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plished in pamphlet form the the conspiracy known as the book was obtained from one of the association. It ought to buted, as it will be the means of my of our well-meaning Protesting knaves. The book will be diress on receipt of 6 cents in dozen, 4 cents per copy and 4, 3 cents. Address, Thomas loller Record Office, London.

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also, as in this case, an alumnus of Harvard, there was an added reason for the crowd which packed the chapel itself, as well as the vestibule and doorways.

Father O'Callaghan first read a brief

Scripture selection (I. John v. 4-9,) mentioning that it was the Epistle read in the Mass of the day.

Then, making the Sign of the Cross,

the preacher spoke as follows:—
"Thy testimonies are become exceedingly credible."

St. Augustine affirmed that he be-lieved because that which he believed was incredible ("Credo quia incredi-

I once heard an eminent professor analyze these words of St. Augustine and try to show how impossible it was to believe the incredible. This professor could not have been familiar with St. Augustine's style, of which this sentence is thoroughly character-istic. It is always absurd to treat an eloquent exclamation as an exact state-ment of opinion. No doubt if the word incredible be taken in its most rigorous and extreme sense, it is impossible to believe that which cannot be believed. That which contradicts reason cannot be accepted by a man of reason. St. Augustine would not be likely to hold to anything so foolish as what this professor would have him mean.

The evident meaning is that truth

about God must of necessity be so ineffably sublime that reason can never fully grasp it. "He that is a searcher of majesty shall be overwhelmed by glory." "Oh, the depth of the riches wisdom and of the knowledge of God! How incomprehensible are His judgments and how unsearchable His

St. Augustine wished only to repeat in another form the words of the Psalmist: "Thy testimonies are wonderful, therefore my soul hath sought them

THE SOUL'S NEED OF GOD. "Faith is the substance of things hoped for, the conviction of things which appear not." The necessity for faith comes, not from the weakness of reason to grasp its proper objects, but from the infinite character toward which faith must be directed. God is the object of faith. I do not say that reason is incapable of knowing God by its native powers; all I would say is that unenlightened reason cannot know enough of God to satisfy the cravings of the human soul. The soul is like a banished child king, who knows he has lost something great, but cannot understand the value of the nature of what he has lost until he has faith as that natural and healthy confi-received it back again. God made man in His own image and likeness, faculties and in the testimony of our and breathed into him a soul which was the reflection of Himself.

Man seeking to be as God, became a sinner and the origin of evil. "Man when he was in honor did not understand, he is compared to the senseles

beast, and is become like to them."

But in that banished soul there is an ever-present invitation to return to its lost treasures. Many times the soul may not appreciate the value of that It may be that only after it has tried all things under the sun, when it will be ready to admit that all

is vanity.

But whether at the expense of its own sad experience, or from the teach ings of wise men, it must sooner or later feel the truth which St. Augustine has expressed so beautifully, "Our hearts were made for Thee, O God! And they are restless till they find their rest in Thee." Faith is the evidence of those things which appear not—the things of God which lead the soul to its true and proper rest in God. Faith is the beacon light which guides the soul to safe anchorage. It holds out to the soul God as H3 never could be shown by reason. It speaks such awful truths that words cannot be shaped to its meaning. Divine revelation is as essential for supernatural faith as knowledge is for intelligence.

Rationalism, as generally under-stood, is a technical term designating that doctrine which teaches that reason has been man's only guide to truth, and that there has been no such thing as Divine revelation. But all that is not rationalism is irrational. If ration-

matter how the extreme sceptic may seek to disprove the reality of the external world, or, rather, to show the flaw in the evidence for such realityno matter how much he may sneer at Dr. Johnson's quaint proof of the existence of the outer world — in ordinary dealings of life he will jump out of his solipsism—he will return to common sense. Although faith, strictly speaking, is an act of acceptance of ruth upon the authority of another, the word is also used to designate and confidence in anything. In this sense we may say that the solipsist makes an act of faith in the evidence of his senses, when he jumps out of his solipsism. It would be a symptom of a disordered brain if a man persevered for any length of

dream, and he the dreamer. But if we go further back into the beginning of our reason and examine its very roots, we shall find much of

time in the conviction that all is a

the quasi faith even there.

THE UNREASON OF SCEPTICISM. The ultra sceptic destroys his posi-tion by scepticism. He would prove the unreliable character of human reason by means of that very reason whose trustworthiness he tries to ques tion. The absurdity of this position will drive him out of it. Let him only associate with men. Let him only breath the fresh air and eat the wholesome food of robust manhood, and he will be forced to make an act of confidence in human reason. For him not to do so, would be a symptom of insanity rather than the opinion of a philosopher. We are forced by an unavoidable necessity to put confi-dence in our reasoning faculties We must accept them in confidence. The axioms of human truth cannot be proved; they came to us with their credentials upon their face—we must put our faith in them; to do otherwise would be madness. It would seem as if Providence would force us into the true way by closing every door save one, and that door of faith. We must walk in at that door. We must trust the light we have, and follow under its guidance. Providence would seem to say to us: Seek not to be more than you are. Seek not to be as God. Live the life I have put into your hands, a life of faith in Me. Listen not to the tempter. He is the father of lies, and he lies when he tells you that if you eat of the fruit of the tree of knowledge of good and evil, you will become as God. Touch not the forbidden fruit. Have faith, and I

will make you true and wise. Of course we have been speaking of faculties and in the testimony of our senses, and in the testimony of our fellow-men. No doubt it is the same thing as supernatural faith. Supernatural faith, asthename implies, has for its object that which is above nature, object a help which does not come from

the powers of nature.

CAN REASON ACCEPT THE SUPERNATURAL?

The fact that there is a supernatural world hardly needs proof. There are few maintain that nature is the all. We cannot be convinced that our little world of nature is all there is of real ity. We feel as certain of the reality of the unknown and the unknowable as we do of that which comes within the range of our experience. And to call all things nature is simply a

quibble over words.

To prove that we, who are a part of nature, are also sharers in the supernatural, would require more than one discourse. Without proving this evening the fact of our relation to the supernatural, and the reality of supernatural grace in our souls—supposing the fact of revelation of the supernatural-can the acceptance of it be in any sense, rational? Can there be any rationalism in faith?

Faith, I have shown to be in reason, is a confidence in thought, to which we are driven by the very necessities of thought. If we would think at all, we must profess confidence in our thought. It is conceiveable that a man might lead a brutish life without feeling the need of any confidence in his thought; he might not care what logic de-

ists are testimonials against rationalism. To eradicate the effects of religion upon humanity would be to brutalize mankind. No man can measure exactly what is, directly or indirectly, due to the influence of religion. But if we cannot measure its exact amount it would be the height of absurdity to question its universal and almost omnipotent influence. We need God, and our hearts are restless until they find their rest in God. There is a thirst in our souls which nothing earthly can satisfy, which must be slaked in that living water which, if any man drink he will never thirst.

If the need of reason can demand

he will never thirst.

If the need of reason can demand faith of us, why cannot the need of a spiritual life in us demand that which alone can fill such a life? And if our acceptance of reason—our act of confidence in reason—was a reasonable act, because it was necessary for our progress, why is not our acceptance of the supernatural, our act of faith in God and His Revelation—also a rational act? Perhaps this communion with God may not be desired by some. There may be those who are so some. There may be those who are so much of the earth earthy that they allow nothing spiritual to trouble them. The lives of these are analogous to the lives of those unthinking mcn who care for nothing more than pleasing sensations. There is no way of reaching such men. Reason can do no more than present itself, relying upon its charms for captivating men's souls. For who can convince a man that refuses to accept the anxioms of guish all the fiery darts of the most

preparation for it.

reasonable, because necessary for the realization of the soul's highest aspiration. Faith appeals to us by the presentation of its object to our souls. If the faith which we have found in the necessary acts of our reason be a rational faith, the supernatural faith of the Christian, although superrational, is not the less rational.

I am not considering the credentials which the Christian faith presents. I do not say that those credentials are sufficient; I simply assert that if they satisfy the aspirations of the soul the acceptance of them is no weak sentimentality, but indeed an eminently rational act.

THE CHRISTIAN FAITH.

I have purposely taken for granted that the Christian faith alone can satisfy the aspirations of the soul, though I am fully conscious that I have not proved this. "Without faith it is impossible to please God."

To St. Paul Christianity was the

only faith. "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, am convinced that Jesus is the only Master to whom the world will bend its stiff neck, if it bends it at all.

The act by which we accept the life of faith is a rational act, because it is an act which is necessary for the ful-ness of our life. It makes us whole ness of our life. It makes us whole—
it rounds us out. "Amen, amen, I
say unto you, he who believes in Me
hath everlasting life." Faith is the
life of the state manded, as long as his sensations were laised did not insinuate too often that is irrational sentimentalism, we might allow a mere name to go unchallenged. But because rationalism vould too frequently wish to have us hink that it monopolizes the rational. The man of faith — his whole mental life depends upon many acts of limits that it monopolizes the rational. The man of faith — his whole spiral faith and cannot be reason which would put a hole to evide the man of faith. The man of folish that it monopolizes the rational in faith.

FAITH AND REASON.

Too often we hide beneath a name further of the worlde beneath a name further of the monopolizes and shallowness. We bundle together many processes under a single name, and when we last some aspirations toward God — least some aspirations toward God — that a spiration may be sometimes about it. What is this bundle and part of the man of thought it is intended in the man of thought it is into the man of thought in the way of greatest progress, its brightness must be a man of faith. The man of a lobe in in the way of greatest progress, its brightness must be mental life depends upon many acts of mental life depends upon many acts of life depends upon many acts of life depends upon many acts of persons have by a soliciting the edifice of sancting manners, holy thoughts and holy as sociations build up the edifice of sancting manners, holy thoughts and holy as sociations build up the edifice of sancting manners, holy the defined of sancting manners, holy thoughts and holy as sociations build up the edifice of sancting manners, holy the well and in the man of the manners, holy thoughts and holy as sociations build up the edifice of sancting manners, holy the upon the different man in the way of greatest progress, its brightness must be a man of faith. The man of a block in our way, saying thus far and cannot be reason which would put a faith. The man of the manners, holy the well and the manners, holy the way of the manners, holy the well and the manners, holy the well condition af life eternal, and because it is such, a life of faith is the highest

CATHOLIC SERMON AT HAR-VARD.

We call reason? Why is it so strong when faith is weak and childish? Why is the one pure reason while the acceptance of the other is, at best, merely a conventional supposition of practical reason? In my college days, a classmate was very much worried over the seeming strength of the solipsist. He went to the professor and asked him how he got out of sufficient interest to attract a large concourse. But when the priest was also, as in this case, an alumanus of Harvard, there was an added reason.

THE TESTIMONY OF CHRIST. Jesus Christ is our preacher, and it

souls. For who can convince a man that refuses to accept the anxioms of human thought? A man may be a tool, but he is free to be such and we cannot coerce him into being something better. So in like manner the spiritual life—the life of faith—presents itself to the soul; it also must depend principally upon its charms to gain entrance into man's soul. It has an advantage of reason, inasmuch as reason is its handmaid to go before it and to sweep and garnish the soul in preparation for it.

wherewith you may be able to extinguish all the fiery darts of the most wicked one, and take unto you the belmet of salvation and the sword of the soriet (which is the Word of God)." Only by this Word of God — by faith and the divine revelation — can we be brought to the knowledge of God. God's wisdom is above human comprehension. "For My thoughts are not your thoughts, nor your ways My ways," saith the Lord. "For, as the heavens are exalted above the earth, so are My ways exalted above your ways are My ways exalted above your ways THE INSTINCT OF FAITH IN GOD and My thoughts above your thoughts."

NATIVE TO MAN'S SOUL.

"For that which appeareth foolish

> music learns to love it by patiently listening to it and trying to bring him self to the love of it. In like manner, if you have not faith, you must bring yourself to appreciate the loss you are suffering. "Thou mayst not know suffering. Thou mayst not know that thou art wretched and miserable and poor and blind and naked. But I counsel thee buy of Me gold tried in the fire, that thou mayst be clothed in white garments, that the shame of thy nakedness may not appear; and anoint thine eyes with eye-salve that thou mayst see." Pray, then, that thou mayst have the eye salve of faith, that thou mayst see. Seek it and you shall find it, for God will never be wanting to any honest seeker after true wisdom. THE VICTORY WHICH OVERCOMETH THE

WORLD. According to our faith will it be done to us. The more there is of faith in us, the more we shall see God, and the nearer we shall be brouget to Him. "This is the victory which overcometh the world-our faith.

Faith, then, is the condition as well as the guarantee of our progress. and in us all," and I might add that I Surely there is good and sufficient reason for accepting it. We stand in more need of communion with God than of communion with the world. "He has begun to be perfect," says one of the holy Fathers of the desert, who can say in his heart, God and

necessary condition for our greatest

an enthusiasm for its study—let us begin to think the thoughts of God, and we shall become veritable sharers in the divine nature. "Thy testimonies are wonderful, O God, therefore hath my soul sought Thee." "As the hard panteth after the fountains of water, so panteth my soul after Thee, O God. My soul hath thirsted after the strong, living God." "Blessed are those who hunger and thirst after justice, for they shall be filled through faith—out of the rich treasury of God's ineffable truth.

May God grant to us much of that eye-salve by which we may see the blindness of our souls!

And when He has filled our hearts with the brightness of His veiled presence may He give us much grace to love Him! "If any man love Me he will keep My word, and we will come to him and we will make our abode with him." While He is present all will be well with us. And if we keep our hearts clean—"for the clean of heart shall see God"—the dark glass an enthusiasm for its study-let us be-

Ottawa Citizen, April 10.

Editor Citizen: — In your issue of Friday some comments are made on my criticism in parliament of the Judgment of the Judicial Committee of the Privy Council on the Manitoba school case. You select the names of a number of distinguished jurists as "members who actively performed the duties of the Court" consisting of Lord Herschell, the Earl of Selborne, Lord Hobhouse, Lord Ashbourne. Lord Halsbury, Lord Field, Lord Shand, Sir Richard Couch, and the Hom. George Denman.

Your editorial conveys the impression that the gentleman named formed the Court that gave the judgment you refer to. Had the members you have named been present at the argument, and had they taken the trouble to understand the case, I have no doubt the judgment would have been the reverse of the one given. As a matter of fact, however, you are entirely in error in assuming that Lord Herschell, the Earl of Selborns, Lord Hobhouse, Lord Ashbourne, Lord Halsbury, Lord Field or the Hon. George Denman took part in the hearing or consideration of the case. Lord Shand, however, was present. He is a Scotch lawyer and was appointed to the Court to give the benefit of his knowledge of Scotch law. Sir Richard Couch is the only other judge on your list who was present.

I do not propose to question either the ability or the integrity of the law Lords who decided this case. Their judgments on ordinary legal questions that come before them may be sound, but they certainly did not comprehend the true meaning of denominational or Separate schools as understood by those parliamentarians in Canada who have had to deal with those subjects during the last forty years.

Allow me briefly to state the case as it was understood by those who negotiated the terms, and by the Parliament that ratified the agreement.

STATEMENT OF THE CASE.

First, it is admitted that denominational schools existed for nearly half a century preceding the time Manitoba came into the union.

The delegates from Manitoba stipulated with the Canadian Government that th

the educational clause giving the majority the right to denominational schools. After a full debate Mr. Oliver's motion was deteated, the vote standing S1 to 34, and it is worthy of observation that taking the vote of the Protestant members only, there was a majority of 2 in favor of giving Manitoba Separate schools, so it cannot be said that the system was forced on that Province by Catholic votes.

votes.

In the discussion the Hon, Wm. MacDougall pointed out that the effect of the
enactment if passed would be "to fix laws
which the local legislature could not alter in

which the local legislature could not alter in future."

The fact that Parliament granted to the minority the right to establish Separate schools was commented on in the press, and I am not aware of a single protest. The Globe of 23rd May, 1870, ten days after Parliament rose, in commenting on the business of the session, states:—"It is especially enacted that "no law shall be passed by the Provincial Legislature injuriously affecting in any way denominational schools, Catholic or Protestant. An appeal against any elucational act that infringes upon the proviso will be to the Governor in Council, and if powers are required to enforce his decision, the Parliament of Canada may be invoked to compel due compliance by an act for the purpose."

Levely hear up evidence of a similar kind.

compel due compliance by an act for the purpose."
I could heap up evidence of a similar kind, but think I have said enough to show what Parliament meant, what the members understood and what the majority element in Canada by their representatives agreed to.

THE MANITOBA LEGISLATURE.
In the first session of the Manitoba Legislature. 1871, an Act was passed in terms of the Manitoba charter which had then been confirmed by the imperial authorities, denominational schools were established on the basis on which they existed before the Act of Union, and so continued without question or objection for nineteen years.

Between 1871 and 1890, the subject of the settlement of the Manitoba School Question was often referred to in Parliament as having been settled satisfactorily to all parties.

In drafting the educational clauses in the Manitoba Act special language was used to meet the conditions existing. As denominational schools did not not exist there by law but only by practice or custom, the language of the R. N. A. Act was placed to read

"It is not perhaps very easy to define pre-sisely the meaning of such an expression as

with him." While He is present all will be well with us. And if we keep our hearts clean—"for the clean of heart shall see God "—the dark glass of faith will reveal more truth to us than the deepest thought of philosophers, and God's testimonies will become exceedingly credible"

MANITOBA SCHOOL CASE.

A Bare Statement of Facts Regarding It.

Ottawa Citizen, April 10.

Editor Citizen:— In your issue of Friday some comments are made on my criticism in parliament of the judgment of the Judicial Committee of the Privy Council on the Manitoba school case. You select the names of a number of distinguished jurists as "members who actively performed the duties of the Court" consisting of Lord Herschell, the Earl of Selborne, Lord Habbury, Lord Field, Lord Shand, Sir Richard Couch, and the Hon. George Denman.

Your editorial conveys the impression that the gentleman named formed the Court of the proposition

ACTS, NOT WORDS.

The Cardinal Vicar of Rome on the

His Eminence Cardinal Parrochi. Vicar of His Holiness, delivered a very remarkable address at the closing of the Catholic Congress recently held in Rome, of which the following may be taken as an adequate summary: The social question is of such a nature that it comprehends all others, yet we hear nothing spoken of but politics. Everywhere, in all classes of society, there is the itching to pose as a politican and to give a solution of the problems connected therewith. Since 1848 it has been the only subject dis-cussed. No attention is paid to the well-being of populations, except to place it in a distant future that never NATIVE TO MAN'S SOUL.

If a man feels no need for this life of faith then is his soul in darkness and in the shadow of death. His soul must be sick unto death. It has lost its normal appetite for God. The appears as folly to us, then we are native to the soul. Supernatural grace comes only to intensify and transform that appetite into Christian charity. The need which humanity has shown for God ought to be sufficent to show to the disordered soul of the unbeliever the extent of its disease.

If we could go no farther than this it seems plain that the acceptance of a spiritual life which is self-consistent and well-authenticated is thoroughly reasonable, because necessary for the "It is we who are going to be rich, and you—you shall know what it is to taste of poverty." Nor can the propagators of modern Liberalism complain of this. After all, they are but reaping where they have sown. The principles they have preached are materialism in philosophy, atheism in morality, fatalism in jurisprudence, and voluptuousness in æsthetics. They have ruined the Christian family by the introduction of civil marriages, oppressed the Church by attacking her liberty, and undermined society by irreligion. The young author of the outrage at the Hotel Terminus in Paris—what is he but a product of their doctrines? What, then, are Catholics to do to

conjure away the perils of the social question? The answer is clear. They must oppose to the pernicious doc-trines of Liberalism the theory and practice of the Catholic religion. Encyclical Rerum novarum is the grand character of the social regine. But to apply it, acts are required, not idle words. Look at the corporations of the middle ages, and the numberless other works of a social and charit able character established by Catholics. Work away then, work hard, and, above all, do not lose sight of the teachings of the Pope.

Those who have had the good for tune to listen to the well-weighed and learned eloquence of the Cardinal-Vicar will be able to understand the effect the above discourse produced in



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THE SIEGE OF LIMERICK.

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

CHAPTER VI. SARSFIELD, LORD LUCAN.

The clocks in the good city of Limerick had proclaimed the first hour of a new day, and, save the occasional bark of a dog, or the pattering of the rain, mingled with the faint sighing of the breeze, all was hushed in profound silence

Yet there were two watchers in one of the upper chambers of a house just without the walls, and they appeared to be buried in profound meditation. The room was simply, nay, scantily furnished; in fact, it contained nothng save two or three chairs, a mean looking truckle bedstead, on which was looking truckle bedstead, on which was a mattress and a few blankets, a table, bearing the remains of a humble re-past, and a chest of walnut-wood drawers at the far end of the room, on which were placed a sword, belt, cap and other accourrements, declaring the profession of an inmate of that humble room to be that of arms.

Pacing the room, with a disturbed air, was a lady, whose age it were, perhaps, not easy to guess, for, to a certain freshness of complexion, and with hair whose rich brown reeked not of one silvery thread, there was that unmistakable maturity of form which may belong to a woman of some forty or forty-five years of age, together with those unmistakable lines on the brow which we call furrows, placed on the smooth forehead of woman by care and anxiety if not by the hand of time.

Seated beside the fire sits a man in the military undress of an officer, and with one hand shading his eyes from the bright glare of the lamp, he holds with the other an open letter, which he peruses with care and attention.

