Now dancing by the state.

The bright Suir flows from Templemore through Thurles and through Cahir.

Nor France, nor Spain, nor any clime boasts river half so fair;

With splash and flash it whirls and whisks by shamrocked field and grove.

Then winds in pride through Waterford to Ballyteigel cove.

The staiwart boys in corduroys

Find there for grief a cure:

Were there but two they still would do Their dancing by the Suir.

When evening comes with deepening shades that bring respite from toil.

The lads and lasses of the vale flock out in merry fle:

Adown the hawthorn lane they trip; their mirth the valley fills.

Till sportive echo waits it off to wake the Galtee Hills.

For Hills.

For the world I not endure?

What would I not endure?

Whope is still an eve to fill

With dancing by the Suir.

Across the starry spangled sky slow steals the Across the starry spangied say slow steas the slivery moon.
The fiddler rasps his resined bow and plays a merry tune:
"The Wind that Shakes the Barley" makes fit strain for Irish feet.
When by "The Keelrow" followed fast we think the "set" complete,
The girls—the rogues!—in thip brogues
An anchorite would lure.
If haply be their charms might see
While dancing by the Suir.

When "Father Dan," by fortune led, is guided

to the scene
to the scene
He wastes no wonder on the sight, nor censures the gay scene;
But lightly laughs and softly says: "God bless ye, girls and boys."
Should there be weddings after this, they'll cause re no supprise."
The God of Love keeps watch above Each lad and maiden pure.
Who strolls away at close of day
To dance beside the Suir.

Remembrance brings me many joys, but one I

Remembrance brings me many Jys, but one I
hold divine:
It thrills my throbbing senses like deep
draughts of melbow wine:
However dark the present care, one fancy
makes it light.
It is the glimpse I catch of home in visions
of the night!
They never fail in calm or gale—
Those gleams all bliss secure—
That show to me in memory
Loved dancers by the Suir.
—Maurice W. Casey in Ottawa Owl.

### THE CARDINAL ON EX-PRIESTS.

They Should Not be Encouraged by Persons Outside the Faith.

His Eminence Cardinal Gibbons preached at the cathedral on last Sunday. His text was from the gospel for the day: "Which of you shall convict me of sin?" from the eighth chapter of the Gospel of St. John. The theme was:
"The morals to be drawn from the calumnies against Christ," in which the Cardinal spoke specially of calumnies against the Catholic Church. Cardinal Gibbons said, in part:
"Christ was the only sinless man

that ever lived. He was the only man able to say with absolute truth-which of you can convict me of sin? Yet of all men exposed to public observation, no man was so much criticised, maligned or criminated as He was in the whole course of His ministry.

"If He cast out devils He is charged with being possessed with a devil Himself, and with casting out devils through Beelzebub, the prince of devils. If He gives sight to the blind man, the truth of the miracle is stoutly denied as long as it can be; when the miracle can be no longer denied, the blind man is told not to ascribe the restoration of sight to any agency on the part of Christ. After He had raised Lazarus to life His enemies sought to kill Lazarus, that they might disprove When He heals a man the miracle. on the Sabbath day they call Him a Sabbath-breaker, and His disciples are called Sabbath-breakers for plucking a few ears of wheat to assuage their

r is the

LEY.

sible inerals, in fact d by an our

Box,

HALL RUS-BER ER

DGES.

plies

RICES. TED ON ,

 $\Xi Y$ 

For uttering the harmless and luminous sentiment that we must render to Cæsar the things that are Cæsar's, and to God the things that are God's, he is charged with being disloyal to the government and an enemy of esar. Did those men live in our day they would wrap themselves up, metaphorically speaking, in the American flag, and be ever parading their loyality, and if they had lived during the Civil War would have probably

sent a substitute to the front. Christ was called a blasphemer and was charged to His face with being a liar, and a deceiver. In a word His good actions were denied, or corrupt motives were ascribed to them.

Cardinal Gibbons then told how Christ went down to His grave dishonored, and how pagan writers who deigned to mention Him, spoke of Jesus with contempt and derision. whole Christian world, and Pagan,

Church, are ventilated to-day against the Catholic religion, her clergy and members."

HOW THE CHURCH IS ATTACKED.

Be therefore perfect, even as your large the contrary to resent an injury. On the contrary

sacred calling, he is withdrawn from mies.

"Even pagan philosophers taught"

"Even pagan philosophers taught" the active pursuits of the ministry

tion.
"The Church has too much reverfor the clergy themselves to suffer any unworthy priest to minister at her altar. But we find it very hard to please our enemies. They are very inconsistent. If we were to retain a degenerate clergy in the exercise of the public ministry, they would point the finger of scorn at us and say: 'See how low is the moral standard of the Catholic clergy.' If we present the clergy in the soldiers and in the hope of indiscriminate pillage, fought with redoubled energy and subdued the enemy. As soon as the city was captured, Aurelian gave orders that no human being should be molested. When the soldiers reminded him of his oath, he replied: DISMISS ONE OF THEM

from the service of the altar, they will forthwith pick him up from the gutter and receive this fallen angel with open arms, they will embrace him as a longlost brother, and take him to their bosom, and lead him about the country like some strange animal, and exhibit him to the public gaze. He is sure, of course, to malign and misrepresent the Church, for what man ever spoke kindly of the mother he had insulted and dishonored? His masters are sure to dictate the subjects on which he is to speak, which are popular for the timebeing such as that of the ever-lasting inquisition, patriotism, the confessional and the Pope. This is the usual stock in trade. They affect to believe this man in his fall, when they would not listen to him when he was honored in the sanctuary.
"If it is a sin to tell even a jocose

lie; if it is a crime to calumniate one's neighbor, how shall we characterize the offense of those who malign the largest body of Christians in the world? And the calumny becomes still more repre hensible when uttered from a Christian pulpit, which ought to be

THE CHAIR OF TRUTH.

"A slander uttered there is an aggravated oftense against truth and justice, charity and religion. If a man is charged with a criminal or civil offense, he is tried by a jury of his peer before an impartial judge, and has a lawyer to defend him. But these calumniators are at the same time judge, jury and accuser. 'Throw as much dirt as you can, and some of it tribute to the memory of an Irishman is charged with a criminal or civil offense, he is tried by a jury of his beautiful the story of a wonderful achievement of were drawn by the fame of the speaker, and on the platform with him that curses and maledictions of the language in the attempt to ease his feelings. Only those about him heard his expletives, which were thought excussionable the curses and maledictions of the language in the attempt to ease his feelings. Only those about him heard his expletives, which were thought excussionable and on the platform with him that curses and maledictions of the language in the attempt to ease his feelings. Only those about him heard his expletives, which were thought excussionable and on the platform with him that curses and maledictions of the language in the evening sat the best known men of the evening sat the best known men of the sevening sat the best known men of the evening sat the best known m much dirt as you can, and some of it tribute to the memory of an Irishman will stick, said some one. Yes, it will they hated.

In the winter of 1878, writes Father You may cover with mud Smith, the Young Men's Christian As cause. dispel the clouds of calumny and vin-

dicate the truth. On the contrary, you should rejoice and be glad. These are very strong words, but I will make them plain. Should resemble Him? - If not in facial expression, what is much better in your moral conduct and Christian behavior.

Is not this imitation THE TRUE MARK Jew and Mohammedan unite in prais- distorted, and He predicted that His

The Vision Dance.

Far from this cold Canadian land, and over wastes of sea.

I wastes of sea.

The vision Dance.

Far from this cold Canadian land, and over wastes of sea.

I wastes of sea.

I wastes of sea.

The vision Dance.

Tacitus calls the Christian religion a rather have your pity and commiseration deserving the tion. This is, indeed, a precept hard contained with Quintilian's proposed of the contained with Quintilian's proposed of the surface of the contained with Quintilian's proposed of the surface o review of the bitter pagan opposition umniate you, that ye may be the to the early Christians, showing how children of your Father who is in all the calamities of the nation, be they heaven, who maketh His sun to shine of fire, flood, earthquake or pestilence, were laid at the door of the innocent Christians.

on the good and bad, and raineth upon the just and unjust. For if you love those who love you, what reward shall those who love you, what reward shall ye have? Do not even the tax gathers itself. The same calumnies that were uttered against our Lord and Saviour in His day; the same calumnies that were circulated against the primitive were circulated against the primitive Be therefore perfect, even as your Church, are ventilated to day against.

members."

How the church is attacked.

"Let me give one instance of a thousand that I might bring forward to illustrate the subject. The Catholic Church is jealous of the honor and moral rectitude of her clergy. It is her constant aim that they should walk in innocence and blamelessness of life. And whenever any of her clergy is known to have contracted any degrading habits incompatible with his sacred calling, he is withdrawn from to resent an injury. On the contrary it is the highest mark of magnamnity it is the highest mark of magnamnity it is the highest mark of magnamnity it is natural for man to strike back, but it is supernatural to resist this impulse of nature. When a man retaliates he follows the instincts of his animal nature. It is only God and sons of God that have the requisite heroism to forgive and do good to one's enemies.

for the laity, she has too much respect for the clergy themselves to suffer any unworthy priest to minister at her altar. But we find it very hard to please our energy for the clergy themselves to suffer any unworthy priest to minister at her altar. But we find it very hard to the clergy themselves to suffer any unworthy priest to minister at her altar. But we find it very hard to the clergy themselves to suffer any unworthy priest to minister at her altar. But we find it very hard to the clergy themselves to suffer any unworthy priest to minister at her altar. But we find it very hard to the clergy themselves to suffer any unworthy priest to minister at her altar. But we find it very hard to reminded him of his oath, he replied: 'You can kill all the dogs, but you

must not injure any man, woman or child. "You, my dear brethren, who possess the treasures of divine faith, you who possess the blessing of divine grace, you who have the well founded hope of an eternal recompense, can well afford to smile at the storm of

"Endeavor so to live that your conscience may be upright before God, and say with the Apostle: As for me it is of small account to be judged by you or by man's day. Neither do I judge myself; for I am not conscious to myself of any thing. Yea I am not hereby justified. But He that judgeth me in the Lord. Therefore judge not before the time until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of hearts. And then shall every man have praise from

### A GREAT ORATOR'S TRIUMPH.

How Wendell Phillips Conquered An

Washington's and Taney's statues in sociation of the city of Toronto secured Mount Vernon Place, but heaven's rain Wendell Phillips to give a lecture in and wind will make them clean again.

Shaftesbury Hall. The subject of the oration was "Daniel O'Connell." It was always a mystery to the American students in Toronto at that time, how Now, my brethren, the practical the orator came to be invited and how question that confronts us to day is this particular subject was accepted, this: 'How are you to feel and act for Toronto was a peculiar city in its when your religion and its practices way. It hated the Irish, particularly are unjustly assailed, or when you are personally misrepresented and ma O'Connell; it hated all Catholics of ligned?' On such occasions you should bear a lofty spirit of composure and been of the Catholic faith; it hated all equanimity, and never permit yourself to lose your temper, or to be downcast. Americans, and those abetted by Americans, and Phillips was an American, and O'Connell had been abetted of the Americans. The one love of the you not rejoice to imitate Christ and to citizens, after the natural love for their native soil, was the British Empire.

The result of those sour passions was that, for a student, Toronto became an interesting city to live in. It seemed Jesus with contempt and derision.

Continuing, the Cardinal told how Jesus Christ is honored to-day by the whole Christian world, and Pagan, life, His most praisworthy actions were questions ruled all conversation. The Sundays were enlivened by the num-Jew and Mohammedan unite in praising him for His exalted character. He then related how the primitive Christians shared in the obloquy and calumnies that were uttered against the Master. Every element of paganism was leagued against the early of His household. You should rejoice ligious procession, the Occapance of His household. You should rejoice ligious procession, the Occapance of His household. You should rejoice ligious procession, the Occapance of the should rejoice ligious procession. large opposed Christianity, because it of slander is a sure mark of sought to check their passions; craftsmen opposed it because it interfered with their trade in the manufacture and sale of idols; it was opposed by and persecute you, and speak all that is evil against you large, for any experience and sale of idols; it was opposed by and persecute you, and speak all that is evil against you large, for any experience and sale of idols; it was opposed by and persecute you, and persecute you, and speak all that is evil against you large, for any experience and sale of idols; it was opposed by and persecute you, and persecute you, shall revise you and persecute you. Rejoice and by the propulation turned out to stone or the form of and sale of idols; it was opposed by civil rulers because paganism was the civil rulers because paganism was the religion of the State.

The religion of Christ was assailed by Tacitus, Suetonius and other writers, who attacked it with grace of religion of calumny you should harbor no religion of the State.

The introductory bink to the lower register. He blinking eyes, that they were taking binking eyes, that the introductory was simple, but fetching. It fetched that audience, anyway, from the religion of the State.

The religion of Christ was assailed by Tacitus, Suetonius and other writers, and the cown, the ending and a quick ear. The introductory was simple, but fetching. It fetched that audience, anyway, from the religion of the State.

The religion of Christ was assailed by Tacitus, Suetonius and a quick ear. The introductory was simple, but fetching. It fetched that audience, anyway, from the religion of the State.

The religion of the State.

The religion of Christ was assailed by the countries of the countries of the lower register.

The partial vegets and the word of the town, the ending the introductory binking eyes, that they was simple, but fetching. It fetched that a udience, anyway from the religion and prejudice in the population turned out to stone or the population turn

raged citizens swore to scatter his gore over the pavements, and we students were there to see it scattered; but although the fun was immense, and all the windows in the neighborhood were smashed, Rossa escaped without harm.

When the turbulent among the citizens were not scolding and rioting on religious grounds their attention was usually centred on the United States, the hereditary enemy of England and the abettor of the Irish revolution. The American student had to defend his country from the trial to defend his country from the trial there was one flag whose domain the trial his room-mate, his professors, his landlady, his laundress, his clergyman, and his physician. The American question cropped up in the very soup. And no doubt our affected superiority since all the big figures were on our side and went off well in an argument, irritated our opponents unnecessarily An incident will show the anti-American feeling in Toronto. some public celebration, probably the Queen's Birthday, the flags of England, Ireland. France, and the United the other flags, leaving only the American flag in sight. A deputation of citizens demanded the removal of it, as an insult to the country, and for a time it looked as if the burning of the Cathedral would result. The authorities went out to investigate, discovered the rapacity of the American flag, and nailed it in its proper place. That was many years ago, yet Toronto is still sensitive and lively, as the reports

in the journals show. It was to this city that the American orator came with his oration on Daniel O'Connell. It can be imagined with what interest we, who knew the ways words that may assail you as you pro- of the citizens, read the announcement ceed on your pilgrimage to the City of and how much at a loss we were to account for the wonder. It was Phillips first visit to Toronto, certainly his first lecture there, and he could have known little of the temper of the citizens. They were Canadian and British sympathizers naturally, and his opening words showed his appreciation of that fact. As he had a good number of set lectures, it looked malicious on his part to have chosen Daniel O'Connell-and such a Daniel O'Connell-for a British of strangers. Directly in front of me audience. Surely, never had orator a worse task than to interest his hearers in the career of a man despised and hated by most of them. For it is plain truth that of the one thousand two hundred who went that night to hear the orator for the sake of his fame, very few regarded O'Connell and his cause with any other feeling than dislike, indifference and hatred. They all true leaders of men. The American students were on hand, as a matter of course to see how their great repre-sentative would bear himself on so trying an occasion.

