Catholic Record.

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

VOLUME XV.

LONDON, ONTARIO, SATURDAY, APRIL 15, 1893.

NO. 756.

The Dead Master-Singer. Only the heart is still, And ceased the constant breath, Yet nevermore shall inspiration thrill These mute, white lips of death.

An utter silence—dreamless, tranquil sleep, Without the lab ring breast; And features placidly composed to deep, Eternal rest.

Organ and requiem psalm, Nor solemn-tolling bell. Can wake a tremor in that holy calm, Where all is well.

-William T. James in Canadian Magazine.

BURKE COCKRAN ON HOME

RULE.

The speech delivered by this gifted orator at the great meeting of the sons and friends of Ireland in New York ranks among the highest outbursts of eloquence of the century. Proud and stately as a vindication of the nobility of the Celtic nature, magnanimous to the point of sublimity in its tone of forgiveness to wrong doers and the enemies of Ireland, it will challenge the admiration and command the respect of the thinking world. It echoes the lofty sentiment of a heart which has faith in the ultimate goodness of God-created humanity, and bespeaks the full round sympathetic nature which maintains that freedom shall extend its benign mantle not over one country or people only but over the whole family of man-Who can measure the breath of these utterances and not exult in his kinship or brotherhood with the genul that created them:

"In the light of this immense gathering, and of similar gatherings in every other quarter of the globe, how stupid, how indefensible, how shortsighted seems that attempt of England, continued during seven long centuries, to accomplish the subjugation of Ireland by force and by violence. During that long period the sword has drunk deep the blood of innocent victims; the torch has laid waste thriving villages; churches have been pro-faned, schools have been closed, patriots have swung in chains on the gibbets, women and children have been butchered, but the work of conquest is still unaccomplished. (Applause.) The brutal laws enforced by cruel soldiery have succeeded in arresting progress, destroying commerce, extin guishing learning, impoverishing the country, forcing her sons to abandon the soil which held the hearthstones of their kindred and the ashes of their sires, but they have been unable to extinguish the flame of Irish patriot-

The vast audience was astir, as one after another of these thrilling utterances fell upon the eager stillness, and when the sentence ended with the last and best phrase of all, the tumultuous outburst of applause that followed shook the building.

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And as the brilliant orator was aflame with those beautiful sentiments that were at once boundless in enthusiasm and strict in truth, so was the audience that absorbed and welded into its very being every treasure in that rich harvest. Not a word that would not grace the lips of the best of men, when the English were spoken of as being, and as having been at heart in favor of equal rights for the Irish with those enjoyed by themselves, although the power of a few had kept this sentiment from finding expression, the generous listeners believed it and felt a genuine throb of love for the masses who bear the proud title of Briton upon their brows. It was pure conviction striv ing for voice that framed this tribute to the British toilers:

"The wrongs which we have borne were not inflicted by the masses of the English people. The aristocrats who profited by our injuries no longer profited by our injuries no longer control the destinies of England. The injustice of the classes has been repaired by the justice of the masses.

Mr. Cockran gives two reasons to account for the stupendous change which the present century has wrough in the attitude of other nations the world over to the Emerald Isle. First he puts, naturally enough, the secret workings of Providence in behalf of an oppressed but patient people.
"A merciful God, who has been the

sole refuge of Irishmen under the anguish of famine, the sorrows of exile, the darkness of proscription, has at last vouchsafed an answer to the petitions which have risen to His throne.

The same divine prompting which bade Columbus brook insult and injury that he might fulfill a holy mission, that gave movement to the feet and direction to the mind of Newman when he paused in doubt whither to turn, and that has sustained the faithful vent or cruelty execute destruction, has never ceased to inspire new hope in the drooping, way worn sons of Ireland in all their tribulations. The glorious reward of such humble constancy to the Cross is now at hand.

The other is the advance that truth has made in enlightening men. He was as cruel as a Cossack and as Surely no country affords a better bloody as an Apache in the outbreak example of this than does America. of '98; and in seasons of political un-In that relatively small part of time, a rest that followed he swung from the hundred years, this nation has risen cold tremers of fear to the brutal from being the smallest to its present courage of a partisan backed by an position as the greatest upon the globe. The gloom and torment of its early a Presbyterian he foamed and shrieked a truggle for independence has been at the disestablishment of a State followed by prosperity never equalled Church he hated; a Church that had the conventions of the conventions, there was speechfying, and the measure was defeated. What happened? The Tories came

elsewhere. It is fair to believe that a similar future will succeed the dark history of Ireland.

Speaking of progress Mr. Cockran does not merely ejaculate a common place sentiment. He says that which actual experience has not yet fully proved, though ordinary foresight may depend with certainty upon its

realization:
"Progress is the inexorable law of For art is quenched in him; now discords cease
To vex his cultured ear;
And he hart earned the long, harmonious peace
He vainly strived for here.

"Progress is the inexorable law of this age. No step backward into the system of brutal conquest will ever again be permitted while the mind of the system." men are subject to enlightened thought, and the liberty of Ireland will be protected by the world."

Credulity is puzzled at the facts

which tell how much we have advanced by this enlightened thought; and it is hard to realize that the fortune of every good man will yet be guarded by all the rest regardless of race or place, and yet such is the destiny which close observance of life can behold as the thing of the future.

Viewed from the practical standpoint of statesmanship the speech is not complete. But such was not expected under the peculiar circum-stancesofitsdelivery. Whilst recognizing the benefit which would result from an elaborate discussion of the Home Rule Bill, which Mr. Cockran is quiet capable of doing, he was forced by his indisposition to pass on with these will he do; but he will not arrest summary statements. He presented the course of reform and freedom, and the main feature, and awakened deep interest, not so much in the specific features as in the general bearing of Mr. Gladstane's great measure. One thing which he said will find especial favor with the Irish phalanx in Par liament. It was:

"The liberty which she (England) restores to us, Irishmen will ever regard as a sacred heritage. The moderation with which it will be used will be his vindication from the aspersions of his enemies, and will be the refutation of gloomy prophets," and when in alluding to Mr. Gladstone personally, his gratitude assumes this happy form—His enduring memory will be in the bearing of the propher who will be in the hearts of the people who have learned to forget that England was the home of Cromwell because England is the home of Gladstone.

Of the delicate ornaments that here and there deck the fair form of his speech we can choose two, the first of which is the more valuable on account of its prediction:

"As the brown grass in yonder square will turn to verdant green, as the bare trees will become covered with foliage at the first breath of Spring, so will the stagnant, decaying, moribund institutions of Ireland leap into life and vigor at the first recognition of her independence.

The other we admire because it sums up our sense of his worth as an orator and a man.

As he said of the famous orators of the Irish Parliament we can now truly say of him:
"No eloquence ever charmed the

ears of men to a greater degree nor reared more stately monuments to the beauty of language than that which flows through the speeches of her orators. Mr. Cockran is building for himself

a monument which shall stand those of O'Connell, Grattan, Shiel and Burke.—Richard E. Mayne, in N. Y. Catholic Review.

THE ORANGEMAN.

An Excellent Description of this Won derful Personage

Mr. Joseph Smith, editor of the Sunday Arena, of Lowell, Mass., a Protestant of Irish blood, thus describes the Orangeman:

The Orangeman is a roaring, ranting, noisy blatherskite; with just enough Scotch in him to be devoid of humor, just enough Irish in him to be pugnacious; just enough religion in him to be a bigot; and just enough reverence in him to bow down to a lord and insult God Almighty. He is a case of perverted intelligence; illustration of what misdirected skill in the hands of generations of knaves can produce by covering ignorance with a religious coat of paint. The Orange-man is a rara avis; an Irishman who hates Ireland; a slave who loves his chains and stripes; a Christian who despises the teaching of Christ; a patriot who clamors for bad laws for his country, and who glories in the oppression of his fellow countrymen

and the humiliation of his mother land. His principals and order were created by scoundrels of the school of Castlereagh, to foment dissension, to breed hatred and perpetuate wrong; and by the appeals of bloodless and self-seeking rascals to the rudimentary against all that wickedness could in intelligence of these queer birds, the most fantastic religious bogeys made to appear living, real, impending horrors, and the Orangeman was kept in a feverish state of unrest concerning a religion that to him was as devoid of ethical comfort and nourishment as the husks of the Prodigal.

ferocity, and that had time and again pronounced its benediction over wrongs and outrages that devils in hell must have blushed for.

To day the Orangeman is in one of his historical furies, for his country is on the eve of a change that will place her among the nations of the earth. He is foaming in Ulster and talking war and rapine; but his fun-loving countryman smiles and says he is chewing soap, not gore; and with a glitter in his eye and a sigh in his mouth he wishes the Orangeman would start a rebellion.

We regret to think that our violent Ulster humorist—i. e. one with bad blood—will not fight; that would be too good a thing to happen, for then he would get what he so sadly needs a mighty good thrashing. Alas no! He will settle down into a patriot with a depraved appetite for pap; he will emigrate to Canada and worry himself about the Pope, the French-Canadians and the Yankees; or—horror of horrors!-he will land upon luckless shores and blossom out into that defender of Public schools and institutions, that virulent American of Americans, that organism devoid of conscience and cursed with quadrupiicate lungs and tongues—the British-American. All —we say it with anguish and regret— he will not fight and give us a chance

THE IRISH PRESBYTERIANS AND HOME RULE.

A general assembly of the Irish Presbyterians has just been held in Belfast. The meeting was a stormy Belfast. The meeting was a stormy one. There were several scenes, and we regret to say that many honest men who wished to speak in favor of Home Rule were prevented from doing so. The Rev. Mr. Armour, of Bally money, who was constantly interrupted,

spoke as follows: "I claim from this house the right of free speech, which is part of the inheritance our forefathers vindicated for us in the face of fearful odds, and the right of private judgment, which is one of the three planks of our Presbyterian faith, and whether my amendment, in the present state of passionate excitement (cries of Withdraw) does or does not commend itself to the majority of votes in this house, I trust that the assembly in this discussion will show to the outside world these three things: that it will afford to the majority of our countrymen an object lesson of how to treat with fairness and courtesy, and how to respect the rights and opinions of a minority; that it will not gag a full and tree discussion of a social problem, and that it will not add a new condition of salvation to our creed-that no man can be saved or remain a Presbyterian unless he renounces Home Rule.

The rev. gentleman then delivered a stunning blow to his opponents. He

"You know that three-fourths of your present representatives for Ulster who, like dancing dervishes, are now howling against Home Rule, and are hounding you on to resist it, are descendants of men who were renegades from your faith.

Then came a piece of sound common-sense speaking, which English and Irish Tories will be sure to resent:
"I traverse your resolutions on every

The resolutions are the policy of a man who commits suicide for fear of death. You profess to be afraid that your people will be deprived of their civil rights. I tell you that under no Government conceivable or imagin-able could they have fewer civil rights able could they have fewer civil rights than they have had in the past. The civil rights of your people, forsooth! The civil right of being oppressively taxed by grand juries in which they had no place almost; of paying exhorbitant rates, much of which is spent in upholding sinecure offices from which your people are carefully ex-cluded; the civil right of your farmers being compelled to leave their work and their homes and serve on juries at a sacrifice from which the rich are ex empted: the civil right of having to your dead in the sepuchres of your fathers. These are some of your civil These are some of your civil rights at present, and you view with alarm there being taken from you. I traverse the policy of the resolutions, because it is a policy which ties this Church to a party which has been more than any other, the cause of Ire land's misgovernment, which has opposed every reform with persist-ency, which has filched from you almost all share in the representation of Ulster; which has filled your Land Courts with administrators of the land laws that are robbing and wronging your people; which has given you no share in the Government of your country, and which has always had to sur render, and in surrendering has served its friends and wronged you. You know what happened on the Education Bill of '73. Mr. Gladstone brought in a great measure to make one unigation of some who are heading the present crusade against Mr. Gladstone,

persecuted and racked both Catholic back to power. They saved Trinity and Dissenter with equal contempt and College for their friends; they destroyed the only university in which the Presbyterians had an interest; they established the Royal, which, though it has done good service, has left university education in a muddle.

COLUMBIAN EXHIBITION.

The Separate Schools to the Front.

The following letter from Dr. May, who has charge of the Ontario educational exhibits for the Columbian Exhibition, is complimentary to our both teachers and pupils:

Toronto, April 3, 1893. MY DEAR SIR-I have just completed the catalogue of Educational Exhibits and have about seventy five cases ready for shipment, so that I hope to get away on Monday next. Before leaving, I feel it my duty to say that the pupils of the R. C. Separate schools in inspectorate have done most excellent work, and I do not think that the pupils' work from the R. C. Separate schools of this Province will be surpassed at the exhibition by pupils of the same age. Yours truly

Superintendent, To C. Donovan, M. A., Sep. School Inspector.

TEACHERS' CONVENTIONS.

Hamilton Sisters hold their Annual Convention During Easter Week.

Two conventions of religious teachers were held during Easter week—one at Hamilton by the Sisters of St. Joseph, and the other at Walkerton by Sisters de Notre Dame. The convention at Hamilton was held on the 3rd and 4th of April in St. Joseph's convent, and was largely attended. As many as twenty different exercises were per-formed by individual Sisters, not to mention general discussions on professional matters. The programme was of an intensely practical character, consisting chiefly of work illustrative of the most approved pedagogical methods. Every subject in the curriculum received its due share of attention, and several new features designed to make class work more striking and picturesque were also Everything was duly considered. Everything was arranged in good business order, and executed with true professional skill, the results of deep thought and careful research. Evidently these ladies are determined to keep in the front rank of educational workers. On the afternoon of the last day, the Departmental inspector in charge, gave a rather lengthy lecture on "Educational Theories," referring in a descriptive and explanatory manner to all the great scholastic systems that have appeared from the earliest historic times down to the present era. inspector then closed the convention with a few well-deserved compliments to the teachers on the success of this their third great assembly. The con-vention at Walkerton, held later in was equally successful, and will receive full attention in the next issue of the RECORD.

"EVANGELIST" SHEPHERD.

On the evening of the 2nd instant, we are informed by the Woodstock Sentinel-Review, St. Mary's Catholic Church was packed to the doors. According to promise, Father Brady devoted his discourse to the character of Margaret L. Shepherd. He read letters from Florence Booth of the Salvation Army, from W. T. Stead, the eminent editor of London, from the clergy of the English and Methodist churches, from Catholic priests, prison chaplains and others, alleging that she had been a woman of doubtful character. He had in his possession letters from England and parts of the United States, so numerous that it would take until midnight to read them all. Some of these letters were of recent date, thus showing, he said, that her career had been the same on both sides of the ocean. He alleged that the woman calling herself Margaret L. Shepard had sailed under half a dozen different names. One of these letters was from a Methodist minister in New York dated April 24, 1891, and of very uncom-plimentary character. Other letters and evidence in the same strain were produced by Father Brady, and on which he commented very warmly. He warned the people of Woodstock against She was simply after such a woman. their money, nothing else. The reverend gentleman said that it

The reverend gentleman said that it were possible that a Separate schools would now be built in Woodstock. He did not approve of members of the Woodstock School Board receiving their information about the Catholic Church from a woman of this stamp. If they did so they were not fit to have control over Catholic children. Since the woman lectured in Woodstock some of the children of his Church had been insulted by Protestant children. He was very anxious to prevent ill feeling in the community. The responsibility of producing it was on those who made use of such a person as Mrs. Shepherd. He was responsible for all that he had

ate of the slums in London, New York schools and deservedly encouraging to or Chicago, or a black sheep who has been ignominiously ejected from the Catholic fold, announce a lecture on the "Errors of Popery" and they will turn out with the same avidity as children going to a circus. There is a paper published in Chicago called the Canadian American, the editor and manager being a Protestant-Mr. J. P. Jaffray, son of Mr. Wm. Jaffray, stmaster, Berlin, Ont., and nepher of Mr. Jaffray, publisher of the Galt Reporter. In its issue of March 24 Reporter. In its issue of March 24 last it had the following reference to Mrs. Shepherd:

"STILL AT WORK. "A Canadian note says: 'Before an immense audience at the opera house on Friday evening Mrs. Shepherd, the ex-nun, was presented with a bible by Brantford sympathizers. The presentation was made by Rev. Mr. Thompson, a Baptist minister.' Mrs. Shepherd is pulling the wool over the eyes of Canadians most beautifully. Over there they may present her with a Bible; but not with a character. She lost that in Chicago after a weak attempt to reform. Mrs. Shepherd is not an ex-nun. She is an ex-something-else, and has a very radiant life to her credit.

THE HOME RULE BILL.

A despatch from London, dated April 6th says that the galleries of the House of Commons were full, but the house itself was not crowded, when Mr. Gladstone arose at 3:45 p. m. to move the second reading of the bill control of the control of amending the bill as presented, except leaded to the first the Gladstone said that the Government had no incurrence and the control of amending the bill as presented, except leaded to the first the control of amending the bill as presented, except leaded to the first the control of amending the bill as presented, except leaded to the first the control of the house the question, when this great control of the house the question, when this great control of the house the question of trish Home and understandings as a matter in which both sides were equally interested. For many years the question of trish Home Rule land blocked the way of legislation. The Liberal party had offered a solution, but when the party had offered a solution, but when they asked their opponents where all this was to control the party had offered as of the party had offered as old the party had offered by the predicts of the hydrogenesis of the party had offered by the properse of the mine party had offered by the properse of the mine party had offered by the properse of the mine party had offered by the properse of the mine party had offered by the properse of the party had one properse of the party had offered by the party had offered by the properse of the party had one properse o

Beach interrupted Mr. Gladstone, with the remark. "Take the case of the United States."

Mr. Gladstone—I said incorporated union. (Liberal and Irish cheers.) You missed the essential word. (Hear, hear.) Holland and Belgium tried incorporated union, and after a precarious existence of fitteen years a divorce was effected. Austria and Hungary tried incorporation, and after years of sad experience they found that the choice lay in giving up ito rhe empire. (Cheers.) Russia incorporated Poland. Take your stand thereon if you think fit; let the Opposition make it the model of their operations. (Hear hear.) To all unions but one principle can be applied, and that is whether they require permanent maintenance by force. If when the force disappears harmony remains, the union is good. If the maintenance of the union by force, actual or in reserve, is necessary, the value of the union is questionable. Unions, not incorporated, but autonomous, have been attended in all cases with success, sometimes complete and always considerable. Thus, Austria and Hungary, under their present union: Norway and Sweden, Denmark and Iceland, Russia and Finland, are illustrations. The most complete success was the German federation, where each State had its own pights, and anyone in America daring to interfere with those rights would be regarded as a madman. The colonies had some points in common with Ireland. The disease of disaffection once permeated them, but a remedy was found in self government. (Cheers.)

In conclusion, Mr. Gladstone reterred to the retention of the Irish members in the

said and was prepared to stand by it. Catholics were neither blind nor ashamed of their ancient Church. All they wanted was justice. He strongly objected to being placed on the same level in the press as a woman of Mrs. Sheperd's character.

It were a difficult matter indeed to understand why our Protestant fellow-citizens will, with their eyes open, permit themselves to be duped by characters such as the woman above alluded to. Level-headed and sensible in almost everything else, let a graduate of the slums in London, New York

DIOCESE OF DONDON.