This man was no other than Ireland's hero, the brave and gallant veteran,

Sarsfield, Lord Lucan.
"Take heart, Catharine," he ex claimed, addressing the lady, "you may, perhaps, be indulging unnecessary fear. Madcap as she is, I think Florence has yet enough prudence to take care of herself. I do not like, any more than you do, this meditated en-counter with Mary, but you have owned that this man, Lapton, who has introduced himself to you, is an entire stranger, so that I do not see why you should place such implicit faith in his word.

"I cannot doubt the truth of what he has told me," said Miss O'Neill; "he has shown himself too well ac quainted with the affairs of my family to permit of my doing so. He evidently knows Sir Charles personally, spoke of Father Lawson, described the old Grange in Gloucestershire, where he had met the good Father, in company with that Sir Reginald, to whom florence was long since betrothed. also said that she had been seen in company with Ashton, one of gentlemen attached to the household of Mary Beatrice, who, it is known, has but recently come from France, and is

striving hard to return thither. "Well, the story, certainly is a strange one," answered the General, musingly; "so strange that really I should like to see the man. If any-thing be amiss I may be able to detect it. At all event I shall not return to

my quarters till to-morrow night, and as you say he intends to call on you tomorrow, I will take care to see him, but we must still remember that Flor ence is possessed of more judgment and enetration than many of her sex. Depend on it, she will not involve herself without due precaution in the intended rising. For myself, I much ike the news contained in the letter now before me," continued Sarsfield; "it gives me to understand that we may expect Tyrconnell early next month, when our poor soldiers will again have an opportunity to show their intrepidity. And now, he added, "I think you and myself had best betake ourselves to rest, and do not make yourself uneasy about Florence. Rest assured all is right as

COULD HARDLY WALK

ON ACCOUNT OF RHEUMATISM



TWO YEARS Suffering IS CURED -BY-THE USE OF

Ayer's Sarsaparilla

"For fully two years, I suffered from rheumatism, and was frequently in such a condition that I could hardly walk. I spent some time in Hot Springs, Ark., and the treatment helped me for the time being; but soon the complaint recturned and I was as badly afflicted as ever. Ayer's Sarsaparilla being recommended, I resolved to try it, and, after using six bottles, I was completely cured."—P. H. Ford, Quachita City, La. For fully two years, I suffered from

Admitted AT THE WORLD'S FAIR

far as she is concerned. I believe her far too prudent to tempt danger.'

Silent, though far from feeling con-vinced, Catherine O'Neill, the paternal aunt of Florence, retired to her room, not to sleep, but to muse over the for-tunes of her orphan niece, and the perturbed state of public affairs, which at that time invested the city of Limerick with so much interest, has since claimed for it and its gallant defenders so great an amount of pres-

tige through succeeding ages.

Early in the morning the General net his cousin, Miss O'Neill, at break-He had for a few days become fast. visitor on one condition alone, viz., that all ceremony should be foregone, and the poorest and simplest room in the house fitted up for his use, with a mattress for his bed and plain diet for his table; and his mind was intent on the contents of the letter he had received the night before, when a servant, entering the room, announced the arrival of Mr. Layton.

At the same moment the sound of many voices, as of persons clamoring for admission, broke upon their ears accompanied by the footsteps of a large concourse of people, then a peal of deafening knocks sounded at the door, and tumultuous cries of Bring out the Saxon spy! Down with the traitor! reveberated on the air. Scarce one moment had elapsed between the entrance of the servant an nouncing the arrival of Layton and the utterance of the shouts and cries which now met their astonished ears, and the acute General immediately divined that in some way their stranger visitant had to do with the fearful disturbance without.

Accordingly he bent a searching gaze on the man who stood before him rembling with fear, scarce able to speak from excessive agitation, light grey eyes sinking beneath the eagle glance of Sarsfield, who seemed to be asking himself where he had met the person whose features he perfectly well remembered, but whose identity was rendered difficult to establish, in consequence of the man of well nigh four score years having adopted the disguise of one of forty; for our old friend Benson stands face to face with Sarsfield, no longer with his own silvery locks, combed straight over his forehead, and in the sober suit of dark cloth it was his custom to wear, but with his head adorned with a brown wig, his garments of the new est cut and fashion, and gay material to boot, and the whole man so strangely metamorphised that no wonder the brave General failed to recognize Benson in him, the fanatic Ben sen whom he had known in earlier days, and sincerely regretted that the training of the youth St. John had been entrusted to his care.

But two ringleaders of the mob without clamoured loudly for admit-Their voices were recognized tance. the General, and, acting on a sudden impulse, he gave orders that the door should be opened, and these persons admitted.

But Sarsfield, as he passed through the hall, had been seen at the open door; it was no longer a question of admission of two persons, for, pushing forcibly by the affrighted servant, a tumuluous crowd rushed in, shrieking out:

"Och, and is it yourself, Gineral dear? Give us up the cowardly spalpeen, the black divil of a Saxon; us have the bluid of the thraitor sure, and is it from the camp of the inimy he comes?" were a few of the string of epithets which rung in the ears of the General and his cousin.

"Silence, silence, my friends," exclaimed Sarsfield, and he gesticulated with all his force to secure the attention of the infuriated mob, for the greater part of the inhabitants of the city of Limerick seemed to be thronging to the quarter in which his cousin's house was situated; and having taken care to commit Benson to the custody of two stout serving men, he said :

"We must be just, and, before we punish, see in what the prisoner is guilty. Now then, speak; how has this man offended?" he added, in a loud voice, addressing the ringleaders

of the unruly mob. Denis McCarthy, a tall, muscular man, attired as a private soldier, now

man, attreed as a private soluter, now stepped forward, saying:

"Arrah, yer honor, thin the rale fact is this. Yonder spalpeen has just come from Derry, where he has a dale of friends I'm afther bein 'tould. My brother Barney knew him in London, ver honor, and sure that is why w know him, for a thraitor its thrue that he is, thin. Gineral dear, make him take off his wig, and a white-headed d fellow ye'll see.

Sarsfield found it no very easy matter to make himself heard in reply to this not very clear speech of Carthy's for more than twenty voices

at once exclaimed:
"Whist, yer honor, sure and he's
afther mischief, the false Saxon that afther mischief, the laise saxon that he is, faix. He knows a power of things, and that a good priest from England is in this house. The spalpeen and spy, dog that he is, is after seeing the Father, and thin sure and its aisy to know what he'd be afther deiny later, and afther he's done doing later, and afther he's done mischief to the Father, thin he can still do a mighty purty business of his own respecting a relation of Miss O'Neill's herself."

"What have you to say, villainous spy," said the General, darting on him a look of darting on him a look of mingled indignation and contempt. "What have you to say in your defence, you wretched spy? What reason can you give why we should ut hang you up like a dog, as you are, on the Limerick gallows before the sun has set? How dare you presume to reasonable come here to carry on your

punishment you each decree, and then decide which he shall undergo." and replied testily:
"What makes you so curious? The

"Arrah, thin, Gineral dear," said Denis, who, by the way I should have said, was the General's servant when in his quarters, "sure and I'm afther asking yer honor to let me do him one little service before we are afther punishing him.

"With all my heart, Denis, I put him entirely in your hands," said Sarsfield, while a low groan escaped the lips of the terrified wretch before him. With a yell of joy, Denis bounded forward, and the next moment, amidst loud and deafening huzzas, the curly brown peruke was thrown high over the heads of the assembled crowd.

"See, see, the spalpeen, and sure int it a shame," shouted Denis, is nt it a shame," shouted Denis, "that ye should be afther disgracing an old man's white locks in such a way? And now what'll we do, Gineral with this thraitorous spy? I'm afther thinking it would do him a dale of good to tie him on a donkey's back, and give him a rope's end all through the streets of Limerick; but first, yer honor, we'll have a bit o' sport, and be after shaving his head, seeing that thin he'll have thrue and

rale reason to wear a wig."
"Well said," replied Sarsfield.
"And now, Pat, let me hear what punishment you devise, and then I can choose between the two." Pat lifted his cap to the General, and

"Thin if the truth may be tould, Gineral, I'm afther thinking frind Denis too gintle by half. Whisht, yer honor," he added, with a finger on his lips, "wouldn't it be a purtier thing to hang him up and let him die the

then said:

thraitor's death. "Hurra! hurra!" shouted the mob the cry taken up by the multitude in the distance; "let him die the thraitor's death. If ye spares him, Gineral, its sure and afther mischief he'll be goin agin

"What say you, traitorous spy," shouted Sarsfield, "why shouldn't you die the death ye so rich deserve, as

these men so justly decree?"
"Spare me, oh, spare me," cried the
miserable wretch, "and I promise you I'll never never, set foot in Ireland again. Here, here," he exclaimed, putting his hands in his pockets, and with frantic eagerness, pulling out sundry rolls of paper, "I had these sundry rolls of paper, "I had these from King William's favorite page, and give them to you instead of to those for whom they were intended.
Pardon me, and I will "

"Give him to us, Gineral dear, give him to us, and we'll make the spalpeen answer for some of his tricks, claimed the voices of men raised to such a pitch of fury that but for the presence of a leader as popular as Sarsfield, it had been certain career of this dangerous fanatic had been immediately cut short.

As it was, however, Sarsfield again emmand silence, and recommended him to mercy on account of his old age

nen, turning to Denis, he said:
"I think I shall leave this wretched creature to your merciful treatment, Denis, you undertaking, however, to see that he embarks for London as soon as the punishment shall have been inflicted.

"Och, thin, Gineral, sure and think out of consitheration to his white hairs, barring the rale fact that he doesn't care one bit about thim himself, we'll be afther letting him off a little more aisy than I thought of doing; so, ver honor," added Denis, in one of his most persuasive tones, "suppose we give him only fifty lashes. Sure and I have the hould of him, and will see that he is fairly banished from the Emerald Isle forever.

The General bowed his assent, and aware that he might safely committ this discomfited villain into the hands of Denis, he delivered him up to his safe custody, the former carrying him off in triumph, amidst the yells and

groans of the mob. Poor Denis! Benson escaped much more mercifully than he deserved, for he chose to give him the lashes himself, and laid them on as lightly as his own merciful nature prompted, every roar the wretch uttered answer-' Hould yer tongue, ye spalpeen, ing, "Hould yer tongue, ye spanwill be afther laying it on a dale heavier than I do."

Indeed, Benson was mercifully spared, seeing that he had no right to expect to get off with his life. lash thurt him but little. The matter of shaving his herd, which Denis scrupulously exacted, and which occasioned him and his fellows no small degree of merriment, was, in fact, the most bitter part of his punishment, as will be seen later.

No sooner had the mob dispersed than Sarsfield, quietly seated with Miss O'Neill, proceeded to examine the papers. They proved to be a packet of letters that had passed between him of letters that had passed between him-self and William's favorite page, Harding, from which it appeared that not only was Benson contriving to break off all prospect of a union be-tween Florence and Sir Reginald, but had also offered himself as a spy on the movements of the General in Limerick, and unless fortunately recognized by brother of Denis, should probably have caused much mischief to good Father Lawson, now an in mate, for the time being, in the house of Catherine O'Neill.

CHAPTER VII.

THE BARONET'S PRESENTATION. "Your candid opinion now, my dear

king received me courteously enough, child. Is it not a mark of his royal banqueting room? I should not be surprised, Florence, if a favor of the same kind is shown you by Queen Mary, who, perhaps, is more gracious after all than you take her to be, and even, in time, make a convert of Florence O'Neil.

"Yes, truly," and Florence smiled somewhat contemptuously, "Mary would be very gracious to me if she could see into my heart; why, it positively makes me unhappy to think that my lips must press the woman's hand.

"Suppose that I were to whisper a few words in the king's ear concerning your disloyalty, do you think you can

trust me Yes, dearest uncle," and she affec tionately kissed the forehead of the venerable old man, as he prepared to depart, "I can trust you, because you love me far too well to betray me; and, moreover, understand, I have read your secret. You dislike the Dutch King, though you will not own it, perhaps,

even to yourself." Ah, you are a saucy girl," said Sir Charles, parting back the sunny tresses of his niece, "how can you read my secret thoughts? Why, I tell you, I think myself highly honored, that I, a simple baronet, have the entree

to William's presence afforded me."
"Especially, as you feel quite con vinced," replied the aggravating Florence, "that Dutch William has the aggravating keen eye to gain broad acres, and widely spread influence, simple bar-

onet though you be. Sir Charles made no reply, but anxious to close the conversation, hurried from the room, while Florence, relapsing for a few minutes into a musing attitude, drew her writing materials before her and wrote as fol-

DEAR MRS. ROBINSON : DEAR MRS. ROBINSON:
I beg you to tell your husbard that I shall certainly be with him on the morning after the arrangements now pending shall have been completed, provided you can yourself undertake to accompany me to your house. I, on my part, expect to have communications to make, which, doubtless, will be valuable to have fairure.

Yours, in all friendship, ELIZABETH FITZGERALD.

This courteously worded epistle, signed and directed under feigned names, Florence carefully sealed and despatched to Mrs. Ashton's house in Covent Garden, and for the next half hour this daring young lady, without a thought as to the troubles she might be weaving for herself, by mixing herself up with this conspiracy, amused herself by thinking over the few words that had passed between herself and the baronet, which, together with certain little points, clearly showed that her uncle did not admire what he had observed in the king's character, enough to make him resigned at changing the tactics of his whole life.

And though she could not get him to speak out, she was aware he was restve under the mirthful spirit with which she chose to force on him, her conviction, that in spite of the honor he prated about he had seen nothing in the Dutch King to warrant his es pousal of his interest.

Meanwhile, the Queen had anx iously expected the arrival of the churlish old man, whom her father had never been able to lure from the seclusion and sports of his country home, curious to receive the beautiful niece whom she knew had long been the favored *protegee* of Mary of Modena, for she was aware of her betrothal to St. John, and trusted by artfully bringing the two in close contact with each other, to be enabled to break through the barrier which had been opening up between them, prevent the return of Florence to the court of the exiled Queen, and attach her to her own person, for Mary really designed appointing Flor ence to the post of one of her maids of honor, with the idea that eventually all the secrets of the little court at St. Germains, and the hopes and fears of her father and his consort would be laid open to herself.

However, let us return from our digression, and accompany the baronet to the presence of William the Third. The king was always sparing of speech and singularly taciturn to those about When at his meals his manners him. were disgusting to others; and the irritable spirit of the old baronet chafed within him as he observed Lord Clarendon, who had accompanied him thither, take his stand behind the king's chair, beckoning Sir Charles to follow his example by occupying the same situation. No word did William ever speak on

occasions like the present, nor was it his custom to invite the proudest nobles in the land to sit down and eat: their master and their conquerer he deemed himself to be, and their place was behind his chair, the neglected witnesses of his meal. With feelings of intense disgust,

Sir Charles regarded the King, in-wardly cursing the folly which had brought him thither, for in vain had he awaited the honor of a word; but - not one had escaped the lips of William of Orange.

The old gentleman stood long a disgusted witness of the scene before him, and during the time occupied in the dignified employment assigned to himself, he mentally exclaimed: "Marry, but it just serves me right,

Florence, watching with whimsical curiosity certain minute preparations at Merville Grange? Or if at stantly," he added, and Harding, leav-

practices? Hark ye, boys," he continued, addressing Denis and another, who appeared to have acted the part of ringleaders, "I will hear what the baronet appeared embarrassed, The baronet embarrassed, The baronet embarrassed embarrassed, The baronet embarrassed in the service of the rightful King. Well, well, a few weeks more and I will see if I cannot make my escapechild. Is it not a mark of his royal aye, even if I feign an attack of my favor that I spend this evening in his old enemy the gout, and shut myself up a voluntary prisoner in my own house. Anything sooner than thus crouch before this Dutchman's rule. And-

But the thread of his meditations was here cut short by William rising from his seat, and graviously vouchsafing a few words to himself and Lord Clarendon, with some three or four noblemen who stood around. On this day, Queen Mary had dined alone in her own apartment, on account of some trifling indisposition.

As William was about to retire, as if struck by a sudden thought, he turned to the baronet, saying:

"You have a niece living with you at present Sir Charles, she is betrothed, we understand, to Sir Reginald St. John in whose welfare both the queen and myself are warmly interested Her Majesty, you have already been informed, will grant her an audience on the morrow. See that you do not neglect to bring her to the queen."

Then awaiting no reply, William passed on, followed by two or three of the most intimate of his Dutch friends amongst whom was his favorite gentlemen, Walter Harding.

Comfortably ensconsced in his own private closet, the king now reclined ease in a luxurious, richly carved chair, covered with crimson

English magnates were no longer present, and with his Dutch friends and the favored Englishman, Harding, William could at last relax and deem it allowable to discard the restraints of royalty, and quaffing off his favorite liquor, Holland gin, which the English nobles lately in his presence would scorn to touch, passed what were, no doubt, the pleasantest hours of the day

But on this occasion it was with one particular person that William had to do; and beckoning the favorite to his side, his grave countenance wearing a most gracious smile, William exclaimed eagerly rubbing his hands together:

"Now, then, Harding, what have you to tell me about the vagaries of that fool Benson? Speak out at once, I should not be surprised to man. hear that the wretch has come to evil by putting himself in the lion's den, if your information was correct, that Sarsfield really had him in his but out upon the fool, why did he take on himself to play the spy, if he was so dull witted that he could not act his part better?"

part better?"
"Ah, Your Majesty, I beg you to spare him," replied Harding, "his wits would have saved him well enough, but a cruel mishap prevented him from serving his royal master as he could have wished. I will bring him to your presence a little later; he has been waiting in one of my apartments for several hours, in order to beg Your Majesty's pardon for the awkward way in which he executed his mission; but, indeed, he has undergone the roughest treatment, and nar

rowly escaped with his life."
"A good thing had he lost it," was the ill-tempered reply, "if he could not do his work better. Make no excuses, but tell me the contents of the papers which I hear have fallen into arsfield hands.

For a mement Harding hesitated as though afraid to excite the wrath of William, but the keen eyes of the king were fixed steadily upon him as he quaffed off another glass of Holland Somewhat intimidated, Harding answered truthfully from fear lest Benson when questioned by the king, should betray him.

"I pray Your Majesty's forgiveness if I have done amiss, but out of pure affection for my friend, St. John, Benson has been zealously endeavoring to break off the proposed union between him and the Lady Florence Neill. She cares not to become Lady St. John, Your Majesty, for he tells me she has quarrelled with him for his loyalty to your gracious self. And might aspire so high," added Harding, doubt not but that I could have the wit and power, too, to win the lady's love, and make her, disloyal as she is, one of the most loyal in Your Majesty's dominions.

"You are an impudent knave and full of conceit," said William, "and fancy great things of your handsome person to think you may look so high, but remember the lady is of high birth, and proud of her descent, if all that is said of her be true. Moreover, I have heard you say you are under obligation to Sir Reginald and yet under the rose you are trying to rob him of the lady But enough," he continued, languidly 'she is not to be won by you.

quickly: what more of Benson?"
"Ah, Your Majesty, I have the
worst to tell yet. He had papers on
his person when the brutal mob got hold of him, one of whom formerly London as knew him in London persecutor of the Papists, and. recognized him in unfortunately, Limerick, and these papers, from vari ous hands, your majesty," added he, for the king's eyes rested on his countenance, as if he doubted the truth of his words, "these papers alluded, it is true, to the offer he had made d' becoming a spy on the movements of the St. Germains party in Limerick, and —and they are all in the hands of Sars-field, together with a paper accepting

majesty's officers. "Bring me in the wretchedfool," dear I am but justly met with, what busisaid ness had I to be here at all, instead of ness had I to be here at all ness had I to be her

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peared, ushering in the soi-disant Layton. ing the room, in a few moments re ap-

"You fool," said the king, "it would have served you right if you had lost your head for your folly in meddling with concerns beyond your power of management. I hope, old as you are, that they punished you in some fashion, if only as a penalty for the folly which prevented you from serving our interests better.

"Ah, spare me, your Majesty," said enson, sinking on his knees; Benson, sinking on his knees; "surely I could not help being recog-nized by one whom ill-fortune threw in my way some years since."

The frown which had set on Wil-

liam's countenance had gradually relaxed, notwithstanding the furious mood he was in when Benson entered his presence. He had seen this man before with straight white locks falling over his forchead, but now that vener able head was graced with a wig, powdered indeed, but a veritable wig nevertheless, and it made him look quite a different personage. Again, there was something inexpressibly ludicrous in the whole bearing of the man, his rueful look, his pale countenance, and the trembling servility with which he crouched at William's feet, that the latter was moved to such a de greed of merriment that he was fairly convulsed with laughter, to the no small mortification of the kneeling Benson.

"Why, you foolish knave," he said, when his laughter had subsided, "what has made you disguise yourself, you are too old at fourscore years to indulge

in vanity." in vanity."

"No, your Majesty," said Harding, really pitying the discomfiture of the wretched being, "I am sure your Majesty will pity Benson when I tell you the wretched mob who assaulted him in the house at which he had taken refuge, though they left him in posses sion of his head, shaved off his white lash to his shoulders, exulting in the torment they inflicted and merry over his annoyance, whilst they shaved his head out of pure rage, because to disguise himself he had put on an unpowdered brown wig."