Shaftesbury Hall was packed in spite of the sleet, slush, and wind of a bitter winter night: it was a respectable, cultured audience for the most part, cold as the winter, but properly appreciative of the greatness of Phillips, who, though an American unfortunately, some service. They applauded him gently as he entered. A judge introduced him in complimentary language, with much warmth in it, too, guage, with much warmen in the too, and a good word for O'Connell. In Phillips went on with his portrait Toronto, the judge was considered a of O'Connell in the same unsparing Toronto, the judge was considered a clever talker. His voice was silvery, his words came easily from the tongue five minute speech only emphasized the abyss between fluent speech and oratory, when Phillips had delivered his first paragraph. It was Toronto's first glimpse of the American orator, as he stepped to the front of the platform; a tall, bent figure, a wonderful face, power in the easy attitude, every inch a man. How proud we exiles were of him! We could have cheered, but cheers at that moment would have chilled the cold audience into an ice We wondered, as he began in a dignified, unconcerned way to tell of the glories of O'Connell and the infamies of England, if he yet knew the

reason to visit the city of Kingston; and as I stepped on the dock and saw before me the citadel surmounted with the British flag, I paused. I had little

held not a single human slave."

A thrill shot through the audience, and brightened it as a flood of sunlight might have brightened a glacier; it vest pocket, as it were, and from that moment he proceeded to do as he pleased with them. His big, beautiful voice and splendid presence dominated everything; and were he sounding the praises of Her Majesty, Victoria, the applause could have been only a shade more generous and spontaneous than was given to his apotheosis of the Irish liberator. How he harried the feelings of the audience can only be guessed from a description of the lecture, and a reference to what has already been written of the political sentiments of Torontonians.

Before painting the portrait of O'Connell, he told them he must first give them the background of the canvas, that they might the better understand the man; and then he proceeded to describe with an orator's malice the penal laws enacted by the English for the benefit of Ireland. It was just such a merciless arraignment of Eng-lish rule as Phillips often made against his own country in slavery days, not sparing American sinners the lash. It can be imagined how thoroughly he laid it on the shoulders of the long line of tyrants that once ruled in Dublin as viceroys or secretaries. No Irish orator could have done the lashing with half the effect; for this orator was perfectly passionless in manner, as cold as the audience he addressed, as indifferent as the corpse of the past which he was there dissecting. He was heard in profound, even ing. painful silence; the sins of our fathers do not often sound well in the mouths sat the editor of the one Irish paper in Toronto, an every-day man of as little enthusiasm as an Irish patriot could possibly hold. He knew the audience and remained silent through the entire lecture; but at the perfectly heartrendering description of the suffering of the helpless people under the penal or three years. It is expected now laws, he broke forth into muttered exclamations of wrath against the Eng-that time. If the Redmondites had Only those about him heard his ere this.

endorsement of some one's statement that "the penal laws could not have been framed by human beings, but must have had their origin in hell," the audience promptly accepted the sentiment by a burst of long-continued applause. They might believe in the applause. They might believe in the union of Great Britain and Ireland, but the most patriotic could not stomach the old system which was supposed to sustain that union. And be it remembered that these were the people who afterwards frowned on Parnell's visit to Toronto and stoned from the gates of their city the audacious William O'Brien.

fashion, never shirking a detail that might have spared his audience a He put an extra touch of color he was fluent and picturesque; yet his pang. He put an extra touch of color offensive: the great leader's dislike and distrust of treacherous England, his devotion to Rome, his scorn for heresy. Yet, so did he mingle the bitter with the sweet, so manifest was his power when he seemed to be offend. ing worst, that his audience never missed the moment for applause, and even laughed indulgently when an Irishman in the gallery gave a Donny brook yell of delight and defiance at some telling point in favor of his native land. You could see the cold native land. people warming up as the orator hur-ried to the end; there was no longer is was leagued against the early of His household. You should rejoice ligious procession, the Orangemen blunder he had made in the choice of a language and the patient endurance stoned it. On holidays there was a subject. favored; he had won them to passing enthusiasm for greatness which they hated; they became conscious that genius was holding its lamp to their

period had not yet begun, and we were the great hero of the hour. "There he struggling with great issues. I had stood," said Phillips, "the despised leader of a scorned people, this representative of an extinct nationality, as they thought, this priest-ridden Papist, the agent of a dead religion, this mere the British flag, I paused. I had little love for it; it had once done grevious injury to me and mine; great crimes against humanity were represented by its blood red; it had a great history, and millions loved and hated it, but forgetful alike of its crimes and its glories, as I saw it I thanked the God of free method its company that the method is company that the method is company to the government of the British Empire. He stood for a moment thus the method is company that the method is company to the method is company to the method in the method in the method is company to the method in the method in the method is company to the method in the method is company to the method in the method in the method is company to the method in the method in the method in the method is company to the method in the method in the method is company to the method in the method in the method in the method is company to the method in the metho with his tall figure and great arms extended, then bowed and withdrew from the stage, while the enchanted audience cheered and cheered again, and looked at the door which had hidden him from them, and could scarcely purwas so surprising, so flattering, so true, so American! A little apologetic ripple of applause flew over the hall and died away again: but Phillips to express itself in foolishness. We knew that he had his audience in his of ours in the ranks of the unbeliever and, like the fanatics we were, we longed to be the ground that he walked on, or at least, as we do it nowadays, the horses or donkeys in his carriage. These things were denied us, of course, but we were content with the gentle process of "rubbing it in" on our Can-

### adian friends for that winter at least. Tories and Redmondites.

The Liberal Government has survived the initial perils of this session of Parliament and, barring accidents, the Rosebery Ministry is safe to last through the Spring. The Unionists committed a bad

blunder in joining hands with the Redmondites, as the improssion has been created in the country that a secret treaty exists between Redmondite and the Unionist leaders

The efforts of the Redmondites to defeat the Gevernment are purely factious. They will lose three seats at the next election and will have only six members in the next Parliament. The early liberation of the Irish

prisoners has been appreciably pro-moted by the debate in the House of Commons on the address in reply to the Queen's speech. It was shown that a large contingent of the Radicals is favorable to amnesty. Great import-ance is attached to the admission by Home Secretary Asquith that the Irish prisoners should have been tried under the same law as the English. The former were tried and sentenced for treason felony, which enabled the judge to give them life sentences, whereas the latter were sentenced under the Explosives Act, under which the maxmum penalty was twenty years. If the Irish prisoners had been sen-

enced under the same Act as the English their terms would run out in two not made the detention of these men a subject of most of them would have been freed

### Praying to the Mother of God.

It is significant that not a few Pro testant ciergymen now recommend thefr hearers to pray to the Blessed Virgin. One of the innovators is the Rev. Lewis T. Wattson, of St. John's Protestant Episcopal church, Kingston, N. Y. In a sermon preached on the Feast of the Purification he declared that, "as Mother of God, the Virgin Mary should be especially venerated. It is time," he said, "to lay aside some of the Protestant prejudices on this subject; and, when we pray, to ask Mary to intercede for us with God." Father Wattson argued that if Christ listened to Mary's request at the marriage-feast of Cana, why would He not do so now when she is Queen of Heaven?

The argument of Father Wattson is as old as the hills, novel as it may have seemed to many of his listeners and it is as strong as it is venerable Unquestionably, it was at the sugges-tion of His Holy Mother that Christ wrought the "beginning of miracles" in Cana of Galilee; and they have continued ever since. It is time—high time—as Father Wattson maintains, for Protestants to lay aside their prejudices. But if it be lawful to invoke the intercession of the Mother of God, how comes it that Protestants have hitherto refrained from doing so And why, if she deserves to be "especially venerated," have they not always honored her, as the Church does? A change has come over the creed of the denomination which Father Wattson represents, but what is true does not admit of change. -Ave

As only in cases of great necessity we would decide upon giving remedies to a sick man in violent fever, so should we generally avoid reproving any one at the moment he



"How to Cure Every Skin Disease," free.



### WEBSTER'S DICTIONARY The Catholic Record for One Year FOR \$4.00.

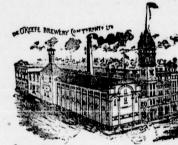
By special atrangement with the publish ers, we are able to obtain a number of the above books, and propose to furnish a copy to each the state of t

All once library in itself. The regular sell-ing price of Webster's Dictionary has here to the self-ing price of Webster's Dictionary has here to the self-ing price of \$12.00.

1. — Dictionaries will be delivered free to all charge for carriage. All orders must be companied with the cash.

If the book is not entirely satisfactory to the purchaser it may be returned at our express.

the purchase it may be persented with Webster's Un"I am well pleased with Webster's Unable work. I find it a most valuable work. JOHA A. PAYNE,
Chatham, Ont."
"I am highly pleased with the Dictionary," writes Mr. W. Scott, of Lancaster, Ont Address, THE CATHOLIC RECORD



The O'Keefe Brewery CO. of Toronto, Ltd. SPECIALTIES:

High-class English and Bayarian Hopped Ales. XXX Porter and Stout. Pilsener:Lager of world-wide reputation. E. 'OKEEFE, W. HAWKE, J. G. GIBSON, Vice-Pres. Sec-Trea

EDUCATIONAL.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses, And Shorthand and Typewriting. For further particulars apply to REV. THEO. SPETZ, President

### THE PINES URSULINE ACADEMY CHATHAM, ONT.

acational Course comprises every itable for young ladies, a advantages afforded for the culti-MESIC, PAINTING, DRAW, the CERAMIC ARTS. ING, and the CERAMIC ARTS.

SPE IAL COURSE for publis preparing for
Matriculation, Commercial Diplomas, Stenography and Type writing.

For particulars address,

THE LADY SUPERIOR.

A SSUMPTION COLLEGE, SANDWICH, and Commercial courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to REV. D. CUSHING. S. B.



PLUMBING WORK in operation, can be seen at our wareroom Opp. Masonic Temple.

SMITH BROS

Sanitary Plumbers and Heating Engineers London, Ont. Telephone 538. Sole Agents for Paerless Water Heaters. CONTRACTOR OF THE PROPERTY OF

180 KING STREET. JOHN FERGUSON & SONS, The leading Undertakers and Embalmers. Open night and day. Telephone-House, 373 Factory, 543. 

### ARMINE.

CHRISTIAN REID

CHAPTER XXXVII.

In this manner that first meeting with Armine, which Egerton had secretly dreaded, being over, he found himself following her into the nave, where she knelt on a chair next to hose already occupied by Mlle. d'Antig-

nac and Miss Bertram.

He sat down quietly beside her; and whether it was that the effect of her last words or some other influence rendered him peculiarly susceptible, it s at least certain that the spirit of the great church seemed to lay hold of and take possession of him. He had felt it before—that spirit of immovable serenity and triumphant faith which the massive pillars and the soaring arches express and embody— but never so strongly as now. Looking at the columns that rose around him and were lost in the obscurity of the vast roof, which springs heavenward like an ardent soul, he was moved again with a yearning of envy of the souls that had thus written in stone their imperishable Credo. "Whatever other trials life Credo. held for them, they knew nothing of the doubt which has wrenched the very foundations of existence from under the feet of this generation," he said to " If one had such faith, all himself. things else would surely be easy; but how is one to gain it who has been filled with the spirit of an age like

this? The thought made him glance at Sibyl Bertram. Her face looked pale and grave as she sat gazing at the distant aitar, the myriad tapers of which formed a mass of radiance to the eye at the end of a long vista, while the mighty roll of the organ and the sound of the cantors' voices filled the space overhead. Did some yearning for faith come to her also? An instinct of sympathy seemed to tell Egerton so, to make him understand the expression of that face turned towards the faroff sanctuary where light and color, the gleam of jewels and the white smoke of incense, were framed by the dim, aspiring arches of the immense encircling obscurity, like a vision of heaven vouchsafed to cheer the dark ness of life.

But presently organ and voices ceased, a hush fell, and in the great carved pulpit stood the preacher. He was a striking figure-his intellectual head, with its dark, shorn crown and his strong, clear-cut face, rising above the white habit of St. Dominic and thrown into relief by the shadows around him—as he paused for a moment before beginning to speak. Egerton saw Sibyl look up with parted lips. Was she wondering what message he would have for her? This was its substance:

"Every age," began the clear voice, has its distinctive character imressed upon it by God, its divinely ppointed work to do, and its inevitole conflict with evil to wage. But at he present time there are many earnest souls who despair of the age in which our lot is cast, who think that all things are hastening toward evil, and who look with darkest forebodings upon the prospects of a society which seems daily divorcing itself more and more from the light of truth and the source of unity. Then, in strong con-trast to these fearful souls are those who, full of exulting hope, believe that a new light is dawning for humanity. that greater possibilities of freedom and happiness are broadening before it, and that a religion of infinite value face of the world-is to be founded on the devotion of man to his fellow-man There are few who do not include in their acquaintance types of both of these classes, and there are few also who do not sometimes ask themselves what they must think of this age, so clamorous in its demands, so loud in assertion of its own excellence, so full of promise to one set of thinkers and so full of evil to another.