DIOCESE OF DONDON.

RELIGIOUS RECEPTION.

The beautiful and impressive ceremony of religious reception into the order of the Sisters of St. Joseph took place in the chapel of the community, in this city, on Thursday of last week. Immediately after the Mass the following young ladies received the holy Habit from the hands of His Lordship Bishop O'Connor: Miss Murray of St. Thomas, in religion, Sister M. Ethelbert; Miss O'Mahoney (Simcoe), in religion, Sister M. Rufina; Miss MeParland (Wyoming), in religion, Sister M. Rufina; Miss MeParland (Wyoming), in religion, Sister M. Hidda; and Miss Gauthier (Belle River), in religion, Sister Margaret Mary. His Lordship the Bishop was the celebrant of the Mass, after which he spoke to the young ladies who were to be received, on the importance of the step they were about to take. Among the priests present in the sanctuary we noticed; Rev. Dr. Flannery, P. P., St. Thomas; Rev. A. Meunier, Belle River; and Revs. M. J. Ternan, T. Noonan and N. Gahan of the cathedral, London.

TWO NEW SEPARATE SCHOOLS.

We are very much pleased to notice the solid progress of Catholic education in our Episcopal city, two new Separate schools having been opened during the past week—one on Lyle street, in East London, and the other on Cheapside street, in the north eastern part of the city. Our Catholic people who reside in the outlying districts are thus afforded an opportunity of having their children educated in schools where spiritual education goes hand in hand with secular knowledge. From our own observation and from the reports of the Inspector from time to time we are delighted to know that our system of Catholic education in this city holds a first place compared with like schools in every other section of the Province. This is a pleasant outlook for the future, and it is to be hoped that parents will second the efforts of the clergy and the teachers to maintain, and, if possible, to increase, the present state of efficiency.

the Journal of that city gave him this warning: "Rev. J. G. White has come to the wrong place with his sensational theories as to the dangers which threaten this country in the religious line. Milwaukee outgrew that old Know-Nothingism many years ago, and all efforts to scare her people with such dismal prophecies of coming evil are thrown away upon her. Mr. White should move on. Governor Hoard preceded him." About the same time the Springfield (O.) Board of Public Works refused the use of the city hall at that place to ex-priest Slattery. The board is composed of Protestants. London Universe

It is now established in Parliament that Colonel Saunderson is the latest example of the Hyde-Jekyll conglomeration. He is a colonel of a militia battalion of the "Old Fogs" and an excited politician. When he is the former he is tame and submissive; when he is the latter he is a chartered libertine of speech, and means nothing when he threatens to resist Home Rule by force of arms. So the Secretary of War ruled in the House of Commons on Monday evening. We know what to think now. If we hear mutterings of treason and traitorism, don't get alarmed, pray. It's only Saunderson, and he, unfortunate ownsha, does not count. All the same, this "excited politician," as a leader of armed forces, gives a bad example. It would be worth while extending him leave to go on the retired list-that is, if he is to cultivate his talent for make-believe sedition and blustering braggadocio. "Off with his head." Pshaw! No occasion to be frightened. It's only

privately after my marriage. I knew that I could have it then, a little at a

time. I had known many men to be

excused for such things-men who had

used money that belonged to others,

meaning to repay it some time, and

the law had not punished them severely. Yet there was not a case where the need seemed to be as great

as mine. I thought of it a long time before I felt as if I could do it, and

then I didn't resolve that I would. I only felt that I would take advantage

of whatever chance occurred. I never

arranged anything. F. Chevreuse dropped his latch-key into the furnace

register one day when he was at my

mother's. I got it out afterward, and

kept it. I knew already that the key

of our street-door would unlock his

Those two helps I regarded as an in-timation of what I was to do. I even

thought them providential; and I promised God that if I should succeed

in getting the money and paying my debts, I would lead a good life in future. I didn't know that I was blas-

pheming. Afterward I heard F.

Chevreuse say just how much money he had, and where he kept it. He

said, Such a good man as he would not be permitted to help me along in this

thinking of. Then I knew that for

one night he would be away but still I did not resolve.

I only followed wherever circum

stances led me; and every circum-

stance led me straight on to crime

We were at Mrs Ferrier's that even

ing singing, and the night was dark. If it had been a bright night, I should

not have ventured to go to the priest'

door. I said to myself that it was per

haps God who had made the night dark

for me. I went home from Mrs. Fer

rier's, and went to my own room, tak-

ing the key of the street-door with me

I stayed there till all were asleep; and I thought that if my mother had left

her chamber door open, I would not go

down-stairs. She usually left it open,

but that night it was shut. I went

down the back stairs, and got out of

a little window at the back of the

house; and even then I did not say

surely to myself what I was going to

"It was necessary that I should have

some disguise, and I had none; but I

had seen Mr. Schoninger lay his shawl

down in Mrs. Ferrier's garden, and I

hought he had left it there. I took

that for another sign. If the shawl were not there, I would go home again.

It was there, and I wrapped myself in

it, and walked towards the priest's house, ready to turn back at the least obstacle. The only person I saw was

When I reached the door, I stopped

confess the whole truth to her. I knew she would pity, and perhaps she would

till I had got the money into my hands,

and was going away; and then it was too late to confess. All my irresolution

had gone away, and I was desperate.

It was no longer a question of confess-ing to one person, but of being ex-

fore the world. All the excuses I had

made for myself before became as noth-

ing, and I knew that I was a thief.

The money was in my hands, I had

rest is all like a flash of lighting.

her twice to let go, or I might hurt

her. My blood was all in my head. If

those two servants had come and seer

me there, I should have killed myself

before their faces. I heard their steps coming, and I pushed her with all my strength. I did not stop to think

where we were. She let go then; but

I have felt her soft hands clinging to

ne ever since. It maddens a man to

have a woman's soft hands clinging to

him when he wants to get away. After that, I ran back to Mrs. Ferrier's

garden, and left the shawl, and then

I went home. "When I was sick, and thought I

was going to die, and couldn't get

another priest, I confesssed to F. Chev-

reuse, and he forgave me; but he told

me that I must consent to his telling

all in order to clear Mr. Schoninger as

soon as I should be dead. I consented;

earned it, and I meant to keep it.

Why did she cling so to me?

her mercy.

posed before

Nobody saw or heard me

three, and, of course, be

The

but still

way, if I were not to do what I am

was talking to my mother and me.



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GRAPES AND THORNS.

M. A. T., AUTHOR OF "THE HOUSE OF YORK," "A WINGED

CHAPTER XIII.-CONTINUED.

"I would like to have you play in my church," the priest said. "Our organist is dead, and the singing is getting to be miserable. Our music would, I am sure, be more pleasing to you; but, if doctrines make any difference, you would find yourself more at home with the Unitarians. I don't see any difference between them and the reformed Jews."
"Doctrines do not make any differ-

ence, especially as I am not obliged to listen to them," Mr. Schoninger replied with a dignity that verged on coldness. "In music I do not find any doctrines; and it is not necessary to believe in order to give the words their proper expression. Or rather, I might say that the artist has a poetical might say that the artist has a poetical faith, a faith of the imagination, in all things grand, noble, or beautiful, and can utter with fervor, in his art, sentiments which have no place in his daily life; or, if they have a place, it is not such as would be assigned to them by the theologian. In his mind a pagan goddess and a Christian priest may have niches side by side, and it would be hard to say which he preferred. Your Raphael painted with equal delight and success a Madonna and a Galatea. Your Mozart wrote Masses and operas, and vastly preferred to write operas. He says that he wrote church music when he could do nothing "So much the worse for them !" said

F. Chevreuse rather hotly. "Raphael would have painted better Madonnas— Madonnas which would have answered their true purpose of inspiring holy thoughts—if he had devoted his gifts entirely to God; and Mozart would have written better Masses, if he had done the same. When you see a thorough Christian artist, it will be one who will never lower himself to a sub ject contrary to, or disconnected with, religion. The others have been false, and consequently have had only glimpses where they might have had visions. Some of them were great, but they might have been immeasurably greater. No, I repeat, do not imagine that you are going to feel or play our music as you might if you were a good Catholic. But excuse me!" he said, recalling himself. "I have given you rather more of a lec-

"I will with pleasure, if you will be content with my interpretation of it," Mr. Schoninger said with a smile. He was not in the least displeased with the priest's lecture, and, on the contrary, decidedly liked it. He was stirred by anything which consecrated art as an embodiment of the divine rather than a mere expression of the

Surprise is but a short lived emotion and when Mr. Schoninger was left alone that night, with the first opportunity in many months of thinking in an unobserved solitude, he wondered more at his own calmness than at anything which had happened to him. The hideous suffering from which he had but just escaped looked far away, and so alien that he could contemplate it almost with a cold inquisitiveness, as something in which he had no part. It was scarcely more to him than had passed away. Indignation and a present they slept. The first joy of freedom, too, was over. Nothing remained but a feeling of quiet and security. Doubtless he had, without knowing it, been soothed by the many kind and regretful words that had been addressed to him that day, and felt less disposed to dwell on his own wrongs when he knew that so many others were thinking and speaking of

All round the room assigned to him hung the pictures that had belonged to Mother Chevreuse—an old-fashioned portrait of her husband in the uniform of a French officer, a S. Ignatius of Loyola, a S. Antony preaching to the fishes, a print, on a gold ground, of the miraculous Lady of Perpetual Succor, and a Santa Prassede sleeping on her slab of granite.

Mr. Schoninger held his candle up to examine each of these, all but the portrait familiar to him in their originals; and as he looked, the places where he had first seen them, the stately palaces and the quiet churches, nclosed his imagination within their walls. He saw again the lines of sombre columns leading up to the glowing mosaics of the tribune, where he vision of S. John hung petrified in

SKINS ON FIRE With agonizing Eczemas and other Itchin, Burning, Bieceding, Scaly, Blotchy, and Pimpi Skin and Scalp Diseases are in stantly refleved and speedily care by the Cuticura Rembules, consisting of Cuticura, the greatski

CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RE-BOLYENT, greatest of humor rem-dies. This is strong language, but every word is true, as proven by thousands of grateful testino-

PLES, blackheads, red, rough, chapped, and oily skin cured by Cuticura Soar.



air: the dim lamp in the mysterious my marriage would have been pre-chapel of the *Colonna Santa* shone out vented, and my mother's heart would again inside its grating, and the walls have been broken. The debt was not glittered dimly back. He saw the a new one. I had not gambled for a thickets of camellias mantled with good while, and had resolved never to bloom under an April sky, a little do so again; and I have kept that forest of white at the right hand, and a resolution. If I would have broken it,

forest of winte at the light hand, and a forest of rose-red at the left, and ever the fountains sparkling through.

How strange it was! He set down his candle, almost impatiently, as if a least of the strange in the left, and ever the fountains sparkling through. It would have broken it, and increased my debt, the man would have waited. I was tempted to, but I resisted. It seemed to me better to take the money—I did not call it stealbeautiful vision were being melted in the light of it, and blew it out. How strange it was! When he was in Rome, he had hated while he admired it; but now, as the thought of it came up, his heart yearned out towards it, and grew tender and full with longing for it. How strange that his dearest affections should cluster where his deepest hates had pierced, and that, whenever an accusing thought arose, an excusing one immediately answered

The city of the Ghetto was becoming to him also the city of the silvery haired old man who had opened its gates. To remember him was like remembering a pure white star that had shone out one still evening long ago. Mr. Schoninger put aside the curtain

that hardly barred the full moonlight from the room, and leaned out into the night. Not many streets distant Honora Pembroke sat wakeful and mourning, alone with her dead. By what fatality was it that the silent woman lying there, and the weeping one be-side her, should have the power to stand, with their softness and their pallor, between him and his remem-brance of that gloomy mansion of hate and crime, the shadow of whose portal had but just slipped from him cold and trembling hands he had kissed that night had quenched for a said, Such a good man as he would

time all anger in his heart.

He sighed, thinking of that sad nousehold, and his gaze turned tenderly and steadily in its direction. He would have liked to call down a blessing on the head he loved had it not been so much nearer the source of all bless ing than he was. She was right, no matter what she believed. All she held good was good, at least as far as she was concerned, and no blame of false doctrine could be imputed to her.

A ray of light stronger than that of the moon shining across his eyes attracted his attention. It came from F. Chevreuse's sitting-room, the one window of which was at right angles with the window where he leaned. small, displaced fold of the curtain showed him the priest on his knees there before a crucifix, his hands clasped, his black robed form as ture than I meant to. I still want you motionless as if it had been carved out to take our music in hand, if you of ebony. Here, too! Could he have no other friend than a Christian priest for his hand and heart to cling to? Yet all was sweet and peaceful, and

everything conspired to soothe him. The air touched him with a breath too soft to be called a breeze, the city was still about him, and only a foamy murmur told where the sleepless river flowed.

Triumph, joy and sweetness he had felt, and at last came gratitude to God and forgiveness of man. One of his

last thoughts that night was of pity for Lawrence Gerald. In that pity he was not alone; for nearly the whole of Crichton shared it. a policeman, and he was behind me, so that I was forced to go forward. A They had known the young man from his childhood, had blamed and petted his childhood, had blamed and petted thunder-shower was coming up, and him, had put every temptation in his the sound of it deadened my steps. way, and been ready to defend him when he yielded. In spite of his again, and, for the first time, made haughtiness and assumption, there plan. If any one should find me un-was not a single person in the city, locking it, I would say that my mother the delirious dreams of a fever which had passed away. Indignation and a desire to revenge himself might rise again; but for the present thay gloss. The first large perhaps, who really disliked him. His captivating beauty and wayward sweetness won more affection than the highest virtues or the noblest gifts of again, would rise again; but for the mind would have won. When a present that gloss of the first large perhaps, who really disliked him. Chevreuse. If Andrew or Jane should meet and know me as I entered, I would tell the same story, and would have won. When a stranger and a Jew was accused, they could believe him to have been actuated by the most cruel malignity; but it was impossible to impute such feelings to Lawrence Gerald. He was me, I would confess to her, and beg weak and imprudent, and had become involved, and so led on beyond his in-Each one could imagine, even before the confession was made public, just how it had happened; and when they read the confession, the feeling was almost universal in favor of his escape. Only a few, sternly just, insisted on hoping that he would be brought to suffer the full penalty of the law. Fathers and mothers whose boys, scarcely more governable than he, had played and grown up with him, looked with terror on their own children; and young men who secretly knew themselves to have been pre served only by what they would have called chance from crimes as bad a his, shuddered at the thought of his being brought back among them to be tried for his life. A sort of panic seized upon all when they saw what horrors could grow out of that which had seemed to be mere youthful errors, and how criminal had been the leni ency of public opinion and of the law. Schoninger's case had held no Mr. moral for them, for he was an alien; but what Lawrence Gerald was some of their own might be. They were conspicuously generous, these people, in that charity which stays at home and makes excuses for its own little circle; and for this time, at least, they regretted that their charity had not gone beyond that boundary, and ex-tended to the stranger within their

gates. "I confess before Almighty God, to the man who has been so wronged on my account, and to my friends and neighbors, whom I have deceived "so Lawrence Gerald's confession began -"that I am guilty in deed, though not in intention, of the death of Madame Chevreuse, for which Mr. Scheninger is now unjustly condemned. I had gambled, and was in debt to a man who threatened to expose me if I did not pay him at once. I knew that the exposure would ruin the man I owed to do his worst about 1 looking back on that prison life, he almost wondered at the agony it had almost wondered at the agony it had caused him, or even that the shameful desolation.

I knew that the exposure would ruin all. l knew that the exposure would ruin all.

I knew that the exposure would ruin all.

'My wife found me out, I do not have had power to move him so, or that scene — the surging, angry crowd, have had power to move him so, or that scene — the surging, angry crowd, me. I should have lost my situation,

writes this from my dictais she who tion. John, my mother's footman, found me out, and I have never asked him how. He will sign this, but without reading it. I think he has no proof against me. F. Chevreuse knows nothing except what he has learned in have waited. I was tempted to, but I resisted. It seemed to me better to take the money—I did not call it stealing—when I could get it, and repay it

the confessional. This will be left with him, to be opened four weeks from to day. With him, also, I leave a letter to my dearest mother, whom I am not worthy to name, and a letter as much care as if he had been flying for Mr. Schoninger."

The letter to his mother was buried with her. No one ever read it, unless those dead eyes could see. The letter to Mr. Schoninger was simply to beg the forgiveness which, the writer added, he scarcely hoped to receive. The confession was written in

eration and painstaking on the part of the amanuensis; and if the writer's heart had trembled, not a line showed it. Only here and there a large blister on the paper showed where a tear

Annette Ferrier always was queer, they added.

read that confession was aware of the sting it contained for F. Chevreuse, or pang of sympathetic pain when he saw the words, and almost wondered that Annette Gerald could, even in that ered her in. moment of supreme misery, have been

unaware of their cruelty.
"I own to you," F. Chevreuse confessed years afterward to F. O'Donovan, "that when I first read those words, I realized for one moment how a man might be willing to kill another. The image of him flinging off my mother's clinging hands—well, well! The time will never come when I can speak calmly of it. Fortunately for me then, it was Holy Week, and I had my crucified Lord before me, and plenty of work on my hands. Schoninger helped me, too. I knew what he meant, though he made no explanation. He only said, 'Your Christ is strong, if He can keep your hand from clinching.

Christ was strong, and the Jew was vet to feel His might.

Just at present, however, he had earthly things to think of, and a trial to endure particularly disagreeable to out, for she might hear me going one of his temperament. He had to be a second time the lion of the hour, to be stared at, followed, observed in all he did, listened to in all he said — in short, to be the temporary victim of public curiosity.

Conquering his disgust and annoy ance, he chose the best method of making his trial a short one, by showing himself quite freely. He took rooms at a quiet hotel frequented by business men, and very seldom visited by ladies. If the mood should take him to pace his room at night, he did not choose that any sympathizing heart should be counting his footsteps. He called on his former pupils, and made appointments with them, and istened with patience to their earnest, and often tearful, protestations of re gret and indignation in his regard. He gathered up into his hands, one by one, the threads of ordinary life, and tried to interest himself in them again, and to renew some of his old pleasures but he could not unite them and weave his heart in with them as before. A gulf, of which he only now became aware, lay between him and the past. It was not the sense of wrong and loss a greate distrust of mankind; it was at once higher and deeper than anything merely personal: it was a disgust and fear of life itself, as he had seen and felt it, a sense of instability and of hollowness everywhere. His desires for wealth and power and fame dropped "That into an abyss, and left no sound to hat they were substances or had encountered any substance in their lescent. Like one who, walking over a bridge, suddenly perceives that, instead of solid arches of stone beneath, there is only a thin and trembling framework between him and the tor rent, he felt that he might at any moment fall through into the unknown

world, or into nothingness.

