags at \$2.50 to \$5. So; good veals at \$6.00 \$8, and choice to extrachoice at \$7 to \$9. A banch of 15, averaging 150 lbs, sold at \$6. Milch Cows and Springers.—Thin light milkers sold at from \$25 to \$30, good to choice at \$35 to \$6 and ever.

EAST BUFFALO.

East Buffalo, N. Y., June 14.—Sheep and Lambs—Fairly good mixed sheep, \$3.50 to \$3.60; culls to fair, \$1 to \$3.25; fair to good lambs, \$3.5 to \$3.90; (extra prime would sell up to \$4.60); spring lambs, \$3.25 to \$5.

Hogs—Good heavy ends sell from \$4.65 to \$4.75, and pigs, \$4.75 to \$4.85; roughs, \$4. to \$4.50.

BORN. FRASER-At Brockville, on the 7th of June, o Mr. and Mrs. O. K. Fraser, a son.

"Disfigured For Life"

Is the despairing cry of thousands afflicted with unsightly skin diseases

Is the despairing cry of thousands afflicted with unsightly skin diseases.

Do you realize what this distiguration means to sensitive souls?

It means isolation, seculson. It is a bar to social and business success.

Do you wonder that

Usin but to social and business success. Do you wonder that despair series upon these sufferers when Doctors fail, standard remedies fail, And nostratus prove worse than useless? Skin diseases are most obstinate to cure. Cuticular Remedies Have carned the title skin Specifics, Because for years they have met with most remarkable success. There are asses that they cannot cure, but they are few indeed. It is nolong-drawn-out expensive experiment. 20c. Invested in a cake of Cuticular Soap Will prove more than we dare claim. In short Cuticular a works wonders, and its cures are simply marvellous.

Sold throughout the world. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

SITUATION WANTED.

WANTED, BY A YOUNG LADY, situation as organist in a Catholic church. Experience and good references. Address. F. G. M., Chalk River, Renfrew Co., Ont. 817.3

I CURED A HORSE of the mange with MIN-ARD'S LINIMENT.

CHRISTOPHER SAUNDERS.

Dalhousie. I CURED A HORSE, badly torn by a pitch fork, with MINARD'S LINIMENT.

EDWARD LINLIEF.

St. Peter's, C. B.

St. Peter's, C. D.

I CURED A HORSE of a bad swelling with
MINARD'S LINIMENT.

THOMAS W. PAYNE. Bathurst, N. B.

Babies

ought to be fat. Give the Thin Babies a chance. Give

them Scott's **Emulsion**

the Cream of Cod-liver Oil, with hypophosphites, and watch them grow Fat, Chubby, Healthy, Bright. Physicians, the world over, endorse

Don't be deceived by Substitutes!

C. M. B. A.

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

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The danger of Milk.

giving your baby cow's milk or any food requiring cow's milk in preparation?

Any doctor will tell you that the worst forms of tubercular disease are conveyed through the medium of cow's milk. In this connection

Nestlé's Food

is invaluable, as with the addition of water only it is a safe and entire diet for infants.

A large sample and our book "The Baby" sent on application. Thos. Leeming & Co., 25 St. Peter St. Sole Agents for Canada.

FARMS, LARGE & SMALL HOTELS FOR SALE

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LAND, in the Peach and Berry BettSplendid opportunities for persons seeking
homes. Health, climate, pure water. This
section unsurpassed. Average temperature
bid-grees. Good society. Excellent schools
reople here from north, east and west own ing farms and doing well. I have large tracts for colonists. Titles good. Terms easy. For further information call on or address, with stamp, P. HENRY MCSHANE Denton. Caroline Co., Maryland.