'In order that we may know what to think-inclining neither to despain at its many evils nor to a delusive hope born of its specious promises—we must remember that which I began by stating, that God impresses a distinctive character on every age, and we must look for this character not only in the good but in the evil aspect of the ige; for as evil is nothing of itself, but only the perversion and travesty of good, so we shall find underlying the fallacies of the age the same funda mental idea which is the inspiration of its good. For every epoch has a two-fold spirit—the spirit with which God fills those who strive to accomplish His divine purposes and to hasten the reign of His kingdom on earth, and the spirit with which His enemy and the of souls animates those who enemy oppose these purposes and retard that reign. What, then, is the idea which ve find underlying both the truth and the error of the present age? What is the divine inspiration which gives force and movement to our time? s unquestionably an idea of the necessity for a greater love of mankind, an inspiration toward a keener sense of universal brotherhood, toward a deeper charity and a wider compassion for the poor, suffering humanity that lies around us, steeped in misery and cursed with sin. This inspiration is inciting all souls that love God to great deeds and greater sacrifices; in the

burning heart of the Church it is forming new saints whose chief charactering new saints whose chief characteristic is this spirit, and it is bringing forth new orders for the special purpose of serving Christ in His poor. It is this inspiration also which evil has seized and perverted into the false religion of humanity — that religion which, not content with denying God, usurps His dignity and declares in the face of Heaven that humanity is God! To this, the lowest depth of degradation into which the human intellect has ever fallen, pride has betrayed man, as pride hurled the fallen angels to hell. He who refuses to believe that the omnipotent God could uniteour humanity to His own divinity and so elevate the former to unspeakable dignity, descends to the depth of finding God in man alone-man, whos looking into himself, sees only concupiscence and weakness, who knows absolutely nothing of the nature of his own existence, and who passes like a vapor, unable to tell from whence he comes or whither he goes! But though man as an individual passes in into nothingness, humanity remains, But though these thinkers tell us. And is human ity-that is, man collectively-higher or nobler than man individually? are units, so is the mass. As we find in the individual ignorance, weakness, selfishness, and crime, so we find these things marking every page of the history of mankind. Has even this age, with its prosperity and its inventions and its intellectual arrogance, improved upon the record of past age in these respects? Does crime exist no longer? Do we hear no more of robbery and murder and assassin of treachery between men ation, and war between nations? lift up your eyes and see the whole earth groaning with misery and darkened with the shadow of wrong. See the rulers of the earth persecuting God's Church with one hand while the other is held upon the throat of advanc ing revolution : see the rich forgetting that they are the stewards of God's gifts,

"You smile at the satire. But in false doctrine there is a soul of truth, perverted and misapplied, yet powerful to move the hearts of Such a soul is in these doc Do you need for me to tel trines. you where the age has learned them They are like the broken memorie which come to a wandering, sin-stained man of the holy traditions that his mother taught his youth. So, ledifar astray by false teachers and vain dreams, lost in misery and yearning for higher and better things, this poor humanity of our age looks wistfully back to its happier youth, remembers the great truths which its mighty mother taught, and, filled with their heavenly beauty, wrests them from her theology to form the false Utopias of our day. Is the brotherhood of man-kind a new doctrine? You know that it is as old as the Gospel of Jesus Christ. Is the assertion of man's right liberty and happiness new? Faith has always taught that he is free to choose his immortal destiny and to win an eternal happiness. Does the voice of the age proclaim that men are equal? The Church has always declared that serf and king stand on the same plane before God. Has it a zeal to aid the wretched and relieve the What is this zeal to the ardor which has animated her generations of saints, her countless army of religiouses and her missionaries, who to day, as of ld, go forth to shed their blood for the

salvation of souls?

and the maddened poor rising up to

and then hear the voice of the age pro

claiming the brotherhood of man and

his inalienable rights of liberty and

happiness!

by force what is not their own,

"No, the age has nothing us which is new. It only distorts us which is new. It only distorts. We may "No, the age has nothing to teach go through article after article of the reed which is shaking the world to its centre, and find each article but a paredy of the Catholic faith. Only, in lace of the worship of God, we have is its centre the worship of humanity and in place of the humility taught by the Son of God, the pride that wil neither believe nor obey. And in this act-the fact that under every modern idea lies a great but perverted truths an explanation of the powerful hold which these doctrines have upon a generation without knowledge of the cience of God, a generation left in darkness by the rebellion of their forefathers against the light of divine revelation. Is it wonderful that, after wandering in countless mazes of error, humanity should longingly think of the hopes it has lost and strive to evoke out of its finite imagination a vision of the infinite and celestial promise of God? Is it strange that the divine idea contained in the second great commandment of the law should exert so strong a fascination even over those who deny the first commandment, on which it rests, that they are filled with something akin to the spirit of martyrs, with a passionate devotion and an ardent zeal for the ideal of human happiness which they seek in vain to realize, and which they refuse o believe is like the mirage that berays the traveller of the desert into

ourning sands and trackless wastes "Such a mirage is the dream of human progress, the Utopia of human perfection, which intoxicates and deudes multitudes in the present time. But among this multitude are many sincere souls who, after weary days of wandering, may pause and look around for the true city of God, whose wan derous battlements, whose domes and pinnacles, they have seen reflected on Where shall they find ny need to ask? In all her? Does any need to ask? the earth there is nothing like unto She is that city builded upon a mountain which cannot be hid. She take from mankind the hope of any-

alone, who stood by the cradle of thing beyond this miserable life, and AS SPARKS FLY UPWARDS. civilization, is here to-day in all the beauty of her perpetual youth. Do you persecute her? O blind and foolish generation! combat is her life. She draws fresh vigor from it, and in a thousand battles she has triumphed, leaving her enemies dead upon the field. Come, then, and learn from her the true meaning and purpose of life. She alone can solve your perplexities, for she alone possesses truth in its entirety. She alone can teach you the true dignity of human nature, which this age proclaims without under-standing, and the true brotherhood of mankind, which it denies in asserting: for she alone has an exact and perfect knowledge of both. She alone can satisfy every aspiration of the human soul and realize every ideal of human progress, for only by her aid can the world attain to that 'deliverance of the nations,' and that 'increase of liberty, love, and peace among men, of which it dreams. Let us, then, ield ourselves to the spirit with which God inspires the age; let us labor to hasten the reign of His kingdom; let us burn with more active love for our brethren, and let us pray that this ge-in which men, grown weary of denial, are seeking for truths to affirm —may rise from faith in humanity to faith in the Man-God whose Sacred Heart, at once human and divine, is the centre of the new creation, and in union with whom our fallen nature

finds its sole dignity and its only hope."

Dusk had fallen before the preacher finished, and, making the sign of the cross over the silent multitude before nim, turned and disappeared, his white habit seeming to catch the last ray of ight among the dim arches. that moment until she found herself in the great square before the cathedral. with a soft evening sky overheadprimrose-tinted in the west, where the roofs of the tall houses were outlined against it-Sibyl Bertram felt like one Then she looked up a this sky, and, turning to Mile. d'Antignac, who was beside her, said:

' Have you ever seen a mirage?"
' No," the other answered. " Have

you?"
"Yes, I have seen it in the Camargue. After I read Mireio I gave mamma no peace until she consented to travel there. You know it is like a bit of Africa in Europe, and as we drove one day toward Les Saintes Maries I saw the mirage. It was wonderful-the exact reproduction of a battlemented city, with glorious Gothic towers and spires. Anyone might have fancied it reality. I thought, while the preacher spoke, how well he

had chosen his image.' "I thought it a very true image,' said Mile. d'Antignac.

"It was certainly forcible, to one who has seen the mirage," said Sibyl.
She said nothing more. Indeed,
they were all rather silent as they
walked in the direction of the Quai Voltaire. There was something in the expression of Armine's face which deterred Egerton from conversation; and he was himself still under the influence of the feeling which had laid hold of him in the cathedral and had been deepened and intensified by the words of which only a pale shadow has been here transcribed. Presently he found himself—he did not know how joined by Mile. d'Antignac, while Armine and Sibyl dropped behind them.

It was a pleasant hour for such a side the river flowed, bearing the sunset light on its breast; on the other were glimpses of narrow, picturesque streets, lined with those tall old houses desire certainty. On! you do not the Seine. Usually Sibyl would have been keenly alive to every aspect of the scene; but now she hardly heeded Her mind - that ardent mind so quick to seize whatever was attractive -was occupied by the thoughts which had just been presented to it, and when at length she addressed Armine it was to say almost abruptly :

"Those were striking ideas. Were

they new to you?"
"Not entirely," Armine answered. 'I have often heard M. d'Antignac speak of the close resemblance between he teaching of the Catholic Church and the religion of humanity. But i is a new idea to me that the evil spirit of the age is only its good inspiration perverted. Yet it explains many things," she added thoughtfully.

"As, for example—?" said Sibyl, who had a strong inclination to draw her out on a subject which she had reason to know so well, and which had always exercised a great fascination over herself.

"Well, for one thing, the spirit of self-devotion and self-sacrifice of which the preacher spoke," the girl replied a little sadly. "It would astonish you if you could know how sincere this is in many of those whom the world calls Positivists and Socialists. They are ready even to lay down their lives for

their brethren; and 'greater love than

this hath no man.' "It would not astonish me," said "I know-I have long known Sibvl. of the existence of this spirit, and it has made me desire to learn more of the ideal which inspired it.'

Armine looked at her gravely "If you learned more, "she said, "you would feel as others have felt the infinite pity of seeing such ardent faith and such passionate effort wasted in a cause so hopeless, and which, if gained, could only be so evil. You would feel as if your heart might almost break with sadness over the sight of an enthusiasm which counted life and all life's effort as nothing to give, in order that certain social and political dreams might be realized, which if realized would plunge the world into anarchy,

nothing — poured out like water on sand—when if it had been for God—'

The voice which had deepened in earnestness as the speaker went on suddenly paused; and Sibyl, under-

standing, said quickly:
"But what is generally known a work for God ' seems to be selfish in its end, whereas such effort as this for humanity is at least nobly unselfish. "It is likely," said Armine, "tha

ve may be as much mistaken about what is work for God as about the bes mode of serving humanity. And it is possible to serve Him for a selfish But the noblest souls do not motive. so serve Him. They rise higher and higher above self until at last they end by annihilating it. One need know but little of the saints to know that."

"I confess that I know very little of them," said Sibyl. "But from what I do know they seem to have been absorbed in thinking of their own souls and of what their prospects were for

eternal salvation. Armine smiled. "It is plain that you know little," she said, "for no such spiritual egotist could be a saint. The saints are souls that are on fire for God's glory, for the coming of His kingdom on earth, of which we have just heard, and for the relief of the poor, the sick and the suffering, whom the Son of God deigned to identity so completely with Himself as to say that whatever is done to the least of these is done to Him. The marvel is that there should be any poor left on earth after that had been said," the girl added, as if to herself. "The wonder is that every one does not rise and go forth to seek them !"

"And yet," said Sibyl, "we are told that the condition of the poor is nowhere so desperate as among Christian nations.

"I have heard that." Armine answered; for what idea connected with human progress could Sibyl Ber-tram suggest which this Socialist's daughter was not likely to have heard? 'And when I went to M. d'Antignac and asked him what I should think of it, he simply gave me a volume of history and said: 'Read that.' But if I told you what I found there, Miss Bertram, it is probable that I might wound

you."
"It is not at all probable," Sibyl answered. "I may safely say that if there is anything of which I am capable, it is of regarding abstract questions dispassionately and not as a partisan. The most astonishing thing connected with human nature to me is the manner in which people refuse to hear anything opposed to the set of opinions in which they chanced to be ducated. I have no such opinions. I long ago cast them aside, and I have found nothing as yet to take their

place. Armine's grave and gentle eyes regarded her again, this time with some thing of compassion.

"I am sorry for you, "she said simply "It it terrible not to know what believe of this mystery and riddle of life which is all around us. I am told that there is a school of thinkers-should one call them thinkers?-who declare that an attitude of doubt is the only one possible to man. Could anything be worse? Never to know any thing, never to possess any certainty of truth-why, faith in the worst of promenade along the quays. On one doctrines would, as a mental state, be

preferable to that. "Yet," said Sibyl, "such people look upon it as a kind of weakness to which still exist on the left bank of the Seine. Usually Sibyl would have with the spirit of the day—" Then she stopped with a sudden recollection. 'I am very foolish," she said in a different tone. "You probably know much more than I do of that spirit. You have more reason to know.'

"Of a certain form of it I know a great deal," Armine answered; "but t is not the form of which you speak. There is no attitude of doubt about the men I have known. They are strong in belief and positive in teaching. They do not say, 'There may or there may not be a God—we cannot tell. They say, 'God is a fable. Let us worhip and serve humanity

It was that positiveness which always attracted me," said Sibyl, "as well as their ardor in the cause of numanity. The dream seemed so peautiful-of elevating mankind, o panishing inequality and poverty and pain, as far as might be, from the face of the earth. "Pain can never be banished while

sin and death remain," said the soft voice at her side.

'I suppose the hope is a mirage, said Sibyl, with a sigh—"a mirage which is indeed but a reflection of the old ideal of Christianity which the modern world has almost forgotten.

"M. d'Antignac says that there wa nothing which the world so quickly forgot, when it ceased to be Catholic as the counsels of perfection," said Armine, "and that they embody all, and more than all, that the religion of humanity desires to accomplish

"I think I must ask M. d'Antignac to tell me something of the counsels of perfection," said Sibyl, smiling a little "You cannot do better," answered Armine, as they turned in under the familiar door of the house where D'Antignac dwelt.

TO BE CONTINUED.

Out of Sorts.—Symptoms, Headache, loss of appetite, furred tongue, and general indisposition. These symptoms, if neglected, develop into acute disease. It is a trite saying that an "ounce of prevention is worth a pound of cure," and a little attention at this point may save months of sickness and large doctor's bills. For this complaint take from two to three of Parmelec's Vegetable Pills on going to bed, and one or two for three nights in succession, and a cure will be effected.

RY JESSIE TULLOCH.

The moon was shining over a wild, desolate strand on the southern coast of Ireland, where high cliffs frowned darkly and rugged rocks cast weird shadows on the sands. The ocean, vast and mysterious, upheaved its crested billows and chanted its everlasting song. A seabird now and then flew seaward or shoreward, flapping a wild wing and wailing as if appalled by the mystery and majesty of the scene; but on the shore no human scene was vis ible

Above the cliff arose an arched doorway and window, the ruin of a church where God was worshipped in days long gone by. Its vacant spaces, with the moonlight streaming through them, looked like sightless eyes staring across the sea

There was a path from the main road, and from the road another path leading to the ruin and to the resting-places poor dead women and dead men, which lay around it. Here the moonlight fell tenderly, softening rugged places, covering with a white radiance forgotten and neglected graves. One of the tombs was raised over the ground, walled around and covered with a flat stone, and leaning above this was a man, who seemed to peer into the very grave through an aper-ture between the stones.

Time had impaired the inscription, but by the clear light of the moon could still be seen the words, "Nora, aged nineteen years." For a long time the man remained motionless, then raising his head, he places his lips over the the name "Nora" and great tears flowed down on the letters.

He seemed heedless of time, but at last he knelt, and, stretching his clasped hands over the stone with a yearning gesture, he prayed silently. arose and went down to the shore With head leant back wearily on his hands clasped behind it, he paced the wild, wide strand, listening to the screaming of the sea birds and the dash of the waves as they rushed forward and cast themselves on the sands like tired creatures seeking rest. He saw the moon with set, white face sail slowly through the sky and traced as far as his eye could reach the "line light" she cast over the sea.