Gazing contemptuously on Benson, the king, whose mirth had again given

way to anger, exclaimed:
"Fool, it would almost have served you right had Sarsfield ordered them to take off your head for your folly in carrying papers of such importance in your pockets. To your feet man, and get out of my sight. I pity you, indeed, why, they gave you a much lighter punishment than you deserved; they ought to have punished you for

As William spoke thus, the miserable Benson arose and hastened, by no means unwillingly, though perfectly astounded, out of the presence of the king. Indeed, his reception was not of the kind he had expected, though at the same time, he had feared a sharp rebuke for his imprudence in keeping about his person parers of such importance as those we have alluded to.
Ingratitude, however, to those who

served him, was one of the chief ingredients in the king. His brutal remark concerning the Calvinist Walker, is a proof of this vice. The Protestant party were justly disgusted at the speech of the ungrateful king, for on one of them tell-ing him that Parson Walker was amongst the slain in the melee at the Boyne, the coarse and unfeeling reply, was, "Why did the fool go there?" This, then, was the tribute which he paid to the memory of the man to whom he owed so much, and who had gallantly defended London-Nor may the siege of Water ford be passed by, for when he was asked in what way the sick and wounded prisoners should be disposed of, the savage answer was, them." One thousand of these unfortunates were thus destroyed by the place in which they were cooped up shortly afterwards bursting into

* McPherson's State Papers. TO BE CONTINUED.

Ponting Pilate's Day

The custom of observing Good Fri day as a holiday is spreading. Banks, courts, boards of trade, and other institutions were closed almost everywhere on that solemn anniversary this

Some years ago, this conversation took place between the late Chief Justice Carter, of the Supreme Court of the District of Columbia, and the late Hon. Richard T. Merrick, the eminent lawyer, who, by the way, eminent lawyer, who, by the way, was a practical Catholic. Said Mr. Merrick: "You will not

hold court to morrow, will you, Judge?" "Why not?" said the Chief Justice. "It will be Good Friday," answered

Mr. Merrick. the Chief Justice.'

'Then," said Mr. Merrick, "your Aonor will be the first judge who has held court on that day since Pontius

The cutting retort went out among the legal fraternity of Washington, and every Good Friday since serves to bring it back to the public mind.

No small objection which young folks had to the old time spring medicines was their nauseousness. In our day, this objection is removed and Ayer's Sarsaparilla, the most powerful and popular of blood purifiers, is as pleasant to the palate as a cordial.

Are you a sufferer with corns. If you are get a bottle of Holloway's Corn Cure. It has never been known to fail.

UNRELIEF.

Not the least amusing feature of modern atheism, if it were not also the most pitiful, is the boast, open or implied, of its professor that their unbelief is really a sign of their intellectual eminence. The absurdity of such a claim in view of the slight services rendered to hymenity (the only ices rendered to humanity (the only god of their recognition) by minds emancipated from belief, as contrasted with those rendered by men whose pivotal reliance was a Supreme Being, never seems to even ruffle the plumage of their sublime tself - consciousness. Viewed with practical, humorous eyes,

have been barren.

Even if they glitter for a moment with false splendor they vanish from

the memory because they have been barron. Uttering these truest words,

was the great German looking down

with prophet eyes at that nation whose paganism flaunting itself in our own

day in art, in literature, in education,

to be dissected, their writings form

large percentage of modern literature's

Yet it requires no extraordinary

elements of lasting greatness are lack

eaten its way into the very heart of young French manhood. Even the

leaders of French free throught can

themselves see its ruinous tendency.
M. Renan, most emancipated of
thinkers, could attribute the dreadful

collapse and calamity of 70-71 to nothing else than the "press filled with mean buffooneries, the puerile

vanity, the vulgar cynicism which sneers at all faith and virtue, the total lack of the charity which makes nations strong." The faults of the

Third Republic are the faults of the Second Empire intensified. Well for

it if no deeper mortification, no sadder

Sedan, no more terrible Commune await it in the near future.

sonal or national, without belief in God.

Remove the sense of individual reli-ance on, individual responsibility to, a

ence. But our belief must be a prac-tical one, filled with that love which is

the antithesis of pagan selfishness, else

it were better to make no profession of belief at all. "Thou believest in God,

thou doest well: the demons also

believe and shudder," says St. James. We believe in God; let us show it by

our charity towards our neighbor, by

our devotion to truth, by our pity for weakness, by a kindness which

must be the reflection of our Heavenly

It is neticeable that there is com-

paratively little talk in this country of

ecent years of "rescued" and "fugi-

tive" nuns; for which there are two

principal reasons. Protestants have learned that any nun who wishes to

doer. And Protestants have also

swallow her yarns.

Henry Ward Beecher once informed

a man who came to him complaining

of gloomy and despondent feelings

that what he most needed was a good

cathartic, meaning, of course, such a medicine as Ayer's Cathartic Pills,

every dose being effective.

Mrs. M. Stephens, of Albany, N. Y., writes in as follows: My stomach was so weak that I could not eat anything sour or very swee, even fruit at tea-time would cause Heartburn, fulness or oppression of the chest, short breath, re-tlessness during sleep, and fright ful dreams of disagreeable sights, so that I would often dread to go to sleep. With the use of Northrop & Lyman's Vegetable Discovery this unpleasantness has all been removed, and I now can eat what suits my taste or fancy.

Bad Blood causes blotches, boils, pimples, abscesses, ulcers, scrofula, etc. Burdock Blood Bitters cures bat blood in any form, from a common pimple to the worst scrofulus so e.

every dose being effective.

Father's kindness. So that when we

There is no real greatness, then, per-

young French manhood.

most finished productions.

this self-gratification of the free thinker suggests the comparison of a deformed person-a museum freak or circus might well deceive mankind into acattraction-exalting himself above his perfectly developed human fellows, for the mere fact of his deformity.

Not in all cases, but in many, the decadence of a man's belief in God is but the sequence to the decadence of his belief in humanity and in himself. And loss of faith in these last two, comes rarely save to those who have sinned grievously against them. Surely in such cases, death were more merciful wages of sin, than the moral darkness which waves itself aloft as purest And cynicism, indifferentism, liberalism, light scouts as they are of the army of unbelief, are they not also danger signals hung out by the very hand of God Himself, over the morasses of unbelief, of modern paganism, into which the feet of His faithful ones might otherwise unwearily stray? In cynicism, the spirit of our day, the spirit that gibes and scoffs, and would reduce all things to a common level, even men themselves, professed sneerers, know there is little attractiveness. The cynic in literature is an excresence, a deformity. Loveable, honest Thackaray himself becomes repellant in his scoffing moods. And the great ones-Shakespeare and Milton, Dante sion of his head, shaved off his white locks and most mercilessly applied the and Goethe—what a splendid spirit of best to his shoulders exulting in the throughout their pages! Even Byron, most cynical of earth's great singers, is great for us, not of his eynicism, but

despite of it.

Marvellous indeed is it that man, with that infinite, ever-varying wonder of creation about him, with this still, immovable, fixed law of a con-science within, can doubt the existence of a supreme source, a supreme law A grave-eyed Napoleon, not caring to waste further breath with the philos ophers who had proved, beyond parad venture, that all belief in the super natural is but a shibboleth, points to the starry firmament above, with the query, "Gentlemen, who made all these?" Answerless query! But these?" Answerless query! But even could we accept the conclusion

that all this endless miracle of clouds and stars, of seas and wind-tossed flowers, and a nature ever renewing herself, was but a harmonious combin-ation produced by the clashing and welding together of millions of atoms moving for millions of years through space, by what reasoning can we ex-plain this inner voice, this law higher than reason, this incorruptible judge within ourselves, that we call con-science? Splendid, incontrovertible fact, clearest word of the Creator to explain it, or cynicism explain it away. True, indeed, when its warnings have been repeatedly discovered by the seminary. ings have been repeatedly disregarded, its mandates set ruthlessly aside, this inner voice sometimes ceases, through silence, to be any longer a proof of th existence of a God. But woe to him for whom it has so ceased; rudderless boat as he is, drifting hither and thitherwards on a shoreless sea!

But conscience, voice as it is of God's justice, is also the voice of His love. What a divine happiness of approval it sheds on the self-sacrificing deed, the exercise of courage and truth in a hostile or unfriendly world! Lord Brougham, speaking to Sir Robert

The chief reason, however, why our Peel at the time of the latter's espousal of the cause of popular reform, said: "Your public career will be checkered, but you cau always turn from the storm without to the sunshine of an approving conscience within." Blest, best sumshine! well for the man, be he statesman or peasant, for whom it has ceased not to shine.

So fallen, so lost! The light withdraw Which once he wore."

"All else is gone; from those great eyes the soul has fled; When faith is lost, when honor dies, The man is dead!"

But more manifest even in the nations than in men are the evil effects of unbelief. A strong faith in a higher law, a Supreme Being, has ever characterized those races that have strongly impressed themselves pelling Zeus and the multiform gods of the Olympian heaven, was a sa force morally and nationally. Twas when Rome forgot her heathenism, 'Twas when she relaxed into animalism of "Court has never been utter unbelief, that she knew the hour of her greatest degradation. It was at of her greatest degradation. It was all held on that day."

"This court will be held," declared lief not in one true God, but in many lief, not in one true Ged, but in many false ones that St. Paul hurled that terrible denunciation contained in the first chapter of his Epistle to the Romars, "They liked not to have Romars, "They liked not to have God in their knowledge. . . Be-ing filled with all iniquity, malice, coveteousness, wickedness, full of envy, deceit, malignity, whisperers. Foolish, dissolute, without affection,

Foolish, dissolute, without affection, without fidelity, without mercy."

Of that faithless people and debased era Nero was the typical autocrat, Martial the typical singer. As the high ideals of purity and honor and household virtue embodied in the worship of Minerva and Vesta were forgotten at home, so did their power Are you a sufferer with corns. If you are get a bottle of Holloway's Corn Cure. It has lever been known to fail.

Minard's Liniment cures Distemper.

Minard's Liniment cures Distemper.

Morgotten at nome, so did their power begin to wane abroad. So great an element of a nation's supremacy is a strong belief, even though it be a strong belief, even though it be a strong belief.

A MIRACULOUS ESCAPE.

wretchedly false one. "All epochs," observes Goethe, "in which faith has prevailed, have been brilliant, heart-elevating, and fruitful both to contem-One of the most remarkable escapes ance of St Joseph.' from instant death that has been reported by the pelice of this city occurred shortly after twelve o'clock yesterday, (Tuesday) when young Saint Joseph's feast.—N. Y. Frank Smith fell from the fifth floor of Review No. 66 Pine street to the ground floor vanish from the memory because they and escaped unhurt.

Young Smith is employed as a printer by Davis & Chrystie, printers at No. 66 Pine street, and is a bright That Was Not Forgotten. looking boy of about seventeen years old. Shortly after twelve o'clock, after he had lunch, he and Jeremiah Myer began a race around the big in use at present.

cepting for a lasting glory that which is but a passing glow? True, while is but a passing glow? True, while Frace has been erasing the name of God from her school-books, her mater-There is no hatch door covering the opening, but in order to prevent accident a floor footboard is placed around the opening, standing upright. ial prosperity has in no whit dimin-ished. While a large majority of her They became excited in the chase, and as young Smith approached the hatch-way he slipped and fell to the floor. painters and sculptors have been carefully eliminating all spiritual motives Before he could save himself his body or suggestion from their works, these have attained a technical perfection was thrown against the protecting board of the hatchway, which broke, and he fell headlong into the open never yet paralleled. While her writers have been holding up religion shaftway as an emotion to be analyzed, or a myth

Over and over he turned in his deambulance surgeon applied restorakeenness of intellect to see how far the tives, and the lad was removed to the telegraph office in the building In ing from this show of Godless well-being. The recent Parisian riots, with ten minutes he opened his eyes.

their revelation of a social degrada-tion, a moral turpitude almost incom-prehensible of belief, were but the log-ical outcome of the disbelief than has bones broken and the only bruises on young Smith were two small discolora ions on his face and a slight bruise on one of his feet.

In the meantime Smith's companions in the shop came tumbling down the unhurt.

I called at young Smith's home last night, and found that he was perfectly well, and was suffering from no bad effects from his lofty tumble. He said he did not remember anything after striking the board around the hatch-

He added that he expected to go to

Supreme Being, and you have deprived man of the one high motive of his exist-

ular and also "St. Joseph's cord," which insures the wearer the protection of Saint Joseph. The boy had just put the cord on. Frank's mother was of the opinion that his life was

The above account appeared in the New York Herald of Wednesday, the feast of Saint Joseph. A few words of explanation will make it clear to all Catholics that this miracle must be ascribed to Saint Joseph. The Smith family, mentioned in the Herald, are come to stand before Him, ours will be the ecstacies of adoring love, not the members of Saint Joseph's Union, a society established by the late Father

> to Father Dougherty, successor to Father Drumgoole, about the miraculous escape of her son, said she attributed it entirely to the fact that she was a member of Saint Jeseph's Union. "On Saturday night," she said, "I

by protecting my own little son from instant death by the miraculous assist. Hood's Cured

It is also a remarkable fact that the publication of this miracle worked by Saint Joseph appeared in the papers on

A TRUE AMERICAN GIRL.

Finish in etiquette at Manhattan e had lunch, he and Jeremiah began a race around the big

The printing establishment women who come here adapt them occupies all of the top floor. In one corner is a hatchway that is not much and unite in training the American girl according to the ideas of Ameri-can freedom and independence, so that the famous Sacre Cour is a home on the soil as though it had been in digenous to it.

And apropos of its training. When Miss Florence Lincoln, daughter of Judge Lincoln of Cincinnati, left the Sacred Heart here to go for French finishing to the Rue de Verenne, she entered there at the same time with the Infanta Eulalia. The one concession asked by the royal family of Spain for the princess was that her prie dieu should be carried to the Over and over he turned in ms decent, and when he struck the ground cloor he lay there without motion. An altar rail for her by some one who would personate a lady in waiting. would personate a lady in waiting.
The task was gladly assumed by the
most devotional girls of the school, for
the Children of Mary, who, principally English and French, took kindly to any form of court etiquette. It was approaching the American girl's turn. who was also a Child of Mary, and her

> "about that prie dieu, that I simply won't carry it. No American girl would do such a thing. In America I was taught to carry things for the aged, the sick or the lame, but for a healthy princess, just as strong as I am! Well, I put my foot down. I don't care the snap of my finger for princesses. There."

Then she went to the princess. "Now, look here, Miss Infanta," she said, "I want to tell you that I simply will die before I touch that prie dieu. And if you don't go and tell the nuns way, until he found himself sitting in that you don't want me to be asked to the telegraph office with a crowd around him.

do it, well—well, I'll make it hot for you, Miss Infanta, that's all. Why, I wouldn't carry it for the Infanta of-of

Hong Kong!" and she didn't.

Last year when the Infanta was here, while in Washington she made miraculous escape from death was an intervention of God.

her first visit to Florence Lincoln, her dear old school-fellow, now a Sister dear old school-fellow, now a Sister He said that Frank wore the scap-among the Indians, with Mother Catherine Drexel.

"Florence, do you remember the price dieu?" was the princess' first question after greeting her.
"Yes, Eulalia, dear, I do. And I

want to tell you that in the matter of prie dieus, this garb hasn't changed me one bit. Not one bit. I'm exactly of the same mind still. Nun er no nun, I'm still an American girl. And Eulalia kissed her.

The Spring Medicine.

The Spring Medicine.

"All run down "from the weakening effects of warm weather, you need a good tonic and blood purifier like Hood's Sarsaparilla. Do not put off taking it. Numerous little alments, if neglected, will soon break up the system. Take Hood's Sarsaparilla now, to expel disease and give you strength and appetitie. appetite.

HOOD'S PILLS are the best family cathar-tic and liver medicine. Harmless, reliable,

Worms cause feverishness, meaning and restlessness during sleep. Mother Graves' Worm Exterminator is pleasant, sure and effectual. If your druggist has none in stock, get him to procure it for you.

Others Failed

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Hood's Sarsan Cattles
not bear the slightest touch. When I had taken
one bottle of this medicine, the soreness had
gone, and before I had finished the second the
bunches had entirely disappeared." BLANGER
ATWOOD, Sangerville, Maine.
N. B. If you decide to take Hood's Sarsaparilla do not be induced to buy any other.

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The surgeon was surprised to find no spirit rose. She went to the nuns.
"I want to tell you," she said,

stairway expecting to see their companion lying dead on the sidewalk. Their joy knew no bounds when they found that he was well and apparently The lad was sent to his home, No. 1,017 Atlantic avenue, Brooklyn, in a carriage.

work in a few days.
Young Smith's father told me that

the only solution in his mind for the

saved by the wearing of these symbols of faith.—New York Herald.

Drumgoole for the support of homeless and destitute children.

The mother of the boy in speaking

had a dream in which I saw my son dead and mangled. The next day (Sunday) I procured from the Mission Home on Lafayette Place the cord of Saint Joseph and placed it on my son and requested at the same time the prayers of the members of Saint Joseph's Union for him I same time the prayers of the members of Saint Joseph's Union for him I same time the prayers of the members of Saint Joseph's Union for him I same time the prayers of the members of Saint Joseph's Union for him I same manufactured by the same time the prayers of the members of Saint Joseph's Union for him I same manufactured by the same time the prayers of the members of Saint Joseph's Union for him I same manufactured by the same time the prayers of the members of Saint Joseph's Union for him I same manufactured by the saint same manufactured by the same manufac not do to any longer assail the Catho lic Sisters.

The "escaped" nun, in vulgar parlance, is played out. Even the very ignorant decline any longer to

"escape" need not get over the garden wall, but has merely to pack her trunk and walk out of the front learned that the nuns are perfectly The chief reason, however, why our Protestant friends take a different view of the sisterhood life is because they have established sisterhoods of There are Episcopalian Sisters-one order cloistered-and also Methodist Sisters—otherwise, deacon esses—and some months ago the Pres byterians were discussing the advis ability of forming orders of this charac-ter. They will come in time Under the circumstances, therefore, it will

and requested at the same time the prayers of the members of Saint Joseph's Union for him. I endeavored to do all in my power for the homeless and destitute little ones of the Mission of the Immaculate Virgin, and now God has rewarded me

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London, Saturday, April 21, 1894

LORD ROSEBERY AND HOME RULE.

The question of the dissolution of the British Parliament as one of the immediate consequences of Mr. Gladstone's resignation is forcing itself forward in spite of all the efforts of Lord Rosebery and his Cabinet to prevent a crisis.

The Government majority in a full house is still estimated to be 38, of which only 36 may be relied upon as regular in attendance in the house. This majority was already changed into a minority of 1 on a private bill relating to the supply of water to the east section of the city of London.

None of the Parnellite members were present at this division, as they were busy in Dublin quarrelling among themselves, and denouncing the Government for its apathy on Home Rule. The deficiency of the Parnellites, how ever, would not have caused a defeat were it not for the dilatoriness of other members supporting the Government. Some of the Liberals were anxious to throw on the Irish Nationalists the blame of the defeat, and the Westminster Gazette said: "The serious feature of the situation was in the absence of ten Nationalists and Redmondites from the House:" and again the same journal gave currency to a report that it is the intention of Mr. McCarthy's party to join the Parnellites in an endeavor to overthrow the Rosebery Government. It then announces that "the Liberal party will certainly not bend its knee to beg for their support, and the result of such a course would be to set back Home Rule for ten years. Unfortunately the misunderstandings within the Irish party are producing a bad impression in the country, and are certainly damaging the zeal of the Liberals. They (the Irish) have need of a strong man to lead them.

Of course it is not to be denied that the dissensions of the Irish party have a deplorable effect; but the Nationalists, who really represent the Irish people, are not to be held as responsible for the conduct of the Parnellites. This matter was discussed before, and when Mr. Gladstone accepted alliance with the Nationalists, it was plainly on this understanding. But an analysis of the vote on the East London Water Bill shows that the only Nationalists who were absent were paired, which completely exonerates them from the charge of neglecting their duty to the Liberals. Moreover, there was a larger ratio of Liberals absent, and three of them were not paired at all. In addition to this, a number of Radical members abstained from voting, and the Government defeat is due to these causes more than to the deficiency of the Parnellites.

On the Parnellites but little reliance could be placed at any time to support even the Government of Mr. Gladstone, though they did not break out into open revolt. The Nationalists proper under Mr. McCarthy's leadership cannot, therefore, be blamed for their absence on the occasion of the Government's defeat, and the Liberals must therefore acknowledge that the Nationalists have remained faithful to their pledges to support the Government as long as the Liberals show fidelity on their side to the pledges they have made to take efficient steps for the final passage of a satisfactory Home Rule Bill.

The majority of 1 by which the Government were defeated must be considered merely as a snap vote, and not as indicating the real strength of house, there is no doubt that the Government would still be sustained by its full majority of 38. Yet the Liberals acknowledge that another defeat similar to the one already sustained would necessitate a resignation or an appeal

when a vote is to be taken, and from this cause, during the last two weeks the majority has dwindled down at times to 24, 18, and even 15 on nearly every division. At one moment a break with the Radicals seemed imminent, as they are bent upon an immediate attack upon the House of Lords, and are pressing the Government to begin the campaign, which they are loath to do, because the Radicals are more hostile than the Government to an hereditary chamber, and would strip the Lords entirely of the veto power, whereas the Government are willing to allow some power to the Lords to check hasty legislation, though not to place an obstacle in the way of carrying out the positively expressed and unalterable will of the people.

On this very point a serious split was threatened. A motion by Mr. Dalziel to deprive the Lords of the veto power was brought up in the House and opposed by the Government, which is not prepared for such a measure at present. The Radicals pressed the motion, but finally at a cancus Mr. Dalziel declared that he had no wish to place the Ministry in a minority, and it was agreed that Mr. Morley's motion give to the Government the day appointed for the discussion of Mr. Dalziel's proposition. The Government was thus sustained by a vote of 268 to 244, the majority being 24. It is possible therefore that in spite of all the vicissitudes to which it is exposed it may weather the storm.