This man had called himself a Jew, partly from an inherited allegiance, which ran in his blood, though it was no longer niched in his brain, partly, also, from a generous unwillingness to desert the unfortunate. He cherished the fragments of his ancient traditions as the poet and the antiquary cherish the ruins of an antique temple, in which the vulgar see only broken rocks and rubbish, but from which their imaginations can rebuild portico and sculptured frieze and painted ceiling. Their eyes can discern the acanthus leaf where it lies half choked in dust, and the dying glimmer of what once was gold, and, faintly burning through its encrusting soil, the imperishable color of that rare stone, blue as the vault of a mid-night sky. In the ruin of his people Mr. Schoninger still beheld and gloried in that sublime race which, in the early world, had borne the day-star on their foreheads.

and the present was all vanity.

but I did not die, and so he could do nothing. I hereby give him leave to tell all that I then told him. I have While in prison, he had thought that liberty was, of all things, the most precious. In his emptied heart it had not been to confession since, because I didn't want to give him a chance to say anything to me. I rorgot then to tell him that I had the money still, but I shall give it back with this. Of course I did not dare to use it. I told the man I owed to do his worst about the ma een the one object of longing; and

know how, and I never asked; and it the opinions and the enmities of men should have struck such bitterness from his soul. What was it all but motes in the beam? "Vanity of vanities, and all is vanity."

But life must be lived, and work must be done; and he took up the duties that came to hand, and per-formed them almost as if he loved

them. One small pleasure, indeed, he gave himself. Escaping from the city, with from justice, he took a long, solitary walk in the pine woods where, nearly a year before, he had gone with a May party, and, searching there, he brought back handfuls of pale, nodding snow drops, and sent them by a trusty messenger to Honora Pembroke.
"They are for her or for Mrs. Ger

clear, even hand, with evident delib-She made no answer, but the mes-senger saw her lay the delicate blossoms in the white hand of the dead while her tears fell on them, drop by

drop.
Mr. Schoninger's generosity of feel-Mr. and Mrs. Grundy were shocked ing would have prompted him to attend at the writer's insensibility; but then the funeral, but his good taste prevented. He would have been too much observed there. He watched the vented. Perhaps only one of the many who procession as it passed by his window -an old-fashioned, solemn, genuine New England funeral; no mourning dreamed that those "soft, clinging hands" would be felt by him also, as no hired bearers but a long line of no hired bearers but a long line of well as by the criminal, for many a day. Mr. Schoninger shrank with a lamented the dead, walking after her with downcast faces, to stand by her

In a town like Crichton such a death for such a cause would create a deep impression; and crowds stood all about the cottage when the friends who were admitted came out from its doors, a grave silence prevailed in all the streets as they passed through them.

It was Good Friday; and that even-

ing, for the first time, the new organist was to take charge of the choir in the Immaculate Conception. There was but little to do, for the singers were not in training-only a hymn or two to sing before the sermon, and nothing after. Mr. Schoninger was glad that he

should thus be able to leave the church before the sermon without seeming disrespectful to F. Chevreuse, as h would have seemed in going out and coming in again when the sermon was over. He had not the least objection to hearing Catholic sermons, provided they did not bore him-had, indeed, heard many of them; but he did not wish to hear F. Chevreuse speak on the passion and death of Christ. To him. that had always been the weakes point in the Christian theology. He ould reverence almost to the verge of adoration the sublime humility and sweetness and patience of that life which they called divine; but he shrank from the agony which crowned it as something weak and unfitting. A life so perfect ending thus was to him incongruous; as though the eye, travelling up a lofty and exquisite column, should see a rude block at the

top instead of a perfect capital.
"If it does not prove the falsehood
of the whole," Mr. Schoninger said to himself, "it proves a great mistake somewhere; and I would rather not hear such a man as F. Chevreuse try to make it seem reasonable.

But he would not be in too great a hurry to go. He lingered a little, arranged the music, and stopped at the door of the choir long enough to hear the priest announce his text: The Lord hath lain upon him the iniquities of us all.
"My Isaiah!" he thought.

wonder what he meant in writing that?"

"Good Friday is, to my mind not so much a day of sorrow as a day remorse," the priest began. Jews were ungrateful, and we are un-"That dear, just soul !" Mr. Schon-

inger muttered with a smile, as he went slowly out.

Going down the stairs he caught now and then a sentence. "We sin, and are forgiven, and then we sin again; and we sin against a God whom we acknowledge; they sinned against a God in whom they did not

And again: "Peter sinned once, but he never denied his Master 8 second time; Magadalene was once sinner, but never again. Mr. Schoninger stopped at a narrow

pointed window near the foot of the stairs, and looked out into the night He had half a mind to go back and listen to the sermon. thing enchaining in the way F. Chevreuse preached. dried orations where the form is first laid out, and each part fitted in as exact as a mosaic, and where no fault can be found, except that there is such an absence of faults. He poured his heart out; he announced a trurth, and then, in a few sentences, he threw a picture before their eyes to illustrate it; he walked the platform where he stood, and seemed at times so transported by his feelings as to forget that he was not talking to himself alone.

Mr. Schoninger paused in the lower door, and listened again, hating to stay, hating still more to go away, so empty did his soul feel.

The speaker gave a brief backward glance over what he had already said. They had seen the agony in the garden, and now they were going to see what it meant. They had seen the

With a rapid touch he sketched the

APRIL 15, 189 driving and hurrying in the midst, who dra under a heavy cross. The priest wrung h

walking to and fro, before him. "O my half to himself, "is Thee! Thy divinity fullness of my faith This man is covered blood. He hath fal load, and the dust o Him, on His hands, a with the blood and t buffet Him, they lau speaker faced his c denly, stretching out "A God! a God!" h for a moment silent.

dering at this imag Yet he had not g spite of him, his F. Chevreuse stoo

black and white cru did not seem to dare "The cup is at Hi has lost sight of t. Lord has laid upon of us all. All the all the sacrileges at brutality, the foulr reacheries, the mea ties-they are all h All iniquities, past come, overclouded a Father seeing Him head the full measu

our sins, as if He who was guilty of t Mr. Schoninger lightning had fla uttered a faint cry He knew why the

was rent and the fa ened : and he kne God had bled at ev He walked once square, baring his olness of the air. the church again, finished speaking, ing away. But he Mr. Schoninger wa unconscious of the gation who gazed hurch had been e

He knelt at the "F. Chevreuse, that every one hea which my God was F. Chevreuse dr from his girdle, a hands trembling down his face ; an tion fell on their kissed the cross or crucified. TO BE

Good Theme

Presbyterianism, "that the gospel profession, exercinfluence that the of this loss of inf terian ministers preachers as their The majority of th dox, as has been own declaration preach sermons eloquent, well de highly rewarde The membership and it is compose able people. Ye ministers are lo and do not comm which they are ful fact. It is a

An Incid The Kansas Ci lished the follo Archbishop Irela Smith: 'At the battle

to be explained

good theme for Sun.

4, 1862, Col. Kithird Ohio, was He expressed a and Col. Henry of Butler count Guthrie, Ok., v He could hear en the field— the Methodist John Ireland, of and he conduct dying man. A umner receive of the field of C Col. Smith, and goes about his g and anon grea who bring all with the word

H In saying that its proprietors m claim. Statemen people of what H for them cond for them, conc HOOD's Sarsapa

Hood's Pills a rousing it from to cure constipation. If Thomas Robin writes: 'I hav atism for the la many remedies bettle of Dr. T found it gave in have had no att to all."

in the midst, who drags and stumbled

under a heavy cross.

The priest wrung his hands slowly, walking to and fro, with that sight before him. "O my God!" he said, half to himself, "is it thus that I see Thee! Thy divinity is reduced so small—so small that it requires all the fullness of my faith to discern it. This man is covered with dust and blood. He hath fallen beneath His load, and the dust of the street is on Him, on His hands, and even His face, with the blood and the sweat. They buffet Him, they laugh at Him "-the speaker faced his congregation sud-denly, stretching out his hands to them. "A God! a God!" he cried, and was for a moment silent.

Mr. Schoninger turned away, shuddering at this image of Divinity in

Yet he had not gone far when, in spite of him, his feet were drawn

back.
F. Chevreuse stood beside the great black and white crucifix, to which he

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alone. the lower old not seem to dare to lift his eyes.
"The cup is at His lips at last! He has lost sight of the Father! The Lerd has laid upon Him the iniquities of us all. All the murders, all the adulteries of the world are on Him; all the sacrileges are on Him; all the brutality, the foulness, the lies, the treacheries, the meannesses, the cruelties-they are all heaped upon Him. All iniquities, past, present, and to come, overclouded and hid His divine innocence out of sight. And the Father seeing Him so, relented not, spared Him not, but poured on His head the full measure of His hatred of our sins, as if He were the criminal who was guilty of them all."

Mr. Schoninger started back as if lightning had flashed in his face, uttered a faint cry, and hurried from

He knew why the veil of the temple was rent and the face of the sun dark-ened; and he knew why the Son of

God had bled at every pore.

He walked once rapidly round the square, baring his head to the tender coolness of the air. When he reached the church again, F. Chevreuse had finished speaking, and was just turn-But he paused, as he saw ing away. But he paused, as he saw Mr. Schoninger walk up the aisle as unconscious of the astonished congre gation who gazed at him as if the church had been empty.

He knelt at the Communion railing.

"F. Chevreuse," he said in a voice that every one heard, so still were all, I have not yet kissed the cross on which my God was crucified.

F. Chevreuse drew the small crucifix from his girdle, and presented it, his hands trembling and tears rolling down his face; and all the congregation fell on their knees while the Jew kissed the cross on which his God was crucified.

TO BE CONTINUED.

Good Theme for a Sermon.

The Interior, an organ of Chicago Presbyterianism, is grieved to confess "that the gospel ministry do, not as a profession, exercise the intellectual influence that they once did." We should like to learn the primal cause of this loss of influence. Our Presby terian ministers are surely as able preachers as their predecessors were. The majority of them are rigidly ortho dox, as has been made known by their own declarations. Many of them preach sermons that are learned and eloquent, well delivered and pleasing to the hearers. Not a few of them are highly constant to the hearers. Not a few of them are highly rewarded for their labors. The membership of the Church is large and it is composed of the most respectable people. Yet the Interior says the ministers are losing their influence and do not command the reverence to which they are entitled. It is a woeful fact. It is a bad omen. It ought to be explained. It would make a good theme for a sermon.—New York Sun.

An Incident of Corinth.

The Kansas City Star of Feb. 1, published the following incident about Archbishop Ireland and Col. Kirby

'At the battle of Corinth, fought Oct. At the battle of Corinth, lought oct.
4, 1862, Col. Kirby Smith, of the fortythird Ohio, was mortally wounded.
He expressed a desire for a chaplain
and Col. Henry T. Sumner, formerly
of Butler county, Kas., but now of
Guthrie, Ok., went in quest of one.
He could hear of but two clergyman
on the fold. D. St. Lames Fry. of en the field— Dr. St. James Fry, of the Methodist church, and Father John Ireland, of the Fifth Minnesota,— and he conducted Father Ireland to the dying man. A few weeks since Col. Sumner received a letter from Archbishop Ireland, recalling the incidents of the field of Corinth and the death of Col. Smith, and saying that, as he now goes about his great diocese, he is ever and anon greatly moved by meeting men whose faces now are strange but who bring all the far past before him with the words, "I saw you in the

Hood's Cures.

In saying that Hood's Sarsaparilla cures, its proprietors make no idle or extravagant claim. Statements from thousands of reliable people of what Hood's Sarsaparilla has done for them, conclusively prove the fact—Hood's Sarsaparilla Cures.

driving and hurrying forward a man GROWTH OF RELIGION IN SCOT-LAND.

Very Rev. Æneas McD. Dawson, V. G., LL.D., F. R. S., etc., in Ottawa Owl. The Scotch Catholic Directory for the current year is before the public. It contains valuable and highly encouraging information regarding the state of religion in Scotland, that once Catholic country. As the work was in pre-paration during the year 1892, it could not give more recent statistics than those of 1891. The Archdiocese of Glasgow, on account of its greater numbers, may be allowed to take the Its estimated Catholic population lead. is 240,000, a fair proportion of the inhabitants, the whole population being 600,000. The figures contrast remarkably with the state of matters towards the close of last century, 1778. At that time all the Catholics of the great commercial city could hear Mass in the comparatively small house of a comb manufacturer, by name Donald Mc-Donald, and in that obscure place were not safe from molestation. sion of the excitement caused by the passing in Parliament of a certain neasure of relief in favor of Catholics, the Presbyterian synod of Glasgow issued most wicked resolutions against "Popery," and the fanatical populace took it upon itself to execute them. Mr. McDonald's house was attacked, and the priest who was celebrating Mass there had barely time on the ap proach of the mob to conceal the vestments and other things connected with the Mass. He then escaped into the midst of the mob, and shouted louder than any one else "where is the priest?" Mr. McDonald's wife, although a Protestant, was badly used by the demented rabble-so severely bruised that she was obliged to take refuge in a friend's house.

we proceed with the statistics supplied by the directory, the contrast appears still more striking. Instead of one priest, who visited the Catholics of Glasgow at rare intervals, there are now resident in the Archdiocese 155 priests, 28 of whom are members of religious Orders-Jesuits, Vincentians, Passionists and Franciscans. There are 68 missions, and 106 churches, chapels and stations. There are 187 departments of mission schools, with a corresponding number of buildings. The number of children presented at religious examinations is 32,055. In addition to these schools, there are col leges and academies, among which may be mentioned St. Peter's college, new Kilpatrick, St. Aloysius college, St. Mungo's academy, conducted by the Marist Brothers. There is also a reformatory for boys at Toll-cross, Glas-Industrial schools, that were established many years ago by the late venerable Bishop Scott, still remain, one for boys and another for girls. There are six Orders of Religious Sisters: Sisters of Mercy, Franciscan Nuns of the Immaculate Conception, with four houses, Sisters of Charity, with three houses, Little Sisters of the Poor, with two houses, and Faithful Companions of Jesus. The number of charitable institutions that have sprung up in so short a time is highly creditable to the Archdiocese. The directory mentions ten-Magdalen Asylum, St. Mary's Orphanage, Catholic Hospital, Deaf and Dumb Institution, Asylum for Aged Poor, Home for Servants out of place, Day Feeding School, Chil-dren's Refuge, St. Vincent's Day Shelter, Asylum for Aged Poor (Gree-

tional and charitable institutions. In the Archdiocese of St. Andrew's and Edinburgh there are four Communities of Jesuits, and one of the Oblate Society, so well known at Ottawa. The communities of Religious Sisters are more numerous. The Ursulines of Jesus, who impart a superior education for young ladge and clear that the society, and of the Society of Anti-quarians of Scotland, vice-president of the Archœological Society of Glasgow, author of a life of St. Cuthbert, now in the third edition, and of the society of Anti-quarians of Scotland, vice-president of the Archœological Society of Glasgow, author of a life of St. Cuthbert, now in the third edition, and of the society of Anti-quarians of Scotland, vice-president of the Archœological Society of Glasgow, author of a life of St. Cuthbert, now in the third edition and of the society of Anti-quarians of Scotland, vice-president of the Archœological Society of Glasgow, author of a life of St. Cuthbert, now in the third edition and of the Archœological Society of Glasgow, author of a life of St. for young ladies, and also minister to the sick poor, have houses at Edinburgh, St. Angelas, Portobello, and Berwick on Tweed. The Sisters of Mercy have establishments at St. Catharines, Edinburgh, and one at St. Andrew's, Dalkeith. The Little Sisters of the Poor have their house in Gilmore Place, Edinburgh. There is an in-dustrial school and boys' orphanage at Trancut, an orphanage for girls at Morningside road, Edinburgh, a house Morningside road, Edinburgh, a house of Mercy for servants, at Lauriston Gardens, Edinburgh, and a home for working boys at Lauriston Place, Elinburgh. There are in the Archdiocese 68 churches, chapels and stations, 38 missions, 39 congregational schools, and 62 priests, who minister to a population of 52,000.

In the Diocese of Aberdeen the population is less considerable, but there is no lack of pious institutions. At Fort Augustus there has been for some time an important establishment of Benedictine Fathers. There is a community of Franciscan Sisters at Aberdeen, and another at Inverness. The Poor Sisters of Nazareth have a house at Aberdeen, and there are Benedictine Sisters established at Fort Augustus. The diocese of Argyll and the Isles.

wehre formerly there was the most numerous Catholic population, counts only 12,000 souls, with a due number of religious, educational and charitable institutions. Dunkeld has a popula-tion of 30,000; 36 priests, 8 of whom are religious, 33 churches, chapels and

Hood's Pills act especially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assist digestion.

If homas Robinson, Farnham Centre, P. Q., writes: 'I have been afflicted with rheumatism for the last ten years, and have tried many remedies without any relief. I got a bettle of Dr. Thomas' Eclectric Oil, and found it gave instant relief, and since then have had no attack. I would recommend it to all."

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Nothing could show better the progress of the Church in the several dioceses of Scotland than the number of churches and other buildings connected with religion that have been erected or enlarged within the last two years, 1890-91. On December 25th a new church was opened at Lillybank, Dundee. A chapel school at Rumford, Archdiocese of St. Andrew's and Edinburgh, was blessed on 28th December. On March 17 was laid the foundation stone of a new Catholic school at Loan-A new bell was blessed at Nileston on May 3, and on May 10 a new altar was unveiled at St. Margaret's altar was unveiled at St. Margarets church, Aboyne. May 25 a monastery for the Passionist Fathers was com-menced at Glasgow. A chapel school at Crosshouse, Ayrshire, opened June 7. July 4 a new mission begun at Shieldmuir. July 5 a new Catholic church an Mandahy, Glengary. October 18 a splendid church opened in the long established mission of Paisley. On November 11 was laid the foundation stone of St. Martin's church, November 18 St. Mary Tranent. cathedral, Edinburgh, renewed, after the destructive fire, and very much enlarged, at a cost of £9,000. Boys schools established at 35 Albany street, Edinburgh, and on the same street a

Catholic academy for upper class edu-

1891-92.-Nov. 28th, 91, laying of

cation.

the foundation stone of a new Catholic church at Kirkintillock. February 7th, '92, Religious of the Sacred Heart established at St. John's Refuge, Ayr. February 28 opening of a new Chapel school at Shieldmuir. March 29 opening of the new Diocesan College of the Archdiocese of Glasgow at New Kil-Catholic school at Linlithgow. June 3, consecration of the altar of St. Thomas' church, Keith. July 25 establishment of a convent of the Sisters of Charity of a convent of the Sisters of Charty at Dumfries. July 28 opening of St. Martin's church, Tranent. August 15 opening of a new school at Creetown, Wigtonshire. August 22, opening of a new school at Fauldhouse, Linlith-gowshire. September 7, inauguration of a Cathedral Chapter for the Diocese of Aberdeen. September 8, the erec-tion of a new National College, calculated to receive 100 (present college accommodates only 50 students) stu dents, together with an adequate staff of professors, commenced at Blairs, Kincardineshire. September 25 opening of St. Mungo's "Retreat Townhead, Glasgow, by His Grace the Archbishop. October 23, re-opening of St. Bride's enlarged church at Cambuslang, near Glasgow. October 2, great improvement of St. Andrew's Cathedral, Glasgow, completed. October 10, erection of a new convent of Our Lady of Mercy begun at Lawside, Dundee. October 13, consecration of the new altar of St. Mary's, at Fochobers, Morayshire. Nov. 6, St. Andrew's pro-cathedral, Dundee, im-proved and solemnly re-opened.