All these he heard and saw, but only as accompaniments to scenes which memory brought vividly before him. He was younger by a number of years, and not yet "acquainted with grief." He was pacing the sands, too, but by his side was a girl who wore a cloak which covered her head, as was the fashion then. But the cloak did not hide the waves of silky, black hair shading the broad brow, or the soft, dark eyes and arch-smiling mouth. He was reproaching her.

"You never spoke to me, and scarcely looked at me the other night at Thady Maher's wake."
"Much you cared," she retorted.

'With Peggy Brady sitting beside you the whole time.' "And was Peggy sitting beside me?"

he asked incredulously. "Faith, I don't rightly remember. "Ah, then, how innocent you areand she turning to speak to you every

minute and looking at you out of her big eyes!"
"I'm thinking 'twas yourself was taking the most stock of her, Nora, and sure what do we want to brother our-

selves about her at all?" "She'd be a grand match for you Roger, and I think she'd hop at the

offer."
"I don't think she would," said
Roger, smiling. "Anyway her father wouldn't, and what's more, I don't want

her, as you know quite well."
"But your father don't want me, Roger, for I have no money."
"Faith, I'm not anxious for anybody

to want you-I want you so badly my self. "Ah, Roger, you well know what I

mean."
"To be sure I do, and this is what I
"To be sure I do, and this is what I

have to tell you. My father, as you know, sets great store by my brother Ned, and maybe its natural, he being the eldest. Anyway I can see that, it I stay at home and work till I'm gray, 'twould come to the same thing in the When Ned gets married, he'll end. give Mary and me a small share out of the fortune he'll get, and that will be all. Now I'm thinking if I went to America and worked as hard as I do at home, I could save up my earnings and when I'd get my share out of the fortune I might have enough to buy a bit of land for you and me, Nora. What do you think of that?"

The black eyes looked scared, and the smiles faded from the rosy lips. To America!" she cried aghast, What in all the world will I do if you

go to America?" "But it would be for a few years at the most, Nora, and my little girl would be brave and bright, knowing 'twas for her sake I went.'

"But do you think how long the years would be without you, Roger?

And tears that had been gathering be gan to fall. She knew his plan was good and

wise, but her heart rose waywardly against it. 'What does Mary say?"

"Mary doesn't know. Do you think I'd tell anyone till I spoke to you?" She looked at him earnestly for a moment, then turned her eves quickly away, while her hands clasped nerv

ously beneath her cloak. "I'll be sat isfied, Roger, with whatever you think best to do. Sure! I shouldn't make it hard for you. But," she went on, with trembling lips, "you know how lone-some I'll be. Suddenly she raised her hands and hid her face in them, sob-



bing: "How will I ever stand here by myself and think I'll maybe never hear your voice or see your face again

Roger's face grew white and there was such a pain in his voice when he tried to soothe her that, with an effort, she grew calm and soon was able to speak quietly of his proposition. When they parted it was decided that Roger would go to America, and Nora prom ised to bear his departure and his absence cheerfully for his sake.

But "man proposes." The scourge of cholera raged through the land at the time, but little more than the rumor of it had reached that remote Roger's preparations were completed, and the last week had come, at the end of which he was to sail. Alas at the end of the week he had seen his love stricken down by the plague, had stayed with her when all others fled. Even her father (her mother was dead) had turned from her in fear; but Roger never left her. He sat alone by her side when she died until a coffin was brought and he placed her in it. Then with some helo he managed to get her buried. Almost heart-broken he kissed the sod that covered her clay, while the sea sung her requiem, and to his ears it sang evermore.

That was ten years ago. He carried out his intention of going to America, and now, urged by his sister, and for her sake he had come back. His brother had been married three years ago to Peggy Brady, and since then the old house had scarcely been a home to father and Mary, and no por tion had been given to her or to

For the old man nothing on earth mattered now. In a little room in the farmhouse he lay "in the last dread act of dying." The moonlight which act of dying." The moonlight which shone on Roger's lonely figure pacing the sands, shone, too, on the old home stead and through the window of the father's room. Scarcely hindred by the faint light of a candle, it showed the poor, gray head tossing restlessly from side to side and the withered hands feebly clutching the bedclothes.

Mary was kneeling by the bedside alone, her lips murmuring the rosary and the beads slipping through her

ail

ine

aly

ich

m.

the

air

ith.

and

ted.

you

h, I

re-

very

and

said

ther

me.

body

hat I

hat I

you

being

at, if

gray,

in the

he'll out of

ill be

ent to

of the

Nora.

d, and

ps. ghast,

if you

ears at

e girl lowing

ng the

oger?' ing be

d and

u think

y for a

quickly d nerv-

be sat

u think

make it

on, with ow lone-ised her em, sob-

In the kitchen, sitting around the hearth, where a turf fire was burning, were a man and two women. man, Matty Hogan, was a laborer, and the woman, Judy Walsh, a dairy woman, and Mrs. Braan, "a knowl-edgeable person," who acted as sick nurse in the neighborhood. There is not much sorrow in any of their hearts, for life had not been made easy for them here, but that awe which death inspires made them speak in whispers. had discussed very freely the affairs of the dying man, and much concerning the affairs of many others had been dealt with also. But sud denly the talking ceased, for on their ears broke the loud, long wail of a woman weeping. They listened, the two women grasping each other's whilst the voice seemed to go round the house, then move away and

die in the distance.

"Glory be to God! What was that?" cried Matty.

"Sure, ye know well what it is, "The master is of an old stock, and she always follows the old families. Did you her before, Mrs. Braan?" Did you never hear of

"Ayeh! I did," said Mr. Braan. "Last year when I was nursing Mr. y (the Lord be merciful to him! I heard her. And it isn't I alone, but her own niece heard her as well. Miss Kathleen was sitting up that night, for the master was very bad entirely, muttering and raving. We were sitting by the fire, and I saw she didn't want to be speaking for she handled her beads, and in the quietness I dozed off to sleep. I don't know how long it was till Miss Kath leen woke me, holding me by the wrists and shaking me; her face was as white as a sheet. 'Listen Braan,' says she, 'Listen!' 'Listen! Mrs. there up and down the avenue was a woman's wailing and crying, the most mournful you ever heard. 'Don't you knew what it is, Miss?' says I. 'Oh, no,' says she. 'How could I?' 'Tis the Banshee, miss,' says I; 'she always follows the old families.' 'I have heard of that,' says she, 'but I never believed it. It is strange, very believed it. It is strange, very strange!' And she looked into the fire as if she were dreaming. The master died the next day."

"Did you ever hear her before,

Matty?" asked Judy.
"No, then. I thought I did once when old Billy Ryan next to us was dying. I heard great crying at the top of the road and I went out, thinking I'd see something. But it was only Moll Casey achoning for her little girl that's in America." "Why, then, I heard her," said

"Why, then, I heard her," said Judy Welsh. "Twas one year I was dairy maid for Mr. Roe, and I used to do odd jobs about the kitchen. The nurse they had was very old; for I believe she was the child's maid to Mrs. Roe herself when she was small. The poor old woman was very bad, but sure she was no loss, and it was time for her to go; but the eldest little girl, Miss Annie was in an awful state because her nurse was sick. One evening the mistress brought the child by the hand into the kitchen, and says she, making a sign to me, 'Here, Judy; will you take Miss Annie with you and see the cows milked?' 'To be sure I will, ma'am,' says I. And off we went. The dear little creature! she was as good as gold, stroking the nose of one cow and patting the neck of another, and laughing and seeing the mill frothing in the cans. I was bringing

'Did you hear that, Judy?' said she. 'I did, miss,' says I. 'Did you see who it was?' says she. 'I saw no one Miss,' says I. 'Neither did I,' says Miss,' says I. 'Neither did I,' says the child. 'And the woman must have been very near us.' Miss Annie is a grown young lady now,' continued 'and a short time ago I heard herself and her brothers talking about the Banshee. The young men were laughing and saying 'What nonsense!'
'You needn't sneer,' says Miss Aunie,

for I actually heard her.' in a little room off the Meanwhile citchen, another whispering conversa tion was being held between Ned Power and his wife. She was a tall woman with a dark, handsome face. and as the people in the kitchen would "a stormy look" in her eyes. Their little child crept about the floor at their feet. The woman whispered

vehemently.
"Where'll we get money to give them? As well as if I swore it, a penny of my fortune that's lying in the bank won't be touched. What were you thinking of to let the old man make a will at all?"

"Sure, how could I help it, and he to bring the attorney along with the priest?"

"It's not the first ill turn Roger Power has done me," said the woman bitterly. "But I'll have revenge of him yet! What brought him back And as for from America at all? Mary, she could live on here, doing many a turn for her bit and sup.'

"I have an idea 'tis she brought him home. I overheard them talking and from what I could gather Mary wants to be a nun.'

Nun or no nun, they'll never handle a penny of my money

"I don't see how you could help it," plied the man. "They could sell replied the man. out the place to get it."

She clenched her teeth and almos hissed the words, "They never will." The latch of the back door was lifted and a footstep passed into the little room where the dying man lay.

"That's him," the woman went on 'I hate the very sound of his step or voice. I hate his white face and his eyes that look at you without seeing

She was hushed here by a quick cry from Mary.
"Come! come! My father is

dying!"

They hurried to the death-bed, fol-lowed by the servants from the kitchen. A lighted candle had been placed in the old man's hand, his breath was fluttering and his mouth was twitching painfully. They knelt around the bed and Mary read the Litany for the Dying. Scarcely was she finished when there was a deep, shuddering breath, and then the awful white still-

"Eternal rest grant to him, Lord!" prayed the watchers: "and let perpetual light shine upon him!

By daybreak the corpse was "laid out." White sheets, kept for the purpose, were spread on the bed and hung around it, and on it the body vas stretched, robed in a long brown habit. Candles were burning at the head and foot of the bed, and not for one moment was the room left without a living occupant-as if the spirit still hovered near, and was conscious and desirous of companionship. Though the father's love had been lavished on the eldest son, it was Roger and Mary who hung around his remains most constantly, their love making "the clay of which he was formed " sacred and dear to them. Ned came and went, his wife also came and went, as did the other inmates of the house, and no one thought of retiring to rest. During the following day the inhabit auts for miles around came to old Ned Power's wake, and by nightfall the house was crowded.

Somewhere near the small hours Roger persuaded Mary to take some rest, for she was nearly worn out. On her had chiefly fallen the task of providing refreshments for those attending the wake. This consisted of frequent draughts of tea which at that time was distributed with lavish hospitality.

Mary was up again at the dawning and she in turn urged Roger to lie down for a few hours. He declared he did not need rest, but seeing her anxious and wishing to spare her he complied. He slipped softly away to the little room beyond the kitchen, which he had shared with his brother since his return, the women having occupied another sleeping place, as space was limited. When he opened the door he was surprised to see a faint light burning in the room. Yet it was gloomy, for at first he did not see the figure of a woman till the slam of a bastily dropped lid drew his eyes to the corner where his trunk was placed. In an instant he had snatched a paper from the woman's hand, caught her firmly by the shoulders and put her outside the door, which he then closed. There was a moment's pause, then shriek, a fall-and a crowd gathered around the prostrate form of his sister

"What has happened?" cried one.
"She is dead!" shouted another.
Her husband implored her to speak, but a moan was the only response he

They lifted her and carried her to the parior, and Roger, listening won-dered what really had happened. There was clamor and talk for awhile, then comparative quiet, and he threw himself on the bed, dressed as he was, and soon fell asleep. How long he slept he could not tell but he was ing," said the doctor, "saying that awakened by the heavy tramp of men coming into the room, and he opened his eyes to see two policemen by his milking bawn when the sorrowful cries of a woman seemed to pass us and go on to the house. The child stopped.

Mary's heart leape left her face.

"Is he sick, sir?"

you take him! Leave him to put his "He was ill," rep

father in the clay !" But what avail a woman's tears when the law was to be maintained? In half an hour Roger was handcuffed, and taken between the police to the nearest station, and that night he was lodged in the county jail and charged with having assaulted his sister-in-law and causing the death of her unborn child.

II.

Before Roger left the house on the morning of his arrest he contrived to give Mary the key of his trunk, telling her to guard the latter well, for his will, which was in her favor, was in it. was this Mrs. Power had tried to take away, believing it to be the old man's will. She did not know that Roger had placed that document in the hands of the solicitor who drew it up.

Old Ned Power was buried in graveyard near the sea. The mourners almost filled it, but the one who, with Mary, would have sorrowed most, was enduring the weary hours in

prison. His trial came on a few weeks later, and after a lengthened hearing of the case a verdict of "guilty" was re-turned. Needless now to inquire into the ways and means by which such a verdict was arrived at; enough to house," and, at her request, let her know that Roger was actually found guilty and sentenced to two years' im-Yet in the course of a prisonment. nonth or so Mrs. Ned Power gave birth to a living, healthy child.

Mary had grieved unceasingly for her brother. She knew that however Peggy was hurt, it might have hap-pened accidently, for Roger would not willingly injure a woman under what ever provocation. But when she knew that he was imprisoned on a false charge, then added to her grief was the burning desire to right the wrong that had been done to him. Alas! in one moment a wrong may be done which cannot be undone in years, and for months Mary vainly sought the release of her brother.

She had no influential friends, she was ignorant of the surest way to gain a hearing, and it seemed so little to this or that, that her brother was suffering wrongfully. At last she got the order for his release, and eagerly she prepared to go to the town where the prison was, to meet him when he

There was much they would have to decide together, and, of course, it was impossible that he could come back to the old homestead. Mary had got the money bequeathed to her by her father; and Roger's portion was in the solicitor's hands, where, for safe keeping she had also placed his will.

She did not know the hour Roger would be released; he might be at the terminus to meet her, or waiting in the hotel where she had written to him they would stay for a time, or she might have to go to the prison and wait till the appointed hour

She slept only fitfully the night be-fore, hearing the clock strike every hour, and at daybreak she arose, for she had to walk a few miles to the nearest railway station. She had neither asked nor been profered a con Silently she quitted the vevance. house after having taken a bit of bread and a drink of milk, and she walked in the sad gray light of that morning, hearing, most of the way, the solemn surging of the sea which was mist-covered and gray, like every-thing else around her - like her thoughts of the future. Though Roger was free, their time of parting was near, and sad indeed would she have been but for one bright spot in the dreary outlook. That was a little convent, where she would work and forget the past, and where was that haven of rest, the chapel with the signal light constantly burning before the altar.