The question naturally arises, 'What is the prospect of Home Rule under the present circumstances?"

Lord Rosebery has taken care to explain that his words, which were taken to mean that the cause of Home Rule most be shelved until an English majority be gained over to it, had no such meaning.

In his speech at Edinburgh delivered in the presence of fifty thousand enthusiastic Liberals, he said,

"It was a surprise to him that his speeches are beginning to be read, and that a great deal is being read in-

He still adhered to his words that " we must carry conviction to the heart of England;" but he explained that this does not signify, nor did he mean it to signify, "that the predominant vote of England is to be waited for before action be taken. Why, they would never carry anything in this case. We await the people's voice, and when we have it we will be prepared to take the measures thus inspired. We do not propose to sit on the banks of the stream of time and watch the stream pass by until it runs dry." Yet he added that as the English majority against Home Rule has been lessened by time, there is good hope that England will be brought to the side of Home Rule; and he would endeavor to bring about so desirable a result. He expects to get an English majority; but he positively declared that a decisive majority of the four nationalities must prevail, even though there should be an English majority on the other side.

We have no doubt that this assurance will satisfy the Irish Nationalists. It need not be asked too strictly now whether this was or was not Lord Rosebery's meaning when he first announced that "England must be convinced." It is enough that he now announces that Home Rule shall be granted if a majority of the House of Commons continue to support it, and that the Lords must become con vinced of its necessity. It is gratify ing to observe that the most representative men of the Nationalists have declared that they rely upon Lord Rosebery's declarations.

Thus, Mr. Wm. O'Brien, speaking at Newcastle on St. Patrick's day, said, "I believe that the Liberal party is as true as steel." Mr. Dillon said at Edinburgh on the same day:

"I have just heard Lord Rosebery speak upon the Home Rule question and in regard to the substance of that speech I congratulate Scotland upon the position occupied by her illustrious son. More importance will be at tached to that speech than to any other parties in the House; and if a direct delivered within the last fifteen years. honest and honorable champion.'

> Mr. Healy, Mr. Blake, and Mr. Davitt spoke to the same effect in London.

The enemies of Home Rule are still occupying themselves in foretelling so much bloodshed as to bring sorrow into this view of the case. A full list to the people once more, as it would in- disaster to the Liberals, both because dicate that the Government has not of new dissensions among the Irish sufficient control of its majority to Nationalists, and of a Conservative reensure the passing of necessary legis- action in the country. The by eleclation. Even as the case stands it ap. 'tions do not bear out these prognosti- in Kansas City, which took place on 'as the Apaists have sworn to transact

too much in earnest to allow new discause at the moment when Ireland's achieved.

THE CATHOLIC SUMMER SCHOOL.

The Catholic Summer School has been productive of much and permanent good, inasmuch as it has demonstrated that Catholics are capable of handling the subjects that clamor for solution and are discussed by thinking men throughout the world. The prospect was at first regarded with distrust, but the glowing success of last year has removed all opposition, and with the utmost hope and confidence it enters upon its work of this year with the greatest vigor and enthusiasm.

The Board of Studies met at the call of the chairman, the Rev. Thomas Mc-Millan, Paulist, and arranged the programme of lectures, addresses and conferences for the session beginning July 14, in Plattsburg. Bishop Spalding of Peoria will preach the opening sermon. The Jesuit Provincial, Rev. Wm. O' Brien Pardow, is to give four lectures on the Bible: the Southern novelist, R. M. Johnston, in five discourses will treat of eminent authors and give the school tribute to the late Brother Azarius: Geo. Parsons Lathrop is to discourse on the French Revolution in three lectures: Judge Robinson of Yale will have two lectures on legal principles: the labor question will be treated in two lectures by the Rev. Morgan Sheedy of Pittsburg, and the geology of the Ausalle chasm will be the subject of an address from the New York State geologist, Prof. James Hall. Papers will be read by promi-

It is a hopeful sign of better things to see such an institution revered and patronized, for it is at least a token that the amassing of wealth does not engross the attention of all our citizens. It is, moreover, a potent factor in the education of the people. The discourses and papers are carefully prepared and are thus happily deficient in the qualities of modern literature, inexactiness and sloveliness.

We wish the Summer School a large measure of success.

WORSE THAN MERE BUF-FOONS.

There are in the A. P. A. many ludicrous features which have justly brought upon it the ridicule of fairminded people who recommend that it be treated with contempt only. Thus we are not surprised that the Rev. Professor Swing, the well-known eloquent Chicago preacher, makes a good hit on the alarming circulars issued by that organization representing that the Catholics are meditating the extermination of Protestants. In a recent discourse he said:

to dine with Archbishop Ireland or Cardinal Gibbons must we look for poison in our coffee? Must we carry a pistol in our dress coat? Recently the Pope has issued an order that the clergy of Spain must not attend bull fights hereafter. Is this order issued because Leo. XIII. wishes the clergy to give their undivided attention to the killing of Protestants?

There is not a doubt that the A. P. A., equally with the P. P. A. of Canada, its sister society, deserves all the ridicule which it has brought upon itself by the absurd calumnies it has invented and circulated through its organs of the press, but such an event as that which occurred recently at pretended purpose of self-defence against an expected attack which Catholics were to make upon the Protestants of the United States, is more mischievous than ludicrous, though it has been generally looked upon as a subject for merriment, and has made the Apaists of Toledo the laughingstock of the country.

But there is too much of what is seriously mischievous in Apaism to allow it to be regarded simply as a folly to be laughed at. It too gravely threatens the peace of the nation.

A recent evidence of this is to be place in Kansas city on the 3rd inst. sane. some particulars of which have already been made known to our readers. This riot in a few minutes resulted in to many families, and to be the prebe foreseen or estimated.

serve order. As these were chosen sensions to endanger the national indiscriminately from among Catholics and Protestants, the Apaists thought the Apaists did not contemplate, and victory is on the point of being proper to take umbrage at the selection, and there were several riots at the polls in various parts of the city. The rioting reached a climax as soon as the constables attempted to quiet the mob, and one of the constables was shot by an Apaist and instantly killed. The murderer was himself shot immediately after, and the wound

is said to have been fatal. In the melee which followed, firearms were freely used, and a hundred shots were discharged within five minutes. Two other persons were fatally and several seriously injured. It is said that while this riot was

going on the Apaists telegraphed to Armourdale and Argentile, strongholds of the A. P. A., for a thousand men to come to Kansas to assist the Apaists. On the other hand this is denied, but the truth will probably be ascertained at the investigation which is to be made into the whole occurrence. It is to be feared that in other places where Apaists have also provided themselves with arms riots will likewise be frequent; for though the society is not endorsed by the majority of Americans, it is strong enough to cause much trouble, and its aggressiveness may bring about as much bloodshed elsewhere as it has already caused in Kansas City.

According to the A. P. A. view, Catholics must not be appointed to any public office; neither may any Protestant who is friendly to Catholics or willing to grant to Catholics that fairplay which is the right of every American citizen. To the carrying out of this principle in practice the Apaists are sworn, and thus it happened only a few weeks ago that the Mayor of Denver, Col., was publicly stigmatized as a "traitor and a perjurer," by the A. P. A. branch of that city, because, despite the unlawful oath which he thoughtlessly took when becoming a member of the branch, he appointed a Catholic to a minor yet responsible position immediately after his election to the mayoralty. Though it is acknowledged that the appointment was a good one, the mayor is denounced as worthy of the direst vengeance on the part of these irresponsible vindicators of the cause of Protestant ascendancy. The public are informed that at his death, whenever it may occur, a funeral service must be given over his grave consigning him to the doom of the perjured!

All this mummery does not terrify the mayor, who has seen the folly he committed in becoming a member of the society in the first instance, though now he openly repudiates it. But there may be some so foolish and frivolous as to be terrorized by these bigots who pretend to have under control the thunderbolts of heaven.

Another mayor, Mr. Edwin S. Smeltz, of Lancaster, Pennsylvania, "When we Protestants are invited similarly incurred the hatred of the fanatics a few days ago, by appointing a Catholic policeman after his election to office. On this occasion there was not even a pretence that Mayor Smeltz was bound to the A. P. A., but a member of the organization, one Theodore Klingler, filled with the hatred which had been inculcated into him by this organization, and another known as the Protestant Order of the Sons of America, went with a Prussia. pistol to the mayor's house to murder him. Not being admitted to the house, he pulled out his pistol at the front door and made a violent speech on Protestant liberties, which mean the Toledo in the actual purchasing of right to impose one's views on others three thousand Winchester rifles for the at the muzzle of the pistol, or the dagger's point.

Concerning the responsibility of the A. P. A. for this attempt at murder there is not the slightest doubt. Is it to be expected, then, that Catholics will simply stand as apathetic spectators while matters are being thus carried on? Is the A. P. A. to be regarded simply as a piece of buffoonery while it is attempting its intolerances even under the mask of idiocy? This cannot be. When a lunatic becomes dangerous he must be confined within the precincts of an asylum, and so be impeded from practising his mad found in the disastrous riot which took freaks at the expense of those who are

It appears from the latest intelligence available that the Catholics of Cleveland, Ohio, have fully entered of the members of one of the A. P. A. cursor of future evils which cannot yet lodges of that city came into possession of the Catholics and has been circu-As it was feared that at the elections lated among them, with the result that

by resolving not to do business with Apaists. But this is one of the results the merchants of Cleveland who were most officious in endeavoring to propagate A. P. A. principles, are now trying to make the public believe that they are not, and never have been, members of the obnoxious organization. These men have discovered that Catholic dollars have as sweet an odor in their coffers as the brightest Protestant coins, and sadly they miss them as they find their former customers now passing their doors to make their purchases elsewhere.

We understand that the lodge whose roll has thus been made public is on the point of breaking up.

In Rochester something similar has occurred, and business firms there are finding it expedient to announce in the newspapers that A. P. Aism is an unknown quantity in their establishments.

We commend to the best consideration of our readers the course which has been followed by the Catholics of these cities. The same thing has been tried with good results in some towns of Ontario we could name; and we have no doubt that if the experiment be made in other localities, it will prove equally efficacious.

REV. DR. BRIGGS AGAIN.

A conference of the supporters of the Rev. Dr. Briggs, of Union Theological Seminary, New York, took place recently at Cleveland, whereat a statement of religious principles was issued in which the authority of the General Assembly to impose a creed was strenuously denied. By this action the celebrated heresy trial is brought once more to public notice.

Commenting on the pronunciamento of this Congress, Mr. H. Scott, a lawyer, argues thus from a legal point of view:

"For over forty years I have been practising in courts of law, including he Supreme Courts of several States and of the United States. I have learned therein, when a question has been settled by the Supreme Court, to yield and respect it, whether I like As an elder in the Presbyterian Church for over thirty years, I have learned the same thing, and l expect to yield the same respect to the highest court of our Church that I do to the Supreme Court of the United States. I believe this principle of yielding obedience to constituted authority, whether in the home, the State, or the Church, is fundamental, and the duty of every Christian minister, elder and layman.

Conclusive as this reasoning is supposed by the most orthodox Presbyterians to be, surely a lawyer of Mr. Scott's ability could scarcely have failed to notice that it is fatal to the authority of the General Assembly instead of sustaining it. If obedience is due to the highest court of the Church, that court is not to be found within the pale of Presbyterianism, which is based upon an act of rebellion against the highest court of the Church.

The Church of Christ is not an institution local to the United States, and limited by national boundaries, as the General Assembly is, which pronounced on the case of Dr. Briggs. The supreme authority of the Church must therefore be looked for outside of a Church whose jurisdiction is confined to a single nation, whether that be the United States, England, France or

If, therefore, it be true, as Mr. Scott says, that "this principle of yielding obedience to constituted authority, whether in the home, the State or the Church, is fundamental, and the duty of every Christian minister, elder, and layman," then Luther, Calvin, Knox, Oliver Cromwell, and King Henry VIII. were alike bound to vield to the supreme authority of the Catholic Church when they rebelled against it.

The Evangelist, which takes the side of Professor Briggs, makes mincemeat of lawyer Scott's ratiocination with a logical chopping-knife of another kind. It reminds the legal gentleman that Presbyterians have, before now, more than once appealed to the Civil Courts to adjueicate in matters of the Church. and to restrain the use or abuse of ecclesiastical power when it involved a title to property." In the Supreme Court of the United States it tells us, all parties concerned have an unbounded confidence; and it asks:

"Why should not the Briggs case be brought before this arbiter as the Court of last resort? Let us have a judicial decision, whether the General Assembly has a right to make a creed for us simply by the vote of a majority and to impose new Articles of Faith which have no place in the Confessions that have come down to us from our pears that it has lost this control, as cations, for the Government has held the above mentioned date, there would no business with Catholics which they fathers, as the authorized Law and want a service in which the people

the whips cannot rely on their party responding promptly to their summons are convinced that the Nationalists are when a vote is to be taken, and from too much in earnest to allow new distions, said majority has a right to subject the minority to the penalties of ecclesiastical discipline.

Who can say now that the people of Scotland and Ireland are not byginning to see that the thorough godly Reformation effected by John Knox and Oliver Cromwell was carried too far?

It is all very well to disclaim any intention of introducing "Ritualism and Unscripturalism," but the act speaks for the intention. It is a Ritual that is demanded and the Confession of Faith denounces what is beside "Holy Scripture, or "in any way not prescribed" therein, equally with what is "contrary to God's Word."

A NEW RITUALISTIC MOVE

A curious movement is now going on in the Presbyterian churches of Scotland and Ireland, under the auspices of the church service and the Scottish church societies, for the introduction of a more elaborate ritual in public worship.

Than the Presbyterians and the old Convenanters of Scotland there was no sect among Protestants who condemned more strenuously anything savoring of religious ceremony; and though this condemnation is not clearly made a point of doctrine, the Confession of Faith had it undoubtedly in view in pronouncing the abrogation of all the ancient ceremonial laws under the New Testament, adding that "God alone is Lord of the conscience, and hath it left free from the doctrines and commandments of men which are in any thing contrary to His word, or beside it in matters of faith or worship. So that to believe such doctrines or to obey such commandments out of conscience is to betray true liberty of conscience. (Conf. xix, xx.)

Further, we are told, "the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that he may not be worshipped according to the imagination and devices of men . in any way not prescribed in Holy Scripture."

It may be said that all this does not imply that Ritualistic ceremony must be entirely set aside, yet there is no doubt that the Presbyterians intended it should be so understood, and so interpreted it. Hence in the Directory of Public Worship it is declared not only that the Catholic Liturgy is "vain, erroneous, superstitious, and idolatrous" but also that,

"The Liturgy of the Church of England (notwithstanding all the pains and religious intentions of the compilers of it) hath proved an offence, not only to many of the godly at home, but also to the reformed Churches abroad.'

Many of the ceremonies of the Church are also said to be "unprofitable and burdensome . . having oc casioned much mischief, as well as disquieting the consciences of many godly ministers and people."

In conclusion it is asserted: "We after much consul have tation, not with flesh and blood, but with His (God's) holy word, resolved to lay aside the former Liturgy, with the many rites and ceremonies formerly used in the worship of God; and have agreed upon this following directory for all the parts of public worship at ordinary and extraordinary times.

The discovery is now made that the present church service is "cold and dead," and that "a brighter one not less devotional "should be adopted.

The Belfast Witness, a resolute upholder of Presbyterian forms, says:

"Our (Irish) church service (though nowhere so cold and dead as it had become in Scotland) is cold and bald enough in many places. Nothing but he want of knowing any better would reconcile congregations to put up with t even for one day. Singing there is which is not praise, praying which is not prayer, worship, so-called, which is not devotional, sacraments administered without the appropriate praises and prayers that should accompany; a general slovenliness and irrever ence, not intended, of course, but, all the same, marring the whole service, obscuring the glory of Christ, and hindering the edification of His people Is this picture exaggerated? the least degree. Is it too much to say that amongst all the Church agencies and objects this improvement of Church worship is one of the very foremost in value?"

The Witness then calls upon the Church Courts to consider the question seriously. It adds that it "does not" wish for anything Ritualistic or unscriptural. . . . But we are suffering from other and opposite evils. We want more glow of spiritual and devotional life in the service. We

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join together and are worshippers. and not mere listeners. We crave good singing joined in by all cordially, joyfully, thankfully. We de- the Catholics of Ontario, had been sire prayers carefully thought out by treated with unparalleled liberality by our ministers, not pious ramblings and a Catholic majority, more decisive than misquotations of Scripture. We wish the Protestant majority in Ontario. to have the sacraments observed with He added : devout affection, and administered

Wherever the people get an experience of a warmer and brighter service they can never be reconciled again to dryness, coldness and deadness . . As education advances, the young people are prepared for a worship more reverent and seemly, more beautiful and impressive."

with reverence and edification. . .

Thus on neither side is there any thought of a more extensive authority over the Church than a local tribunal, one side making the ecclesiastical, and the other the civil court of the United States, supreme. We must say that of the two, the latter appears to us the more worthy of respect, as it at least justice. But we may presume that Mr. represents the whole people and not a mere fraction of them.

MR. MEREDITH ON THE SCHOOL QUESTION.

Mr. Meredith's resolution in favor of making the ballot compulsory at Public and Separate school elections was disposed of on Wednesday of last week in the Local Legislature, by a vote of 51 nays to 33 ayes.

The speech of Mr. Meredith the Opposition leader, fully justified our remarks in last week's CATHOLIC RECORD to the effect that his purpose in introducing his resolution was not so much to give the ballot to the Public schools, as to meddle obtrusively with the Separate school system.

We would have supposed that Mr. Meredith would have had at least that was voted towards charitable work much respect for those Catholics who the more that he has admitted openly that this is the case.

opposed to the Separate school system. 'The Separate school system," he sa 1, "is not calculated to lead to the best results in that direction :" that is to say, in bringing about the prosperity of our nation. He added that "the charge of bigotry would no doubt be laid against him, and it is a strange thing that no person can express an opinion on the Separate school question in this country without laying himself open to that charge and bringing upon himself the attacks of a powerful religious body."

We have no desire to restrict Mr. Meredith's liberty of speech in this free country. We do not deny his legal right to entertain what opinion he deems best on the subject of education, and to endeavor to convert others to his views also; but we claim for ourselves the same right to hold our own opinion as to the character of the education we shall give our children, and we say plainly that we are not disposed to have Mr. Meredith's boluses crammed down our throats willy-nilly. We have our the manner in which our children are to be educated. We believe that moral and religious education should go hand in hand with secular, and we must join issue with those who wish to force their notions of a purely secular education upon us.

We make no attack upon Mr. Meredith, and those who think with him, for educating their children as they deem best. We may venture to say that we do not believe they are wise in ignoring religion in their schools. They, may tell us if they wish that they think our methods unwise, and as long they confine themselves to moral suasion we shall have no quarrel with them. But when they wish to force their views upon us we are free to tell them we will resist.

Mr. Meredith makes a false charge against us when he asserts that no one can "express an opinion on the Separate school question without bringing upon himself the attacks of a powerful religious body."

We do not force our opinions on him. But we shall continue to do as we have done in the past, to maintain Catholic education against any who attack it.

The Hon. G. W. Ross, Minister of Education, ably answered Mr. Meredith. He ridiculed his inconsistency in proposing the ballot as a remedy for a state of things which, if the representations of the latter were correct, could only be cured by abolishing Separate

He explained that the School Act of 1863 had brought harmony into Ontario, and that Mr. Meredith had disturbed that harmony, endangering Scarrow, Judd. Shaw and Parnell.

the peace in both Ontario and Quebec. The Protestant minority of Quebec, enjoying a school law similar to that of

"We in Ontario must be just as liberal as Quebec had been. The Protes tant minority there are practically hostages, and it is for us to see that their safety be not imperilled. It would be easy for the Legislature there to sweep the Protestant schools out of existence in one session."

These words have the true ring of liberality, though the motive for which liberality is recommended to Ontario Protestants is not of the highest order. It is: "Be liberal to the Ontario minority, so that the Quebec majority may not imitate you if you are illiberal." It would be a nobler motive if the Ontario majority were asked to be liberal because liberality is Ross made use of the argument which he thought would have most effect on Mr. Meredith's following.

A P. P. A. NIGHT. It is not creditable to our city that for a number of years past many of its representatives have on every occasion manifested a spirit of bigotry, and this has become very marked since the advent of the P. P. A. in our midst. Applications for grants towards Protestant institutions have peat the Apostles' Creed. This realways been received and dealt with liberally, while grants to Catholic charitable institutions have been given as it were under protest, and in many cases peremptorily refused. We may say that Catholics have never yet found fault because city money carried on by Protestants, but natadhere to him to keep this fact in the urally they deemed it strange background; but we admire him all that Catholic work of a like character should be left out in the cold. There is only one way to explain the matter, He acknowledged at once that he is and that is the existence of a spirit of intense bigotry towards them. A few weeks ago a grant of \$300 was cheerfully given to the Protestant Orphan Home in this city. The Sisters of St. Joseph afterwards asked for a grant of \$200 towards the support of the large number of orphans and aged people in their institution; and in this ease, as was to be expected, the P. P. A. element came to the front in opposition. No. 3 committee recommended the grant to the council; and upon its consideration Mayor Essery at once mounted the gray horse and evinced a disposition to fight the battle of the Boyne over again. Alderman Judd, chairman of No. 3 committee, gave the mayor a nice dressing down for his impertinent language. Several aldermen evinced a spirit of fairness, while others whom we may class as victims of the P. P. A. epidemic showed a strong disposition averse to the granting of the money. Alderman Coo may be considered as the foreman of this P. P. A. conscientious convictions concerning stically tricky resolution the very published in the annual of the Hier. d'Assin protested strongly against the the application with red tape. He desired to have it referred back to the committee so that it may be ascertained what proportion of relief Catholic institutions are entitled to according to the assessment. The man who would consider the matter in this light, needless to say, is possessed of an infinitesimally small amount of Christian charity - may we not even say manhood. Imagine a Catholic or a Protestant child kept in want because he is not entitled to relief on the basis of the assessment of the class to which he belongs. When we consider that the mayor and Alderman Coo have since their election done a tremendous amount of travelling it is to us inexplicable why their minds still travel along in the old narrow groove. The more one sees of the world the more he becomes impressed with the littleness of many forms of thought entertained in his own little burgh; but in the case of Messrs. Essery and Coo there seems to be no room for

> they intermingle with their fellow-The resolution moved by Alderman Coo was lost on the following division, and the recommendation of the committee to grant \$200 to to grant \$200 to Mount Hope Orphanage was there fore allowed to pass. It is not customary for a mayor to cast his vote unless in case of a tie. Mr Essery having done so on this occasion proves him to be true to P. P. A. principles.

advancement, no matter how much

EDITORIAL NOTES.