April 30, the degree of LL.D. conferred on His Grace, Archbishop Eyre, by the University of Glasgow. We are not aware that this high academical honor was ever before bestowed in reformation times, by any of the British universities, on a Catholic, except in the case of Rev. Alex. Geddes, some generations back, by the University of Aberdeen, which in many respects has caused light to shine from the North. The Archbishop was intro-duced at the University by Professor Moodie Stewart, who spoke as fol-lows: "The Most Reverend Archlain of the Order of Malta, member of the Archœlogical Institute of Great Britain and Ireland, of the Surtees Society, and of the Society of Antivaluable contributions to current archeological literature. Archbishop Eyre has recently been receiving the congratulations of his many personal friends, and of the members of the religious community of which he is the recognized head, on the occurrence of the fiftieth anniversary of his ordination, and the Senate have deemed it fitting to testify their regard for a public-spirited citizen, a scholarly writer and an eminent archœologist, by adding his name to the roll of the honorary Graduates of the Univer-

A Scotch Cardinal.

It is rumored from Rome that the Right Rev. Dr. Angus Macdonald, who has held the combined archiepiscopal Sees of St. Andrews and Edinburgh since 1878, will have the dignity of the Cardinalate conferred upon him at the next consistory. The appointment is said to have been made in recognition of the recent growth of Catholicity in Scotland. The Right Rev. Dr. Macdonald will, it is said, be the first Scotchman created a Prince of the Church since the time of Cardinal

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of Parmelee's Pills.

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ABSURD ERRORS.

The Extraordinary Credulity of Non-Catholies Concerning the Practices of

Cleveland Catholic Universe

Another very large congregation as-sembled in St. Bridget's Church on Sunday night to hear the last of the series of Lenten discourses delivered by Rev. Wm. McMahon. The preacher took for his theme some of the popular misrepresentations rife in the Catholic world concerning the beliefs and practices imposed by Catholic teaching. Father McMahon spoke in part as follows:

From the time of Christ to the present the Catholic Church has been much

misrepresented. People do not see the Church as she is. Caricatures are represented as the portraits of her.

However, we need not be over-surprised at this condition of things. Our Lord in His sermon on the Mount said: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake

Many things are said falsely against the Church. I will mention a few of

THE CHARGE OF MARIOLATRY. Though the Church insists that not one tittle of God's rights can be withdrawn to be bestowed upon a creature, no matter how exalted, we are charged with paying divine worship to the Blessed Virgin Mary. Divine worship given to a creature constitutes the crime of idolatry. That we should honor the Blessed Virgin is a natural correlative of her dignity as mother of Christ. Yet the honor we pay her is only relative honor. Even the Archangel of God saluted her with: "Hail full of grace, the Lord is with thee.'
This message from heaven and the in expressive elevation conferred on the Blessed Virgin Mary in the mystery of the Incarnation is sufficient justification for the honor we pay to the mother of God, and they constitute a sufficient indictment against those who seek to dishonor the mother while ostensibly honoring the Son.

IMAGE WORSHIP. We are also charged with image worship. Just as truly could people who preserve with honor the photographs of departed relatives and friends or treat with respect the statues or paintings of statesmen and warriors be accused of idolatry. While such mementoes have neither life nor power to help or hear us, they are salutary reminders of the virtues of the departed, and may serve to spur us on to emulate the example of the revered dead. In Catholic teaching there is no danger of the institution of the image for the object it represents and the lessons the object teaches. God is the glory of the saints.

PAYING THE CONFESSOR. Some non-Catholics appear to believe that money is taken, and even exacted, for the pardon of sin in the sacrament of penance. There is no crime more severely condemned in the Church than the crime of simony. An attempt to sell spiritual favors for the material

price is simony.

I have heard that sometimes Catho lics, working for non-Catholics and asking for money for instance on Saturday, state jocosely that it is needed and must be had because they are to approach the sacrament of penance. To make such a false penance. statement or insinuate in such a manner as to lead non-Catholics to believe that money is given or received in exchange for the sacraments is a grave crime. You may think that it is not possible that the non-Catholic is so that money is given or received in possible that the non-Catholic is so credulous. Well, when it comes to believing a matter detrimental to the Catholic Church there is not much limit to the credulity of many non-

Catholics. The doctrine of Indulgence is much misunderstood and misrepresented among non-Catholics. Many of them claim that Indulgence is a permission obtained by money for the commission of sin. Indulgence has nothing to do with the committing or the forgiveness of sin. In fact, a person must be free from mortal sin as an essential condition to gain an Indulgence. An In-dulgence is the remission of the tem-poral punishment due to sin. It is granted by the Church in virtue of Christ's promise, "Whatsoever thou shalt loose upon earth shall be loosed also in heaven." The Church, in virtue of this promise of Christ and in His name, accepts in lieu of periods of cannonical penance certain pious and beneficent acts.

OUR ATTITUDE TOWARD NON CATHOLICS. In dealing with non-Catholics on matters of the Catholic religion, you matters of the Catholic rengion, you
must remember that you are dealing
with persons who have little certain
knowledge of it, but a great deal of
misinformation. Were you yourselves always to live up to the teachings of your Church you would present the strongest argument for the truth and divinity of its teaching. Catholics are never bad because they are Catholics. but because they fail in their duties as Catholics. Some tares will be found among the wheat until the day of the general judgment.

1892, "The Cream of the Havana Crop."

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Good Out of Evil.

The present agitation of the hitherto obscure preachers and ward politicians against the Catholic Church would be very amusing if it were not for the slanderous character of the language used and the feelings of resentment and hatred engendered towards Cath-

The Catholic Church and Catholics are here to stay, and in their laudable endeavors to do good to all, even to their persecutors, they are assisted by the better class of the community. Christian men of all denominations easily recognize the fact that the Catholic Church cannot be destroyed or the faith of Catholics weakened by perse

Any of the religious agitations of the past century has not done more to call attention to the doctrines and discipline of the Catholic Church, nor given better opportunities to disprove falsehoods concerning its creed, than that which has lately taken its rise amongst the ignorant and bigoted

Increasing numbers of non-Catholics are attending the Catholic lectures, sermons and services in all the churches, the pastors report many more converts than usual, the Catholic societies are rapidly gaining in mem-bership everywhere. We have heard of several instances of Protestants coming to Catholic priests to be enlight ened on controverted points, and invariably the results were new accessions to the Catholic fold. The public mind may at times be swayed by excitement, but it sooner or later recognizes the justice that underlies the welfare of the people. The Catholic Church, therefore, has nothing to fear from persecution, but everything often to he thankful for. The present time finds maliciously-inclined individuals engaged in the work of the "father of whose efforts, however, only result in favor of those who are maligned.—Catholic Columbian.

Matthew Arnold on the Church. This is why the man of imagina

tion, nay, and the philosophers, will always have a weakness for the Catholic Church; because of the rich treasures of human life which have been stored within her pale. Who has seen the poor in other churches as they are seen in Catholic churches Catholicism, besides, enveloped human life: and Catholics in general feel themselves to have drawn not only their religion from the Church, they feel themselves to have drawn from her, too, their art and poetry and culture. If there is a thing specially alien to religion it is divisions; if there is a thing specially native to religion it is peace and union. Hence the original attraction towards unity in Rome, and hence the great charn and power for men's minds of that unity when once attained. I persist in thinking that Catholicism has from this superiority a great future before it; that it will endure while all the Protestant sects dissolve and perish. Boston Republic.

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

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

London, Saturday, April 15, 1893.

A MENDACIOUS LECTURER.

A synopsis of a lecture recently delivered by the Rev. Walter Rigsby in the King street Methodist Church of this city was published in the Free Press. The harangue was evidently intended as a means of recruiting the membership of the P. P. A., which is one of the Protean forms in which the spirit of intolerance is manifested nowadays. The lecturer declared that "the Equal Rights movement of four year ago is still exerting an influence in the land.'

The Equal Rights Association is, of course, known to be virtually if not actually dead; but it must be admitted that the spirit which animated its members still lives and influences the same individuals. It is that spirit of persecution which led more recently to the organization of the P. P. A., and this society is nurtured with the same pabulum of misrepresentations which nourished the Equal Rights Association. Hence we find Mr. Rigsby very much out of plumb with the truth in his endeavor to create enthusiasm for the cause in which he has enlisted. Here is a specimen:

"Another great hindrance (to Canada's progress) is the damnation over our political life, of an alien power— the Church of Rome."

Thus the passage is printed in the Free Press; but as we cannot believe that Mr. Rigsby uttered exactly such arrant nonsense as this, we shall give him the credit of having said "domination," not "damnation." All this is simply the oft refuted nonsense of all our no-Popery orators. The "Church of Rome" has no domination in Canada. The Catholics of Canada do indeed exert their due influence in shaping the politics of the country, and they will continue to do so, for they are an important community in the country. But in proportion to numbers Protestants do the same, and as Catholics are but 42 per cent. of the population they cannot dominate, even if they wished to do so. We are con tented with working side by side with our Protestant neighbors for the general good, but are ready and determined to battle for our rights whenever they are attacked, as they have been by pretended Equal Righters, and Protestant "Protectors," whose aim is to ostracize Catholics. The lecturer continued:

"Rome is seeking to dominate political life by a careful cultivation of race exclusiveness, keeping the French and English races apart, and by keeping the French language as the one taught in Quebec they prevented the French from obtaining the use of a language that is a passport to any part of the globe."

It is scarcely necessary to say that this is, as our American friends would say, a "roorback." Rome has nothing to do with the languages which are to be spoken in Canada. The French-Canadians are British subjects, with all the rights which this term implies, and they were admitted to these rights when Canada became a British province. They have a right long as they wish to exercise it, and attempt by force or legislation to of time the English language should prevail in Quebec, it is their own business, with which Rome, or the Catholie Church as such, has nothing to do.

We are next told that "Quebec is a there "are more illiterate people in Quebec than in China. In Quebec the percentage of illiterate people who cannot read and write is 75 per cent. ; in China, 50 per cent."

In this sentence Rev. Mr. Rigsby who alone can lay claim to universal surpassed himself, and a congregation jurisdiction. which would swallow such an assertion is more to be pitied than condemned. ment of Agriculture.

ing 1891 was 199,681, being 137 for back to the one fold.

each thousand of the population, while the average at similar schools in Ontario did not exceed 126. The exact figures are not given in the latter case, but the average of the Public schools is given at 253,943; of High schools, 10,807, while at the Normal and Model schools the total attendance is given at 2,526. If we allow 2,500 for the average in this case, we shall have a total of 264,750, with the result we have already mentioned.

It is true the attendance of pupils at the schools in Quebec shows a somewhat smaller percentage than in Ontario, but the average attendance shows the amount of work really done, and it is larger in Quebec than in Ontario. The report of the Minister of Agriculture says: "The average attendance (in Quebec) formed a much larger percentage of the total number of pupils than can be found in any other Province, the proportion being as high as 75 per cent.

We may here remark that the popu lation in Quebec is more sparse, and the people are not so wealthy as in Ontario. These are reasons why the school attendance falls a little short; but from what we have stated it will be seen that the Rev. Mr. Rigsby has reason to be ashamed of himself.

With his false prison statistics we shall deal on a future occasion, as this article is already longer than we intended.

WHITHER DRIFTING?

It is proposed in some of the English organs of the Anglican Church to reunite under one authority all the socalled branches of Anglicanism into one organization, by creating Archbishops in the colonies, all of whom shall be subject to the Primatial See of Canterbury, and it is hoped that the authority of the Archbishop of Canterbury may even be recognized by foreign Archbishops, so that the whole Anglican community may become one Church in reality, as by a rhetorical fiction it is sometimes assumed to be one even as matters stand at present.

The Anglican Church as now constituted consists of several organizations as distinct from one another as are Methodists from Baptists or Presbyterians. Not only are the Australian and Canadian Churches perfectly distinct from the Church of England, but in Canada we have the curious state of affairs that the Churches in British Columbia and the Maritime provinces are entirely distinct from that of old Canada, consisting of Ontario and Quebec.

It has been for the last few years perceived that the longer this state of affairs may continue, the greater will be the danger of these separate organizations diverging from one another until they become hopelessly separated in doctrine as well as Church government. Hence an effort is now being made to unite these Canadian Churches under one government, so that in spite of the internal differthey may constitute one Church in outward semblance at least.

But the result of the Anglican theory of independent National Churches and in spite of all these efforts. The Colonial Churches have at least preserved the Book of Common Prayer unchanged, but the American be expected that time will make the prevent this inevitable disintegration that the proposals to unite them all under the primacy of the Archbishop of Canterbury have been made : but it is reasonable to suppose that these efforts will be unsuccessful. They cannot be otherwise; for the Anglican Bishops are all obliged to swear that 'no foreign Prince, Prelate, or to the use of their own language as Potentate hath or ought to have any jurisdiction, spiritual or temporal, withthey are justified in resisting any in this realm." How can they expect that a Church in another nation, like deprive them of it. If in the course the United States, can recognize their foreign jurisdiction?

We are therefore of opinion that the attempt to make the Archbishop of Canterbury Pope over all Englishspeaking countries will be a lamentable torpid mass of ignorance," and that failure; for if the principle be once acknowledged that the Church should be under one Head, it will inevitably follow that the Anglicans are all schismatics, since they have repudiated the authority of St. Peter's successor,

We anticipate that this new agitation will lead many Anglicans to Let us examine the Government "Year- reflect upon the fact that in separating Book "issued for 1892 by the Depart- themselves from the Universal Church, they have cut themselves away from The average attendance at Public, the one Church of Christ; and we High and Model schools in Quebec dur- hope that the reflection will lead many

It is now once more virtually admitted by sectaries that the tendency to schism which is inherent in Protestantism is a quality which was never intended by Christ to be a characteristic of His Church, and the yearning for unity which is now-a-days growing up amongst them is an acknowledgment that they have been in error in fomenting the spirit of schism. The natural consequence of this growing consciousness that there is "one Lord, one Faith, one Baptism," must be the return of many to the one fold, which alone possesses a divinely instituted centre of unity, duly authorized to preserve Christians from being "carried about by every wind of doctrine.'

ANTI-SEMITISM IN GERMANY. Rector Ahlwardt, the German Lutheran parson who is now regarded as the leader of the anti-Semitic movement of the Empire, has brought upor himself the condemnation of all parties in the Reichstag by his bold accusa tions brought by wholesale against prominent members of the Govern ments of Prussia and the Empire, and of the Reichstag, to the effect that they had received bribes from Jewish capitalists to further their schemes, and that by their connivance and positive aid millions of thalers of public money had been stolen by these

On demand of the Chamber the charges were submitted to a special committee for examination and Rector Ahlwardt was called upon to bring forward his proofs, which he has failed

Outside of the Reichstag Ahlwardt has been seconded by a demagogue named Herr Schwennhagen, who, though himself a Jew by birth and ancestry, has thrown himself into the anti-Semitic cause. He declares that the Jewish bankers were so necessary to the successive Chancellors of the Empire and of Prussia since first Bismarck became the controlling spirit in the Government, that the Israelite Alliance has actually governed the country for many years.

Schwennhagen long ago abandoned Judaism, and became a member of the Socialistic Secret Committee. He was expelled from this organization for denouncing the Socialist leader, Paul Singer, as an agent of the Israelite Alliance, and he joined the Anarchists, whom he afterwards betrayed, and it was through information given by him that five Anarchists who are now awaiting their trial were arrested. He is believed to have joined the anti-Semitic party because there is more money to be made by it than by the party he has abandoned.

Among those who have been thus accused are Prince Bismark, Dr. Joannes Miquel, the Prussian Minister of Finance, and Count Caprivi, Chan cellor of the German Empire.

When Rector Ahlwardt appeared ences between High and Low Church, | before the committee he was unable to substantiate his accusations with proof, and they utterly broke down. This brought upon him universal condemnation and scorn in the Reichstag; even independent dioceses is operating nevertheless he is sustained by the mob, who have on intense hatred for the Jews, and at several public meetings both the parson and Herr Schwennhazen have reiterated their Church has not done this, and it is to accusations. At one of these meetings, held at Spandan, many of the divergence still greater. It is to workmen present were from the royal factories, and there a retired officer, Captain Herder, crowned Ahlwardt's head with laurel amid the frantic plaudits of the spectators. In fact personally. the demonstrations in support of Ahlwardt have been so enthusiastic that it is said that they equal those with which Prince Bismarck was greeted either recently or at any time during his career.

It might be expected that Ahlwardt would retire from public life in consequence of his utter failure to sustain his charges, and the contempt he has brought upon himself; but the manner in which the mob has encouraged him makes him now a most prominent figure, and the Conservatives in the Reichstag, though denouncing him, have actually taken up his anti-Jewish policy, and are proposing to prohibit Jewish immigration and the naturalization of foreign Jews.

Anti-Semitism has proved to be a popular movement, and though the Government feels that it would be just to arrest the parson and put him on trial for his unwarranted libels and violence, so strong are the popular manifestations in his favor that it is to a revolutionary uprising. The against the Jews in Berlin has become so strong that it can be compared only interests will in the future be under proposes.

to the feeling which permeated Paris consideration of the Imperial Governjust before the Commune was established in that city. The North German Gazette has such gloomy forebodings in regard to the matter as to assert that "the existence of the Ahlwardt school threatens to hurt the minds and hearts of the people more than war or pestilence;" and other prominent journals fear that the country is on the eve of a revolution in consequence of the movement.

POLITICAL PREACHERS.

There are no parsons in the world who are so ready to introduce politics into their pulpits as the Methodists. This is clear to any one who has followed the antics of some of our Canadian parsons, such as Dr. Douglas, of Montreal, and Dr. Carman, the General Superintendent of the Methodist Church in Canada.

These gentlemen would have us pelieve that the Gospel of peace which was given to the world for the salvation of mankind is a gospel of enmity and political persecution of Catholics.

It appears that in Ulster the Method st parsons are equally ready with their Canadian brethren to devote themselves to the political object of preaching and lecturing against Home Rule-but it is for a financial consid-

During the last election campaign a horde of Methodist ministers was let loose upon the unlucky English electorate, who were compelled to listen to their long winded harangues delivered under the hypocritical pretence that they were speaking in the cause of God and the interest of religion.

But the political preachers have now found a new job which will be very congenial to them. A telegram from London dated March 31st gives the information that the Ulster Unionists, that is to say, the Orangemen of Ulster, have offered to pay Methodist preachers \$50 per week to go about England lecturing against Home Rule; and numbers of them are engaging in the work. No doubt they find this business more lucrative than preaching the gospel. Besides, for all the good they were doing in the preaching line, they might just as well be engaged in political work as in saving

Of course a favorite theme with these parsons will be the denunciation of priests who favor Home Rule as a the people. There are none more ready than Methodist parsons to denounce in others what they are continually doing themselves. There is this difference, however, that the parsons are on the side of oppression and Protestant ascendancy, while the priests are contending for the liberty and equality of all classes.

LORD STANLEY OF PRESTON.