Mary was the only passenger from the little station by that early train, and she had a carriage to herself. She looked at the rapidly changing landscape as the train sped along, but without seeing it, for her thoughts were busy planning all she would do for Roger during the time she would be with him. When she reached the terminus she looked eagerly out, and scanned the faces of those on the platform, but he was not there. She gathered her belongings, took a cab and was driven to a quiet hotel, where she intended to stay. Here, on making inquiries, she was told that Roger had not arrived. So she took breakfast, of which she was much in need, and set out to walk to the prison. Arriving there, she had the difficulties which usually attend in gaining an entrance to an officially guarded place and making her errand known. She seemed to have been kept an unreasonable time and to have answered many unreasonable questions, when she found herself in the presence of an elderly gentleman with keen, kindly eyes and gentle voice. He was one of the doctors attending the prison.

You traveled from home to-day? "I did, sir," said Mary. "I started

at daybreak this morning."
"Ah, that explains why you did not

get my telegram."
"What, sir?" said Mary, rising anxiously, though she only dimly comprehended his meaning. She had heard of "the telegraph," but regarded it in somewhat the same way as she did charms and fairy spells. never known the thrill or the shock which so many have experienced on the receipt of one of those yellow enveloped missels.

your brother could not meet you to-

day.

Mary's heart leaped and the color

"He was ill," replied the doctor,

"and I wished to spare you the jour-

She looked at him with sorrowful, questioning eyes. "Can't I see him, sir?

"Yes but wait a little. He was quite well when you saw him last, I suppose "I don't know, sir. He was

downcast and unhappy, 'twould be hard to say he was well. Her lips quivered and she cast her

eyes on the ground.
"I am afraid he is very bad, doe-

The doctor was silent, and, looking she found his eyes fixed on her full of sympathy and concern. Ah, I know it is very bad! You

may tell me the worst, sir : I am used to suffering. What is the worst you can imag

ine." he asked, very gravely.
"Oh, my God! my God!" she gasped "he is dead."

She sank to the floor, where she swayed to and fro, wringing her hands convulsively, but she shed no tears. In after days she blessed the good doctor for his great kindness and

sympathy, but as scarcely realized it. at the time she it. When she felt equal to it, they took her to the "deadenter it alone

She walked timidly over to where the body lay, rigid and still, under a white sheet. How dreadful it was to her, his lying there alone, not even the light of a caudle shining near him. With trembling hand she drew the sheet from his face, then started and shrank back — changed! Oh, so changed! His hair had grown quite gray and fell thinly over the promient brow. The eyes under the closed ids lay like balls in deep sockets The cheeks were sunken and the mouth drawn, yet the whole face wore a look of vatience and profound peace. Only or a moment she hung back, then her love awoke with an infinite pity and yearning, and a long, loud cry of guish broke the silence of the stil chamber. She kissed his cold brow nd his pallid lips, and she laid her head on his breast in a very agony of

"Asthore! asthore!" she cried. "that never gave one of us the black ook or the cold word: 'tis your mother's tears that would be worthy fall on you this day, and not the like

of mine

That night Mary Power walked almost blindly through the strange streets of the strange town, seeing nothing but that dead face, hearing nothing but the question, "Why, oh, why?" which rang through her brain till her head throbbed painfully. In the morning she would return the way she had come to-day, and would bear back with her all that remained of him.

The doctor had sent the telegrams and she knew that friends and rela tives would meet her at the little sta-tion, and they would take him and lay him beside his father and mother and near his love, in the old church-yard near the sea. But meanwhile she could not rest, and through her Why. thoughts rang the question, oh, why?'

Unconsciously she was borne along by a stream of people moving in one direction, and she reached a church where a mission was being held. Mechanically she entered with the crowd and knelt or sat as the others Though Roger was did, but scarcely seeing or hearing what was going on. A priest in a white surplice knelt before the altar and recited the rosary, and the names of "Our Father," "Jesus" and "Mary" feel most soothingly on her Yet still she saw her dead ear. brother's face and heard the question, "Why?" Scarcely was the Rosary ended when a black-robed priest stepped softly into the sanctuary, knelt reverently before the altar for a moment, and then noiselessly ascended the pulpit. He stood silently for a few seconds, gazing earnestly down on the sea of faces upturned to him. The dark eyes of his thin, white face glowed with fervor, and his slender hand grasped nervously, perhaps carelessly, the crucifix in his belt; then, lifting his biretta, he gave out his text in a clear, penetrating voice: 'All whom He loveth He chastiseth, and He scourgeth every son whom He receiveth' Mary was startled, and, as the sermon proceeded, she listened intently; but before it was ended tender tears were stealing down her cheeks. She saw the dead face still, but there was a halo around it, and her question was answered.—Irish Monthly.

### Unity of Faith.

London, March 24, 1895. - The interview between Viscount Halifax, President of the English Church Union, and the Pope, yesterday, is regarded in Roman Catholic circles here as of really great importance and significant of the enormous strides the Catho lic Church has made recently in England. In a recent cable letter the World correspondent noted the number of the English clergy who have taken orders in the Roman Church during the last two years. The mere fact of Lord Halifax's visit would have aroused a storm in the English Church a few years ago, but it hardly excites comment in to-day's newspapers. The Church Union has in its mem

bership 3,000 of the Anglican clergy and thirty Bishops. Lord Halifax is reported as asking the Pope to send 'a tender and gracious message to the Anglicans in the forthcoming encyclical." On what ground and and with what purpose is not explained.

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

### Honest Toil.

That man should earn his bread by the sweat of his brow is a divine com-mand. We are placed in this world for a purpose, and in order to achieve that purpose we must "put our hand the plow,"-we must share of the labor that devolves upon us. Aside from the consolation which ever accompanies honest toil, it brings with it the inestimable blessing of vig orous health and the prospect of a good old age. Here is a little story in

print : Geron, a venerable patriarch of four score, sat at the door of his rural dwelling, enjoying the serenity of an autumn al morning. His eye rested some-times on the blue mountains in the dis His eye rested tance, from whose summit the mis ascended like the smoke from the altar of sacrifice, and at others on his bloom ing great-grand children who were sporting around him.

Then came a youth from the city to the old man, and was surprised at his blithe and robust age, and his vigor-ous look. And the stranger confessed to the old man his astonishment that he should possess such strength and spirits, and asked him how this came to pass.

Geron rose and conducted the stranger into the orchard, and showed him the lofty and noble trees full of goodly fruit, the sight of which re

joiced the heart. Then said the old man : "Art thou surprised, too, that I am now enjoying the fruit of these trees? Behold, my son, these trees I planted in my youth. Here hast thou the secret of my serene and fruitful old age.'

The young man gave an ascenting nod: for he understood the words of the venerable patriarch, and treasured them up in his heart. Would that every youth would take

to heart the beautiful moral contained in this story, viz., that honest toil is the source of many blessings.

### Fred Douglas in Ireland.

Dr. Geo. W. Pepper of Cleveland, O. publishes a number of incidents in the life of the late Frederick Douglas Among them is the following: 'The first time I met Mr. Douglas

was in Ireland in 1847. He had met with enthusastic receptions in London throughout England, and had arrived in Cork. He was met at the landing by distinguished citizens, and rode away in a carriage seated between the Lord Mayor of Cork and Father Mathew the great Roman Catholic apostle of temperance. He was dined City Council and was accorded especial marks of attention by the most promi nent people of Cork. Going to Dublin, he went to call upon Daniel O'Connell who was the first Roman Catholic Lord Mayor that city had had for more than three hundred years. Mr. Douglas had a letter of introduction from the Hon. Charles Sumner, but when O'Con nell's servant announced that there was a colored man at the door, the great Irishman rushed to the door, and clasping Douglas in a warm embrace, said: 'Fred Douglas, the American slave, needs no letter of introduction

### Not an Easy Religion.

Don't become a Catholic for any ther reason except to save your soul The Catholic religion is a religion of self denial—of abstinence from meat on Fridays, of fasting in Lent, of guard of the eyes and the tongue, of control of the lower passions, of the steady practice of virtue. It is not for Sundays exclusively, but for every day of the seven. It is a hard religion to live by, but an easy religion to die by, because it takes away from death its terror, it gives peace, grace and h to the soul, and it gives its faithful children a moral certainty of immortal life. - Catholic Telegraph.

A Life Saved.—Mr. James Bryson, Cameron, states: "I was confined to my bed with inflammation of the lungs, and was given up by the physicians. A neighbor advised me to try Dr. THOMAS' ECLECTRIC OIL, stating that his wife had used it for a throat trouble with the best results. Acting on his advice, I procured the medicine, and less than a half bottle cured me; I certainly believed it saved mylife. I twas with reluctance that I consented to a trial, as I was reduced to such a state that I doubted the power of any remedy to do me any good." power of any remedy to do me any good.

There can be a difference of opinion on most subjects, but there is only one opinion as to the reliability of Mother Graves' Worn Exterminator. It is safe, sure and effectual.



Nervous Prostration, Sleeplessness and Weakness.

The Pastor Koenig's Nerve Tonic I ordered was for a young lady of my household who was almost useless to herself and others, owing to nervous prostration, sleeplessness, weakness, &c., &c., fo-day there is quite a change. The young person is much better, stronger and less nervous She will continue to use your medicine. I think it is, very good. P. SARVIE, Catholic Priest.

FREEPORT, ILL., Cct. 26, 1890. We used 12 bottles of Pastor Koenig's Nerve Tonic for nerrousness and found it to have the desired effect in every case. DOMINICAN SISTERS.

A Valuable Book on Nervous Dis-cases and a sample bottle to any ad-dress. Poor patients also get the med-this remedy has been prepared by the Rev. Father Keenig, of Fort Wayne, Ind., since 1816, and is now under his direction by the

KOENIG MED. CO., Chicago, III. 49 S. Franklin Street. Sold by Druggists at S1 per Bottle. Cfor S5 Large Size, \$1.75. 6 Bottles for \$9. In London by W. E Saunders & Co.

### OOD'S

prepared by experienced pharmacists from Sarsaparilla, Dandelion, Man-

drake, Dock. Pipsissewa, Juniper Berries, and other well known vegetable remedics. The Combination, Proportion and Process are Peculiar to Hood's Sarsaparilla, giving it strength and curative power Peculiar to Itself, not possessed by other medicines. Hood's

**S**arsaparilla

Cures Scrofula, Salt Rheum, Sores, Boils, Pimples and all other affections caused by impure blood; Dyspepsia, Biliousness, Sick Headache, Indigestion, Debility, Catarrh,

Rheumatism, Kidney and Liver Complaints. It is Not What we Say, but what Hood's Sarsaparilla Does, that Tells the Story - Hood's Sarsaparilla

URES

Hood's Pills are gentle, mild and effective



ASK FOR DESIGNS CHURCH VESTMENTS

Chasubles in Red, Black, White and Purple all styles from the plainest to the riches materials and designs. Copes and Ben ediction Veils.

Preaching and Confessional Stoles.

Benediction Veils not made up, Fronts and Backs for Chasubles, material for mak-ing Stoles; Albs.

Patterns for Chasubles.

Altar Lace, Watered Silk for Vestments, Cloth of Gold for Vestments, Lining for Vestments, Canvas, Gold and Silver Fringe. Church Ornaments.

# Silver and Plated Candlesticks, Processional Crosses, Chalices, Ceboriums, Cruets, Ostensoriums, Sanctuary Lamps, Holy Water Pots and Sprinklers, Crystal, and a varied assortment of Candelabra.

Mission Supplies. Catholic Missions supplied with Prayer Books, Beads, and all articles of Catho-lic devotion.

When ordering please state

Who is to give the mission. About how many families will attend. The day the mission opens. How the goods have to be shipped to reach safely.

D. & J. SADLIER & CO.

atholic Publishers, Booksellers and Sta-tioners, Church Ornaments, Vestments, Statuary and Religious Articles,

689 Notre Dame St. | 115 Church 5% MONTREAL. | TORONTO

O. LABELLE, MERCHANT TAILOR 372 Richmond Street.

Good Pusiness Suits from \$15 upwards. The Pictorial Lives of the Saints

The Catholic Record or One Year For \$3.00.

The Pictorial Lives of the Saints contains Redections for Every Day in the Year. The book is compiled from "Butter's Lives" and other approved formes, to which are added Lives of American Saints, recently placed the Calendar for the United States of the Calendar for the United States of the Saints Canonized in 1881 by His Holiness Pope Lee XIII. Edited by John Gilmary Shea, Li.b. With a beautiful frontispiece of the Holy Family and nearly four hundred other il ustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Lee XIII., who sent his special elessing to the publishers; and approved by forty Archbishops and Bishops.

The above work will be sent to any of our subscribers, and will also give them credit for a year's subscription on Thie Cartholic R. Cord, on receipt of Three Dollars. We will in all cases prepay carriage.

CONCORDIA VINEYARDS

SANDWICH, ONT. ERNEST GIRADOT & CO

Attar Wine a Specialty.

Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux. For prices and information address, E. GIRADOT & CO.

PRAYER BOOKS . . .

We have now in stock a very large and beautiful assortment of Prayer Books, ranging in price from 25c. to \$\frac{2}{3}\$-\text{4.00}\$. There are anongst the lot some specially imported for Presentation purposes, Orders from a distance promptly attended to. We will make a nice selection for any given sum that may be sent us, and if book is not entirely satisfactory, it may be re-mailed to us, and money will be refunded. Address, THOS, COFFEY.

Catholic Record Office, London, Ont;

POST & HOLMES,
Offices — Rooms 22 and 29, Manning Housel
King st. west, Toronto, Also in the
Gerrie Block, Whitby
A. A. FOST, Is. A. W. HOLKS

The Catholic Record. Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

EDITORS: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY. Publisher and Proprietor, THOMAS COFFEY. MESSES. LUKE KING, JOHN NIGH, P. J. NEVEN and WM. A. NEVIN, are fully author-ized to receive unscriptions and transact all other business for the CATHOLIC RECORD. Rates of Advertising—Ten cents per line each asertion, agate measurement.

Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. Honitace, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped.

London, Saturday, April 27, 1895. AN ECCLESIASTICAL TERROR-ISM.

The Rev. Isaac J. Lansing, the min ister of Park street Methodist church, Boston, last week made a violent attack upon President Cleveland, in an address before the New England Methodist Conference at Salem, Mass. He stated that the President is a drunkard, and that he was intoxicated on several public occasions.