We have much pleasure in reproducing in this issue a very able letter on the Manitoba School question from the pen of Senator Scott. He is thoroughly conversant with all the facts and puts the case in a nutshell. The letter will well repay perusal.

JAPANESE Buddhists are much alarmed at the progress of Christian missions and of European ideas in that Empire, and the consequent decline of Buddhism. To counteract these tendencies the Buddhist papers strongly recommend united action among the believers in Buddha to make known their doctrines and to meet and refute the arguments of Christians. An effort is proposed to be made to establish a Buddhist propagandism, as otherwise Buddhism must succumb in the triumph of Christianity.

THE Congregationalists of Massachuchusetts appear to be following the lead of the Irish and Scotch Presbyterians in demanding a more elaborate ritual than they have hitherto been accustomed to, and in many churches changes in this direction have been made. Out of three hundred and fifty congregations, one hundred and sixty now use responses in their services, one hundred repeat the Lord's Prayer in union with the pastor, sixtyfive chant the beautiful Catholic hymn the "Gloria in Excelsis," and ten reaction towards a more Catholic form of worship cannot be said to be very great change of sentiment when there is such a departure from the customs of the time when the most acceptable religious worship was of the style of Corporal Humgudgeon, of whom Oliver Cromwell said: "He will preach and pray as well as the best of ye."

Peru which at one time was so serious that there was a likelihood of war between the two powers, has been finally settled by the mediation of Pope Leo XIII. Peru was the first to accept the Pope's mediation, and afterwards Equador, and both parties have made explanations through the Papal nuncio. Both Governments have sent their thanks to the Holy Father for the satisfactory decision by which peace has been assured.

It is amusing to note the ignorance concerning things Catholic among our separated brethren. A case in point is the annulment of the marriage of Comtesse Maurice Fleury nee Baronne Madeline Deslandes, which she contracted some few years ago with a son of one of the most confidential adherents of Napoleon III. Some journals informed their readers that Leo XIII. granted a divorce. This, of course, is false. The Pope has simply annulled the marriage on the ground that the lady never gave her consent.

THE list of Cardinals, Patriarchs, of the universality, but also of the vitality and progress, of the Church in all parts of the world. The total number of prelates in 1893 was 1,256, of whom 59 are of the Oriental Rites. The number of new Sees erected during the Pontificate of Leo XIII. was 169, in addition to which 26 Bishoprics and 10 Prefectures Apostolic were promoted to be respectively Archbishops and Vicariates Apostolic.

Some trouble is threatened from the Welsh Radical members in the Imperial Parliament, because Lord Rosebery's Government has determined to introduce at once a bill for the relief of evicted Irish tenants, thus giving more importance to this measure than to the question of the disestablishment of the Church in Wales, which they regard as the most important of all issues. Some of these members threaten to oppose the Government on this account. It may be, however, that they will be appeased, as the Government is under promise to deal with the Welsh question at the earliest possible moment. After all, it should be remembered that the relief of the starving Irish evicted tenants is a more pressing matter than that of the Walsh farmers, who are in comfortable circumstances, and who are suffering only from an excessive burden.

WHILE in Ontario the enemies of Catholic education are proclaiming that schools in which religion is taught are and must be inferior to those in which the education is entirely secular, we still find that when the the untried future.

pupils of secular or Protestant and

Catholic schools are brought together in competition, Catholics have no reason to be ashamed of the results. An instance of this occurred a few days ago at Washington, there being a debate between the students of the Georgetown University Law school, and those of the Law School of the Columbian University of Washing-

ton. The former institution is conducted by the much abused Jesuits, whereas the latter is a Baptist establishment which has

marked as yet, but there must be a thing like this as a statement of the THE dispute between Equador and it. There is on earth but one body which at one time was so serious which is firm in the midst of the

rchy, is a striking evidence not only action of the Government with regard s with being subject to Papal influence, but he had the courage to say that the Pope was one whose name was enshrinea in the love and veneration of all who cherish wisdom and Christian virtue. Present indications would seem to warrant the assertion that Franceis on the eve of a reaction. Godless education and a Godless Govern ment have made France a bye-word among the nations and it is learning every day that anarchy and moral corruption are the legitimate offspring of infidelity. M. Cornely, who is by no means a fervent Catholic, declared that to stem the tide of lawessness that a barrier of Christian education must be again reared up. The handwriting is on the wall and there is no need of a Daniel to interpret it.

GONE TO HER REST.

Sister Martha (Miss Sarah McKerney, Sister Martha (Miss Sarah McKerney), aged fifty-one years, after twenty-eight years labor in the community of the Ladies of Loretto, died peacefully in her convent at Stratford, Ontario, on Wednesday, April 11, loved by all who were brought in contact with her for her many Christian virtues during her long career.

The following clergymen attended her fameral: Rev. Father Quindivan of Saint Patrick's, Montreal: Father Mungovan of Assumption College, Sandwich; Father Brennan of St. Mary's, Ontario, and the priests of Stratford—Rev. Dr. Kilroy and Fathers Gnam and Cook.

of Strattord Gnam and Cook.

THE BALLOT.

Mr. Meredith's Resolution Before the Legislature.

Legislature.

The Toronto Globs of the 12th gave a full report of a very interesting debate which took place in the Ontario House on the 11th, on Mr. Meredith's motion to make voting by ballot compulsory in Separate and Public schools.

"Mr. Meredith," the Globs says, "spoke more moderately than he was wout to deal with the same subject four or five years ago, but the disposition to regard lightly, if not as a positive boon, the likelihood of a renewal of disputes over the vexed question of teaching in Fublic schools, was clearly visible all through his remarks."

The speech of the Minister of Education, which we give below, will be read with interest:—

Baptist establishment which has been for a number of years conducted on non-sectarian principles, and draws its pupils from all denominations. There are, however, very few Catholics there, as the Catholics naturally attend the University of Georgetown. At the debate there were six speakers on each side, and there were two sessions, at both of which the Catholic students gained most complete and sweeping victory, so much so, indeed, that it is confessed by all who were present that there was no room for doubt or hesitation in awarding to them the palm of triumph.

The Forum for March contains a very interesting article by Rev. Wm. B. Hale, a Protestant minister — "A Religious Analysis of a New England Town." Mr. Hale thus speaks of the attitude of the Catholic Church, not only toward the subject of organic Christian union, but also toward extra-Roman bodies, or the question as to the essentials of faith. The best Romanists would make some thing like this as a statement of the position of their Church. It may not seem exactly pertinent to the question of union, but they would esteem it so. There are but two classes of men in the world to-day, as there have always been — Catholics and Infidels, other wise Agnostics. There is sweeping over the world today a tidal wave of Agnosticism. Schopenhauerism, Huxleyism, Briggism are all parts of it. There is on earth but one body which is firm in the midst of the atting and extended the catholic Church. All the contests of man over spiritual things are, at the bottom, this, a contest between faith and a refusal to have faith." "Order the proportion of the whole? Had a denominational system of education in the bottom, this, a contest between faith and a refusal to have faith." "Order the catholic Church. All the contests of man over spiritual things are, at the bottom, this, a contest between faith and a refusal to have faith." interest:—
Hon, Geo, W. Ross said Mr. Meredith was

storm: it stands like a rock defying and beating back the waves. It is the Catholic Church. All the contests of man over spiritual things are, at the bottom, this, a contest between faith and a refusal to have faith."

But a century ago and such frank speech from the lips of a Protestant minister might have startled us; today, however, we are accustomed to hear eulogies of Catholicism from men who, though unwilling to embrace its tenets, cannot blind their eyes to the sight of her stability.

Dr. Gladden's appeal to his ministerial brethren to denounce Apaism is bearing fruit. Nearly all the ministers of Ohio have stigmatized it as an offshoot of bigotry. It now remains for our brothers of Canada to play the man. Let them tell the truth and shame the devil. May the joyous canticles of Easter-tide drown all discordant notes and the bond of Christian peace unite us. We have work to do other than evoking the loathsome demons of calumny and hatred.

Ar a recent sitting of the French Chamber of Deputies, M. Baudry d'Assin protested strongly against the action of the Government with regard to ceclesiastical revenues and the expulsion of the members of the Society of Jesus. M. Spuller, the Minister of Public Worship, affirmed the legality of the law, but contended that henceforward it must be enforced without vexatious; intolerance. He was once taunted with being subject to Papal influence, but he had the courage to say that the made to the Act of 1893; it could not touch the Act itself, without infringing upon the constitution. But the sweeping away of these amendments would leave the Separate schools at a great disadvantage for educa-tional purposes as compared with Public schools, and it might be expected as a natural consequence that the Protestant minority of Quebec would have the same measure dealt out to them that the Roman Centalic subserier received in Outrain. Mr. Satholic minority received in Ontario. M Ross pointed out that the original Act 863 had received the approval of the la Dr. Ryerson when it was submitted to him by Mr. R. W. Scott. Coming to the question Dr. Kyerson when it was submitted to min by Mr. R. W. Scott. Coming to the question of inspection of separate schools the speaker referred to the fact that Mr. J. L. Hughes, Public School Inspector of Toronto, was one of the heads of the Orange body and had used very decided language on this subject, and it was natural he would not be regarded with favor for the inspector of Separate schools. He thought the sense of the community would be opposed to having men who have used such strong expressions regarding the Roman Catholic Church, the priesthood and the nums set over Roman Catholic schools taught by Sisters of Charity to report upon them. The Roman Catholics would not credit the reports of such inspectors; the speaker himself as Minister of Education would be careful in taking the reports upon Roman Catholic schools of a man who was wont to assail Separate schools in language more forcible than polished. Mr. Ross then referred to the indications of increasing division caused by this agitation, as seen in advertisements for teachers which say that 'n one but Protestants need apply."

Mr. Clancy—That is no new thing.

Mr. Clancy-That is no new thing.

the compulsory ballot, Mr. Ross observed that he knew of no cases of flagrant corruption or intimilation such as to make it necessory for the compulsory ballot for Public schools; and the majority of Public schools have not chosen to change to the ballot. Yet the hone gentleman opposite, simply declar-ing arbitrarily that the time has come for the valiot, would force upon the Recome for the ballot, would force upon the Beparate schools a compalsory ballot which the majority of Public schools have not adopted, and which the supporters of the Separate schools have not demanded. Why confine the compulsory ballot to Separate schools? Why we are

ballot to Separate schools? Why not carry it into Public and High School Board elections? Mr. Koss then cited the substantial progress made by the Separate schools in the past twenty-seven years, their teaching staff being doubled and many other improvements introduced. Mr. Ross then held that the Separate schools do not need the ballot for purposes of administration. They can build their schools, hire their teachers, collect their rates and pay their dues without the ballot, and what more haves they to do? The question arose whether Separate school supporters are under any terrorism. Did Mr. Meredith know of any such terrorism? If there was any terrorism there was something terribly wrong, and to climinate the terrorism the classes exercising it would have to be climinated. Mr. Meredith had said that the solid Roman Catholic vote was against him, in elections decided by the ballot, and he was so intensely logical that he thought the ballot was necessary for the Separate School Boards. Who would exercise the terrorism but the hierarchy? In that case it was the hierarchy? In that case it was the hierarchy? In that case it was the hierarchy which had to be dealt with, to be abolished. It was charged that the Separate School Boards were under clerical control. Well, clerical control might be bad or good. Many High School Boards are officered by Protestant clergymen; is that clerical intimidation? Is it held that that clerical control is injurious to the schools? If it is injurious, not the Separate schools alone, but the entire Roman Catholic cystem, must be proscribed. It was natural for clergymen to assert themselves, and the clergy of the Roman Catholic Charch thought they should exercise a certain guardinaship which Protestant clergymen do not exercise. As far as the speaker could judge they usually exercised it for the good of the schools, in securing increased and regular attendance. It devolved upon the hon, gentlemen opposite to prove that there was any intimidation. When the ballot was applied to Parliame they evidently teening that they were in accord with the interests of the country. But at last some spirit seemed to take possession of them, and they reached out for every advantage they could get, despite the importance of tranquility and good-will to the country. In 1885 the Mail, their strong supporter, launched out into an active campaign, the effect of which was to promote religious surife. Instead of repudlating the ulterances of the Mail, the hon, gentlemen opposite seemed perfectly ready to accept them. In 1885, a few months before the election of that year, the Mail had published articles, from which he would take the following extracts: [Mr. Ross here quoted a number of editorial extracts from different editions of the Toronto Mail, biterly attacking the Catholic Church, its hierarchy and its institutions.]

Mr. Ross pointed out that Mr. Meredith had had the opportunity of repudiating the Mail, but had declined to commit himself one way or the other. Yet, in face of these utterances, and of the fact that this paper has ever since

both particles of there is dauger in the community."

Mr. Clancy said that if Mr. Ross read what preceded this he would find the sentences read did not mean what Mr. Rosss upposed they did.

Hon. Mr. Fraser—Repudiation by proxy.

Mr. Ross, continuing, said Mr. Clancy could read this portion of Mr. Meredith's speech by-and bye. He had the whole of it in his deek, but could not see that the sentences quoted meant other than they appeared to. The speaker said what he sought to show was that hon gentiemen opposite had identified themselves with the policy of the Mai newspaper, and its contention that the amendments to the school law made by the present Covernment. bon gentlemen opposite had identified themselves with the polit y of the Mai: newspaper, and its contention that the amendments to the school law made by the present Government were opposed to the public interest. He defied any hon, gentleman opposite to name a sincle instance where amendments regarding Separate schools or regarding High schools had worked in any other way than favorably to those schools and to the public interest. Mr. Ross concluded a speech of nearly two hours by an eloquent peroration, in which he urged that full justice might be given to the minority in the Province, and denied emphatically that the Government had been actuated by a desire to do other than give the fullest justice to all classes of the community. He resumed his seat amid hearty cheers.

Yeas—Messra Barr (Dufferin), Bush, Campbell (Algoma), Campbell (Durham), Clancy, Dack, Feil, Glead, Inning, Goldwin, thaumell, Hiscott, Hudson, Kerus, Mctallum, McCleary, McColl, Magwood, Marter, Meacham, Meredith, Miscampbell, Monk, Preston, Reid, Rorke Ryerson, Smith (Frontenac), Toohey, White, Whitner, Willoughby, Wood (Hastings), and Wylio—Si.
Nays—Messra, Allen, Awrey, Balfour, Barr

333. Nays-Messrs. Allen, Awrey, Balfour, Barr Lenfrew). Baxter, Bishop, Blezard. Bronson, (Renfrew), Baster, Blshop, Blezard, Bronson, Caldwell, Carpenter, Chariton, Clark (Lanark), Cleland, Bonnee, Davis, Dowling, pryden, Evanturel, Ferguson, Field, Fraser, Gibson (Hamilton), Gibston (Huron), Gilmour, Harcourt, Hardy, Harty, Kirkwood, Loekhart, Loughrin, McKay (Oxford), McKay (Victoria), McKechnie, McMahon, MacKenzie, Moore, Mowat, O'Connor, Paton, Robillard, Ross, Sharpe, Smith (York), Smith (Peel), Snider, Sprague, Stratton, Tait, Waters and Wood (Brant)—51.

NEW BOOK.

Benziger Bros., publishers and booksellers, 6 and 38 Barclay street, New York, have ast published a work entitled "The Means of Grace." It is a complete exposition of the even sacraments, their institution, meaning, requirements, ceremonies, and efficacy; of the sacramentals, of the Church, holy water; Mr. Claney—That is no new thing.

Mr. Ross said they were new to him. Such things were disgraceful; the men who started such an agritation were sowing dragons' teeth, the fruit of which the Province was beginning to reap in the rapid growth of the number of schools.

Mr. Ross then took up a number of the arguments of Mr. Meredith. First, he reminded Mr. Meredith. Meredi

Personal Reminiscences of Cardinal

Cardinal Gibbons has a highly interesting article in the April issue of the North American Review on "Personal Reminiscences of the Vatican Coun-The article in part is as follows:

I happened to be the youngest Bishop that attended the council of the Vati can, and while my youth and inexperience imposed on me a discreet silence among my elders, I do not remember to have missed a single session and was an active listener at all the debates.

When the council was convened in Rome, Dec. 8, 1869, the Catholic Bishops of Christendom, resident and titular, amounted to 1,200. At an early stage of the council the number of prelates in attendance was 787. Europe was represented by 514 prelates, North and South America by 313. Asia by 83, Africa by 14 and Oceanica by 13 Bishops.

Every continent, every island of importance, every nation on the face of the globe except Russia, was repre-sented by its hierarchy. The Bishops sented by its hierarchy. The Bishops kneeling together around the altar in the council chamber could exclaim with truth in the language of the Apocalypse: "Thou hast redeemed us, O Lord, to God in Thy blood out of every tribe and tongue and people and nation.

No prelates attracted more general attention than the venerable patriarchs and Bishops of the East. The Orientals came from the banks of the Tigris and Euphrates, the cradle of the human family; from the banks of the Jordan, the cradle of Christianity, and from the banks of the Nile, the home of the oldest historic civilization. They came from Chaldea, from the lands of the Medes, Persians and Abyssinians, from Mossul, built near the site of ancient Nineveh, and from Bagdad, founded not far from the ruins of Babylon. assembled from Damascus and Mount Libanus, and from

THE HOLY LAND, sanctified by the footprints of our Blessed Redeemer. What a spectacle they presented, what reverence they excited! Unchangeable as the hills and valleys of their native soil, they wore the same turban, and the same pale and thoughtful countenances which their fathers wore in the days of John the Baptist, and they exhibited the same simplicity of manners that Abraham did nearly 4000 years ago, when he fed his flocks in the valley of Mambre and gave hospitality to angels.

The Vatican council incidentally affords us a most striking and gratify ing evidence of the growth of our language among the nations of the earth the three last centuries and of the corresponding expansion of Catholic religion throughout the English-speaking world. We can form a just estimate of this increase by comparing the number of English speak ing Bishops who attended the Vatican council with the number of the same tongue at the Council of Trent, which

assembled 350 years ago.

At the Council of Trent the whole continent of America was without a single representative, having been discovered only fifty years before. Oceanica was then a terra incognito There was no Bishop from Scotland England sent one prelate and Ireland three to that council, consequently there were only four English speaking representatives at the Tridentine

At the Vatican council there was an English episcopate numbering upwards of 120 members. Prelates

SPEAKING OUR TONGUE assembled in Rome from England, Ireland and Scotland, from the United States and Canada, from Oceanica, the East Indies and Africa. Daniel Webster, in a speech in the United States Senate, speaks of England as a "power which has dotted the surface of the whole globe with her possessions and military posts, whose morning drum beat following the sun and keep ing company with the hours, circle the earth with one continuous and unbroken strain of the martial airs of England.

We may not less confidently affirm that wherever floats the British flag, aye, wherever the English language is spoken, there also is raised aloft the banner of salvation, and there, too, is announced in our familiar and noble tongue the gospel of peace and recon ciliation. And I venture the prediction that at the next ecumenical coun cil, if held within fifty years, the representatives of the English lanwill equal, if they do not sur pass in numbers, those of any other tongue.

In every deliberative body, both civil and religious, there is always found a select number who come to the front and are conspicuous among their compeers by their acquired reputation, their ability or their eloquence. The Vatican council was

no exception to this rule.

Among the prelates who took prominent part in the debates, I will single out a few who impressed me as recognized leaders in the assembly. though I may say in passing that there were present many silent Solons, like the venerable Archbishop McCloskey, New York, and the present Bishop Buffalo, whose voice was not heard in the council hall, but whose influence was felt in the committees.

CARDINAL MANNING was unquestionably the most attractive

figure among the episcopate of Eng-His emaciated form and cease less activity suggested a playful remark made to him in my hearing by Archbishop Spalding: "I know not Archbishop Spalding: how Your Grace can work so much, for you neither eat, nor drink, nor sleep." troops which immediately followed on He delivered the longest oration in the the continent of Europe. Hosts of

council and yet it hardly exceeded an hour, which is evidence of the usual brevity of the speeches.

The question is commonly put in America: "How long did he speak?" In Europe they ask: "What did he say?" Cardinal Manning's discourse "What did he was a most logical and persuasive argument, and, like all his utterances, was entirely free from rhetorical orna ment and from any efforts to arouse the feelings or emotions. It was a scriptural and historical treatise, appealing solely to the intellects and honest convictions of the hearers.