On Saturday last the houses of Parliament were prorogued by His Excel lency Lord Stanley of Preston, the deservedly popular Governor-General of the Dominion. This is the last formed this office, as his term of service will end in a few weeks, and he will return to England.

By a singular omission, which was probably an oversight, the Senate and House of Commons did not present His Excellency with an address expressive of their appreciation of the able manner in which he fulfilled the duties of his office, and of their regard for him

It has been the custom to offer such an address on the occasion of the last prorogation of Parliament by the Governor-General, and the omission of this courtesy at the present time is to be regretted, especially as Lord Stanley did not deserve a slight at the hands of the members of Parliament or of the Government. Some journals have put ity than that which he has now at his ning and Newman, and hundreds of forth the hypothesis that the omission was intentional; but we cannot believe that such was the fact. We are of opinion that amid the press of business with which members of the Govern hold. ment were occupied in the absence of the Premier the matter was overlooked. It might be, however, that the Government had no official notification of his retirement.

Lord Stanley has earned golden opinions by his affability and courtesy during his period of office, and as the term was nearing its close he made a special effort to make himself acquainted with the people and their wants, making a tour of the Dominion with this purpose in view. He will thus be in a better position to use his influence and knowledge of Canada for the general benefit when Canadian interests will in the future be under proposes.

NEW BOOK.

"A Gentleman." By Maurice Francis Egan, L. L. D. 16mo, cloth, gilt top, 75 cents.

"This book was written by Mr. Egan to answer questions asked by many young men beginning life. It is a book of social ethies on Ireland was justifiable. But it is in minute details of etiquette. There is not justifiable to resist the remedying of that tyranny such as Mr. Gladstone interests will in the future be under proposes. even feared lest his arrest might lead with this purpose in view. He will against the tyranny hitherto inflicted National Zeitung says that the hatred influence and knowledge of Canada for not justifiable to resist the remedying

The people of Canada should not forget that Lord Stanley, while fulfilling his duties intelligently, and with bury, will have the least effect in deproper regard for the requirements of the country, always gave due consideration to the advice of his constitu tional advisers, and we may recall to the minds of our readers the fact that when an effort was made under guise of a constitutional agitation to induce him to interfere with the autonomy of Quebec on the settlement of the Jesuits' Estates claim, he politely but firmly refused to exercise an arbitrary authority in order to cast on the Jesuit body an implied reproach when he was requested so to do by a strong delegation chiefly from Ontario.

For his firmness and liberality on this and other occasions Lord Stanley deserves the high esteem in which he is held, and on this occasion of his departure we heartily wish that he may enjoy a long life of unalloyed happiness.

THE ANTI-HOME RULE DEM ONSTRATION.

Tuesday, the 4th inst., was made a general holiday in Belfast, the occasion being a monster demonstration against Home Rule. Among those present were Mr. Arthur J. Balfour, ex-Secretary for Ireland, the Marquis and Catholic religion. He says: Marchioness of Londonderry, the Duke of Abercorn, the Mayor of Belfast and other opponents of Mr. Gladstone's Glads ministry. Orangemen, Odd-Fellows, and mem-

bers of Unionist clubs paraded the streets with all their paraphernalia, and bitter speeches were delivered in denunciation of Mr. Gladstone's Home Rule Bill. A feature of the demonstration was

the presence of a large body of students from Dublin University in their gowns with bands playing Unionist or Orange interspersed with British airs, and the greatest enthusiasm was displayed by the thousands who thronged the sidewalks, equally with those who took part in the procession. No one ever doubted that Belfast is

opposed to the granting of justice to Ireland. That city is so thoroughly Orange, that it is even more easily moved by an appeal to fanaticism than would Toronto be by an anti-Jesuit demonstration such as that which took place there but three years ago at the organization of the Equal means of ameliorating the condition of Rights league. Hence it is not surprising that when the opportunity was afforded by means of free or half-fare tickets on the railways, thousands of Orangemen should flock into Belfast from all parts of Ireland, to join their Belfast brethren in demonstrating their deeply-rooted hatred of anything which the vast majority of their fellowcountrymen demand.

But the demand of Belfast is far peated that Ulster is Protestant that we are apt to take it for granted that this Province is almost unanimous in backing up the demands of Belfast. time that His Lordship will have per- This is far from being the case. In fact, outside of Belfast Ulster is really it is in accordance with the power Catholic, as there is a preponderance of eighty thousand Catholics over the Protestant population, when Belfast is excluded. The grand demonstration which has just taken place must therefore be regarded as nothing more than a Belfast demonstration in favor of continuing the utter disfranchisement and

> in Belfast. But Belfast is not to rule Ireland : and Mr. Gladstone, who has had experience enough to know how to use a Parliamentary majority, has recently said that his present majority is quite sufficient to enable him to pass the Home Rute Bill. Many a great Reform has been accomplished by a smaller majorback in the House of Commons; and

demonstration in an Orange strong.

Home Rule Bill. He advanced nothing of his well-known novel "Lothair." new, his chief point being that the is justifiable. His statement that Christ's Apostles. 'what is justifiable against a tyrannical king is under certain circumstances

There is not the least fear that the hreats of the Belfast Orangemen, even though supported by the encouragement of Mr. Balfour and Lord Salisterring Mr. Gladstone from pushing forward his bill, which is at this noment being eagerly discussed in the House of Commons.

AN UNAPPRECIATIVE PIL.

Bishop Baldwin, of the Anglican Church of this city, is at present travel. ing, and when last heard from was in Cairo, Egypt. Two letters from him were published in the Free Press of the 5th inst., in which he gives a really interesting account of his im-

Of course we do not admit Bishop Baldwin's claim to the Episcopal office which has no better foundation than in the authority of civil law. But we esteem and respect him as a scholar and an amiable gentleman who has usually shown himself to be above the narrow-mindedness which is frequently found among the Protestant clergy.

We regret to find that the Bishop, in one of his recent letters, takes occasion, even in a somewhat mild way, to insinuate that a visit to Rome is calculated to lesson one's reverence for the

"C. J. H. once said that a visit to fallen grandeur, and Rome in all her Papal glory. You understand when there what Luther was contending for when he fought for the great doctrine of justification by faith. observe that the following inscription is over the doors of all the main churches in the city of Rome-'In dulgentia plenaria perpetua quotidi ana pro vivis et defunctis.

One would suppose from the oracular way in which this Latin quotation is made to cap the climax that it indicates something very horrible and anti-Christian. We even remember that one of Bishop Baldwin's predecessors said positively that he had seen in Rome "Indulgences advertized for sale," and it turned out that these words were the basis for the astounding assertion. Bishop Baldwin dees not state his objection to them, so we are left to conjecture what he finds objectionable in them.

They mean, when translated literally into English "a perpetual daily Plenary Indulgence for the living and the dead."

They imply that in the church whereon the inscription is found, an Indulgence may be gained any day by the fulfillment of certain conditions, among which is the worthy reception of the sacraments of penance and the Blessed Eucharist, and the offering up of prayers for some certain purpose All this implies the penitent's contrifrom being the demand of Ireland, or tion for sin, with the firm resolution of even the demand of the people of sinning no more, and a worthy Com-Ulster, though we hear it so often re- munion, such as Christ tells us in St John vi. 51, " Whosoever shall eat this bread shall live forever."

We shall not here enter upon a vindication of the Catholic doctrine of Indulgences. We shall only remark that granted by Christ to His vicar on earth, "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose upon earth shall be loosed in heaven." (St. Matt. xvi. 19.) This doctrine is a divine revelation : but Luther's "justification by faith alone " without good works is ostracism of Catholics which prevails a human invention.

Bishop Baldwin is of opinion that a doubtful man "visiting Rome must become a good Protestant." This is a curious result from seeing the evidences which may be observed everywhere in the antiquities of Rome, that the Catholic Church is the same now as she was in the days of the Apostles Such eminent men as Cardinals Manother scholars who during the last half the will of the people of the British century after visiting Rome and seeing Isles is not to be thwarted by this last these evidences, gave up the Anglican schism and became Catholics; so that even Disraeli made the danger of be-Mr. Balfour was the principal coming a Catholic through a visit to speaker in attacking Mr. Gladstone's Rome a considerable feature of the plot

Evidently Bishop Balwin has not dis-Liberal majority is tyrannical in covered the actual effect of an intellipressing the Bill, and that resistance gent visit to this scene of the labors of

NEW BOOK.

can Archbishops, forces to overthrow scattered broadcas newspapers. Mr. P. est, manly reply to not content with r calumny, wishes a sentative gentlem and to see if the words or actions charge. Mr. Pow work in the cause all his schemes o not achieved a si earned the gratit man in America. a reproach to the bewailing contin

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ere the tomb clos justly deserved tr can people. HAIL to the co ian of Canada! him, but we cher long he will ma Strange it is t Catholic history world : and yet w command and the and Christian h lives of our ear pioneers it shou the love and de It would do muc tide of calumny that would fai records of Cana of the labors of bring the glad m to the Indians were sole inhabi sacrificed every dear. Who may life's work of the Suffering was panion-but the They belonged whose history

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EDITORIAL NOTES.

Some few weeks ago a report that Mr. Powderly, supported by the American Archbishops, was organizing forces to overthrow the Republic, was scattered broadcast among anti-Catholic newspapers. Mr. Powderly made an honest, manly reply to his maligners. He, not content with rejecting the baseless calumny, wishes a committee of representative gentlemen to try his cause and to see if there be aught in his words or actions that can warrant the charge. Mr. Powderly has done good work in the cause of labor, and though all his schemes of amelioration have not achieved a signal success, he has earned the gratitude of every workman in America. His public career is a reproach to the demagogues who are bewailing continually the state of the laborer, and all the while are filling their pockets with the hard-earned cash of their dupes. His unselfishness will, ere the tomb closes over him, win its justly deserved tribute from the Ameri-

HAIL to the coming Catholic historian of Canada! We do not know him, but we cherish the hope that ere long he will make his appearance. Strange it is that no distinctively Catholic history has been given to the world; and yet with the archives at our command and the deeds of self-sacrifice and Christian heroism that gem the lives of our early missionaries and pioneers it should be a work to enlist the love and devotion of any writer. It would do much to sweep away the tide of calumny and misrepresentation that would fain engulf the early records of Canada. Few are aware of the labors of the Jesuits, who, to bring the glad message of Christianity Church ought to be the most perfect to the Indians who not so long ago were sole inhabitants of our country, sacrificed everything that man holds dear. Who may speak worthily of the life's work of these heroic, devoted men. Suffering was their constant companion-but they were sons of Loyola. They belonged to the glorious band whose history shows forth many a deed done for God and humanity, and who are accustomed to hatred and persecution because, forsooth, their feet were ever on the pathways of truth and justice. And these men, of noble lineage for the most part, bade farewell to home and kindred to fix deep in Canadian soil the Cross of Christ. For years they, worn out from want of food and sleep, wandering about without any fixed home, threatened by hostile Indians, and pledged.

OTHERS, also, assisted the sons of St. Ignatius in the Christian, civiliz- IN ITS last issue the Boston Pilot these grand, unselfish lives! Quebec ing Evangelist Leyden, wherein she

BISMARCK, it is reported, is dying. The stately column that once towered high above everything in Germany is crumbling into dust. Once the Reichstag quailed at the very sound of his voice, and to-day its battlings, voicing the incoherent grumblings of a disappointed man, pass unheeded. He assuredly has gone to Canossa, and we may yet see him imitating the example of Henry. Stripped of his power he may echo Wolsey's words:

Is that poor man that hangs on princes' favors. There is betwixt that smile we would aspire to That sweet aspect of princes, and their rum More pangs and fears than wars or women have. And when he falls, he falls like Lucifer, Never to hope again.

HERR WALTHEO SULLIVAN, pastor of Hamburg, has published an extensive work on the German versions of the Bible in the Middle Ages, and proves that nearly four hundred manuscripts of French and German Bibles were in existence before the time of Luther. And so the Catholic Church did not hide it from the people! And Waltheo does not hesitate to say that the Church placed no obstacle in the way of translations, except when inimical parties used them as weapons and when abuses arose from their multiplication. It is a hopeful sign to behold men scorning to utter the lie that is heard

original mind; but he will be remembered only as the man who strove to destroy every vestige of Christianity in France. Some days before his death he paced his appartment crying out bitterly for some one to save him. Sad it was for a man to drift out upon the tide, with no record of good and by as ministering angels in the unknown world! We can say a word in his favor-he was, as Dr. Johnson would call, a strong hater. With all the energy of his nature he waged a relentless, merciless war against religous orders, because in blind unreasoning prejudice he deemed them vile and outwards" was never seen on Ferry's countenance when he had to do with the Catholic Church, and this is preferable a thousand times to the thin veil of charity and brotherly love with which some ministers are wont to mask their brutal and rancorous attacks.

an all absorbing topic. Many schemes have been drawn out to effect it, and as yet no tangible result has been the consequence. The one means to bring all Christians into unity is to recognize the Catholic Church, to whom alone has been entrusted the mission of saving men, and who alone possesses the plenitude of truth. "True Churchmanship," says a writer in the Contemporary Review, "should consist not in an attitude of haughty and rigid isolation from all forms of government and worship but our own, but in that spirit of wide sympathy, of mutual understanding, of unselfishness, of looking for points not of difference but of agreement, of which the Christian embodiment." 'The Christian Church is dowered with all these qualities, and we recommend the writer to take the faith bequeathed by Jesus to humanity, and to not attempt the futile task of fashioning one of his own.

In last week's issue of the Boston Pilot we are informed that "the story, not alone of Mrs. Shepherd's London career, but of a very dark chapter of her life in the United States, was offered to John Boyle O'Reilly a few months before his death; but under such circumstances that no Christian gentleman would touch it. When, the following fall, Mrs. Shepherd was addressing meetings and hawking around petitions against the erection by a public memorial to John Boyle O'Reilly, she little knew that to his noble manhood opposed by the whites, labored, and in and Christian forbearance she owed many instances gave their blood for whatever toleration she still had in the cause to which their lives were Boston." When a woman falls the fall is a great one. The corruption of the best turns to the worst.

ing work. What material is there not makes reference to the evidence given out of which to weave the story of in Brockville by Mrs. Shepherd regarda work would, from the hands of a Our contemporary denies that such is competent writer, be a priceless addi- the case, but states that he worked as tion to our literature, and would, a type-setter in another office in the moreover, be accorded a warm wel- same building. On making inquiry come by all Canadians, irrespective of regarding him, the editor of the Pilot was told by a compositor who knew him, that "If he is as bad a preacher as he was a printer, he pitied the knaves and fools who listened to him." It would appear then that Leyden was what is known amongst printers as a blacksmith "compositor, and such a person usually finds a composing room a very uncomfortable place. He has a very "fat take "now, however; for in various parts of Ontario thousands of people are very much behind the age, and the funny part of it is they claim to be the most enlightened people on

the face of the earth. LETTERS from the Catholic missionaries at Uganda, in Central Africa, show that the Catholics in that region are making every possible effort to repair the injuries inflicted on them early in the year 1892 by the Protestestant Uganda natives with the aid of the English officers, Captains Williams and Lugard. Captain Williams is still in the locality, but he is trying to make them, and he now shows himself to be obliging, even sending his native auxiliaries to the forest to fell timber for the missionaries to rebuild their houses, which were destroyed through the aid rendered by him to the Protestant natives, whom he furnished with arms with which to attack the Catholics.

that it was the Methodist Episcopal Church which, through Bishop Newman, first secured denominational schools among the Indians during the presidency of the Methodist General Grant. The Methodists now oppose religious schools, merely because the Catholic schools have been the most successful, with no holy and helpful memory to stand and they wish the Government to close the Catholic schools, so that the Catholies may incur the loss of the numerous buildings which have been erected chiefly by private contributions. The Drexel family, of Philadelphia, were especially large contributors. The Catholics received the largest amount of Government aid simply because useless. The "smile from the teeth they have done the most work, and Government help was given on the per capita basis.

THE P. P. A. and similar organizations on this side of the Atlantic may find food for reflection in the fact that though Germany is chiefly a Protestant nation, there is no use there for any society which, like the American THE Christian Union question is still one, desires to exclude Catholics from having any share in the Government of the country. There is more than a possibility that Count Von Caprivi will resign the German Chancellorship; and it is stated that in that case his successor will be Count Von Loe, who is a Catholic. The Count is one of the best of Germany's Generals, and stands high in the esteem of the Emperor.

> THE Archbishop of Canterbury complained at the last meeting of Convocation that curates in the English Church are insufficiently paid. He attributed this to the fact that the Church was robbed first by Henry VIII., and then by Edward VI., and that what was left was stolen by Elizabeth. Thus, he was stolen by Elizabeth. Thus, he said, "the Church was beaten by two kings and a Queen." This allusion to a hand at cards made the Convocation laugh; but the Primate omitted to say that the robbery was perpetrated on the Catholic Church, and not on the new fangled Church of Henry VIII's creation. It is a common practice with Anglicans to try to make it appear that their modern Church is a continuation of the ancient Church of England; but His Grace of Canterbury surely has not the excuse of ignorance for endeavoring to propagate this deception.
>
> ence to her appearance in that town:
>
> "MRS. SHEPHERD'S LECTURE.—Judging by the debate in the Council room law the extress to-day, there is a general regret that the town hall was let to this woman for the purpose of delivering a lecture attacking the religions. It is a common practice with Anglicans to try to make it appear that their modern Church of England; but His Grace of Canterbury surely has not the excuse of ignorance for endeavoring to propagate this deception.

It is a poor cause indeed which cannot find some kind of excuse for sustaining it, and it would be extraordinary if the anti-Home-Rulers could not find some kind of argument to urge in favor of their pretence that Home Rule would be injurious to Irish interests. The latest statement on the subject is that if Mr. Gladstone's measure were passed, the value of Irish securities would be depreciated; but Mr. Flynn, M. P., has shown that Bank of Ireland stocks now stand at 291, whereas in 1885 they were at 249. When the Coercion Act was in full force these stocks were and Montreal are rich in records to swore that that person was at one time at 280. Railway stocks are also help and guide the historian. Such employed as a compositor in that office. higher than they have been at any previous time. This shows that with the near prospect of Home Rule, Irish investments are becoming more valuable. It appears reasonable that such should be the case.

THE agitation carried on in Ontario

during the past twelve months, by the

Protestant Protective Association, no doubt has for its object the overthrow of the present Government of Ontario. It is claimed by these agitators that the Catholic Church and the Catholic people are in some way or another the pets of the little premier, and are unduly favored at the expense of the Protestant Churches and the Protes tant people. There is not a particle of truth in this contention. While the general assertion is freely advanced, we have never yet seen an attempt made to prove its correctness by facts and figures. A horde of hungry officeseekers are thirsting for the good things of the Ontario Government, and they will stop at nothing that seems to afford them a prospect of gaining their end. Well they know that hatred of what they term "Popery" is deeply implanted in the hearts of very many of our separated brethren, and the Catholics forget the harm he did to to this unreasoning hatred they appeal from time to time with the object we have stated. It is to be hoped our well-meaning fellow-citizens will place a proper value on the persons who are engaged in this nefarious business.

FATHER DAMEN'S LECTURES. in too many places.