Owen Sound, Ontaric, is the very bet place in Canada to ge a Thorough the lines Education. Take a round trip and visit all other on loses rolleges and Canada, then wast the North Canada, then wast the restriction of the North Canada, then the North Canada, was the North Canada, which is the Nor



CEALED TENDERS for the supply of ClothDing for the Militia and Permanent Corps,
comprising Tunics, Trousers, Great Coats and
Caps: Militia Store Supplies and Necessaries
consisting of Boots, Gloves, Shirts, Drawers,
Stats, Iron Bedsteads, Brooms, Brusbes, Sadcliery, Horse Blankets, etc.; Hard and Soft
Coat; Hard and Soft Wood (English measure)
for the heating of all Militiary Buildings in each
of the Military Districts, will be received up to
morn Thursday, 5th July, 1894. Tenders to be
marked on the left hand corner of the envelope:
Tender for MILITIA COUTHING "MILITIA
STORE SUPPLIES, ""COAL" or "FIEL WOOD,"
as the case may be, and addressed to the Honorable the Minister of Militia and Defence

as the case may be, and addressed to the Honoral le the Minister of Militia and Defence. Olitawa.

The contracts for Clothing are to cover a period of three years from the lit July, 1891; those for Store Supplies and Necessaries, Coal and Wood, are for one year from let It July, 1894.

Printed forms of tender containing full pasticulars may be obtained from the Department at Ottawa and at the following Militia Stores, viz.: The offices of the Superintendents of Stores at London, Toronto, Kingston, Mortreal, Quebec, Halfax, N. S., St. John, N. B., and Winnipeg, Man.

Every article of Clothing, Store Supplies and Necessaries to be furnished, as well as the material therein, must be of Canadian manufacture, and similar iall respects to the sealed patterns, which can be seen at the Militis Stores at Ottawa. This does not apply to material for saddlery.

No tender will be received unless made on a printed form furnished by the Department, nor will a tender be considered it the printed form is attered in any matter whatever.

Each tender must be accompanied by an accepted cheque on a Canadian Chartered Bank for an amount equal to ten per cent. of the total value of the articles tendered for, which will be forfeited if the party making the tender declines to sign a contract when called upon to do so. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

A. BENOI F, Capt., Secretary.

Department of Militia and Defence,

Ottawa, 2nd June, 1894.

NIAGARA FALLS

FOURTEEN MILES OF THE

GRANDEST SCENERY IN THE WORLD. Along the Bank of the NIAGARA RIVER from QUEENSTON to CHIPPAWA

Niagara Falls Park & River Railway

The best equipped Electric Line on the Continent.

No Dust. No Smoke. No Cinders, Station but a minute's walk from the Grand Trunk Depot.

Grand Trunk Depot.

See from the Observation Cars:
Queenston Heights, Brock's Monument.
The Gorge, The Whirlpool sand
The Canadian Park, Whirlpool Rapids,
The American and Horseshoe Falls,
The Rapids above the Falls, and all the
other beauties or that

Great Panorama of Nature. Cars stop at all points of interest.
Sunday Schools and Societies furnished with every accommodation, and special rates quoted on application by mail or in person to

ROSS MACKENZIE, Manager,



Sealed tenders addressed to the undersigned and endorsed "Tenders for Works," will be re-ceived at this Department until noon on Mon-day, the 25th instant, for the following

Hydrants and Cast Iron Pipes, London Asylum; Infirmary Hamilton Asylum: Sewage Disposal Works, Kingston Asylum; Reservoir, Barn and Stables, Slaughter House, Piggery, Driving House, Steam and Hot Water Heating, Brockville Asylum; Extendon of Main Sewer. Addition to Boiler House, and Steam Boiler, Orillia Asylum : Barn and Hot Water Boiler.

Brantford Institute. Plans and specifications can be seen at several institutions, except those for the siche heating at Brockville, which can be seen the other plans and specifications at this partment, where forms of iender can be increased in the partment, where forms of iender can be increased in the partment.

cured on application.

An accepted bank cheque, made payable to the undersigned, for \$100 for each of the above works, except for the Infirmary, Hamilton, and the several works at Brockville, for which an accepted bank cheque for \$500 made payable to the undersigned will be required. The cheques of unsuccessful parties tendering will be returned. The bona $fid\epsilon$ signature and business ad dresses of two parties as sureties, should accompany each tender.