Ireland had a distinguished repre sentative in the person of Archbishop Leahy of Cashel, who was perhaps the most graceful orator among the English speaking prelates. His reply to Cardinal Prince Schwarzenberg on the infallibitity debate was a masterpiece of sound reasoning and of charming declamation tinctured with a delicate flavor of Irish wit.

Archbishop Spalding of Baltimore and Archbishop Kenrick of St. Louis were among the most noteworthy prethe United States. Arch bishop Spalding was a member of the two most important committees, where he was busily employed. He delivered but one discourse during the council. Archbishop Kenrick spoke Latin with admirable ease and elegance. observed him day and after day re clining in his seat, with half closed listening attentively to the debates, without taking any notes. yet so tenacious was his memory that when his turn came

TO ASCEND THE ROSTOM he reviewed the speeches of his col leagues with remarkable fidelity and precision without the aid of manuscript

or memoranda. Among the many illustrious French prelates of the council Monsignor Darboy of Paris and Monsignor Dapanloup Orleans held conspicuous place Archbishop Darboy was known to enjoy the confidence and to share the sentiments of Emperor Napoleon III. on the leading questions which were discussed in the council. His heroic and untimely death is still remembered by many. At the close of the Franco Prussian war he was arrested and imprisoned as a hostage by the commune. Mr. Washburn, our minister to France, made strenuous, though fruitless, efforts to save his life. He was cruelly shot in the prison of La Requette in May, 1871, and died with his hand uplifted in benediction, and with a prayer on his lips for his murderers. That the post of Archbishop of Paris is as hazardous as it is exalted may be inferred from the fact that Monsignor Darboy witnessed the assassination of two of his predecessors, Archbishops

Affre and Sibour.

Baron von Ketteler, Bishop of Mentz, was as distinguished a champion in the German Empire as Dapanloup was in France. He was a graduate of the University of Goettingen. His face was disfigured by a car, the result of a duel fought in his A statement has been university. made, which I could not verify, that the duel was fought

WITH PRINCE BISMARCK. He practiced law for some years before he took orders in the Church. In the council Von Ketteler was a decided inopportunist, while in Germany he was an earnest advocate of the independence of the Church from the encroachments of the State. conspicuous in defence of infallibility was Bishop Mar in of Paderborn.

Cardinal Prince Schwarzenberg, primate of Bohemia, and Cardinal Simor, primate of Hungary, were the two most influential churchmen of the Austrian Empire. The double title of Church which Cardinal Schwarzenberg possessed was still further ennobled by commanding presence, features and the gift of eloquence. He strongly contended against opportuneness of the decree of Papal infallibility, and expressed his appre hension that it might result in schism in Bohemia, a fear, however, which happily was not realized.

There is this striking analogy be-tween the Republic of the Church and the Republic of the United States, that the son of a peasant is eligible to the highest ecclesiastical preferment, including the Papacy itself, just as the humblest citizen of our country may

aspire to the Presidency.

This truth is forcibly illustrated in the career of Cardinal Simor. Unlike his Bohemian colleague, he sprang from the people, and was proud of re cording the fact. He was a member of the Upper House in the Hungarian Parliament, and his experience in that chamber rendered him one of the most ready and effective speakers of the council.

Of the College of Cardinals that attended the council only four survive to day, one of whom is the reigning Pontiff, Leo XIII. Although Cardinal Pecci did not take part in the public debates of the synod, he was one of its most influential members, and the weight of his learning and administra tive experience was felt in the commit tee to which he was appointed. May it not be by a particular design of Providence that he who was to be elected the head and judge of his brethren in 1878 should not have been involved in their disputations in 1870, but should enter into his high office joyfully hailed as the harbinger of eace and concord by prelates of every

shade of theological opinion? THE YEAR 1870

will be ever memorable for two great events, the Vatican council and the Franco-Prussian war. Let us contrast the pacific gathering of Christian prelates with the warlike massing of troops which immediately followed on

armed men were tramping the fair fields of France. The land was red-dened with the best blood of two powerful nations. The sound of their cannon spread terror throughout the

country Thousands of human victims were sacrificed, and thousands of homes left desolate; and after the lapse of nearly a quarter of a century the fire that were then kindled are still smouldering, and the animosities engendered by the struggle are not yet allayed.

The council of Bishops assembled in the name and under the invocation of They met together, not amid Heaven. the booming of hostile cannon, but amid hosannas and Te Deums to God. The pursuits of agriculture and commerce were not suspended during their sessions. The decrees they en-acted for the welfare of the Christian commonwealth are in full force to-day among 230,000,000 of people, and long after the framers of them shall have passed away they will continue to exercise a salutary influence on gener ations yet unborn.

THE BLESSED VIRGIN IN THE CHURCH OF ENGLAND.

The Saturday Review, in a notice of "Carmina Mariana," by Mr. Orby Shipley, has these remarkable words "It is the peculiar happiness of the English Church that she at least has never varied one jot or tittle in any authoritative utterance from the Cath olic doctrine of the theotokos. We have added nothing and we have detracted nothing. We still worship in churches dedicated to Saint Mary the Virgin; we still celebrate her in our calendar, not, as in the case of other saints, by a simple commemoration, but on anniversary of five different events in her life; we read in our lectionary all the few and striking records of her most amiable personality, and every English Churchman who knows what Churchmanship means speaks of her by the simplest and most gracious appel lation, accorded to any being, human or divine, that is, of 'Our Lady.' leave familiarity and tawdry, fancy titles to others, as we leave to others yet an insolent and irreverent disrespect. For we do not consider the one more appropriate than the other to the Mother of God." The most remarkable feature presented by these words is the simple fact that the Saturday Review considers them acceptable to its readers And in that light these word bring home to us a feeling of gratifica tion impossible to resist. A great, a stupendous change, has taken place when such words as these are received by the readers of a secular journal in England. The love and honor paid to Our Lady has been the sore point with Protestants; their insults and incomprehensible hatred has been the sore point with us. Shall we say that this line of separation is being blotted out? Certainly these words are an index of a great change, of a great grace poured out over England.

Pleasant as it is to see the evidence of the change, it cannot be denied that these words have another aspect, not so fair to look upon. From the writer's standpoint they are little else but a strategy adapted to the theory of continuity. In that light they are cunning action, and the careful words themselves bring this out clearly. They are chosen words aimed at Rome and they are based on a perversion of facts so ingenious as to amount to sheer impudence.

The Church of England, we are told, has never varied from the Catholic doctrine of the theotokos. What can this mean? The Church of England ne old churches of Saint Mary the Virgin. That is something, and that If the writer only means thisand he can mean little else-we can only marvel at his shallowness, ignorance, or impudence. The Church of England has not solemnly denied the Blessed Virgin to be the Mother of God. The Mahometans can say the

Churchmen worship under the

title of St. Mary the Virgin. tans worship in Santa Sophia. negative principle of this kind can produce no positive argument. Did it stand alone it would mean nothing There are positive facts, however proving beyond doubt that the living, surging stream of unceasing blas phemy against the Mother of God, dating from the Reformation, issue from the Established Church, and be longs to her, as to its parent. The Lady Chapels in the old Cathedrals have gone; the words "full of grace" in the English Bible have gone; the 'Hail Mary" is gone; the statues of Our Lady have long ago disappeared By all these things the Church of England has rooted from the people the Catholic doctrine of the Church theotokos, has frowned upon all the devotions belonging to the doctrine. "We have added nothing and de-tracted nothing." Much in truth has tracted nothing." been detracted, and nothing added when addition was demanded for the defence of those prerogatives which the vulgar and impious scorned. This the vulgar and impious service idle boast of "no change" means idle boast of "account description of the true sterility and cowardice. The true Church, like the true State, is ever on the alert to detect and condemn error. She makes new laws, new definitions, to meet new errors. What should we say of a State that never legislated for three hundred years? Why, that it was no State. So of a Church. If it is satisfied with the definitions of Ephesus, and the legislation of a thousand years ago, it proves that it is dead and buried also.

tainly. The only feasts in the Prayer Book are the Purification and the Annunciation. To make up the five we must suppose that the writer means Christmas, New Year's Day and the Epiphany. This is not a very straightforward way of reckoning But he fogets that something consider able has been detracted. Where are the feasts of the Visitation, the Assump tion, the Nativity, the Presentation, the Conception? All these are old feasts, and all have been "detracted" by the Church of England. The state-ment, therefore, that all the few and striking records of the most amiable personality "are read" requires to be understood in its proper light, and then it approaches not very near to the truth

We leave tawdry titles to others, says, in lofty tones, this worthy critic. Here we have the key to the Protestant mind as regards the Mother of No aspiration, no formula can make it realize the true greatness of Mary. Even in striving to exalt her it must end in debasement and insult. A tawdry title is one which is unreal If Mary is above all our titles, then these titles may be poetical, but they are not tawdry, because they are below. not above the reality. A blow is aimed at Mary's beautiful litany by A blow these words, and we see in that blow the Protestant below the Anglican The true nature must come out. One present fact alone will prove hollowness of the boast that the Church of England now defends Mary's honor. The "General Editor of the Cambridge New Testament for schools and colleges, published in 1885, was the Dean of Peterborough. the notes to the Gospel of Saint Matthew, the perpetual virginity of Mary is openly and infamously denied. That "general editor" is now Bishop of Worcester. The Council of Ephesus would assuredly have had something to say to him were he a Bishop in those But he is a Bishop of the Estab days. lished Church of England. This makes all the difference. The Saturday Reviewer will please note the fact, and next time explain how a Church which endows and recognizes such a man can be said to have added nothing and detracted nothing as regards the Catholic doctrine of the Theotokos .-Liverpool Catholic Times.

Pope Pius IX., and Sir Harry Verney.

Many interesting ancedotes of the late Sir Harry Verney have been told within the last few days, but one which Mr. Alexander Devine contributes to the Manchester City News will pro-bably be new to most readers. One of Sir Harry's famous exploits was his riding across Argentina, and hereby hangs the tale. One day his attention was drawn to a figure lying on the roadside some miles from Santiago under the shelter of a rude hut of leaves and branches. "Pulling up, he discovered a priest, who turned out to be in a high condition of fever. Verney obtain assistance, had the prostrate may carried to his own rooms, and practically nursed him into convalescence and eventual recovery. After some months of friendly intercourse and companionship, the two separated, and probably never thought to meet again Many years passed, so many that the majority of men had lived their lives and died, but the two who had met under such circumstances still lived, the one Sir Harry Verney, the other no less a person than Pio Nono, Pope of Rome. Sir Harry Verney, being in Rome sub sequently, decided to pay a visit to the man he had befriended so many years before. By and by he was face to face with the Pope, and the usual compliments passed. Presently, "the Pontiff bowed as much as to say, 'Our interview is now over.' But so far the talking had been all on one side, and Sir Harry felt that his turn had come. drawing himself up he said. 'You don't remember me, Holy Father!' No 'You said the Pope, eyeing him curiously To which the baronet rejoined 'Do you remember the young English officer who met you on the roadside at Santi ago, over forty years ago? words it seemed as if the whole incident recurred to the mind of the Pope, for with a look of undisguised pleasure and cordiality, he rose from his seat and warmly shaking his old companion by the hand, conducted him to his own reoms, where they remained talking and laughing over their odd experi

ences for nearly two hours. The official report of the German Reichstag states that one hundred and thirty nine members of that body are Catholics, o whom ninety five are members of the Centre or Catholic party. Alsatians and other Catholics who do not belong to the Centre party are nevertheless a unit in demanding the liberty of the Church and the repeal of the last vestige of the persecuting laws of the Kulturkampf. There is a German P. P. A. in the foam of an "Evangelical Union," so-called but it is powerless to ostracise Catholics.

WHAT DO YOU take medicine for? Be ause you want to get well, or keep well, or ourse. Remember Hood's Sarsaparills

Gentlemen.—Two years ago my husband suffered from severe indigestion, but was completely cured by two bottles of Burdock Blood Bitters. I can truly recommend it to all sufferers from this disease.

MRS. JOHN HURD, 13 Cross St., Toronto.

Wood's Norway Pine Syrup cures coughs, Wood's Norway Pine Syrup cures colds. Wood's Norway Pine Syrup heals the

lungs.

Miburn's Beef, Iron and Wine the best \$1.

Beef Iron and Wine, Miburn's the best \$1.

The best Beef, Iron and wine, Miburn's \$1. The writer goes on to assert that the Church of England keeps five feasts in honor of Our Lady. This is news cer-

Purity of Intention.

Holy intention is to the actions of a man that which the soul is to the body, form to its matter, or the root to the tree or the sun to the world, or the fountain to a river, or the base to a pillar, for without these the body is a dead trunk, the matter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar rushes into flatness and ruin, and the action is sinful, or unprofitable and vain.

Have a care, that while the altar thus sends up a holy flame, thou does not suffer the birds to come and carry away the sacrifice; that is, let not that which began well, and was intended for God's glory, decline and end in thy own praise, or temporal satisfaction, or sin. If any accidental event, which was

not first intended by thee, come to pass, let it not be taken into thy purposes, not at all be made use of: as if by telling a true story, you can do an ill turn to your enemy, by no means do it; but when the temptation is found out, turn all thy enmity upon that.

If any temptation to spoil your purposes happens in a religious duty, do not presently omit the action, but rather strive to rectify your intention and to mortify the temptation. St. Bernard taught us this rule; for when the devil, observing him to preach excellently and to do much benefit to his hearers tempted him to vainglory, hoping that good man, to avoid that, would the cease preaching, he gave this answer only: "I neither began for thee neither for thee will I make an end."

Another Catholic Need

The evidences that Protestantism, as a religion, has proved a failure, and is becoming more so in this land, are every day multiplying. The Forum of this month contains a remarkable article from a Congregationalist minister, referring to the decadence of the religious spirit in certain sections of the country. Speaking of a scene that will be easily recognized by any person who has lived in a settled American community, this writer says of the ordinary sectarian church services:
"The old church on the green is

next to deserted. The faded curtains back of the pulpit still flap in the breeze, two or three of the stalls are occupied, the rest are tumbling down. and an excellent young clergyman preaches to a few old people on fair Sundays.

This, of course, indicates that the majority of the younger element of our non Catholic population is not a church going one; anyone who has passed through any of our villages or towns on a Sunday cannot fail to have observed the correctness of this description. There is no tendency on the part of sectarian brethren on Sunday toward the church. The real masses of church goers are the Catholics; and still all observing people must admit that when a nation neglects its religious duties its welfare cannot be but endangered.

The Catholic Church has shown her capability of making her adherents a religious people; and that is one reason the more why all who wish for the future welfare of the land should pray for its conversion to Catholicity.

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Fourht Sunday after Easter.

EVIL CONVERSATION.

And he said to them: What are these discourses that you hold one with another? And they said: concerning Jesus of Nazareth. (Luke xxiv. 37-19.)

Brethren: Suppose our Lord should stand in our midst to-day and demand from each one of us, as He did from these two disciples, What are these discourses that you hold one with another? Do our conversations, like theirs, contain nothing reprehensible? Would our answer be as pleasing to God as theirs was? If so, brethren, we have reason to thank God, and go on our way rejoicing. But of what do on our way rejoicing. But of what do the majority of men most readily converse? It is sad that we have to con-fess it, but God and His works, the soul and its wants, are topics anything but agreeable to most of the men of our day. And so every legitimate means must be resorted to in order to make the things of God and spiritual conversation at all palatable.

And you, fathers and mothers of amilies, what are these conversations which you hold one with the other? What are the topics most commonly treated of in your Christian homes? Is it the virtues of your neighbors that are spoken of and recounted for your own edification and your children's imitations? Would to God it dren's imitations? But there are homes should hurry faster. "Let Me rest should hurry faster. "Let Me rest ways so! But there are homes What are the topics most commonly supposed to be occupied by Christians where God's holy name is never men-tioned save to be blasphemed, where the neighbor is never spoken of except but especially to your innocent children. Remember that many a soul to day steeped in vice received its first sinful impulse from some unguarded word, some improper topic of conver-sation heard in the home that should have been the nursery of every virtue.

And from you, young men and women, an answer might be profitably demanded to this important question: What are the conversations which you most readily indulge in one with the other? Are they in any way improper, or such that you would be ashamed to have them repeated in the presence of your parents? If so, then your discourses are not concerning Jesus of Nazareth, are not concerning Jesus of Nazareth, and you are not following the example of His disciples. But if in your conversations, following the Apostolic rule, the things that savor of uncleanness are net so much as mentioned amongst you, what is to be said about the precious time you somenday in idla frive. you, what is to be said about the precious time you squander in idle, frivolous talk? Remember that time is but the threshold of eternity, every moment of which is of the highest value to you now; and this is why on the last great day we shall be held to account for every idle word. Young men and women, never admitting your comwomen, never admit; into your company those whose conversations are unworthy of a Christian, and espec-ially let your own language be always in harmony with your high calling.

Indeed, brethren, to all of us this question of our Lord brings home an important lesson. For if we would lead good Christian lives we must not only abstain from all that is unbecoming or scandalous, but we must also ing or scandalous, but we would regulate with all diligence our ordinary commonplace conversations. Let them be always such that we would not hesitate to repeat them before God or His most virtuous servants. If we would have our conversation agreeable to God and men, we should make it a rule never to speak disparagingly of rule never to speak disparagingly of rule never to speak disparagingly of rule never take advant-those absent, and never take advant-those absent and the fact that he is the Canon of Scripture which men had accepted during all those centuries. Betweet the invention of printing, a book fore the invention of printing, a book was an expensive luxury and a Bible would cost about a thousand dollars. Merywheather says: "The Bible, it is to his flock, should entitle him to our deepest veneration.—Catholic Columbian.

The severest cases of rheumatism are true, was an expensive book, but it to his flock, should entitle him to our deepest veneration.—Catholic Columbian.

The severest cases of rheumatism are true, was an expensive book, but it on the fact that he is the cannot for the invention of printing, a book down as an expensive luxury and a Bible would cost about a thousand dollars.

The severest cases of rheumatism are to take it.

Hoods curse.

The severest case of rheumatism are to take it.

Hodd it yeoumissioned ambassador of Christ to the invention of prin regulate with all diligence our ordinage of their absence to say anything which we would not dare say in their And the other rule we presence. should follow is this: never to say in the presence of others anything which could give scandal or leave a bad im-

Brethren, if we think often of this uestion of our Lord, if we are diligent in following these rules, our conversations will be always edifying to our neighbors and useful to ourselves. Then, if called upon at any moment by our Lord, we can answer with His disciples, Our conversations are "con-cerning Jesus of Nazareth."

A Dramatic Incident.

One of the most dramatic features of the ceremony of the consecration of the monks, says a writer in the Colored Harvest, was when Cardinal Lavigerie led to the altar a little brown girl, barely nine years old, who had suc-ceeded in concealing herself and in effecting her escape from a slave caravan passing through the desert, a few miles to the south of Biskra. A sudden movement of the child caused her to drop something that she was holding concealed beneath the folds of her dejebba. The venerable prelate bent was a small, dusky hand—the hand of the little girl who stood beside him, and which, in sheer, wanton cruelty, had been cut off by her captors. Holding it aloft, and pointing it southward in tones which seemed to ring forth as a clarion: "I would to God that all May it serve to direct your line of march. En evant for God and human.

OUR BOYS AND GIRLS. The Wandering Jew.

There are several versions of this familiar legend. The oldest one, and one originating with the Jews them-selves, tells that the clerk of the judgment hall of Pontius Pilate struck our Lord as He was led from that room, bidding Him to go faster. Our Sav-iour, the legend says, turned and answered: "I go, but you tarry until I come." The hard hearted secretary

afterwards was baptized a Christian but once in thirty years fell into a long trance the result of his audacity.

Another legend is this: As our Blessed Lord was bearing His heavy cross to the place of execution, He stopped to rest and leaned His weary

head against the walls of a shop occu-pied by a certain cobbler, who picked up a last and threw it at the holy Sufferer, crying, "Get away from here, I tell you!" Then, goes on the legend, Our Lord rebuked him, commanding him to become a wanderer until the Day of Judgment. This variation of the legend is spoken of by the Bishop of Schleswig as late as the middle of

the sixteenth century. There is still another tradition, which, like the others, is given as a upon this wayside stone for a moment,' said our Lord. His request was re fused by the relentless Ahasuerus, to whom the Divine Prisoner made answer: "I shall go into eternal rest, to recall his follies, his vices, or even his atrocious crimes. Christian parents, beware of the scandal your again." And so, the legend ends, the conversations may give to your family, cruel Ahasuerus has never ceased to

Starting in Life.

There are three things which should influence the choice of a profession : the first is aptitude; the second, hered

ity; the third, opportunity.