So far from there being any justification for this statement, the charge appears to be utterly without foundation, and when the President's attention was called to it he remarked very warmly :

"This is simply an outrage, though it is not the first time a thing of this kind has been attempted. I cannot avoid a feeling of indignation that any man who makes claim of decency, and especially one who assumes the role of Christian minister, should permit himself to become a disseminator of wholesale lies and calumnies not less stupid than they are cruel and wicked. I easily recall other occasions when those more or less entitled to be called ministers of the gospel have been instrumental in putting into circulation the most scandalous falsehoods concerning my conduct and character. The element or factors of the most approved outfit for placing a false and barefaced accusation before the public appear to be, first, some one with baseness and motive sufficient to invent it; second, a minister with more gullibility and love of notoriety than piety, greedily willing to listen to it and gobble it; and, third, a newspaper anxiously will-For the sake of the ing to publish it. Christian religion I am thankful that these scandal mongering ministers are few, and on every account I am glad that the American people love fair play and justice, and that in spite of all effort to mislead them they are apt to form a correct estimate of the char acter and labors of their public serv-

It appears to have become quite a craze with many Protestant clergymen of an inferior mental calibre to make such personal attacks upon persons whom they deem proper to select as their victims, and they seem to hold that the sacredness of their calling exempts them from the ordinary obligations of charity to which all Christians are bound.

We have had examples of the same kind in Canada. We have had occasion several times to protest against ridiculous and false accusations made against many of our public men in Canada, under cloak of religion; and the parties who have made these at tacks have usually been those in high positions in the Methodist Church. It appears to be the peculiar characteristic of prominent Methodist divines to push themselves into notoriety by making unwarranted attacks on public men, but in Canada there was evidently some other motive than the mere desire to meddle with politics. Most of the attacks made here on our public men were caused by innate hostility to Catholics, and the late Sir John Thompson was their special object, for no other reason than that he, a Catholic, had attained his position through his integrity and ability. In the United States, however, it does not seem that hostility to Catholics is the chief motive of these personal attacks, but rather the itch of meddlesomeness. Only a few days ago a minister was found guilty of criminal and malicious libel for offering up a prayer in which he attacked the character of a young woman not of his congregation, for whom the prayer was ostensibly offered up that she might be converted. He set up the defence that his act was a purely religious one. which was privileged; but the judge very properly ruled that religious worship should not be made a cloak for the commission of unwarranted and illegal

It would seem that these clergymen morality to inculcate, and that for this reason they try to attract a crowd to listen to sensational utterances against

of the great truths of Revelation.

A curious circumstance in connec- scored three successive victories. tion with this subject is the fact that nation of the course of these errant clergymen. They are on the watch for any utterances from the Catholic questions, and they are ready to attribute every word uttered by any Catholic priest to a desire on the part of Quebec parish priest told his parish. ioners not to employ a certain McCarthyites. Protestant doctor. The priest afterwards apologized to his congregation for his unwarranted language; but some of our Protestant religious contemporaries thought proper to interpret the occurrence as an aggression emanating from Rome; and they have not withdrawn their comments on the matter since the priest apologized for his mistake. We have yet to hear that any of the Methodist ministers who have made unjustifiable attacks upon private character, especially when Catholics were the object of those attacks, have made any serious apology for their conduct. It is true that Rev. Mr. Lansing has made what he calls an apology in President Cleveland's case, but the apology had better not have been made at all, for in it he reiterates his former statement, by saying that it was based "on the testimony of eye-witnesses."

We do not wish to follow the ex ample of the Protestant papers in captiousness, so we shall not say that the ministerial meddlesomeness of which there has been so much of late is the consequence of any set desire of the Methodist Church to establish a despotism over the consciences of the public, but we certainly do think that the boasted individual independence of every minister from ecclesiastical control, is bearing fruit in producing a more intolerable tyranny than any from which these mountebanks profess to have emancipated themselves and their congregations. It is to be hoped that President Cleveland's excoriation of Dr. Lansing will be a salutary lesson to such clerical despots for the future.

A NUT FOR MR. McCARTHY AND HIS FOLLOWERS.

Apropos of Mr. Dalton McCarthy's recent statement to the effect that Catholic schools are everywhere of inferior grade, and his inference that Catholic education should be suppressed, we have no doubt it will interest that gentleman, and others who, like him, are accustomed to make the same assertion, to hear of the result of a debate which took place on the 19th of March Georgetown universities.

Columbian University is a public institution, receiving State aid, while that of Georgetown is Catholic, being under charge of the Jesuits, who are supposed by Mr. McCarthy and his following to be the inculcators of vice and ignorance. Georgetown Univers ity, of course, receives no encouragement from the State Government, and we are informed that the Columbians had all the arrogant confidence that as students of a secular university they would carry off the honors with ease, as against students coming from a school which they looked down upon as far inferior to that in which they were educated.

The subject of debate was a question of national finance, namely:

"That hands hereafter issued by the United States Government shall be paid, principal and interest, specifically in gold.

The Columbians had the affirmative the Georgotown young men the negative, and the question was argued with undoubted ability on both sides : but the judges, without a dissenting voice, awarded the victory to the Georgetown Silverites.

The judges were three members of Congress, well known for their ability and their knowledge of financial matters, namely, the Hon. Messrs. Cotton, Gardiner, and Hume. Mr. Henry Beck, the President of the Georgetown Debating Society, acted as chairman, and the debate was conducted in presence of a large and have no religious dogmas or Christian highly intellectual audience comprising friends of both universities, wearing the colors of their favorite sides.

The debate was the first of a series private individual character, or to ser- which is arranged for during the seamons on such subjects as the "Trilby son, and this is the second series of Craze," or the "Marriage of American debates between the students, the first

the Protestant religious press have standing that it has been over and penalties. generally not a word to say in condem- over again repeated by the enemies of religious education in Ontario, that the evident principles, the right of the these constituencies did not turn upon students of Catholic institutions of learning "spend too much time in pulpit bearing upon religio political prayer, ever to become secular scholars," these prayerful scholars have gained the victory on almost every occasion where they have come into Rome to seize control over the Govern- competition with secular students ment of the country, and to deprive throughout the United States. This Protestants of their civil rights. It is has occurred in New York, Rochester, seldom they get an opportunity in this St. Louis and elsewhere, and now way; but we had an instance of this Washington is to be added to the list. kind within the last few weeks when a Surely such facts ought to explode once for all the favorite theory of the

INTOLERANCE REBUKED.

We have pleasure in being able to announce to our readers that the election in Haldimand has resulted in the utter defeat of Mr. Dalton McCarthy's follower, Mr. Jeffery McCarthy, who contested the constituency on the no-Popery ticket, the issue being that no faith is to be kept with Catholics.

Haldimand is a thoroughly Protestant constituency. There are fewer than seventy seven Catholics in every thousand of the population, and if any where in Ontario it might be expected that the ultra-Protestant and anti-Catholic policy of Mr. Dalton McCarthy would be endorsed, it might be in Haldimand.

The issue was plainly set before the county, whether or not the action of the Dominion Government should be endorsed in notifying Manitoba that it had inflicted an injustice upon the Catholic minority, and that the injustice should be remedied. On this issue blow to Dalton McCarthyism in Ontario the electors of Haldimand have given their verdict, and it is to the effect that the engagement made with Manitoba when it consented to become a Province of the Dominion is to be kept.

At the previous election, Dr. Montague's majority was 78; but with the issue presented by Mr. McCarthy, the electors have raised these figures to

Mr. McCarthy has constituted himself the special advocate of the policy to suppress the Catholics of the Dominion, and especially those of the Province of Quebec. To carry out this policy, he has openly proclaimed that the French language must be abolished, by violent methods, and also Catholic education; and we have been assured over and over again that Ontario wants only the opportunity to pronounce its opinion, and that Mr. Mc-Carthy's views will be endorsed.

For three years Mr. McCarthy has been declaring that the Dominion Government durst not open a constituency in Ontario in order to test its strength with him. As it is well known that there is a noisy, if not a powerful, at Washington, D. C., between three faction in the Province which is students of Columbian, and three of always ready to respond to a no-Popery appeal, we confess that there was a lurking suspicion that Mr. McCarthy's boasts had some foundation in fact; but the Haldimand contest has proved heir emptiness.

> The Government opened the constituency at a critical moment - the moment when it decided upon maintaining Catholic rights in Manitoba, and we must give it due credit for having plainly declared, through Dr. Montague, that it will maintain them. The county of Haldimand has declared that, thoroughly Protestant as it is, it is in favor of the Government's position. It is not to be carried away y any foolish appeals to passion and hate against a minority on account of their conscientious religious convic-

The Canadian Confederation was built up on the basis of a mutual desire on the part of all the Provinces entering into it to work for the common good. With so much conflicting interests and prejudices, the work could not be successful unless predominated by a spirit of toleration and a readiness to concede something to others. This spirit should operate, especially in the matter of the religious convictions of our neighbors; but it is precisely in this matter that fanatics will allow no divergence from their own views.

We speak of toleration and conces sion in regard to the religious convictions of others. We do not mean by this that our religious convictions should be feeble, or that faith should be weak ; but we mean that we should be ready to allow to our neighbors the same liberty to exercise their religion which we desire to enjoy ourselves. We are not to suppress a single article

result that the Georgetown students maintain it with all the earnestness of last named constituencies elected Libconviction; but we are not to force our erals-Antigonish, the constituency of It is a remarkable fact that notwith- belief upon others under pains and the late Sir John Thompson, being a

> Manitoba school question becomes perfectly clear. Attorney-General Sifton of Manitoba, Mr. Dalton Me-Carthy, and a host of Torontonians stumped the county of Haldimand proclaiming to the electors that the Catholic hierarchy of Quebec desire to force a Separate school system on Manitoba, against the will of the people of that Province. This representation of the case is a fraud on the intelligence of the people. There is no desire on the part of Catholics to force Separate schools upon those who do not want them. If the Protest ants of Manitoba do not want Separate schools, no one desires to coerce them; but the Catholics of the Province do want Catholic schools; and the proof of this is the fact that the unjust legislation of 1890 has not suppressed those schools. The question at issue is, therefore, whether the Catholic minority is to be coerced into a system of education which they will not have. It is this that the Manitoba Government is attempting, contrary to the compact made when the Province entered Confederation; and there is undoubtedly a faction in Ontario quite willing to back them up in the attempt, otherwise we would not have witnessed the strenuous efforts to elect Mr. Dalton McCarthy's law partner in Haldimand. But the people of Haldimand have shown that they are not to be cajoled or brow-beaten into the policy of intolerance, and the very decisive majority of 647 by which Dr. Montague has been elected is a death

We must say that we had confidence n the general good will and love of fair-play which the people of Ontario entertain, and the result of the Haldimand contest has confirmed us in that confidence.

-and that is enough, for outside of

Ontario and Manitoba, the McCarthy

creed is an unknown quantity.

We heartily congratulate the elect ors of Haldimand on the rebuke they have administered to the agitators who endeavored to stir up among them a war of creeds and races, and we trust that the Dominion Government will be encouraged by the result to persist in the policy they have announced through Dr. Montague's election speeches, that the grievances under which the Catholics of Manitoba are now laboring shall be redressed.

The Manitoba school question is not one which affects that Province alone. If it were decided that any Province has the right to override the clauses of the Canadian constitution protecting minorities, the Catholic minority of Ontario and the Protestant minority of Quebec would be equally exposed to the danger of having their existing rights swept away at any moment b any act of their respective Local Legislatures. The remedial order issued by the Dominion Government for the guidance of that of Manitoba is a declaration that the Government will sustain those rights against the vicissitudes of local agitation, and we regard this fact as a guarantee for the future peace and prosperity of the whole Dominion.

We do not entertain any suspicion that the people of Quebec would at any time desire to deprive the Protestant minority of rights which were given willingly and ungrudgingly by a Catholic Legislature. But we cannot say what might happen if the Catholics of Quebec were to see Catholic rights swept away first in Manitoba, and then in Ontario, as would certainly happen after a while, if the intolerance of the Manitoba Legislature were to be successful.

The people of Quebec have shown that they have both spirit and intelligence, and they observe what is going on in the sister Provinces. They would be something more or less than human it they were not tempted to commit reprisals if they saw injustice after injustice committed on their coreligionists everywhere, and we may well believe that there would be reprisals if such injustices were perpetrated. The Protestant school system of Quebec, which is cherished by the Protestants of that Province, would have to be swept away too, if for no other reason than to show that the people of Quebec will not be contented with a one-sided constitution which is to be operated in all cases to harass Catholics and coddle Protestants.

On the same day on which the election took place in Haldimand, by-elecof our own faith, or a single practice tions were held also in Quebec West,

Heiresses to Titled Foreigners,"instead having taken place in 1894, with the of our religion, nor are we to cease to Vercheres and Antigonish. The two loss to the Government. It is almost Viewed in the light of these self- needless to say that the elections in the Manitoba school question, as did that of Haldimand. The candidates of both parties in all these instances declared themselves to be in favor of justice to minorities.

> HYPNOTISM AND WITCH-CRAFT.

A curious decision has been given by the Supreme Court of Kansas in a murder case, which recalls the trials for witchcraft which in former days occurred, especially in Scotland and Massachusets, under form of law, when many unfortunate old women were put to death under charge of having been guilty of the crime of exercising that unlawful practice of which they were accused.

Trials for witchcraft ceased with the spread of education, and the world was in hope that they would not be revived : for though we have no intention of saying that there never is any such unlawful practice, we are convinced that hundreds of innocent persons were put to a horrible death under unjust suspicion. Yet only a few weeks ago a case was reported wherein a woman was tortured to death in Ireland by a family who asserted that she had exercised witchery against a member of the family. To the credit of the people of the neighborhood, it must be mentioned that they were horrified at the act, and condemned the perpetrators of the deed most unreservedly. It was the brutal deed of an ignorant family.

But it appears that in the full light of the close of the nineteenth century, trials for witchcraft, or something very like it, are beginning to be renewed under sanction of a legal tribunal. This renewal has taken place in one of the United States. The circumstances of the case are briefly the following:

A resident of the town of Conway Springs was sued by his wife for a divorce, and expected she would gain the suit, wherefore, he conveyed his property to Anderson Gray, a rich farmer, with the understanding that it should be reconveyed to him after the judgment of the court would be given. This was done to escape the oss of the property, but when the retransfer was demanded Gray wished to have David Patton removed, as he was the only witness to the transaction, so that he might be able to keep the property.