BISHOP KAIN, of Wheeling, Virginia, has written a letter to the Register of was celebrating the Jubilee of Pope Leo XIII. His end seems to have been without comfort. He was a brilliant statesman, a man of cultured and leading to attack the Catholic Infection of the shows conclusively dian schools. He shows conclusively to an attack may be sent to Rev. Father Harnols, O.M. I... Be willowed a street, Ottawa, or to Thos. Confey.

MARGARET L. IS A BUSINESS WOMAN.

The following is a copy of a circular which has been placed in our hands. Seemingly it is used by Mrs. Shepherd to boom her entertainments; and is probably filled in and directed to the Secretaries of the anti-Catholic Societies:

Secretaries of the anti-Catholic Societies**

Moman.

On my dismissal from there I went into St. —

I stayed there a few months and left in a temper. I then commenced a lite of dissipation. —

I was taken up for being intoxicated several times, but the people always with the magistrates. Sometimes they used to would write letters to the papers and ridicule magistrates. I suppose I ought to let — know that I blamed Mr. — wrongly an afraid, as his people are so bitter against me, that they might have me taken up for being in the commenced a lite of dissipation.

Seemingly it is used by Mrs. Shepherd to boom her entertainments; and is probably filled in and directed to the magistrates. I suppose I ought to let — know that I blamed Mr. — wrongly may not acknowledge that my marriage with him was void."

Semper Fidelis.
Loyal Women of American Liberty.
MARGARET L. SHEPHERD,
PATRIOTIC LECTURER AND AUTHORESS.

The Sec.

Dear.
Allow me to extend, through you, a cordial invitation to the officers and members.

to attended my lecture on the Aggressions of Romanism, to be delivered in your

our institutions is great, and the time has arrived for men and women to take a decided STAND.

The great International Catholic Congress to be held in Chicago, on September 4th, 5th and 6th of the present year, for the purpose of declaring the restoration of the Temporal Power of the Pope of Rome, together with the recent appointment of Mgr. Satolli as permanent Apostolic Delegate to the United States, are matters for GRAVE CONSIDERATION in consequence of the principle underlying both, a principle which neither the press nor political parties seem to recognize, and which I intend, aided by your sympathy and presence at my lecture, to place before the Canadian public.

An opportunity is now being given to the brave descendents of the followers of King William and defenders of Derry, to prove to the American Continent that the spirit which animated their forefathers at the Battle of the Boyne, and the closing of the Gates of Derry, still lives, and living cannot die, but will stand shoulder to shoulder, hand to hand, heart to heart, and when an open Bible and Protestantism is menaced, they will take up the same battle cry, and as Rome advances, borne out upon the air from tens of thousands of Loyal Orange hearts, she will be greeted in tones of thunder

Yours in the interests of Protestantism,

MARGARET L. SHEPHERD.

ARCHOLOGSEO OF TORONTO,

Desirections of The American Considered the Section of The American Consideration o

certain convent by one Isabella Marron—

**aliax Adelaide—when she was an inmate of the Penitentiary attached to said convent:

**Mother, I left India after my first husband's death with another man, who left me and returned to India. I afterwards went to Ireland amongst my father's people, but did not stay there long. I came over to —, and from there to London, where I was found wandering about the streets and taken to the workhouse. After being kept there a week the doctor pronounced me insane, and I was sent to the Lunatic Asylum at—under Dr. —. I remained there for some months, and on recovering I obtained a situation with a lady who was returning from India, but who, hearing that I had been in too Asylum, would not keep to her engagement, and I was obliged to apply to a so intimacy between us and he turned at house for me al—I used to take a tow months. I did not understand the owner. The farniture was sold and I let owing several bills.

*After this I obtained a situation as governess in a young ladies school at—, but after having been there for some time I found I should have to leave, as I was expecting my confinement and I did not wish the people to know. I went and took lodgings in — and Mr. — (the Solictor) paid all my expenses. The doctor who attended me was called —, and after my recovery I went to live with his wife. They had several sons, and to make a long story short, I married one; the parents disapproved of the match. I do not know what possessed me to marry him; he had no situation, and with the exception of being rather goed looking there was nothing to recommend in him. My husband one day suggested that I should go to — 's Bankers and represent myself as his daughter, and obtain ackeque book. I did so, and made out several cheques, all of which I had changed, amounting to something like fifty pounds, but the money soon went. I forged — 's name to a bill of acceptance for thirty pounds.

I then went about getting money from one and the other and at last I was taken up and sentenced to six m

On my dismissal from there I went into 8t, —
I stayed there a few months and left in a temper. I then commenced a lite of dissipation. . . I was taken up for being into located several times, but the people always with the maristrates. Sometimes they used to get me tipsy purposely to hear me, and then I am afraid, as his people are so bitter against me, that they might have me taken up for bigamy, as I acknowledge that my marriage with him was void.

And the following is a copy of a letter of Rev. Lord Archibald Douglas, March 7; 1885, to Canon Russell, Clitton, Bristol, England:

"Some years ago a detective called on me at 8t. Vincent's Home about a daughter of mix bereathed they are so with the several to the mason work was done by Mr. J. J. Goldie, Allson, the brick work as done by Mr. J. J. Goldie, Allson, the brick work was done by Mr. J. J. Cloud, and the beautiful and sared children work by Mr. J. J. Claim, Alliston, the brick work as done by Mr. J. J. Claim, Alliston, the lashing and galvanized iron work by Mr. J. J

honor.

This is but a feeble outline and a poor memory draft of the grand sermon preached by Very Rev. Vicar General McCann at the opening of St. Mary's Church, Achil.

Those who had the happiness of hearing him will remember the orator and the sacred oration for many a long day, and should he return on a future occasion, as they hope he will, to give a like intellectual treat, they will turn out en masse to greet and hear him.

will turn out en masse to greet and hear him.

Rev. Father Kilcullen, after the sermon was over, in a feeling and touching manner, referred to the absence of His Grace the Archbishop, which, though unavoidable, was greatly regretted by himself and his neople. He thanked most cordially the Very Rev. and Rev. Clergy, of whom there were eight in the sanctuary, who came to offer himself and his Achil congregation their felicitations and words of cheer.

Very Rev. Father McCann, V. G., rector of St. Michael's Cathedral, Toronto; Very Rev. Father Egan, Dean of Barrie; Rev. Father Walsh, P. P. Our Lady of Lourdes, Toronto; Rev. Father Gibney, P. P., Allis-

D. C. McRae, A. E. McRae, Patrick Quinn, Alexander Leclair, William Bachurst.

To this address His Lordship replied in feeling terms. He thanked them for their warm welcome and splendid manifestation of devotion to their Bishop and the cause of religion. Their declared pleasure in his visit was no greater than his own, and their kind sentiments expressed in the address were re-echoed within his own heart. The ties of affection strong and lasting by which he was ever bound to his people, by his recent appointment were draw still more closely.

On the following day His Lordship solemnly blessed the Stations of the Cross and conferred on the Promoters of the League of the Sacred Heart their crosses and diplomas. He availed himself of the opportunity of giving an explanation of the two devotions to our blessed Saviour, and in beautiful and feeling terms exhorted all to be faithful in these practices of piety and to profit by the offers of grace made thereby. He was pleased to be able to congradulate the rev. pastor and the congregation on the condition of the League of the Sacred Heart, but recently established in the parish and already comprising seventy circles.

The blessing of His Lordship terminated

comprising seventy circles.

The blessing of His Lordship terminated the beautiful and long-to-be-remembered ceremonies.

The new Gregory Seed Catalogue for 1893 is the most valuable ever issued. It is greatly enlarged and contains new departments, as well as new varieties of seeds and plants. No more reliable catalogue is ever published than this, as every seed sold from it carries the guarantee of a dealer who has always received and merited the confidence of his customers. Mr. Gregory raises the large majority of his seeds on his own farms, and has been very successful in the new varieties he has introduced. A card to J. J. H. Gregory & Son, Marblebead, Mass. will bring a copy of this handsome catalogue FREE, to any applicant.

nall eat of pon a vin rine of Inmark that the power vicar on alt bind on eaven, and upon earth (St. Matt. a divine ustification d works is nion that a lome must This is a the evived every Rome, that ame now as e Apostles. linals Manundreds of he last half

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my young men of social ethics od advice even te. There is eage, and the ', etc., are a in themselves." er Bros., 36

Lothair.

The New Test of "Patriotism" Scored by an Episcopal Minister.

The Rev. Dr. Williams, pastor of St. Barnabas' Episcopal Church, Omaha, whose recent flagellation of the A. P. A. has made sundry organs of that ilk howl with rage, has administered another rebuke to the fanatics and their sympathizers. His reply is directed principally to the American a so-called patriotic publication, of

Omaha. He says:
The "patriots" who have all at once sprung up all over the land to save American institutions from the grasp of the Pope, have, or appear to have, corner on all the American spirit and love of this glorious land of the free. He is an American, and he only who

stands opposed to the Pope, to save the land and its institutions from his grasp which is already stretched forth to enslave if not to murder us all. No matter where a man was born, or whether he has or has not taken the oath of allegiance to support the flag and constitution of this land, or renounced his allegiance to every foreign prince or potentate, including William of Orange, he is a good enough American if he only hates the Pope and the priests, and is ready to take any public office in sight, to rule over the

It is true the constitution and laws of this land make no such test of Amer icanism, and until they do it would seem perfectly competent for any citizen, native or foreign born, to love or hate the Pope as he sees fit, provided he refrains from interfering with his neighbors's lawful right, to do the exact opposite.

But our new "Americans" proceed solemnly to declare that every man who will not swear with them, and train with them is no true American He is a slave to the Pope; he is a tool of the Roman hierarchy; he is bought up; he is courting the favor of the Catholics; or, most dreadful of all, he is a Jesuit in disguise. The American politely but firmly declares of us that we are "a Jesuit in the garb of a Protestant minister." Of course that settles the question of our American citizenship, and of our power to speak the truth, once for all; and we feel very much like the man without a country or a religion. The American has read us out of the honored roll of American citizens, and from the only salvation insuring company of the Protestant Churches, and yet we know we are resting under the Papal anathema, and the Jesuits, we are positive, would not acknowledge us. Surely we are in a strait betwixt two dreadful gulfs, and what we shall do

we know not.
Well, if it actually lay between the two, between our becoming indeed a Jesuit, or becoming one of the secret, oath bound political associations whose one only bond of union is religious hate, intimately bound up with the desire of public plunder, then we should not hesitate five minutes as to the resolution at which we should arrive. For whatever sins may be laid at the door of the Jesuits, no one can justly charge them with moral cowardice, or with the infamy of warring upon women, as is the case with those "American patriots" who are represented by such

sheets as the American. OUR POSITION.

tian manhood. For every purpose of ever doubted that the state of the and as a Christian. We are not in a position to speak for the Roman Cath as an ecclesiastical organi zation. That goes without saying, or we would not stand where we do, not "in the garb of a Protestant minister." for it would be hard to determine just what that is, but in the vestments of an Anglican priest.

The Roman contention and the Jesuit position are perfectly open to the world. Neither Rome nor the Jesuits seek to conceal it. So far as that differs from Anglican Christianity, minus Anglican prejudice, we must relegate the task of defending it to other hands. But if to be an Anglican meant to be a Christian whose heart burned not with Christian indignation to see his fellow-Christians slandered, and Christian womanhood insulted by every ruffianly assault, then we would fling the name from us with utter loathing and contempt.

We stand simply as a man to de nounce the unmanly warfare which the American wages on Christian womanhood; as a Christian to denounce its infidel attack on principles that are common both to Catholic and to Protestant Christianity; as an American citizen, not by the accident of birth indeed, but by the deliberate choice of our manhood, to denounce the utterly un-American methods of an alien organization, that seeks, not only to infringe the rights of citizens of the Republic to earn their own living honestly, or to serve in public station, or to worship God as they see fit, but which also seeks to impair the liberty of other citizens by the imposition of secret oaths, so that they are no longer free and untrammeled, to vote as judgment and conscience may dictate, without having hanging over them the baleful shadow of a violated oath. If Roman Catholics are plotting, 10,000,-000 of them, to destroy the civil and religious liberty of the other 60,-000,000 of us, that should be susceptible of proof. It needs no secret oaths, no slanderous conclaves, to put real Americans on guard.

If the Jesuits are plotting, and the Irish are arming, and the priests and mouks are making ready to exchange the surplice and the cowl for the sword and the rifle; if the Roman Catholic hierarchy are assassins and traitors, and the oath-bound patriots who tell us still floating above it, we trust, with-

HATE THE POPE AND PRIESTS! all this, know it, let them come out like men and declare the proof. If they have proof of Roman Catholic treason in the assassination of Lincoln and Garfield, the courts are open, and American juries can be readily found, without remotest taint of sympathy with Rome, to convict the priestly assassins. But if this new race of Americans, with an Orange hue, have no such proof to offer, then let them and their abettors stand convicted of infamous slander and falsehood, of unlawful conspiracy against the repu-tation and liberty of citizens, and against the peace of the Republic. SUBJECTED TO THE VILEST INSULTS.

Hitherto America has been peerless among the nations for its manhood's protection of womanhood against wanton insult. "Patriots" of this new type would flash the brand of disin the face of Roman Catholic womanhood everywhere, and would teach our youth to look upon every Roman Catholic priest as a seducer, and upon every Roman Catholic woman as a harlot, be she nun, or wife, or maiden. THE MALIGNITY OF THE DEVIL.

True, the American tries to crawfish by protesting that it does not say that all priests are vile, or that all nuns are unchaste. But its vile charges are so sweeping and persistent, that were they generally believed, no nun could walk our streets to-day without feeling that those who met her thought of her, as possibly pure, in-deed, but as most probably a harlot; neither could any other Roman Catholic woman.

DESERVES A CONVICT'S STRIPES. And yet the American prates about free speech," and "the liberty of the ress," when Roman Catholics are press," when Roman Catholics are goaded, by these maddening insults, to inflict personal chastisements upon the foul-mouthed traducers of their women and their ministers! This is not free speech, nor liberty of the press, but vilest slander and libel, and licentiousness of the press, which would not be tolerated for a day, if it were put in exercise against any other religious body in the land. Were the American to say of individuals, by name, what it says of the millions of people as a body, its editor would find himself behind the bars of a penitentiary in short order, for criminal libel, unless it could prove its charges of murder, assassination, treason licentiousness, which it now flaunts in the face of an entire people. LAWLESS LIBERTINISM.

That is a peculiarity of our laws. the American were to print an article that would injure the financial credit of a junk dealer, it would have to answer for it in the courts, but in the lawless libertinism of its Orange hate, it may traduce the honor and virtue of an entire people; to brand their women with dishonor, and the ministers of their religion with licentious-ness, and cast the cloud of probable illegitimacy upon every last one of them, and nothing can be done about t, except the people thus dishonored, shall unwisely seek to avenge them selves. If any one outside makes indignant protest, he is at once de-nounced as a "Jesuit in disguise," or as "a tool of the Roman Catholic hier-

CATHOLICS AIM TO CONVERT AMERICA But Roman Catholics are aiming to bring America into spiritual subjuga Our position is simply that of Christian manhood. For every purpose of ever doubted that? Of course they by the Constitution. this they are doing no more and no less than what any other class of re-ligionists, or anti-religionists are doing, if they have a spark of earnest-ness about them. Only the other day some American came back from a foreign shore, fully resolved to convert us all to the religion of Islam, of which the Sultan of Turkey is the spiritual head. His right to do it is un questioned, and when he wins over the majority of us, we shall make short

shrift with the rest. When the Roman Church wins over the majority in this land, it will have the unquestioned right, on democratic principles, to govern the nation. the rest of us are alive and do not like it, we can immigrate to Africa or elsewhere, where the Pope has not yet ex-tended his sway, if there should be any such country left unconquered by the Omnipresent, Omnipotent Jesuits.

The Roman Catholic Church and the Jesuits have the legal, the constitu tional right to win America for the Pope by all lawful methods, just as

Annie Besant has the legal right to win it for Madam Blavatsky. Whenever they resort to unlawful methods the courts are open, and Americans have a very swift way of dealing with treason. As for accus-ing Roman Catholics of treason because As for accusthey hope, and are seeking to convert this land to their faith, that is the bitter prompting of their hereditary We are all seeking to win enemies the land to our views, religious or otherwise. And the Roman Catholics would be double-dyed traitors to their faith and to their country if they did not try to do it. If they are seeking to do it in any other way than as the laws of the land permit, then let it be proven against them, and let the unlawful crusade be brought to an end.

FLAG NEEDS NOT THEIR PROTECTION. But until the anxious patriots, who are trying to prevent the conversion, with force of arms and with Jesuit guile, of 60,000,000, by 10,000,000 can bring actual proof of our peril, we do not think that there need be any immediate alarm about the near future. As for the remote future we can trust that to God,

out necessity of blending its tri-colored symbol of love, purity and hope, in hateful alliance with the Orange symbol of jaundiced hate.

CARDINAL MANNING'S MES-SAGE

Conveyed to Pope Leo By Means of the Phonograph.

On Monday Pope Leo listened to two messages addressed to him through means of the phonograph. One was from Cardinal Manning and the other from Cardinal Gibbons. Cardinal Manning's address which was delivered into the phonograph just before his death asked His Holiness' blessing and expressed a hope that the Catholic faith might soon spread all over the world. The Pope was greatly affected at hearing the voice of the dead Cardinal, brought from the grave to his ears. Cardinal Gibbons' message asked the blessing of God upon the Pope. Pope Leo has been entreated to

speak into the phonograph an expression of love and a blessing to be conveyed to the Catholics of America on the occasion of the opening of the World's Fair. His Holiness has prommised to grant the request. Its fulfill-ment will mark the first time in the history of the Church that the voice of the Sovereign Pontiff has been heard in America.

A Protestant at Mary's Shrine.

The influence of Catholic art is at all imes wonderful, and especially so upon minds that are not biased by the prejulices that arise from pride or ignor

Whatever may be the belief of non-Catholics concerning the mysteries of

not only lend their influence, but accept leadership in it, are a living libel on their profession, and if their characters were examined in the bright light of truth and honesty, we feel convinced that their standing would not be an enviable one. Instead of preaching peace and charity, they are fomenting discord, hatred and strife.

There is not a gentlemen of respectable position in social, political or business life who would so far debase himself as to take the obligation that the A. P. A. exacts of members. No patriot would ally himself with an association whose aims are contrary to the constitution and laws of country. No Christian would call his God to witness that he intended injury to his fellow-man. Therefore we declare, the members of the A. P. A. traitors and blasphemers. - Catholic Columbian.

Be True to Your Colors.

It is a great mistake for Catholic young men to think that a manly profession and practice of their faith is an impediment to their business success; and that in order to win worldly prosperity they must become members of secret societies. The American people, as a rule, honor independence of character and loyalty to conviction, and despise the cowardly traitor to conscience. If a Catholic young man is sober, capable, industrious and faithful, he need have no fear that his religion will prevent him from attaining the highest heights of business and political success.

Many rise in the morning with headache and no inclination for break-fast. This is due to torpidity of the liver and a deranged condition of the stomach. To restore healthy action to these organs, nothing is so efficacious as an occasional dose of Ayer's Pills. Dr. Wood's Norway Pine Syrup.