Aptitude is the most important. It the road which we are best fitted to pursue in life. Almost every young person has strong liking for some particular to the road which we have best fitted to pursue in life. Almost every young person has strong liking for some particular to the road way. ticular kind of word, and a marked facility and skill in its performance. One will take to mechanics, another to trade, another to some form of art, another to science, another to books and reading, and so on. Aptitudes are very various, and it is well that they are so, for this would be a very one-sided kind of world if we were all engaged in the same, or nearly the same,

doing it. In the choice of a profession, then, the first important question which a boy or girl should ask is this: "In what direction does my aptitude lie?"
For in that direction the greatest amount and most effective kind of work can be done with the expenditure of a to accept from her hands whatever given amount of energy. In the great they considered as sacred.

produce them. So, likewise, a girl who has a gen uine aptitude for music will be quick to appreciate the language of music. She will learn to play or sing as if by magic, and the exercise of her gift will always be a source of keen delight

Aptitudes frequently crop out very early in the games and amusements of children. The born merchant will have a passion for "playing store;" the inventor or machinist will be always trying to "make things;" the embryo teacher will be perfectly con-tented only in the midst of her mimic school. I knew a boy-now a success ful minister—who was never so happy as when, mounted upon a chair or table, he could repeat scraps of Sunday-school wisdom to an admiring

circle of brothers and sisters. Aptitudes will out. There is very little danger of mistake in determining the kind of work which nature intends we should do. But there is another factor which should be considered in choosing a profession, and it is often a very helpful factor when, as may happen, there seems to be no particular aptitude for any kind of This second factor is heredity. work. down and raised it from the ground. It It is the latent, transmitted, stored up power of doing well what one's ancestors have habitually done well. The children of musicians generally have a gift for music. The children of mechanics have an aptitude for tools toward the Great Sahara, while with his own hand he raised the child's arm so that all present could see the mangled stump, the Cardinal exclaimed mangled stump, the Cardinal exclaimed a gift for public speaking. If, then, and the country of the a boy displays no particular aptitude, there is the strongest probability that in his father's profession. If he displays a liking for more than one kind

from generation to generation a faculty and skill for doing certain kinds of work, which must produce, by the principle of natural selection, those who are progressively better and better fitted for performing these tasks.

The thus and least ignorant con-

if the opportunity which offers is of a nature to enforce hereditary fitness. Suppose, for instance, that a boy has a chance; to go into a machine shop as assistant to his father. If he has no strong desire and aptitude for another kind of work, and is ready to enter upon the active duties of life, here is certainly an opportunity which enter upon the active duties of life, here is certainly an opportunity which he ought not to ignore. The opening the paradise of God's Word, standing he ought not to ignore. The opening is one which, if he avails himself of it, rapid promotion.

Young people may properly consider leadings of this kind as well as those of aptitude and heredity. A young man's entire future often depends upon in the choice of a profession be given the consideration which it deserves. Many a man of influence and power can trace his success back to the point where, as he stood helplessly confront ing the problem of life, a pathway was suddenly opened for him into some field of honorable and congenial labor. It was his recognition and acceptance of that opportunity, and his faithful and earnest use of it, which gave him an effective start in life. - Harper's Young People.

CONCLUDING A COURSE ON CATHOLICS AND THE BIBLE.

The Rev. Thomas J. |Conaty. D. D. in His Church at Worcester, Mass. The Rev. Thomas J. Conaty, D. D.

rector of the Church of the Sacred Heart, Worcester, Mass., concluded his first course of sermons on "The Catholic Church and the Bible," on Sunday, March 12. In his last sermon, Dr. Conaty said in substance:
The Catholic Church has a dogmatic

formula that God is the author of the Scriptures, and hence she has always guarded the Bible from perversion of gaged in the same, or hear anged it by pursuit. Nature has so arranged it by giving us these various and marked aptitudes that a proper balance and proportion shall be preserved among the different kinds of work in the world, and that each kind shall be perworld, and that each kind shall be perworld, and the learning of the early Christian schools, and the labors of the compastic schools were all directed to compastic schools were all directed to compastic schools were all directed to compastic schools. monastic schools were all directed to-ward the preservation of every word in carefully-written and elaborately illuminated copies. For fifteen cen-turies she was the authority on what formed the inspired books, and those who went from her and denounced her as a corrupter of the text were obliged

given amount of energy. In the great majority of cases aptitudes are not hard to determine; indeed, the difficult thing would be to overlook and disregard them. Boys and girls turn to what interests them as naturally as that had it not, and when once obtained, the monks took care to speedily transcribe it." The most valuable

manuscripts in European libraries are the copies of the Bible from the monas-tic schools and mediaval churches. Though the monks generally labored to preserve the text in the original language, yet translations were also made. In 528 an American translation was made, and about the same time one in Gothic. The Book of Ar-

the fifth century, which may now be

seen in Trinity College Library Anglo-Saxon records show a transla-tion by King Alfred, as also one by the Venerable Bede, completed on his death-bed. In 807 Charlemagne had the Bible translated into French, and in the thirteenth and fourteenth centuries nearly sixty versions in French had been made. The Bible was translated into Italian in 1290, Flemish in 1475, and Spanish in 1478. A most interesting history might be given of the work of translation among the Eastern churches, made under the in fluence of the Propaganda at Rome and which were used afterward by the English Protestant Bible Society for its foreign missions. With the inven-tion of printing in 1426 came the diffusion of the printed word, and before Luther nailed his thesis to the church door, 84 editions of the Scripure were printed in Hebrew and Greek and 345 in Latin. In the dialects of the people 198 editions were printed, and these included Italian, Spanish. Bohemian, French, Scharonic. Even in German, French, Scharonic. Even in German, sixteen editions had appeared before Luther.

It is well to remember that Chris-Europe could see this little hand! success in life for him will be found tianity was then the Catholic Church. and under her influence all this was done. The Catholic Church has never plays a liking for more than one kind of work, let the consideration of here dity have its due weight with him when one of those preferences is for when look profession. The chances been relative or local, directed against the considered a false transaction As Old as Antiquity.

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 odds in your favor by the help of Scott's Emulsion.

Minard's Liniment; cures Garget in Cows.

dity have its due weight with him when one of those preferences is for this father's profession. The chances have been relative or local, directed against that a boy will succeed best in that for which he has an inherited fitness.

As a rule, boys do "step into their father's shoes:" and a wise arrange that a boy will succeed be into their father's profession. The wall-wall fit is the original text, nor in authorized translations. Her prohibitions have been relative or local, directed against what she considered a false transaction or a corrupted text, placed before the people in time of heresy or schism by father's shoes:" and a wise arrange
Cows.

meat it is, for thus there is cultivated denses, Albigenses, and sixteenth cen

who are progressively better and better fitted for performing these tasks.

The third and least important consideration in choosing a profession is opportunity. Sometimes all doors seem to stand wide open to a certain line of work, while to all other lines they are tightly closed. There certainly are cases when such apparently "providential" openings should not be disregarded, especially if the opportunity which offers is of a XIII sums up the relations of the Cath

for it as inspired and guarding against corruption in any part. Like against corruption in any part. Like christ, she can say to the world "Search the Scriptures, for in it you think to have everlasting life; and the same are they that give testimony of Me." The Catholic Church asks the student to read her in her books his getting a chance to work at a certain critical time. If opportunity for work which is not distasteful offers itself, and the desire to accept to it is not offset by a stronger desire to do some other kind of work, let this factor some other kind of work at a certain critical time. If opportunity for work at a certain critical time. If opportunity for work at a certain critical time. If opportunity for work at a certain critical time. The student to read her in her books and test her by her doctrines. The work at a certain critical time. If opportunity for work at a certain critical time. If opportunity for work which is not distasteful offers in the student to read her in her books and test her by her doctrines. The work work at a certain critical time. If opportunity for work which is not distasteful offers in the student to read her in her books and test her by her doctrines. The student to read her in her books and test her by her doctrines. The student to read her in her books and test her by her doctrines. The student to read her in her books and test her by her doctrines. The student to read her in her books and test her by her doctrines. her and though her interpretation sanctifying the holy men and women of every age.

Revere The Clergy.

There are some rew who fail, some what, in proper respect for the clergy This is a serious mistake. The heart, filled with love for the Redesmer, needs not to be told to reverence the dis-pensers of His mysteries. It bows, or dinarily, with respect to God's image as represented in the poorest of human beings; with how much more respect. amounting to veneration, should we not regard those called, as the first Apostles were, to enter upon a sacred mission—to preach the word, and dispense the Sacraments of Holy Church.

To revere a person is to acknowledge his superiority, may, to believe in and trust to his perfection. It is a confiding, straight-forward quality. It can not criticize and make comments or in-vidious comparisons. It is akin to the feeling of the child for its father, thinking there is no end to his resources of knowledge, and wisdom, and strength.

To say that you respect the priest "in his own sphere" is equivalent to saying that you do not respect him as you should do. Your respect, instead of being accorded to him, is given to your own precious sharpness, which is so able to determine what is his sphere, and whether he keeps himself within due limits.

His office, as our teacher, like that o his Divine Master, is two-fold. He is to teach, both by word and example; and hence, as far as human frailty will per mit, his life is intended to be a living example of the doctrines of Christ. His holy Mother, the Church, has assigned to him a mission among us. He may not be, in all cases, endowed by nature with extraordinary gifts of elo quence, but he is the spiritual dispen-ser of those channels God's grace, the Sac raments. He generally celebrates the great Sacrifice of the New Law

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you want to buy anything send your orders to THOMAS D. EGAN Catholic Agency, 42 Barclay St. New York.

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C. M. B. A. The Crank.

We do not know if any of our branche are called upon to suffer the torments of having in their midst what is commonly known as a crank. If they have, we offer them our heartfelt condolence. One peculiar fancy belonging to the crank is a firm belief that he cannot be otherwise than correct and most wise in all his actions and in all his deliverances. Every member of the branch needs re-organizing save he alone and it worries him beyond measure when he finds that his infallibility is not admitted and hand-clapping does not follow him as he resumes his seat. The crank will not admit the right of free speech when the speaker's ideas do not run parallel with his own; and he will sometimes be found lecturing the chairman for permitting utterances at variance with his Solomonisms. He will call a brother member to order, move the previous question, and put all sorts of obstacles in the way of free discussion where his pet ideas are not accepted as gospel. We once belonged to a society at a meeting of which one of the members picked up his hat, marched toward the door and declared he would never again attend one of its meet ings because a fellow-member moved an amendment to a resolution he had proposed. He was thoroughly impressed with the idea that his resolution should be rated amendment-proof. That man was a crank, but he did not know it. A crank never knows that he is a crank: he has not the slightest sus. picion of it; but it would not take a long while to persuade him that all the other pers are cranks. What a blessing it would be were the medical faculty able to discover who is and who is not a crank when a man presents himself for examina-tion, and it is to be hoped that medical science will some day reach that point of perfection. We can then have placed in the medical examination paper such a question as the following: "Have you any uncles or cousins or aunts who were known to be

So far as we can remember, the C A. is very fortunate in being composed almost entirely of a super class of men. There may be a crank here and there, and we cannot expect to be entirely exempt from a worriment which afflicts society very generally.

So much for the ostentatious crank, Le us now say a work about the silent, moody crank. No one would know he was present at the meeting unless when seen on th march to the ballot box and back again to his place.

that all who are silent and moody are cranks. Some of our very best members are silent and pensive, and the crank is not numerous amongst that class. There is nothing at all reprehensible about being silent and pensive at meetings; many are constituted that way and they cannot help it -and certainly it is better not to talk at all than to talk too much, like the crank of the first part.

The crank of the second part is known by his reticence at meetings and his volubility as soon as the adjournment is commenced. He has been watching and listening carefully to all that was going on and is loaded to the muzzle with suspicions of wrong doing on the part of some of his brother members while the meeting was in progress. These suspicions he will be found whispering into the ears of some brother-member in some far corner of the room when the meeting is over. Of all cranks we think this is the meanest one. While the meeting is in progress he has not the manliness to find fault, but endeavors to poison the wells of thought in brother members by groundless insinuations as soon as the meeting is over.

If any of our branches possess one or more of either kind of these cranks, the President should from time to time administer a stern methods more severe would be in order. The must, of course, be allowed freedom of speech, but it should be insisted upon that the other members be protected in the expression of All deliverances should strictly in accordance with the rules of order and the spirit of the association.

Omitting the Ritual.

Contiting the Ritual.

Editor Catholic Record.—Dear Sir and Brother, —I read with much pleasure and profit the series of articles now being published in your C. M. B. A. columns, and I am sure the brethren generally will appreciate the sound and practical advice therein contained. I expected, however, that the writer of these excellent articles would ere now have touched upon a matter that will be the subject of these few lines. And it is with the idea that this matter has not come under his notice that I take the liberty of writing on the subject for the consideration of those whom it may concern. I allude to the fact that different orders of business, thus omitting that beautiful, mstructive and impressive portion of the ritual, the dialogue between the officers. I ask those branches that are guilty of this omission to study this matter well, to give it their earnest and serious consideration and if they do I am quite sure they will conclude that they are doing themselves an injustice, as well as laying the branch open to censure for non observance of the rules and regulations of the association. The intention of the framers of our constitution in composing the ritual was that at every meeting we should be reminded of the aims and objects of the association, as well as to instruct us in the manner of conducting the meetings in order that the maximum of good may result therefrom. I sincerely hope these few lines will not be taken in any other sense but as being written for the good of the association.

Gananoque, April 7, 1894.

Editor Catholic Record that Branch No. 202 be placed on a procoded that Branch No. 202 be placed on a procoded that the sould amendments, and not being of a nature that would further in an to being of a nature that would further in an to being of a nature that would further in the market of the result will appreciate the sound and procedate that are classed amongstothers as hazardous, and the well as the well as that we may hope to obtain recruits. These amendments, therefore as unchan may result therefrom. I sincerely hope these few lines will not be taken in any other sense but as being written for the good of the association.

the association.

There is another matter which I would like to mention, viz., the manner in which some officers read the ritual. I am well aware all are not elocutionists, but I am quite sure that with a little study they could do better. I would suggest that they learn it off, so as to be able to repeat it without the book, but, of course, have the book by them, to repeat it slowly and carefully as becoming the importance of the occasion. It is not very impressive to see an officer hold the book above his head so as to get a favorable light.

A more convenient arrangement of the lighting plant at the officer's desk, is also something that might well be considered.

April 14, 1891.

Perth April 9, 1804

Perth, April 9, 1804.

The members of Branch 89, C. M. B. A. attended Mass and received holy communion in a body yesterday. Nearly every member was present, and they presented a very imposing appearance. Owing to ill-health Father Duffus was unable to sing Grand Mass or address the members us usual.

New Branches.

Branch No. 224 was organized at Murray
Bay, Que., on 17th March by Deputy
J. E. H. Howison.
No. 225 was organized at Arthabaskaville
Que., on March 20th by Grand Deputy
Charles Dupout Hebert.
No. 226 was organized at Cote St. Paul,
Que., on March 29th by Deputy J. E. H.
Howison.
No. 227 was organized at Fort William,
Out., on 9th April, by Grand Deputy Jno.
K. Barrett.
No. 228 was organized at Port Arthur, Out.
No. 228 was organized at Port Arthur, Out.

K. Barrett.
No. 228 was organized at Port Arthur, Ont.
on 10th April by Grand Deputy John K. Bar The last two branches are in Deputy McCool's district, but after getting them in readiness, he could not leave his business to institute them and requested Grand Deputy Barrett to do Brother McCool makes a first class deputy.

Supreme Council Assessment No. 4 was issued on the 6th inst. It calls for the pay-ment of 24 beneficiaries: 13 in New York 6 in Michigan; 4 in Pennsylvania, and 1 in

Chio.

Grand Concert and Temperance Lecture:

The concert and temperance lecture given in the town hall on Thursday evening under the auspices of Fergus Branch C. M. B. A. was well attended by people from both town and country, including a number from Elora. Mr. T. C. Duignan was in good voice and sang well. Mr. T. J. Scanlon's comic recitals were exceedingly amusing and created lots of laughter. Mr. J. A. Gallaher was first class in every way, and alike as regards his "make up" and in the rendition of comic songs was a complete success. Miss Rena Heffernan has a sweet and highly cultivated voice, and her singing well deserved the repeated encores. Miss Lizze Phelan, daughter of our former townsman, Mr. James Phelan of Arthur, has a rich, full voice and sang in a manner that elicited a hearty encore. The piano music by Mrs. Drohan of Guelph and Miss Nina Phelan of Fergus was executed with the most admirable taste and skull.

A main attraction of the evening was a lecture on temperance, to be delivered by

core. The piano music by Mrs. Drohan of Guelph and Miss Nina Phelan of Fergus was executed with the most admirable taste and skall.

A main attraction of the evening was a lecture on temperance, to be delivered by Rev. Father Ryan of Toronto. His reverence presented the question as taught by the Catholic Church. The clergy of that Church do not treat the subject as a political question, and hence seldom take part in public platform meetings, but they use their influence to induce their people to take the temperance pledge, and especially so in the case of young men under twenty-one years of age. Temperance effort of this kind has the hearty approval of the Pcpe, as also of the Cardinals and Bishops, and there are several organizations of the kind in connection with the Church. They did not recognize intoxicating liquor as being necessarily and essentially bad, or regard it as a sin for any one to take a glass. But alcohol coming from the hand of God for the good of humanity, was one thing, and alcohol as sold over the bar in a saloon was entirely different. The teaching of the Catholic Church is to avoid all temptations of adangerous nature, and under that general heading the liquor traffic as carried on in the saloon must be condemned. His Reverence mentioned several very painful cases of degradation and want that had come under his own personal observation, among his own people, as the result of excess in drink. The evil, he said, was ubiquitous and everywhere, and it was for the people to decide whether or not it should continue always. The work of temperance reform is one in which all classes and nationalities can unite on a common platform and work harmoniously together for the relief and elevation of common fallen humanity. The rev. lecturer spoke for nearly an hour, and was listened to with unwearying attention by all present.

At the close of the lecture, in a few suitable words, the Rev. Dr. Gifford, minister of the Methodist church, moved, and the Rev. J. B. Mullam, minister of the Methodist church, m

Amendments to Constitution

Amendments to Constitution.

Branch 52, C. M. B. A., Winnipeg,
April 4, 1894.

Ed. CATHOLIC RECORD—I am instructed
by this branch to ask you to publish the fact
that the proposed amendments to the constitution by Brunch 145 were discussed
thoroughly at three of our meetings, and it
was resolved almost unanimously that it
was resolved almost unanimously that it
would not be in the best interests of the association that the changes should be made.
I remain, on behalf of the branch,
Yours fraternally,
HARRY A. RUSSELL, Rec. Sec.

HARRY A. RUSSELL, Rec. Sec.

Chatham, N. B., April 5, 1894.

At the regular meeting of Branch No. 202, held this evening, the proposed amendments, to the constitution formulated by Branch No. 145, relative to hazardous risks and consequent grading of assessments according to occupation, etc., were duly considered and discussed, and it was unanimously

Resolved that Branch No. 202 be placed on record as opposed to said amendments, as not being of a nature that would further in any way the interests of the C. M. B. A. A great number of our Brothers throughout Canada, and particularly here in the maritime provinces, are engaged in occupations that are classed amongst others as hazardous, which we do not consider as such and it is amongst these engaged in such occupations that we may hope to obtain recruits. These amendments, therefore, would impose burdensome restrictions upon a very desirable class of would-be members; would hamper the work of the association and prevent it from attaining the object and doing the work for which it is instituted, and which it is eminently fitted to do, and would not be at all in harmony with that fraternal spirit which was and ought to be, if it is to continue its career of usefulness, the corner stone of our association.

W. T. CONNORS, President.

Gananoque, April 7, 1894.

Ed. CATHOLIC RECORD — Dear Sir and Brother—At a regular meeting of Branch 79, held last evening, the communication from Branch 145, Toronto, relating to Hazardous Risks, was brought before the branch. After being fully discussed it was unanimously resolved that it is the feeling of the members here present that no changes be made in the constitution; also that the Rec. Sec. be instructed to have same published in the CATHOLIC RECORD.

in the CATHOLIC RECORD.

JOHN J. MURPHY.

Petrolea, April 11, 1894
To the officers and members of Branch 27:
Your committee to whom was referred the proposed amendments to the Constitution issued by Branch 145, Toronto, beg leave to report as follows:
That having duly considered the proposed amendments to the Constitution, we do not approve of the charges in any of the sections of the Constitution as suggested by Branch No. 145 of Toronto.
Signed P. F. Reilly, A. Kavanagh Maurice Kelly, M. J. Kelly and G. A. Bayard.
It was then moved by Brother Wm.

Gleeson, seconded by Brother Charles McManus, that the committee's report be received and inserted in the minutes of the Branch, and that a copy of said report be sent to the CATHOLIC RECORD for publication.

Fraternally yours,

G. A. BAYARD, Rec. Sec.

Resolution of Condolence.

At the last regular meeting of Branch No. 151, Brechin, the following resolution of con-dolence was moved by Rev. Father McRae seconded by M. McGrath, and unanimously

seconded by M. McGrath, and unanimously adopted:

Whereas it has pleased Almighty God in His infinite wisdom to take unto Himself the mother of our worthy brother, Mr. F. J. Gillespie, reeve of the township of Mara and warden of Ontario county, be it.

Resolved that the branch, whilst submitting to the will of an all-wise Providence, extends to Brother Gillespie our heartfelt sympathy in his bereavement. Be it further

Resolved that a copy of these resolutions be sent to Brother Gillespie, and also to the CATHOLIC RECORD for publication.

JNO. MALONE, Rec. Sec.

A Choice Entertainment.

A Choice Entertainment,
Berlin, Ont., April 10, 1894.
Mr. Adolph Kern. Dear Sir.—Having attended your World's Fair exhibitions by means of your stereopticon, allow me to express my unqualified satisfaction with the size, clearness and beauty of the views, the most surprising of the effects being the wonderful dissolving of one view into another.
The World's Fair views, together with those of the world-renowned Passion Play, taken from life, form a collection of sights as beautiful as they are entertaining, instructive and edifying.

edifying.

I have, therefore much pleasure in recommending your truly artistic exhibit most heartily to the reverend clergy and C. M. B. A. as well as to the public generally.