Gray was a good scholar, and hypnot sm was one of his studies. Thomas Patton was one of his subjects, and it s asserted that Gray influenced him to attempt the murder of his cousin, by suggesting to him that David should be killed, and furnishing him with a revolver for the purpose of carrying part of the order prescribed for the out the suggestion.

who would not hesitate to shoot on slight provocation, nevertheless, both the shot of Thomas, and David's return shot failed to kill. Both men were arrested, but were merely fined and thus let off. Gray then sought another subject,

and found one in Thomas McDonald. Some time after the first attack was made, McDonald asked Gray's advice what he should do, as David Patton had spoken ill of his wife. Gray said : "Kill him;" and he gave him a rifle and a revolver to practice with, taught him to use them, and even cleared a passage through the branches of a tree so that McDonald might have a way to shoot at his victim without an impediment. McDonald accordingly lay in wait for his victim, Gray being not far off, so as to preserve his influence over the assailant. David Patton, passing by soon after, was struck in the lungs by the bullet from Mc-Donald's rifle, and he being immediately sorry for his act, ran up to the wounded man to assist him. Finding him not dead, he declared he was glad of it, and promised to get a doctor, and then finding Gray asked the latter to go for a doctor. He pretended he would do so, but purposely delayed for several hours, waiting for the return of one doctor who was out of town, whereas he might have called another. Partly in consequence of this neglect, Patton died, and in the meantime McDonald informed the sheriff of the death of his victim, and Gray attri buted the murder to Cherokee strip boomers. McDonald, however, was arrested, and confessed all, but insisted that he had been hypnotized by Gray, and had committed the murder under his influence.

The jury acquitted McDonald of al responsibility for the crime, but Gray was arrested, tried and found guilty of murder in the first degree, and, on appeal, the verdict was sustained by the Supreme Court.

Necessarily this judgment was based upon the statement of the man who fired the shot, and it appears to us very dubious that his testimony should have had so much weight with judges and jurors.

Can it be said that hypnotism is a demonstrated fact? Perhaps it is: but to us there seems to be a likelihood of fraud in it, and we very much doubt McDonald's story. However, independently of hypnotism, Gray was very guilty if the story be true, and we can scarcely exonerate McDonald; for he should not have subjected himself to hypnotic influence, as we believe the hypnotists admit that a man who resists the influence determinedly cannot be subjected to it. A man committing a crime while drunk is not legally excused. Should not hypnotism be regarded by the law as similar to drunkenness, in not cloaking crimes committed under its influence?

A DISCUSSION ON AURICULAR CONFESSION.

In a controversy which is being conducted in the Nineteenth Century Magazine, Canon Shore strenuously denounces the Ritualists for their introduction of auricular confession into Episcopalianism. He attempts to show that the Anglican Establishment never sanctioned and now "does not enforce in any case what is technically known as auricular confession: it does not even recommend it : indeed the abandonment of all those instructions regarding it which were contained in the earlier service books, and the introduction instead of the primitive practice of general public confession and absolution, is a discouragement of it which amounts to practical prohibi tion.

On the general thesis, the canon is undoubtedly correct, that the Anglican Church had no intention of encouraging confession, as that Church was constructed on the basis of Calvinism during the reigns of Edward VI. and Queen Elizabeth; yet in spite of this there was a loophole left for the use of those who believed that sacramental confession was necessary as the means whereby sins were to be forgiven; and as it was very naturally thought that consciences would be especially troubled when people were on the point of death, provision was made especially for that occasion, and to this day the minister is told in the Book of Common Prayer that he must move the sick person to make "a special confession of his sins. if he feels his conscience troubled by any weighty matter."

It is noteworthy also, that in this visitation of the sick, the minister is styled "the priest," in order to inves him with the priestly authority to forgive sin, and he is commanded to exercise this authority on the occasion, the claim being put forth that it is derived from Christ, undoubtedly on the foundation that Christ conferred upon His Apostles the power of forgiving sin when, before His ascension into heaven, He breathed on them, saying: "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained."

The Ritualists may very well maintain that if this great power has been conferred by Christ upon the clergy, its exercise should not be neglected. and that it will benefit those in good health, as well as the dying. The power conferred by Christ on His Apostles is not restricted to the case of the dying, and if it exists at all, it is applicable to those who are in good health, as well as to those who are sick or in danger of death.

This is sufficient vindication of the Ritualists, who really believe that they have their ordination by succession from the Apostles; but as this succession is a delusion, the authority is also fictitious, and it would be well if Canon Shore could persuade his Ritualistic confreres not to attempt its exercise. since it is at best a travesty on the sacrament of penance as administered in the Catholic Church by real priests who have received their authority from the proper source.

Again, it must be said that Canon Shore's argument that the Church of England has condemned auricular confession by instituting general public confession and absolution, is very far-fetched. The Church of England has not instituted any such practice,

though, we believe, some such system is kept up among Methodists.

The truth of the matter is what is pointed out in Lord Macaulay's History of England : that Church of England doctrine and practice are the result of a compromise between contradictory beliefs, the object being to make all believe that they had to make little or no change from what they believed before, whether they inclined to Catholic or Calvinistic doctrines. It is this characteristic of Anglicanism which makes it possible for Anglicans to maintain that their belief is the real belief of the Church, whatever may be their creed, from the Highest to the Lowest Church views, and even down to extreme Rationalism.

od

nd

d

m

er

nk

as

in-

AR

on

ag

de-

ro-

nto

ow

ver

not

an-

the

tro-

and

ibi

gli -

our-

was

in-

ard

in

hole

eved

eces

vere

very

nces

hen

that

ayer

n to

sins.

l by

this

the

ex-

sion,

it is

y on

rred

giv-

n in-

say-

ost:

are

ll re-

nain-

been

rgy,

cted.

The

His

se of

it is

good

sick

f the

they

ssion

icces-

s also

anon

listic

rcise,

n the

stered

riests

Canon rch of

icular l pub. very gland ictice,

### SUCCESS ASSURED.

We learn by despatches from Winnipeg that the Manitoba Government are not at all pleased with the result of ter of Westminster Church is of the Haldimand election. The results in Vercheres and Antigonish do not astonish or displease them much, because they are Reform successes, and we may suppose they might expect to be handled more leniently if the Reformers were in power at Ottawa. Yet even these Reform successes would not have been achieved if the candidates had not declared that they are in favor of justice being accorded to the Manitoba Catholics.

The four by-elections have resulted in the vindication of the rights of the Catholic minority. We have, certainly, no reason for despondency for the cause of religious education for Catholics. Ontario, Quebec, Nova Scotia, spoke in one day, and the unanimous verdict is: "Justice to the Catholic minority." McCarthyism, P. P. Aism, Equal Rightism-so-called -are nowhere.

The truth is no Government can afford to shut its eyes to the glaring injustice which has been inflicted on the Catholics of Manitoba. Governments may delay their decision, but justice must be done in the end, even though Government after Government be overthrown before the end is accomplished. The result of the recent four by-elections proves that an honest, straightforward policy is the safest for any Government, be it Reform or Conservative. The country will sup-

port such a policy. The Winnipeg Free Press, one of Mr. Greenway's organs, thus expresses the disappointment of the Manitoba Government at the result, especially in Haldimand:

It is understood the Government exceedingly regret the result in Haldimand. While they are not surprised at Dr. Montague's election, they are surprised at the majority. They feel that it will now be inevitable that the Dominion Government will introduce legislation giving effect to the remedial order. As to what may occur after that the Ministers, like all others As to what may occur find it hard to predict, as it opens up a great vista of complications. alized that the framing of a law to the invention of legal machinery to appointed Administrator of the Diocese enforce it, present grave difficulties that will sorely puzzle the Fed islators. In the meantime the Local Government will stand firm in support of their legislation, and in support of provincial rights, determined to resist by all lawful and constitutional means, interference by the Federal authorit-

There is something very amusing about this talk of "resisting the Federal authorities" by "lawful and constitutional means," when it is known that the Federal authorities will have on their side the law and the constitution -and the Greenway Government must obey, or pass out of sight. There is no danger but machinery will be found to than the private purses of Messrs. Greenway, Sifton and Co. can furnish to make a machinery which will set the law at defiance.

It is now a settled fact that the law restoring Catholic rights in Manitoba will be passed. It will probably be introduced by the Dominion Government, if the Manitoba Legislature neglect its duty-and if the Dominion Government neglect its duty, the reparative measure will be introduced by a private member, and when it becomes law, the Manitoban Government will be only like a dog baying the moon if it attempt resistance.

We are sorry to see that the Toronto Globe continues the course it recently adopted, to raise a feeling through Ontario that Catholics should be left to be dealt with as Mr. Greenway and his ministry may think proper. We are willing to accept justice, way, or the Dominion Government, but we shall not cease to agitate this matter until full justice be accorded. Mr. Greenway has shown his good-will by starting a no-Popery crusade through its tenth anniversary in the holy and starting a no-Popery crusade through is tenth anniversary in the holy and starting a no-Popery crusade through is the pines, a bright and cleverly conducted little magazine edited by the pupils of the Ursuline pleasing to God the noble work she inaugurated should go on winning new friends, new Sisters and new friends, new Sisters and new friends, new Sisters and new fully said, liable to love.—W. E. Gladstone,

the columns of the North-West Tribune We have before now fought such a battle as this in Ontario, and we shall not hesitate to fight it anew, if necessary, for the sake of our co-religionists in Manitoba. We have no doubt what the result will be.

### EDITORIAL NOTES.

THE shorter Catechism of the Presbyterian Church is a cause of trouble in the Westminster Presbyterian Church of Detroit. The name Westminster is enough to show that the founders of the Church were staunch believers in the Catechism and the Westminister Confession of Faith, as were all Presbyterians a generation ago; but the Bible itself has been revised since that time, and there are many Presbyterians who are strongly of opinion that the Confession is badly in need of a revision too. The ministhis opinion, and his congregation agree with him, and the Confession is to be dethroned as the standard of belief in that Church. Their contention is that "the doctrine of election, according to which some are elected to be saved, and others to be damned, even without the benefit of a saving clause that might be urged on the score of a blameless life," is inconsistent with God's love for mankind. The minister's idea of the kind of revision needed for the Catechism is that the definition of God given in the Catechism should be replaced with the answer "God is love." He also wants the Catechism to be simplified so that there may be few doctrines to be believed.

It has been asserted in a number of journals, on the authority of a press despatch from Rome, that the Pope has in readiness a decree soon to be issued condemnatory of the Primrose League, the leading Conservative Association of England; and on this basis there have been several articles in prominent papers denouncing the Papal interference in English politics. This interference is purely imaginary. Cardinal Vaughan has written a letter to the Duke of Norfolk, which has been published, and is to the effect that from the information which he has, the Pope has no intention of issuing any such condemnation as has been asserted, and that the Holy Father has no desire to interfere with British politics. However, His Eminence reminds the Duke of Norfolk that if the League's object is the maintenance of the Church of England, it is by that fact impossible for a Catholic to be conscientiously a member of it. A Catholic cannot conscientiously engage to maintain a heresy or an association whose object is to maintain

THE Right Rev. Monsignor Connolly, V. G., rector of St. John the Baptist church, Broad street, has been again Bishop Sweeney. The Bishop of St. John, accompanied by Bishop Cameron, of Antigonish, N. S., and Bishop Me Donald, of Charlottetown, P. E. Island, sailed from Halifax, on Saturday, April 13, on a visit to Rome. Dr. Sweeney's last visit to the Eternal City was made in 1871. It is understood that their Lordships will go to Rome directly, arriving there the latter part of this

THE pious work of evangelizing the negroes of the United States is progressing as favorably as could be expected, considering all the difficulties execute the law-and it will take more of the situation. There are 8,000,000 negroes, of whom, as yet, there are not more than 280,000 Catholics. Mother Katherine, neė Miss Drexel, has done much toward the good work of propagating the faith among both Negroes and Indians. Among the institutions established by her and her sister, Mrs. Edward de Morrell, may be numbered one at Germantown, Pa., under charge of the Sisters of the Good Shepherd, where fallen colored girls are rescued, one at Balmeade on James River, Virginia, which has now a large num ber of boys under charge of the Christian Brothers, and a Home at Corn well's, Pa., for Indians and Negroes There are other institutions in different places with similar objects, as the homes for colored children in New York and Wilmington, Del., besides several through Maryland, under charge of the Jesuits and the Colored nuns of Baltimore.

joyous season of Eastertide. We were pleased last week to copy from its Easter edition that charming article, from the pen of "Juniperus," entitled "Autobiography of a Lily," and which we doubt not was perused with pleasure and profit by our readers. All the articles in The Echoes are the work of the pupils of "The Pines," and the good Ursuline ladies must have found these literary contributions of great practical benefit to their charges. That The Echoes may always retain its present high standard, and ever soar onwards and up wards, and that the future careers of its gifted young editors may ever be true to the high ideals inculcated throughout its pages, are the sincerest wishes of the CATHOLIC RECORD.

THE

CATHOLIC

### CANADIAN WOMEN OF THE PERIOD.

[Next July, at Hochelaga, the community of the Holy Names of Jesus and Mary will cele-brate the Golden Jubilee of the Sisterhood.] For the CATHOLIC RECORD.

A little more than fifty years ago Montreal was still the capital of United Canada, and the able champion of the Ultramontanes, Mgr. Bourget, was a political, social and religious power in the land. He recognized the rapidly increasing population of his diocese demanded more numerous religious teachers. With loving confidence in God, he determined to found a Sisterhood to meet the requirements of the The hour brought the faithful age. soul to glorify the Master, in the person of a pious French Canadian girl, Miss Eulalie Durocher.

Miss Durocher was born October 6

1811, at St. Antoine, on the Chambly Her childhood was spent in river. her native viltage. At an early age she decided to consecrate her life to the service of God as a religieuse, in a teaching community. In due time she attended the boarding school of the Congregation Nuns, with the intention of entering the novitiate of that order, but ill health caused her to return to her parental home. months later, having regained her health, she ventured on a second trial only to find a similar result. A third trial ended in disappointment and dis couragement. She saw plainly she was not to become a daughter of Venerable Margaret Bourgeois, and, with heroic zeal in the vocation for a religious life, she sought to reconcile her self to a different community, and was about to enter the General Hospital at Quebec, but her former enemy, ill health, was the arbritrator of her fate.

Her brother was the parish priest of t. Antonie. He sought to dissuade St. Antonie. her from leaving her family : her aged father demanded a daughter's care, as well as her own ill health, which was a serious obstacle to success in any novitiate. Still she persisted in her desire to become a religieuse, and then her brother encouraged her towards a vocation with the Grey Nuns.

About this time she paid a visit to Beloeil, where another brother was of that village and where Father Telmont, of the Order of Mary Immaculate, was preaching a mission. She placed herself under the direction of this zealous priest; he knew the design of Mgr. Bourget to increase the facility for Catholic education; recognized the powerful elements in the character of his penitent—perseverance, patience, self-sacrifice, but, above all, humility. He felt inspired to organize herself and two companions (Miss Dufresne and Miss Céré) into a ous community, with the foundation-house at Longueil.