Dr. Wood's Norway PINE Syrup cures coughs, colds, asthma, bronchitis, hoarseness, croup, and all diseases of the throat and lungs. Price 25c. and 50c., at all druggists.

gists.

COUGHS AND COLDS lead to consumption if neglected. Dr. Wood's Norway Pine Syrup cures quickly and is pleasant to take.

Minard's Lintment, Lamberman's Friend.

In the Future.

The following eloquent passage, describing the world as we all hope and believe it will some day be, is from Archbishop Ireland's World's Fair address in Chicago:—

"The future will bring nomillenium. There will be no rosebush without thorns, no day without the nearness of evening shades, no life without the menace of death. There will be inequalities among men, and passions will disturb the peace of souls. But I do believe there will be more mercy in the world, more justice, more right There will be more respect for manhood, more liberty for the individual. The brotherhood of men will be more widely recognized, and its lessons more faithfully practiced. Servitude and oppression will be banished, even from the darkest thickets of African forests. The boon of civili-zation will reach all races of the human family; civil and political liberty will speed across all seas and oceans. Nations will see in one another assemblies of brothers, and peaceful arbitration will, in settlement of disagreements, take the place of the murderous sword. Brute force will more and more yield before reason; mind will more and more assert itself over matter and over passion. All this will not come to pass without delays and backward movements, without reactions, but the victory will be for truth and

A NIAGARA SENSATION.

The Remarkable Experience of a Resident of the Historic old Town — Utterly Helpless and Bed-Ridden for Five Years — His Case Baffled the Skill of Physicians — It is the Absorbing Topic for Miles Around — The Details and Causes of his Remarkable Re-covery.

Niagara Falls Review.

whatever may be the belief of nonCatholics concerning the mysteries of our faith or the practices of Catholic devotion, we find large numbers ready to acknowledge that the Church speaks in the contemporary of the contemporar

quick action. Almost doubting whether this gentleman could be the object of our search we acquainted him with the purpose of our visit and requested him to tell the story of his illness and recovery.

Without hesitation he commenced.

"About eight years ago I had peculiar feel ings when I walked, as though bits of wood or gravel were in my boots, or a wrinkle in my socks. These feelings were followed by sensations of pain flying all over the body, but sesting in the back and every Joint. I have thought these symptoms were like creeping paralysis. In about eighteen months I was stiffened with rheumatism that I could not work and very shortly afterwards I was unable to walk, or use my hands or arms to feed myself. I say upon the bed and if I desired to turn over I had to be rolled like a log. The pains I suffered were terrible and I often wished myself dead. My kidneys commenced to,trouble me casing me to urinate eight or nine time during the night, In order to rise my wife would first draw my feet over the side of the bed, then going to my head would lift me to my feet. I was as stiff as a stick, and could not help myself. To walk was impossible, but my wife supporting me I could drag or shuffle myself along a smooth floor. I was in that helpiess condition for about five years, suffering the most intense and agouizing pains. I was a poor man, but wheaver I could my use along money I would purchase some of the so-called cures for rheumatism pains. But was caroaic rheumatism handerson said it was caroaic rheumatism handerson said to be cured. However, he did what he could, with bandages, of red fiannel and rabbing on alternate days with iodine and deater on both of the social day not alternate to post, but I don'." So I gave myself up as opened and that I could not be cured. However, he did what he could, with bandages, of red fiannel and rabbing on alternate day my family told me of a newspac

As Old as Antiquity. As one as Anciquity.

Either by acquired taint or heredity, those old foes Scrofula and Consumption, must be faced generation after generation; but you may meet them with the olds in your favor by the help of Scott's Emulsion.

by the help of Scott's Emulsion.

Severe colds are easily cured by the use of Bickle's Anti-Consumptive Syrup, a medicine of extraordinary penetrating and healing properties. It is acknowledged by those who have used it as being the best medicine sold for coughs, colds, inflammation of the lungs, and all affections of the throat and chest. Its agreeableness to the taste makes it a favorite with ladies and children.

MURITEN'S BEEF HON AND WINE the

MILBURN'S BEEF IRON AND WINE the Ask for Minard's and take no other.

That's the proof. Why," said he, "just see how I can walk," and he took a turn about the room stepping wit a firmness that many a man twenty-five years younger might eavy."

Continuing he said. "For two years I could not move my left hand and arm an inch, but now I can put it anywhere without pain," ac companying the statement with a bead with his arm. On being aske the file head with his arm. On being aske the file head with his arm. On being aske the file head with his arm. On being aske the file arm and rubbing the back in the head with his arm. On the man the head with his arm. On the was the beauty of it would be not have a saw the hearty old gentleman so happy in his recovered health, and heard him so graphically describe his sufferings, we agreed with him that a great wonder had been wrought through the agency of Dr. William of the town, and in the town, and in the town of the town, and in learned the town, and in learned the town, and in learned the town, and in the town of the town, and in the town of the town, and in the town of the town, and proprietor of a tasty and prosperous drug business. He verified what Mr. Addison had said as to his sufferings and helpless condition, and any others are using Pink Pills for various ailmens with good results.

A CHAT WITH THE MAYOR.

We called on H. Pafford, Esq., Mayor of the town, and proprietor of a tasty and prosperous drug business. He verified what Mr. Addison had said as to his sufferings and helpless condition, and said he never expected for, Addison had said as to his sufferings and helpless condition, and said he never expected for, Addison had said as to his sufferings and helpless conditions on the public proves their worth, and that the keep the described his proper to the proper that in the earliest signs of his had and that the keep the described his proper to the proper that in the earliest signs of his trouble he had tried several physicians in

stitutes.

Dr. Willams' Pink Pills may be had of al druggists, or direct by mail from Dr. Williams Medicine Company from either address. The price at which these pills are sold makes it reatment comparatively inexpensive as compared with other remedies or medical treatment.

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SIRS,—I have used Hagyard's Pectoral Balsam for coughs and colds, and it gives relief in a few hours and always results in a cure. I would not be without it. MRS. ALFRED VICE, Berlin, Ont.

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APRIL 15,

nearly five years, glossy, and in an ervation. I am for ridden the plains —Wm. Henry Ott Newcastle, Wyo. Ayer's H

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Makes the hair soft and glossy. "I have used Ayer's Hair Vigor for nearly five years, and my hair is moist, glossy, and in an excellent state of pres-ervation. I am forty years old, and have ridden the plains for twenty five years," —Wm. Henry Ott, alias "Mustang Bill," Newcastle, Wyo.

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Restores hair after fevers.

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FIVE-MINUTE SERMONS.

Second Sunday After Easter.

DEAD FAITH.

That Christ may dwell by faith in your hearts. (Ephes. iii. 17.) Holy Writ teaches us in many places, my brethren, that God dwells in our hearts by charity, and here we are taught that He dwells by faith

also. Of course, the meaning is the same. For an elect soul to know Christ is to love Him. And even for a reprobate soul to know the truth of religion is that indescribable boon which makes a possible salvation capable of becoming quickly real. How terrible the misfortune of the Calvinist who believes that a bad life necessarily means absence of faith! How consoling to know that our sinful friends, if they have but the true faith, have a seed of eternal life which may

yet spring up into a fruitful tree! Yet it is terrible to think of how some men trifle with their faith. Brethren, look at the end and judge the beginning by it. The end of wicked men is damnation, hopeless and eternal. Now, what is the faith in hell? Something that makes the Christian's torment altogether peculiar. There the name of Christian, now so noble, now entitling its bearer to pardon for every sin if but breathed forth with an act of sorrow—there the name of Christian will be a nickname. In one way he will have more faith then than now; he will know more of revealed truth, have a clearer knowledge of heavenly things. But then the hand wounded by the nail, and which now is never out of reach, will be withdrawn finally and for ever. Imagine the agony of a soul in hell, whom each article of faith will cause much mirth. But there are those who should know that for them this ought to be a time of weeping and not of being merry: persons who have faith in their hearts, but not Christ. For see how men in Italy, holding fast to the truth with one hand, have with the the truth with one hand, have with the other set up the abomination of desolation in the holy place. And see how, in France, men who deem themselves insulted if called anything but Catholic and the called anything but Catholic anything but Catholic and the called anythi lies, yet deliberately rob the children of the people of the bread of life by establishing paganism in the schools. establishing paganism in the schools.

And see how many there are among us whose faith, instead of being a rule to live by, an irresistible attraction towards our Lord in a true grief for sin and strict union with Him, sealed by frequent Communion, is but some-thing handed down from father to son,

like name and color and race—a traditional faith-and this proved by their But happy are they in whose hearts faith has prepared a dwelling for our Saviour. Our Lord is surely present within us if we are in the state of grace. Hear what He says: "If any one love Me, he will keep My word; and My Father will love him, and we will come to Him, and will make an vicious lives. will come to Him, and will make an abode with Him." He comes, indeed, silently; He hushes the festive greet-

ings of the angels who escort Him; He hides the dazzling glory of His ascended triumph, for now it is faith and not sight. But there in the heart and not sight. But there in the heart He none the less dwells. We live with Him. The Christian feels His presence. He has an interior life whose very breath is that presence. He is stamped with our Lord's character. Such a soul is truly and literally called faithful—faith-full. And once you are intimately acquainted with him you perceive in his ways and actions that our Lord lives with him. Better different he is from one whose knowledge of religion is mere persuasion of the mind and empty talk! With the

how to suffer, how to wait, how to love, how to die. Brethren, this congregation is divided into two parts-those who are to be saved and those who are not. Those of you who are to be saved are those in whose hearts Jesus Christ act-ually dwells by faith. Those who are to be lost are those whose faith means that Christ has a claim against them, payment of which they will postpone till it is too late.

true Christian knowledge is power. To know the true faith is for him to

know how to live ; better yet, to know

"High Mass" at St. Martin's.

The New York Herald of Monday thus describes the services in a Brook lyn Episcopal Church on the preceding

day:
"High Mass at St. Martin's Episco pal Church, in President street, Brook lyn, was attended by a large crowd vesterday morning. Before the seryesterday morning. Before the services began it was found necessary to close the doors.
"The Rev. Father Riddell, pastor of

the church, attired in a violet cope, blessed the palms in a manner similar to that used in the Roman Catholic Church. Holy water and incense were used, and afterward the palm was distributed by the members of the choir, who formed a procession and marched around the church.

"To each member of the congregation was given a branch of the blessed palm. Father Riddell preached a ser-mon on 'Life in the Shadow of the Cross.'"

A neglected cold in the head leads to Catarrh, perhaps to consumption and death. Why neglect with such a safe, speedy remedy as Nasal Balm at hand? D. Derbysbire, president of the Creamery Association, says:—Nasal Balm beats the world for Catarrh and cold in the head. In my own case it effected relief from the first application. All dealers or by mail, post paid, at 50c small, and \$1 large size bottle. Address G. T. Fulford & Co., Brockville, Ont.

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OUR BOYS AND GIRLS.

Don't Look For Flaws. Don't Look For Flaws.

Don't look for flaws as you go through life:
And even when you find them
It is wise and kind to be somewhat blind
And look for the virtue behind them.
For the cloudiest night has a hint of the light
Somewhere in its shadow hiding;
It is better by far to hunt for a star
Than the spots on the sun abiding.

The current of life runs ever away
To the bosom of God's great ocean,
Don't set your force 'gainst the river's course
And think to alter its motion.
Don't waste a curse on the universe—
Remember, it lived before you.
Don't but at the storm with your puny form
But bend and let it fly o'er you.

The world will never adjust itself,
To suit your whim to the letter;
Some things must go wrong your whole life

long.
And the sooner you know it the better.
And the sooner you know it the better.
It is folly to fight with the infinite,
And go under at last in the wrestle,
The wiser man shapes into God's plan
As the water shapes into the vessel.

Kept the Least for Himself.

Three ragged newsboys were trying to sell the earlier editions of the afternoon papers. A man carrying a large basket of fine-looking oranges on his shoulder passed close by. The motion of his body loosened one of the biggest and ripest and it fell to the ground. The man kept on, not noticing or car-ing for the loss. The orange lay upon the pavement for about half a minute unseen. Then the largest of the three ragged urchins spied it, and with a ery of delight he ran over and picked cry of delight he ran over and picked it up. It was natural to suppose that he would proceed to eat it all himself, but instead of doing so he called his companions and exhibited his find. They eyed it greedily. Without any request from them for a share in the coveted fruit the finder divided the orange into three parts, and gave his fellow-newsboys each a part. The smallest part he reserved for himself. It was only a small thing in itself, yet whom each article of latth which date of the for ever to wail and weep only this one sentence: "It is all my own fault."

Brethren, you may complain that this sort of preaching does not provoke to ragged garments of that little urchin. it proved, I thought, that there was something noble hidden under the story slip into one ear and out the

A Novel Protector.

An elephant, belonging to an English garrison in the Indies, was amus-ing himself with a chain in an open part of the town, when a man, who had committed a theft, and was pursued by a great number of people, despairing of all other means of safety,

ran under the elephant.

Apparently delighted with the poor man's confidence, the creature instantly faced about and met the crowd. Erecting his trunk, he threw his chain in the air, after the manner of these animals when engaged with the enemy, and became so furious in defence of the criminal, that notwithstanding the gentle arts made use of by the sur-rounding multitude, neither they nor even his mahout, or driver, to whom he was fondly attached, and who was sent for to manage him, could prevail

with him to give up the malefactor.

After three hours' contest, the gov ernor heard of this strange rebellion to the laws of the land, and came to the scene of the struggle. He was so much pleased with the generous perseverance of the honest quadruped that he yielded to the elephant's interposition, and pardoned the criminal.

The poor man, in an ecstacy of gratitude, testified his acknowledgment by kissing and embracing the pro-boscis of his kind benefactor, who was apparently so sensible of what had happened that, laying aside all his former violence, he became perfectly tame and gentle in an instant, and suffered his keeper to conduct him away without the least resistance.

A Story of St. Elizabeth. Once, as St. Elizabeth of Hungary

he had been able to drag himself from the town to the castle. As soon as he saw the queen he besought her, for Jesus' dear sake, to bestow an alms upon him. She said that she had no time to attend to him and that, more-over, she had nothing left to give, but that she would send him food from the banquet. But the poor man be-sought her so piteously to give him something at once, that, overcome by compassion, Elizabeth took off the costly silken mantle which she wore and gave it to him. He rolled it up

hastily and disappeared. Elizabeth dared not enter the banqueting hall without a mantle, which yould have been offending grievously in court etiquette, so she went to her room to recommend herself to God. But a servant, who had seen what had happened, went and told it to the king in the presence of all the guests. The good king laughed and said: must go and see what she is about ; she

will come immediately." Leaving his guests for a moment, he went to Elizabeth. "Dear sister," said he, "are you not coming to dine with us? We should have been at table long ago if we had not been wait-

ing for you."
"I am quite ready to do your pleasure, dearest brother," said she.
"But where is the mantle you had on at church?" asked the king.

"I have given it away, my good brother," she replied; "but if you permit me, I shall come as I am." Just then one of her maids came into

the room, saying. "Lady, I have just seen your mantle hanging upon a nail in the wardrobe, and I will bring it to you immediately." And she came back with the mantle in her hand "Lady, I have which the poor man had just carried

Elizabeth fell on her knees to make a short thanksgiving to God, and then went with her husband to the feast. But while the rest of those at the table were full of careless mirth, Louis was serious and recollected, thinking of the

signal graces which were lavished upon his wife. "For it is plain," says one of her historians, "that it was an angel from heaven who brought back the mantle, and that it was Christ Himself in the form of that poor beggar, Who came to try His well-beloved Elizabeth, as He had before tried His servant Martin.'

More Nonsense.

Every few months, says the New York Herald, we are treated to a soulharrowing report that certain dignitaries in the Catholic Church are en gaged in a conspiracy against the Gov

What good it would do for Catholics or Protestants or agnostics or any one else to plot against the Republic is something that no man can find out. It is the fundamental principle of our institutions and laws to afford fair play and give a free field to all the denom inations in Christendom, and what more they can want is a conundrum

that has never been guessed.

A minister out in Illinois, whose head doesn't seem of much practical use either to himself or any one else, has just flung a rumor to the winds that the Pope, Cardinal Gibbons, a goodly number of Bishops and Archbishops are at this moment engaged in a recent tier. in a revolution, with T. V. Powderly for Head Centre. They are to do won derful things, and are likely, so remarks this clergyman who lacks a head, to reduce this great and glorious Government to a pile of kindling wood,

or words to that effect.

Mr. Powderly really takes the matter seriously and publishes a card of denial. He is taking too much trouble, for the wild geese fanatics will continue to honk in the regular fashion, and the other.

Joins the Church.

A noble convert to Catholicity is Rev. Jesse A. Locke, one of the assistants in St. John's Protestant Episcopal church, in Varick street, New York. Mr. Locke announced the fact of his conversion by letters dated from London, Feb. 9th, to average of his friends in that dated from London, Feb. 3th, to several of his friends in that city. Mr. Loche is thirty-four years of age and was educated in Columbia college and in Geneva Theological Seminary, from which he graduated in 1885. After his ordina-tion he became an assistant in the Garden City L. L. acathedral, and

Garden City, L. I., cathedral, and came from there to New York four years ago. His family are Baptists. It is said that his wife, who is a devout Catholic, and well known in social circles, was instrumental in bringing him into the Catholic Church. Since the letters were written Mr. Locke has gone to Rome. He left London for his pilgrimage on Feb. 14th. He is expected to return to this country next month, and it is not believed that he has any fixed plans for the future .- Freeman's Journal

A Brother's Romantic History.

There has just died at the monastery of the Grande Chartreuse a man whose history was a remance. This was Brother Anselm, the night-porter. M. de Brecourt, for such was his real name, was three times married. His first two wives had two children. The third had one child, a daughter, who lived to be nine or ten years old. day the father was out shooting and discharged his gun through a hedge. are intimately acquainted with him you perceive in his ways and actions that our Lord lives with him. Better yet, he perceives it himself. How different he is from one whose knowledge. How the content of the spot whence it proceeded found his child lying dead, killed by his own hand. M. de Brestein description of the spot whence it proceeded found his child lying dead, killed by his own hand. M. de Brestein description of the spot whose knowledges. after the event. He went into the convent as a porter, and to the very last he fulfilled without complaining the most menial duties.

> It would be worth while for the ladies to bear in mind that if they take a gentle course of Ayer's Sarsaparilla in the spring, they will have no trouble with "prickly heat," "hives," "sties," boils," or "black heads," when sum mer comes. Prevention is better than cure.



Nervorsness and serapulesity were alment from which I suffered for six years, and at though brying many medicines without relief I at most, by the advice of our mirister, Rev. C Mueller, tried Partor Rozzig's Norre Tonic and my nervorances and other allments six appeared. This nerve tonicis without an equal suppeared. This nerve tonicis without an equal to the state of the suppeared.

LOUIS C. DELASSUS.

EHER The Electric College.

Hankvire, fown, May, 1890.