Wishing you every success, which you so well deserve, I remain,
Yours very sincerelly,
Theo. Spetz, C. R., D. D.

Canadian C. M. B. A. Relief Associa-

Canadian C. M. B. A. Relief Association.

New Branches—Branch No. 44, Maidstone, Ont.; Branch No. 45, Vichoriaville, P. Q.; Branch No. 46, Cote St. Paul, P. Q.; Branch No. 47, Moncton, N. B. Organization of Branches is being considered at the following places: Petit Rocher, Chatham, Halifax, Arthabaskaville, Montreal, Quebec, St. Laurent, Ottawa, Plantangenet, Lasalette, Toronto, Lindsay, Winnipeg, St. Boniface, Port Arthur, Fort William, St. John, Brockville.

And it is expected that in a very short time branches will be organized at the above places. The rapid increase in membership and branches prove that the members of the C. M. B. A. in Canada are taking a very active interest in this movement.

The organization of a relief branch means to every C. M. B. A. branch a large increase in membership, and an increase in the contingent fund. It also attracts the young man, and helps to retain the old member, and off sets the competition of other societies giving sick benefits.

E. B. A.

RESOLUTION OF CONDOLENCE.

RESOLUTION OF CONDOLENCE.

At a regular meeting of St, Joseph's Branch
No. 26, E. B. A., Stratford, held Monday
evening, April 9, the following resolutions
were unanimously adopted:

Whereas it has pleased Almighty God in
His infinite wisdom to remove from this life
Thomas Shampine, brother - in - law of our
esteemed friends and Brothers, Charles and
Joseph La Franier, be it
Resolved, that while bowing with humble
submission to the will of Divine Providence
we deeply mourn our Brother's loss. Be it
therefore
Resolved that the heartfelt sympathy of the
members of Branch 26, of the Emerald Beneficial Association of Stratford, be tendered to
our Brothers Charles and Joseph La Franier
in this their sad hour of affliction. And be it
further

further Resolved, that these resolutions be spread on the records of Branch 26, and published in our official organ, the CATHOLIC RECORD. London, Ont., and that a copy of same be transmitted to our bereaved Brothers.

ANNUAL CHURCH PARADE.

Sarsfield Branch, No 28, of the Emerald Beneficial Association, of Ottawa, turned out forty-seven strong at the annual church parade on Low Sunday. As the total membership is sixty, a fair idea of the parade can be gleaned. The members met at their hall at 7:30 a. m., and, after procuring their bright new badges, which had been received through the kindness and exertions put forth by Sec. Treas, Lane, of Grand Branch only the day before, they formed two deep outside of the hall, and, headed by their marshal, proceeded to St. Bridget's church, where the pastor and chaplain of the branch celebrated Mass and the members partook of Holy Communion. The reverend pastor in his instructions to the congregation drew their attention to the attendance of the branch, and made a few well-chosen re. in his instructions to the congregation drew their attention to the attendance of the branch, and made a few well-chosen remarks on fraternal societies, and on the Emerald Beneficial Association in particular. After service the members formed again and proceeded back to their hall, where a vote of thanks was passed to the reverend chaplain for the trouble he had taken in having chairs placed in the centre of the church for the convenience of the branch. After a few remarks from the chair the members disbanded. The success that attended the parade is due to exertions of President Brankin and Recording Secretary Morel.

W. LANE, S. T.,

17 Hamburg Ave., Toronto.

The Rosa D'Erina Concert.

The Rosa D'Erina Concert.

The concert given in aid of the poor under the auspices of the St Vincent de Paul Society, held in Kennedy's Hall on Thursday evening, March 29, was a memorable event in the musical annals of our fair town, and one which will be long remembered by all who had the pleasure of listening to the distinguished artist, Rosa D'Erina. (Mme. Vontom) and the creditable performance of her husband, Prof. Vontom. A well-filled house ratified and endorsed by sincere and warm demonstrations of pleasure, the judgment which the masters of song and the most critical audiences have pronounced upon the fair cantatrice. From the opening number in the first part until the final in the second, the audience showed their appreciation by continual applause. During the intermission Rev. Father Duffy, of the church of the Angles Guardian, stepped to the front of the stage and on behalf of the members of the St Vincent de Paul Society, thanked the landlady, Mrs. Kennedy, for giving gratutiously the use of the half for the ontertalument, and also the Orillia Fire Brigade, for their courtesy and kindness in giving up the hall and postponing their concert, which had been booked for the same evening, until the 5th of April. He also thanked the audience for the respectable turn-out they had made. We are pleased to state that the receipts netted a good sum and it will be devoted to alleviating the wants of the poor.—Orillia Times, April 5.

MARRIAGE.

LENEHAN-MACMILLAN.

On Monday, April 9, the marriage of James Lenehan of Bells Corners, St. Patrick's parish, Fallowfield, to Miss Kathleen Macmillan daughter of Hughy B, Maemillan, Hintonburg, took place at St. Mary's church, Bayswater, Nepean. The happy couple were united in holy wedlock by the Rev. Father Cole. The church was crowded on the occasion. The bride was dressed in fawn, and looked very charming. Her cousin, Miss Mary Maemillan, was bridesmaid, and Thomas Lenehan. brother of the groom, best man. Miss MacKain played Mendelsshon's wedding march; joy bell's rang and the weather was favorable. The rays of the sun shone through the church, all seemed happy. Though St. Mary's will miss their organist, Miss Macmillan, who has been very popular, they all wish her joy, happiness and a long life in her new home with her affectionate husband. The bride received many handsome presents. She highly appreciates a valuable carving-set from her dear pastor, Rev. T. J. Cole,

SPEECH BY JUSTIN McCARTHY.

SPEECH BY JUSTIN McCARTHY.

Justin McCarthy addressed a large meeting in London this (Sunday) evening, under the auspices of the St. Pancreas Branch of the National Liberal Association. He said: "Immediately after Mr. Gladstone resigned I was fespecially summoned to meet him to discuss the prospects of Home Rule. Mr. Gladstone had then and has still absolute confidence that the gentlemen who constitute the present Cabinet are faithful to the Home Rule cause." After mentioning Mr. Gladstone's conviction that Lord Rosebery was eager to give Ireland all the rights which the old Premier had proposed to grant her in the former Home Rule bill, Mr. McCarthy said the Irish now had on their side a Ministry as strong as any previous one of the same age, not even excepting Ministeries led by Mr. Gladstone. Even if the Liberal party should lose control of the Government the Irish would have the democracy of England, Scotland and Wales behind them, and their cause would have the democracy of England, Scotland and wales behind them, and their cause would fail Ireland, but if they should the Irish would oppose them and eject them from office at once, for the Irish held the balance of power in Parliament. The Tories had gone groveling, cap in hand, to the Irish, and they might do so again, hoping to be enabled by the Irish to get back in to office. In any case the Irish held the Government of England in the bollow of their hands. Mr. McCarthy deprecated public discussion of party differences. The majority must govern, he said. On all questions of principle, he added, the party was still united.

Business Chances.

Business Chances.

Brechin, Ont., April 9, 1894.

Thomas Coffey, Esq.— Dear Sir.— Kindly permit me to inform the numerous readers of your excellent paper of a few good business chances in this town. Brechin is beautifully situated on the east shore of Lake Simcoe, on the Midland division of the G. T. R., and the proposed extension of the C. P. R. from Toronto to Sudbury. It has a population of about three hundred, and is surrounded by excellent farming land in a good state of cultivation—including the famous Point Mara, the best land in Ontario. Our town suffered severely from fire last week, but, in illustration of the old saying. "It is an ill wind that blows nobody good," this will give some men of enterprise and means a good chance, as there was little or no insurance on the buildings burned, and in consequence the owners will be hardly able to rebuild. Besides these chances, there is a standing offer of a free site for a good flour mill convenient to the railway. The nearest mill at present is eight miles distant. There is also a good opening for a competent butcher, as there is none nearer than eight miles. There are, too, a number of good improved farms for sale in this section, besides the inestimable boons of a fine, large church and a resident priest. Brechin affords a special advantage to Catholics with families, in its large and efficient Separate school, endowed by its founder, the late Mr. Foley, to such an extent that no taxes are necessary unless for special improvements. Hoping that some of your Catholic readers will avail themselves of these advantages, and thanking you for the use of your valuable space, I remain,

Yours gratefully,

K. J. McRAE, P. P.

THINGS A FRIENDS WILL NOT

My true friend never comes to me with the belittling and causeless gos sip which he hears about me. He never says, "I know you will care—" and then relate some malicious lie invented by the mind of envy. He never tells me anything disagreeable, unless it is to warn me or puts me on my guard against a secret enemy or aga my own imprudence. He tells my own imprudence. He tells me the kind and pleasant words he hears spoken of me, and takes as much pleasure in hearing them as I do.
And he defends me in absence even

against an army of accusers.

He will say things to my face which he would not say or permit to be said behind my back.

Friendship of the highest order should banish all wearisome restrictions and formalities. If I happen to drop in upon my nearest friend as she is preparing to go out with another, she should be free to go, with no fear that I will be hurt or feel slighted.

We can bear with the tyrannies, anxieties, years and turmoils of love, because its joys and raptures repay for all it makes us suffer; but the calmer pleasures of friendship are jeopardised if we permit these other

emotions to mar them. Love is like the mid ocean, grand, beautiful and terrible, full of delight and danger; and friendship is like the calm bay, where we rest and do not fear; it cannot give us the exhilaration of love - it must not give us the anxieties.

We feel rested and strengthened after an interview with a real friend, never irritated or worried.

The worthy and worth-while friend never chides us for not loving him enough, nor begs to be loved more; he makes himself so deserving and so unobtrusive that we must needs give him gratitude and affection.

The wise friend never weights us with his friendship, never burdens us with the feeling that he cannot live without our constant devotion. It is the privilege of love alone to do that.

A STRANGE EXPERIENCE.

An Interview with a Well-Known Brant County Lady, — Suffered for Two Years With Dizziness and Dyspepsia—How She Found Relief—What Well-Known Chem-ists Say.

From the Brantford Expositor.

Mrs. S. W. Averylives on Pleasant Ridge, about four miles out of the city of Brantford, that being her nearest post office and where all her trading is done. Mr. and Mrs. Avery have always lived in that neighborhood, and he is the owner of two splendid farms, he one where he lives consisting of one hundred and sixty acres and the other lying near Brantford comprising one hundred acres. They are highly respected residents of the community in which they reside, and every person for miles around knows them. Having heard that Mrs. Avery had been cured of chronic dyspepsia and indigestion, by the use of Dr. Williams' Pink Pills, a reporter called there recently and asked if she was willing to make public the facts concerning the cure. Mrs. Avery replied that she had benefitted by the use of Pink Pills, and, was perfectly willing to give her experience for the benefit of those who might be similarly suffering. "For the past two years," said Mrs. Avery, "I had been greatly troubled with a very sick headache, dizziness, and a cough which I believe were the symptoms of dyspepsia and indigestion, and I could find nothing to relieve me although I tried several different medicines. I could not even find anything which would relieve my cough, which at times would be From the Brantford Expositor

very severe. Early last winter I read in the Expositor of Dr. Williams' Pink Pills, and as the symptoms mentioned were somewhat similar to mine I was thus induced to try them. I procured a supply from Messrs. McGregor & Merrill, druggists of Brantford. Before I had used two boxes of the Pink Pills I felt so much better and relieved from my distressing symptoms that I thought it would be best to continue taking them through the winter, and I accordingly got another supply and used them with the result that I have been totally relieved. I have not once since had the severe headaches which formerly made my life miserable and my cough has entirely disappeared. I strongly recommend Pink Pills to anyone who suffers similar to what I did, from dizziness, headaches, indigestion, etc., and I believe they will derive great benefit from their use.

Mrs. Avery's statements was corroborated by her husband, who was present during the interview, and whosaid that without a shadow of a doubt Pink Pills had accomplished more for his wife than any other medicine which she had taken.

Messrs. McGregor & Merrill were interviewed, and in reply to a query as to the sale of these pills, Mr. McGregor said: "We have sold in the neighborhood of five-thousand boxes during the past twelve months and there is no remedy we handle gives better satisfaction to our customers than Dr. Williams' Pink Pills. I have every confidence that Pink Pills are the best on the market and something the people can depend upon." Mr. Merrill, the other member of this well known firm, said: "I have more pleasure in selling Pink Pills than any other medicine we handle, because it is rarely there is any disappointment in them, and the people who purchase them unanimously express themselves as well satisfied. I am well acquainted with Mrs. Avery and I know that all her statements are reliable, and I have watched the improvement Pink Pills have made in her case and have seen a great change for the better. Many other druggists recommend some preparations, sometimes t

cautioned against other so called blood purifiers and nerve tonics, put up in similar form and intended to deceive. They are imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills Pills.

Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams Medicine Company Brockville, Ont., or Schenectady, N. Y., at 50 cents box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other courses of treatment.

MARKET REPORTS.

MARKET REPORTS.

London, April 19. — Grain deliveries were light, and in the desire to get wheat good white went up to 97c to \$1 per cental; red. 90 to 94c. Oats \$1.05 to \$1.05; per cental; corn 92 to 95c; rye 99 to \$1; barley 99 to \$1; cats \$1.05 to \$6.05; peas 99c to \$1; barley 99 to \$1; cats \$1.05 to \$6.105; peas 99c to \$1; barley 99 to \$1; cats \$1.05 to \$6.105; peas 99c to \$1; barley 99 to \$1; cats \$1.05 to \$6.105; peas 99c to \$1.05; beans, bush, 99c to \$1; buckwheat, cental, \$1. Beef was in good demand, at \$5.50 to \$5.09 per cwt. Veal 4 to 5c a pound Lamb 9c a pound wholesale. Pork \$5.75 to \$6 per cwt. for first quality. Chicken 69 to 75c a pair. Butter 22 to 25c a pound for best roll by the basket. Eggs 9t to 11c a dozen. Potatoes 69c a bag. A few mileh cows were offered, at \$25 to \$4.3 a piece. Hay \$7.50 to \$8.50 a ton.

Toronto, Apr.19.—Flour—Straight roller, \$2.55 to \$2.59; extra, \$2.40 to \$2.50. Wheat—White, \$5 to \$2.59; extra, \$2.40 to \$2.50. Wheat—White, \$5 to \$5c; spring No. 2, 69; red winter, \$5 to \$66c; goose, \$5c; No. 1 Man, hard, 7te; No. 2, 77c., No. 2, 55 to 56; barley, No. 1, 41½ to 42c; feed, 37 to 35c; coats, No. 2, 35c.

Montreal, April 19.—Wheat—No. 1 hard Manitoba, wheat, \$6 to \$61; No. 2 cats, in store, 40 to 41c; peas, in store, 40 to 61c; No. 2 cats, in store, 40 to 41c; peas, in store, 40 to 61c; No. 2 cats, in store, 40 to 41c; peas, in store, 40 to 41c; peas, in store, 40 to 41c; or, 50 to 52c; buck wheat, 45 to 48c; Flour—Patent winter, \$5.50 to \$3.50; straight rollers, \$3 to \$3.10; extra, \$2.75 to \$3.80; straight rollers, \$3 to \$3.10; extra, \$2.75 to \$3.80; straight rollers, \$3 to \$3.10; extra, \$2.75 to \$4.80; superine, \$2.50 to \$2.5; standard, bbls. \$3.50; to \$4.5; store \$4.50; straight rollers, \$3.50; to \$2.5; standard, blls. \$3.50; to \$4.5; store \$4.50; straight rollers, \$3.50; to \$2.5; standard, blls. \$3.50; to \$4.5; store \$4.50; straight rollers, \$3.50; to \$2.5; standard, blls. \$3.50; to \$4.5; store \$4.50; standard, blls. \$4.50; hams, city surered, per lb. 10 to 10; lace, b

Latest Live Stock Markets.

Latest Live Stock Markets.

April 19.—Butchers' Cattle.—Quite a lot of poor stuff sold under 3c and fairest bulls sold solw as 2c. Good useful loak so of cattle sold from 83.12 to 83.25. and choice to extra choice loads at 83.25 to 83.26 and eshoice to extra choice loads at 83.25 to 83.10 and 83.09. Odd head of tancy cattle sold up to 4c.

Stockers—There were a few picked up at from 3 to 31c a pound for country feeding.

Hogs—Thick fats advanced 20c a cwt. and bacon hogs are 5c firmer. Long lean hogs of 160 to 220 lbs. off car. 81.70 to 84.75 per cwt; thick fats, 84.70 to 84.75; stores, 81.55 to 84.60; rough heavys, 84.5; sows, 84, and stags, 82 to 82.50.

Sheep and Lambs—Good grain-fed yearlings continue in good demand at 41 to 41c lb.

Spring lambs sold at from 82 to 84, according to quality. One bunch of 8 light lambs of about 32 lbs sold at 82. Good fat heavys would probably fetch \$1.50. Butchers' sheep slow at \$1\$ to 84.50.

Calves.—One bunch of 68 (mixed lots), averag-

84.50.
Calves.—One bunch of 68 (mixed lots), averaging 135 lbs., sold at 85. The range was from \$2 to 88 according to quality.
Milch Cows and Springers.—The range was from \$28 to 848.

From \$28 to \$48.

East Buffalo. N. Y., April 19.—Cattle—Nominally firm; no offerings—Good to fancy wethers. \$4 to \$5.25; common to choice mixed. \$2.75 to \$4.60; culls, \$1 to \$2.50; choice to fancy lambs, \$5.50 to \$5.00; cod to choice, \$4.75 to \$5.40; light to fair. \$3.75 to \$4.50; clipped lambs, 50 to 65c per cwt. below these figures.

Hogs.—Choice, heavy and mixed packers, \$5.56 to \$5.60; choice Yorkers and best pics, \$5.50 to \$5.55.

THIS CURIOUS THING

The state of the s

Is a Sweat or Excretory Gland.
Its mouth is called a PORE.
There are 7,000,000 in the human skin.
Through them are discharged
many impurities.
To close them means death.
Stuggish or clogged pores
mean yeilow, mothy skin,
pineples, biotches, eczema.
The blood becomes impure.
Hence serious blood humors.
Perfect action of the pores
Means clear, wholesome skin,
Means beauty and health.

Cuticura Resolvent

Exerts a peculiar, purifying action upon the skin, and through it upon the blood. Hence its cures of distressing humors are speedy, permanent and economical. Like all of the CUTTOWAS, it is pure, sweet, gentle, and effective. Mothers are its warmest friends.

ld everywhere. Price, \$1.50 POTTER DRUG

C. C. RICHARDS & Co.

Gents—My daughter was apparently at the point of death with that terrible disease diphtheria. All remedies had failed, but MINARD'S LINIMENT cured her; and I would earnestly recommend it to all who may be in need of a good family medicine.

JOHN D. BOUTILIER. French Village.

CONSUMPTION

is averted, or if too late to avert it it is often cured and always relieved by

the Cream of Cod-liver Oil. Cures Coughs, Colds and Weak Lungs. Physicians, the world over, endorse it.

Don't be deceived by Substitutes: Scott & Bowne, Believille. All Druggists, 50c. & 81

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

Branch No. 4. London. Meets on the 2nd and 4th Thursday of every nonth, at 8 o'clock, at their hall, Albion Block, Richmond Street. P. Cook, Pres., P. F. BOYLE, Recording Secretary.

TEACHER WANTED.

A FEACHER HOLDING A Athird class certificate wanted, for Catholic Separate School Section No. 7, Glenelg State salary and recommendations. Duties to begin on Tuesday, March 27, Address J. 8, BLACK, Secretary, Pomona, Ont.

MRS. SHEPHERD in fly sheet form the letter written by Rev. J. A. Maedonald, Presbyterian minister of St. Thomas, concerning this mischievous woman. Her plan of operation seems to be to go to out-of-the-way places, where her character is not known, and by retailing abominable slanders against the Catholic Church and its institutions, play on the credulity of innocent people, all the while reaping a rich harvest of selld eash. These fly-sheets will be useful for distribution in such places. Single copies will be supplied at 2 cents each; by the doz., I cent each; 100 or over, half a cent each. Address, Thomas Coffeey, Catholic Record office, London, Ont.

REID'S HARDWARE TABLE and POCKET CUTLERY, CARPET SWEEPERS,

72 Good stock of General Hardware.

118 DUNDAS STREET, North Side A COMPLETE ACCOUNT OF HER LIFE, Address, THOS. COFFEY, Catholic Record

sent to any address on receipt of 6c. in stamps. By dozen, 4c. By hundred, 3c. Address Thos. Coffix, The Catholic Record, London, Ont. THE SUN Life Assurance Company

OF CANADA. Head Office. - Montreal.

The year 1893 has been the most successful in the history of this progres-sive Company.

A handsome gain has been made all along the line.

Summary of Annual Report for 1893.

T. B. MACAULAY, Sec. & Actuary.

ROBERTSON MACAULAY, President. A. S. MACGREGOR. Manager London District, 1691 Dundas St.

A. ROLFE, Special Agent.

THE RITUAL OF THE P. P. A.

We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well-meaning Protestant friends from falling into the trap sat for them by designing knaves. The book will be sent to any address on receipt of 6 cents in stamps; by the dozen, 4 cents per copy; and by the hundred, 3 cents. Address, Thomas Coffer, Catholic Record Office, London, Ontario.

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Merchant Tailoring.

MR. O. LABELLE HAS OPENED A FIRST-Class Merchant Tailoring establishment on Richmond Street, next door to the Richmond House, and opposite the Masonic Temple. He will carry a full range of the very choicest goods. Prices to suit the times Satisfaction guaranteed.