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

Department of Public Works, Ont., Toronto, June 11th, 1894.

TENDERS FOR COAL.

The undersigned will receive tenders, to be addressed to them at their Office in the Parlia-ment Buildings, Toronto, and marked "Ten-ders for Coal," up to noon on MONDAY, THE 25TH DAY OF JUNE,

For the delivery of the following quantities of coal in the sheds of the Institutions named be-low, on or before the 15TH OAY OF AUGUST NEXT, except as regards the coal for the Lon-don and Hamilton Asylums and Central Prison,

Hard coal—1,100 tons large egg size, 100 tons stove size, 50 tons nut size. Soft coal—450 tons Straitsville lump, 100 tons hard screenings, 100 tons soft screenings. ASYLUM FOR INSANE, LONDON. fard coal -2.000 tons large

ASYLUM FOR INSANE, TORONTO.

Hard coal -2,000 tons large egg size. 300 tons egg size, 150 tons stove size, 75 tons chestnut size. Soft coal -75 tons for grates. Of the 2,000 tons may not be required till January, ASYLUM FOR INSANE, KINGSTON. Hard coal—1,200 tons large eggs size, 200 tons small egg size, 30 tons stove size, 20 tons chest-nut size, 325 tons hard screenings, 325 tons soft screenings.

ASYLUM FOR INSANE, HAMILTON Hard coal-2,000 tons small egg size, 174 tons stove coal. \$8 tons chestnut size Soft coal-35 tons Straitsville lump for grates, 4 tons Reyn-oldsville. For pump house, 300 tons small egg size. Of the above quantity 1,300 tons may not be required until January, 1895.

ASYLUM FOR INSANE, MIMICO. Hard coal-1,500 tons large egg size, 150 tons stove size. Soft lump, 25 tons; hard screenings, 750 tons; soft screenings, 350 tons. ASYLUM FOR IDIOTS, ORILLIA

Hard coal — 2.100 tons large egg size, 50 tons stove size. Soft coal, 100 tons. ASYLUM FOR INSANE, BROCKVILLE. Hard coal-1,200 tons large egg size. CENTRAL PRISON, TORONIO.

Hard coal — 50 tons nut size. Soft coal — Select lump, 2,000 tons. Straitsville preferred. The soft coal to be delivered in lots of 160 tons monthly. INSTITUTION FOR DEAF AND DUMB, BELLEVILLE. Hard coal - 725 tons large egg size, 85 tons small egg size, 15 tons stove size, 30 tons No. 4 size. Soft coal for grates, 4 tons.

INSTITUTION FOR BLIND, BRANT-FORD.

Hard coal—425 tons egg size, 125 tons stove size, 25 tons chestnut size. Soft coal, 5 tons for grates. MERCER REFORMATORY.

MERCER REFORMATORY.

Hard coal—500 tons small egg size, 100 tons stove size.

The hard coal to be Fittston, Scranton, Lack-awanna or Loyal Stock. Lenderers are to name the mine or mines from which they propose to supply the coal, and to designate the quality of the same, and if required will have to produce satisfactory evidence that the coal delivered istruct to name.

Delivery is to be effected satisfactory to the authorities of the respective institutions.

Tenders will be received for the whole quantity above specified or for the quantities required in each institute of \$500, payable to the order of the life. The Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides, and two sufficient sureties will be required for the due fulfilment of each contract.

Specifications and forms and conditions of

tract.
Specifications and forms and conditions of tenders are to be obtained from the Bursars of the respective institutions.
The lowest or any tender not necessarily accepted.

R. CHRISTI.

cepted.

R. CHRISTI.

T. F. CHAMBERLAIN,
JAMES NOXON.

Inspectors of Prisons and Public Charities,
Parliament Buildings.
Toronto, Obt., June 9, 1894,

817-2