I recommended Paster Keezig's Narve Tonit to several of my parishioners, for nervous prestantion, one for alcoholism, seven for whose Lam counted the Tonic was mere than known or the could produce—a perfect ours in their cases. Hepting this will suffice to prove the excellent effect of the renedy, I thank you for the extreme kindness shown to the peop in the past.

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C. M. B. A.

New Branch.

is J. Power. The following is the list of fifteers:
Spiritual Adviser, Rev. John Carter President, Sa. A Langis First Vice. President, Napoleon H. Roy Second Vice. President, Wm. J. Devereaux Treasurer, Jerome H. Comeau Rec. Sec., Michael H. evasseur Asst. Sec., Joseph C T Ar-eneau Fin. Sec., Joseph C T Ar-eneau Marshal, Charles H Roy Guard, Pierre P M Doucette Trustees. Joseph F Comeau, James P M Doucette, Edward P M Doucette, William J Devereaux and John C Roy.

A Farewell Meeting.

On Wednesday evening, April 5th, inst., the members of Branch No. 98, C. M. B. A., Campbellford, assembled in their hall to bid farewell to Brother Joseph Clairmont, who, with his family, is leaving here for Graven-hurst, where he takes charge of the lumbering interests of the Rathbun Co., within the Muskoka district.

A goodly number of friends were present when Rev. President Brother Jas. Gibson called the meeting to order, and stated the object of their assembly that evening, which was to honor one who truly deserved to be honored — Brother Joseph Clairmont. He then proceeded to read the accompanying address, which was elegantly illuminated.

The presentation of a nicely chased gold-beaded cane, suitably engraved, was, with a few congratulatory words, made by the Treasurer, Bro. Gibson, on behalf of the branch:—

DEAR BROTHER,—We deeply regret your

DEAR BROTHER, -We deeply regret your departure from our community.

We cannot allow you to go from us without giving some expression to the great respect and high esteen in which you are held by us, your fellow-members of Branch 98, of the Catholic Mutual Benefit Association, Camp-

our Charter, will tell to others the high place you have always occupied in our estimation. Your sound judgment and business ability have not been confined to the narrow limits of our circle, but have received recognition from your fellow-citizens of all creeds and classes, who have frequently elected you to a place in the council of our prosperous town: and also from your employers. The Rathbun Co., who, appreciating your worth as a practical man, have placed you in charge of their interests at Gravenhurst.

you give me prare where I may not can treatit. My best efforts would have been in vain had we not had the assistance and hearty co-operation of our rev. and dear pastor, Father Casey, who has always taken an active interest in the working of our branch. You also refer to what you are pleased to call my business ability and to my position with the Rathbun Co. at Gravenhurst. I hope that I shall always be able to do my duty faithfully and well, so as to gain the good opinion of the future friends I may make, as well as to retain my place in your respect and esteem. I thank you, Brothers, for your kind reception this evening; for your valuable gift; and, on behalf of myself and wife, for the kind sentiments for our happiness in our new home, so affectionately expressed in your beautifully illuminated address.

JAMES GIBSON, Pres.;

Father Casey made a short speech, and a pleasant hour was spent, when the meeting adjorned, as Mr. Clairmont was to be the recipient the same evening of a banquet and presentation from the employees of the Rath-

bun Co.
Mr. Joseph Clairmont is a gentleman held
in the highest esteem by the citizens of Campbellford. During his thirteen years of residence here he has made for himself a host of
friends.

The speeches at the banquet, while expressing great regret at his departure, were most landatory of his many good qualities of mind and heart, and bore special testimony to his worth as a member of the village council.

We wish Mr Clairmont and his family every happiness for many years to come.
P. J. ANDERSON.
Campbellford, 8th April, 1893.

Campbellford, 8th April, 1893.

Resolutions of Condolence.

At the last regular meeting of Branch 60, Dublin, it was moved by Jas. Williams, seconded by D. J. Bruxer, that whereas it has pleased Almighty God to remove by the hand of Death Mr. Michael Carlin (Father of Brother Philip Carlin of this branch) at the advanced age of ninety-seven years het.

branch) at the advanced age of finery-seven years, be if.

Resolved that, while submitting to the will of Gd, the members of Branch 99 do tender their hearifelt sympathy to the bereaved Brother and the friends of the deceased in this their bour of sorrow.

nour of sorrow.

That a copy of this resolution be entered on the minutes of this meeting; that one be sent to Brother Carlin, and to the CATHOLIC RECORD for publication.

JAS. JORDAN, Rec. Sec.

Dublin, April 5, 1803.

Dublin, April 5, 1893.

Merrickville. April 6, 1893.
The following resolutions were passed at a regular meeting in C M B. A. hall on April 6;
Whereas it has pleased Almighty God in His infinite wisdom to call from this earth Mrs. Patrick Kyle, mother of our esteemed Brother, E. J. Kyle, be it.
Resolved that this branch tender its heartfelt sympathy and condolence to Brother Kyle and other members of the bereaved tamily for the great loss they have sustained in the death of one who was a kind and loving wife and mother, whose amiable qualities and genial disposition endeared her to all. Her last moments on earth were peaceful, and fortified with the rites of Holy Church she surrendered her soul to God with the firm hope of eternal happiness. He it furthermore,

inscribed on the minutes of Branch 112, of Mer-rickville, and that a copy be sent to the CATH-OLIC RECORD for publication. F. H. COUILLAND, jr., Rec. Sec.

Cardinal, April 8, 1893.

At the last regular meeting of Branch 165, Cardinal, it was moved by Brother Jno. McGarrell, seconded by Brother D. O'Brien, Whereas it has pleased Almighty God in His infinite wisdom to call to her eternal home the beloved daughter of our esteemed treasurer, Brother Wm. Emond, be it therefore

Resolved that the officers and members of this branch extend to Brother Emond our most sincere and heartfelt sympathy in the hour of his affliction, and we pray that the Great Creator of all good gifts may strengthen him and give him the grace to bear with Christian fortifude the sad and severe loss sustained. Be it further

Resolved, that a copy of this resolution be transmitted to our worthy Brother, entered on the minutes of this meeting, and published in the CATHOLIC RECORD,

JOHN H. LEACY, Pres.

J. W. LEACY, Rec. Sec.

JOHN H. LEACY, Pres.
J. W. LEACY, Rec. Sec.

At a special meeting of St. Philip's Branch,
No. 27, C. M. B. A., held in their hall, April
4, it was moved by Brother Wm. Gleeson,
seconded by Brother A. Kavanagh, that
Whereas we, the members of Branch 27,
C. M. B. A., desire to place on record our
respectful feeling of sorrow and regret at
the demise of our highly-esteemed Brother,
Mr. Wm. Anderson. By his death Branch
27 has to chronicle its first since its organization (which was Dec. 5, 1883), and has now
lost a member who had endeared himself to
us all by the kindly manner and estimable
qualities that governed his conduct through
life.
Resolved that we tender his wife and family our deep, sincere and heartfelt sympathy
at the loss they have been called upon to
bear, trusting and believing as we do that
their loss, through the merits of our Lord
and Saviour Jesus Christ, will be the eternal
gain of one who was a loving husband, akind
and affectionate father. Be it further
Resolved that the charter of this branch be
draped for the space of sixty days, as a mark
of respect for the memory of our deceased
brother.
Resolved that this testimonial of our beartfelt sympathy be entered on the minutes of
the branch, and a copy, with the seal of the
branch affixed, be sent to the wife and family
of our late Brother, and another copy sent to
the official organs for publication.

MAURICE KELLY, Pres.
G. A. BAYARD, Rec. Sec.

Your sound judgment to the narrow limits of our circle, but have received recognition from your fellow-citizens of all creeds and classes, who have frequently elected you to a place in the council of our prosperous town: and also from your employers. The Rathbun Co., who, appreciating your worth as a practical man, to Gravenhurs.

Above all, we have admired in you the steady virtues of the good, practical Cabloide, who, without show and without fear, faithfully fulfilled every duty.

While exceedingly regretting your getting, your departure, we wish you and Mrs. Charmont long. We ask you to accept this cane as a reminder of friends and Brothers you leave in Campbellford.

In reply Bro. Clairmont spoke as follows:

Mr. PRESIDENT AND DEAR BROTHERS.—There is no need of my telling you that very much regret to leave Campbellford.

Myself and family feel deeply our departure, from the many friends we have here; yet, dear Brothers, their is a pleasure into the many friends we have here; yet, dear Brothers, their is a pleasure into the working of the chartered myself and affects of the work of the chartered members of this Branch, believe meny interest in its well-being shall be as sincere in the fature as it has been in the past. Myself and affection I have at all times to attain which our beautiful Catholic Association was established.

Dear Brothers, I am truly grateful your give me praise where I may not claim credit. My best efforts would have been in the past, you have each enjoy the great advantages and hearity ecoparation of our rev. and deer past of the chartered myself and the control of the chartered myself and with EMERALDISM IN TORONTO.

And so closed a red letter day for the Emeralds of Toronto. W. LANE, G. S. T.

DR. O'HAGAN'S LECTURE.

IT WAS PLEASING AND ENTERTAINING-LONGFELLOW DESCRIBED IN FINE

LONGPELLOW DESCRIBED IN FINE

STYLE.

A small but very appreciative audience greeted Dr. O'Hagan in the C. O. F. hall last evening. Mr. Ronan, chairman, briefly introduced the lecturer, who entered at once on his subject—the life and writings of Long-fellow. Longfellow, Dr. O'Hagan considered, to be the foremost poet of America—a poet in the truest sense of the word, one whose themes are spotless, and whose poetry is as fragrant as the pines of his native plains. After sketching the poet's life the lecturer gave a critical estimate of his poetry, illustrating it by selections from the various poems treated of. Dr. O'Hagan has, a rich, firm and melodious voice, carefully trained, and his fine rendering of Longfellow's gems was a treat such as seidom falls to the lot of a Kingston audience.

Particularly fine were his interpretations of portions of "Evangeline," "Hiawatha," "The Village Blacksmith," "The Ladder of St. Augustine," and "Excelsior," which last showed to perfection the range of the lecturer's voice, and the excellent control he has over it. There are tew lovers of poetry who are not lovers of Longfellow; and we feel assured that those who listened to Dr. O'Hagan's sympathetic rendering of those well-known poems will always carry a finer sense of their exquisite melody and pathos, because of that deeper interpretation which only such a lover of poetry as Dr. O'Hagan's sensonded by M. J. O'Connor, B. A., in a pleasing manner. Dr. O'Hagan's response was characteristic of the man. Chief Ranger D. Staley, made a short but very pleasing speech. J. T. Catlin, after the lecture, entertained Dr. O'Hagan and a few friends at his residence in a most hospitable manner.

Kingston Whig.

How to Get a "Sunlight" Picture.

How to Get a "Sunlight" Picture. Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man") to Levers Bross. Ltd., 43 Scott street, Toronto, and you will receive by post a pretty picture, free from attertising, and well worth franing. This is an easy way to decorate your home. The soap is

AN ORANGE HOLY WAR. RECENT PARALLEL FOUND TO THE PRESENT "CRISIS."—WILLIAM O'BRIEN DELVES INTO ULSTER'S HISTORY.

Under the head of "A Reseat Orange of the War," Mr. William Olfrien as he for the War, "Are william Olfrien as he for the war, which was he process of being diseased and of the Orange par-sons while the Iriah Charlet is useful to recall the warfile graconade of the Orange par-sons while the Iriah Charlet is the was in process of being diseased the process of the was in process of being diseased the process of the warfile of the Warfild of a much more recent and more striking instance of the Ancient Pistolik Before the warfild of the Warfild

and who said: "The meetings were about half a mile apart, and we had little difficulty in keeping order, till Lord Claud Hamilton told the Loyalists that being loyal men they must respect the law, but as the Government did not put down the rebels that it was their duty to do so, but, he said, by legal means (laughter). It is very much like the story—"There is a duck pond, but for God's sake don't duck him in it' (hughter). Anyone might have foretold what that would lead to." Nevertheless because the public authorities interfered to prevent Lord C. Hamilton's hint from being put into action, a distinguished Elster statesman (who is now Mr. Justice Holmes) declared in a public speech that Earl Spencer had "the guilt of the blood of Giffen on his head." But the important point in considering the significance of the present lurricane of blatherskite which is sweeping ever Ulster, is that the one vigorous exercise of authority at the Dromore meeting put an end to all the valorous arrangements of Lord Claud Hamilton and his friends "taking the law into their own hands," "driving the invades south of the Boyne," and "making work for the coroner upon their bodies." The Work South of the Boyne, and "making work for the coroner upon their bodies." The Work South of the Boyne, and the climed to retreat south of the Boyne, but, without firing a shot or producing a single riot, took possession of the warrier grand masters notwithstanding, to the distribution of the warrier grand masters notwithstanding, nobody was a penny the worse. That astomaling revolution in the representation of Ulster was accomplished without a life being lost, or even a street riot provoked—in a province where a few months previously the men who are now vowing to take the field in arms against Home Rule were then vowing, just as valorously and in as extravagant adjectives, to repeat the Boyne and Aughrim rather than permit so much as a peaceful Nationalist franchise meeting within the brodles of the province. The first highly likely that Nationalists

OBITUARY.

ford Northcote's harangues in Belfast. An unfortunate Nationalist named Maguire was kicked to death near Cootehill by a crew of armed rescreants. An Orange mill hand, named Giffen, who was paid to attend a counter demonstration in Dromore was run through with a bayonet when taking part in a determined attempt to provoke a riot. "The men may have misbehaved." said the Daily Express in inveighing against "the murder" of Giffen, "they may have deserved what they got, but it is very painful to the feelings of all people to find the Queen's troops

CHARGING AND CUTTING DOWN even rioters who are urged on to riot by loyalty." The criminal responsibility of the aristocratic leaders for this unfortunate lad's death is sufficiently clear from a speech shortly after made by Colonel Schwabe, who commanded the Hussars on the occasion,

five years of age, and was at one time a resident of this town, and worked on the G. T. R.; from here he went to Winona, and afterwards opened a hotel at Hamilton. Before his death he had retired from business:

"He was a member of Branch No. 18, C. M. B. A., in town, and was well and favorably known to many citizens. At a special meeting of the local Branch the following resolution of condolence was unanimously carried.

"Moved by Chancellor Abbott, seconded by Brother P. McGraill, that

"Moved by Chancellor Abbott, seconded by Whereas by the demise of our late Brother, Philip Quinn, who died at Hamilton on the 1st inst. this branch has lost one of its most valued and unright citizen.

"And whereas by the decree of Almight, when the father and mother were at the same time laid together to rest.

"Resolved that this branch, while expressing its sorrow on the loss of a cherished member, desires to express its most profound sympathy with the family of deceased in their bereavement, and
"Resolved that, as a mark of respect for deceased, our charter be draped with mourning for the u-ual time; that these resolutions be entered on our inductes, and published in our official organs, and that a copy be sent to the family of our deceased Brother.

MRS. RADIGAN, GALT.

MRS. RADIGAN, GALT.

The death of Mrs. Patrick Radigan, in her seventy-ninth year, on Thursday last, removed from our midst a very long resident of this vicinity and Galt. Mrs. Radigan's maiden name was Bridget O'Connor. She was born in Rosscommon, Ireland, married there and came to this country in 1846. The family first settled — after spending a short time in Preston — in a house on the Washburn farm, Hespeler road, where they remained until 1852, when they removed to Galt, Mr. Radigan having for some time had employment in Mr. Lutz's foundry. They have been here ever since. The family now living—one daughter having died a young woman — are the bereaved husband, aged, sorely crippled by his unfortunate fall of last year, from which he has not recovered; Mr. Edward Radigan, painter; Mr. Martin Radigan, Mr. John Radigan, ot Hamilton; Mr. Patrick Radigan, merchant, here; Miss Winnifred, residing at home, and Margaret, wife of Mr. Oliver Cooper, manufacturer, here.

The accident Mr. Radigan met with last MRS. RADIGAN, GALT.

here.
The accident Mr. Radigan met with las The accident Mr. Radigan met with last year was undoubtedly the primary cause of Mrs. Radigan's bad health, which subsequently led to her death. While engaged in nursing her husband she unfortunately fell down the stairs of the family residence, and though nothing worse then resulted than a severe shock, she never altogether recovered, the weakness of old ago soon showing rapid advance. The funeral took place on Saturday morning, at 930, from the family residence to the Catholic church, the attendance of friends of the family being large. — Galti Reporter, March 24.

MARKET REPORTS.

London, April 13.—Grain deliveries were stringed and wheat had no change from \$1.10 to \$1.12 per cental. Oats were firm, at \$1.05 per cental. Peas were easy, at \$5c to \$1.05 per cental. Peas were easy, at \$5c to \$1.05 per cental. Peas were easy, at \$5c to \$1.05 per cental. No barley came forward. Clover seed was unchanged. The meat market had only a fair supply of beef, and this was firm at \$6 to \$7.50 per cwt. There was a large supply of veal, and it dropped to 5 and 7c per cwt. by the careass. Mutton was plentiful, at 7 to 7c a pound. Yearling lambs, \$150 to \$6.00 a piece. Pork, \$7.50 to \$7.75 per cwt. Poultry was firm. Butter fell to \$0 to \$2c a pound for roll, and 18 to 9c a pound for large roll and crock. Eggs were a drug at 10 to 13c a dozen. Maple syrup was a drug at \$9c to \$1 a gallon. Maple sugar, \$1 to 10c a pound. Appless were plentiful, at \$2 to \$3per barrel, and 75c to \$1 a bag. Potatoes were rather easy, at \$1.10 to \$1.15 per bag. Hay, \$7.50 to \$9 aton.

Montreal, April 13.—No. 2 hard Manitoba 76 to wheat. \$1 to \$6c. No. 3 hard Manitoba 76 to

regreatest, and that the revolt against an Irish Parliament will die away as surely as the revolt against the Nationalist right of public meeting, the moment it becomes evident that the the Compenent's frame are whimsted, and their meances of civil war—fudge!

ST. PATRICK'S DAV IN HERLIN.

AN ENCELLENT ENTERTAINMEN GIVEN IN THE TOWN HALL BY THE STUDEN'S OF ST. ABRONES COLLEGE.

For several years past it has been the custom of the Liferary and Dramatic Society of St. Agrones's College to give an emertainee are of the St. Agratha. This charitable and praiseworthy act has always must with be approved of the Bertin Revolution of the International Control of the Parlick St. Agratha. This charitable and praiseworthy act has always must with be approved of the Bertin Revolution of the International Control of the Parlick St. Agratha. This charitable and praiseworthy act has always must with be approved of the Bertinites were still anxious to emourage this greetel, the appearance of the students St. Agratha. This charitable and praiseworthy act has always must with be approved or the Bertinites were still anxious to emourage this greetel, the appearance of the students St. Agratha. This charitable and praiseworthy act has always must with be approved or the Bertinites were still anxious to emourage this greetel, the appearance of the students St. Agratha. The programme consisted of selections by the college orchestra, under the leadership of Prof. Mayloter, a concept/crama entitled.

The play was a true representation of life in Ireland during and after the memorable revolution of the proposal of



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JOHN D. BOUTILIER.

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And Shorthand and Typewriting. For further particulars apply to REV. THEO. SPETZ. President.

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