The novitiate, or Canadian Mother House, of the Oblates of Mary Immacu late, was at Longueil, and the superior, Father Honorat, became the spiritual father of the infant community, which entered upon a religious novitiate in November, 1843; Father Honorat was succeeded by Father Allard, O. M. I.—afterwards Bishop of Natal. The latter was their first chaplain and Nevice Master. On December 8, 1844, the first yows were Henceforth they are pronounced. known as Mother Rose (Miss Eulalia Durocher), Sister Mary Magdalen (Miss Henrietta Céré). and Sister Mary Agnes (Miss Mélodie Dufresne). On August 15, 1846, they made their final

vows. The name of the community, the habit, the constitution and the rules were adopted from a sisterhood in France; the rules were revised and modified to meet the requirements in Canada, Mgr. Bourget giving his directions and benediction to the work. The present building at Longueil was commenced; the pastor of the parish, Rev. M. Brossard, was a generous benefactor and was assisted by his people; the debt was later paid, nearly in full, by the Sisters. The boarding school was opened; the select school and parochial school soon fol On August 15, 1845, the lowed. second profession took place, when Sister Theresa, Sister Veronica, Sister Ursula and a lay sister received the black veil, and were enrolled members of the community of the Holy Names of Jesus and Mary. What a grand Te Deum must have echoed throughout that poor and primitive chapel on that memorable Feast of the Assumption We shall see how the growth of the mustard seed will be a marvel until

missions; of the latter Beloeil was the first, with Mother Theresa, Sister Ursula and a lay sister the pioneers of the great number of missionaries in the field of education that went forth year after year from the Mother House. Laborers were called for at home, and in our sister Provinces, also in the United States. On the banks of the St. Lawrence, and on the banks of the Detroit, from the romantic Hudson, to where the Red River mingles its current with the Assiniboine : from Lake Huron to the Golden Gate of the Pacific; from the Keys of Florida to Oregan, and the new State of Wash ington, academies are founded, par ochial schools are taught, Provinces of the community with parent and minor houses are permanently established In Quebec, not only at Longueuil and Beloeil, but at St. Lin, St. Hilaire, St. Timothie, Vercheres, Beauharnois, and St. Rock, as well as the important historical event of removing the Mother House from Longueuil to Hochelaga this change was largely due to Mr. Valois, who gave the magnificent site for boarding school, chapel and novitiate. In Ontario the Sisters are in Windsor, Amherstburg and Sarnia; in Michigan, at St. Joachim and St Ann's, Detroit and at Lake Linden; in New York, at Rome and Schenectady : in Florida, at Tampa and Key in California, at Oakland, at San Fran and beautiful Ramona, near Los Angeles: in Oregon, at Portland, Pendleton, Salem and The Dalles; in Washington, at Seattle and Spokane; in Manitoba, at Winnipeg. At Port land, Oregon, and at Oakland, Cali fornia, novitiates are conducted so that the teachers and the pupils on the Pacific slope have a community of habits and associations. The community of the Holy Names of Jesus and Mary at present have fifty-one houses six hundred and ninety five professed nuns, and seventy two novices. As the head roll runs on we must not forget two hundred and three pure soul gone to the eternal sunshine of God's

presence. Peace to their ashes! The work of education to which the Sisters have dedicated their lives is in three departments. The Academy with its rudementary and superior ed ucation ; the select school on the same lines in school hours as the boarding school; the parochial school, where a broad field and varied condition exacts ability and experience from the teacher. The course of study imparted to the pupil is English in the various departments, French with the correct pronunciation due to the mother-tongue of the teacher, music, drawing and domestic economy. The hand-writing taught is a distinctive feature of the house ; it is singularly beautiful, clear and oval, the letters always perfectly formed, it is the typical chirograph of the ancient regime in sunny France We may say it is a legacy preserved in its original beauty by the Hochelaga nuns

Before I conclude this sketch I must refer to Mother Veronica: she was with the community in the seed time: to her it is given to share in the harvest she will celebrate her Golden Jubilee as a faithful religieuse in the month of July, contemporaneous with the Golden Jubilee of the community. At the same time Mother John Baptist will conclude her period of nine years as Mother General. The latter epoch of her life is fitly crowned by the climax of the community's Golden Jubilee.

### MAKE OF THEM A BONFIRE. Bishop Keane's Denunciation of the Children's Enemies.

Bishop J. J. Keane, rector of the Catholic University at Washington, made the principal address in Baltimore several days ago at the sixteenth anniversary of the Society for the Protection of Children from Cruelty and Immorality. The meeting was held at Lehmann's Hall, and was epened with prayer by Rev. Hugh K. Walker, of the Central Presbyterian Church. Bishop Keane said in part:

"The child has a relation to the State and the State has the obligation to see that the child becomes a help and blessing, and not a curse and hindrance. The real character, dighindrance. nity and greatness of the child is occasioned by the divinity in it. It there exist beings capable of desecrating the heart of a little child, let us band together to stop it. The voice of the Church and the State must be heard together for the world's moral-

"It seems almost incredible in this nineteenth century that beings exist who are willing and eager to fill their pockets with the price of the corruption of childhood. Wherever corruption of childhood. such are found humanity ought to put its foot on them and crush them to the As a minister of God, I would earth. be glad to aid in taking all of that class of people in the country and make of them a bonfire. They deserve

no pity.
"A second class do not deliberately, but nevertheless inflict horrible degre dation or corruption by yielding to their passions and giving their children a living example of wrong. For these our hearts must have pity as well as indignation.

"Prevention is better than cure. This society ought to go to the root of Teach the young man not to the evil. drink, and when he marries he will not bring up a family in wretchedness. Put the axe to the root-the saloon, from which grow nine tenths of all our

### DIOCESE OF HAMILTON.

Ambitious City " - Hamilton Ranks Next to Toronto in the Province of Ontario.

Beautifully situated on the shores of Burlington Bay stands the city of Hamilton, which, of Ontario's enterprising cities, ranks next to Toronto in point of population, commercial ealth and manufacturing industries. While it cannot count the term of its existence by many decades, it justly prides itself upon the rapidity with which its enterprising business men have brought it to the front rank among the thriving centres of trade and commerce in the great province of

A very striking example of what commanding ability, prudence and en-terprise can accomplish is seen in the case of the highly esteemed and wealthy Senator Sanford, who may be rightly considered Hamilton's most prominent and successful merchant. think he is of American birth or origin, but of whatever nationality, he is the type of men who do honor to Canada ommercially, politically and socially Although a staunch Protestant, he was the bosom friend of the late Sir John Thompson, and on the latter's tragic end at Windsor Castle was hastily sum moned from Paris, whither he had shortly before escorted the late Premier's daughter. Nor did the honorable Senator and his wife during the sor rowful mortuary ceremonies in Eng land and on the voyage across the Atlantic desert the remains of the dead statesman, for they were among the most affected of the multitude who sor rowfully beheld the body of the illustrious dead laid in the grave at Hali fax. In the long list of Hamilton's prominent and successful business men I could give an array of honorable names, both of Catholic and Protestant, but to these I could not do justice in a single newspaper column. I merely select an individual from the very

Front rank to serve as an example.

While speaking of men of merit let
me mention the name of Rev. Dr. Burns, of the Hamilton college. The reverend principal of that non-Catholic institution is a man famed throughout the land for his eloquent advocacy of the principles of tolerance and justice for all creeds and classes in the Dominion. The sacred cause of Home Rule for Ireland has no warmer advocate. Nor did Dr. Burns ever shrink from appearing on the public platform beside eminent Catholic divines when Catholic interests had to be protected or sectarian bigotry quenched by words of moderaton and truth.

In addition to its geographical posi-

tion and natural advantages, Hamilton derives its chief importance Catholic circles from its being the cathedral city of the Right Rev. Thos. Joseph Dowling, D. D., the eminent Bishop of the diocese of that name. uccession to the late lamented Bishop Carberry, Dr. Dowling was translated from the diocese of Peterborough, of which See he was consecrated Bishop after the decease of the much-beloved and lamented Mgr. Jamot. The pres ent gifted incumbent of the See under review began his clerical career in the diocese, working his way upwards by the force of his ability and success of his administrative talent. From his intimate knowledge of diocesan affairs during a long term of years, whether as assistant priest, pastor and Bishop, it may be inferred that his knowledge of the wants of his people religiously. educationally and socially, is perfect. And that in no Canadian See are these important elements of Christian life. religion and education, in a more advanced or flourishing state than what obtains in the wide diocese so firmly and wisely ruled by Bishop Dowling.

on the ground of stirring or historic It is purely a city of modern events. growth and enterprise, greatly noted in Canada for the go-ahead character of its citizens, from which it derives the title of the "Ambitious City." In this regard it is often classed with some of the energetic cities of the United States, whose phenomenal advance causes surprise to the denizens of slower-going communities. municipal jurisdiction "Ambitious City" has long since laid the foundations of solid wealth and prosperity, and it bids fair to continue its rapid increase of population and its commercial enterprise and importance, and no doubt will always maintain its ecure position and rank as the second city in the province.

While the majority of its population is composed of the various non-Catholic Hamilton is remarkably free sects. from the religious jars which some times disturb the peace of mixed communities. In spite, however, of the majority just named the Catholic minority are well intrenched. Whether viewed in their religious, educational, professional or commercial aspect, their interest and influence are growing stronger year by year, and many worthy men of the Celtic Catholic race take leading positions in the aldermanic ranks and in all the branches pretaining to municipal government as well as in the mercantile walks of life.

In proof of this it is only necessary to view the immense congregation prosperous Catholics who throng the Cathedral of St. Mary and the several Catholic churches in the city or to witness the crowds of well-dressed children who fill the academies and spacious Separate schools which abound in the city, or the number of pupils who receive the higher forms of culture and learning in the convents. These latter seats of mental and religious education are a source of pride to the The saints threw immense effort into their whole Catholic community, and are least action.—Father Faber.

also patronized by many Protestant pupils, whose parents are not insensible to the many virtuous qualities that are built in after years upon the religious instructions imparted by the

good nuns in early life. In the matter of orphanages and Catholic institutions of charity the See of Hamilton has its quota, and every-thing that tends to the relief of the aged and afflicted receives the keen supervision and nurturing care of the energetic Dr. Dowling and his zealous body of priests, and these again are primarily assisted by the self-sacrificing nuns and devoted Sisters, whose holy lives are spent in the noble work of lightening the load of distress that so heavily weighs upon the decrepit and suffering poor.

A comprehensive view of the "Ambitious City" may be had by approaching it from the broad waters of Lake Ontario or from the heights overlook ing Burlington Bay. Viewed from either standpoint the prospect is mag-Viewed from nificent. It is, however, from the elevated view that the city is seen to the best advantage. The vision takes in the whole bustling, moving and energetic town, with its multifarious works and industries operating at full blast.

"The bustling cities, busy haunts of men, They need the pencil, they defy the pen."

Lifting the eye from this scene of active, struggling and thriving centre of commercial life the beholder sees a beautiful landscape on all sides, and he commends the judgment, prudence and forethought of the early founders and forethought of the early In choosing their site of the city. In choose to combine they skilfully planned to combine adequate water facilities with superb adequate water facilities with scenery. The of the city. natural beauty and rich scenery. present and future generations inhabiting the "Ambitious City" will reap the benefit of the prudent choice

made by its early founders. As before stated, at the City Council Board and in all the departments of the municipal government many unmistakably Celtic names are found, proving conclusively that in civic matters the Irish Catholic race in Hamilton, as elsewhere, have made their influence felt and have attained to positions of distinction in the most honorable walks of life. This statement also holds good in relation to the legal profession. Some of the ablest lawyers at the city bar and in the district cir-cuit are the offspring of Celtic parentage. On that account it must be gratifying to the readers of The Catholic Times and to the kindred Irish Catholic race in the United States to know that their kith and kin are winning their way to the front professionally, commercially and industrially. Touching the religious status of the "exiles of Erin," it is always

understood that St. Patrick's children have proved themselves zealous missionaries and promoters of the true faith in whatever land their lot has been cast. The fruits of their undying faith are visible in the important diocese of Hamilton.-Wm. Ellison, in Philadelphia Catholic Times.

THE FORTY HOURS IN CALEDONIA. The devotion of the Forty Hours egan in Caledonia immediately after High Mass on Easter Sunday and closed at noon the following Wednesday. Each day of the exposition Solemn High Mass, with deacon and sub-deacon, was celebrated, and instructions morning and evening were de-livered by Rev. Fathers Hinchey, of St. Joseph's church, Hamilton; Coty, of St. Lawrence, and Mahony of the cathedral. Although the roads were in bad condition it was surprising the large number of the faithful who visited the church during each of the three days, to adore the Saviour exposed on the altar, and receive the sacraments of As far as your correspondent knows, penance and Holy Communion. The Hamilton has no claim to distinction blessing of God must certainly rest on the parish of Caledonia after such a proof of faith and devotion, and the zealous pastor, Rev. Father Lynch, has good reason to be proud of his people.

### "THE VISION DANCE." A POEM THAT IS DESTINED TO LIVE.

A POEM THAT IS DISTINED TO LIVE.

A few moments ago the mail brought us the March number of the Ottawa University magazine, The Owl. We have not had time to glance over its contents, but on the first page we found a poem entitled "The Vision Dance." We read the three stanzes on that first page, then re-read them. On turning the leaf we found the first line of the fourth stanza, a model of alliteration, description, beauty. We glanced at the foot of the page and saw the name of the writer, "Maurice W. Casey." Back again to that top line—it ran thus:

"Across the starry spangled sky slow steals the silvery moon."

silvery moon."

Those scenes by the Suir are so charmingly portrayed, the versification is so novel and attractive, the sentiments are so touching and noble, that we felt for a time, like Ruskin, in presence of a masterpiece from Raphael's pencil, "dazad with delight." No wonder we closed the magazine; that was a feast for one day. There are hundreds who produce good verses, but this time the world has been given a poem.—True Witness.

### A Liberal Donation.

The other evening, during a Separate School Beard meeting in Port Dalhousie, a donation of \$150 was handed over to the treasurer towards the support of the school. Half of that amount was contributed by Rev. Pather Allain, through whose untiring efforts the school, which gives the greatest satisfaction, owes its very existence.—St. Catharine's Star, April 19.

### Sun Life Assurance Co.

In this issue we publish a report of the annual meeting of the Sun Life Assurance Co. of Canada. Those who propose taking out a life assurance policy would do well to read this report carefully. It is quite apparent that the Sun is one of the best companies that we have in the Dominion. The rates of assurance are as reasonable as could be expected in a legitimate business, and the guarantee of payment of policies is undoubted.

### THE OLD CHURCH OF ENGLAND AND THE NEW.

This excellent address was delivered recently by the Rev. John S. Vaughan, at St. Mary's, Moorfields, London:

"Every Kingdom divided against itself shall be brought to desolation.

(Luke xi. 17.)
A large number of Anglicans accept the teaching of the Church of England, not as the result of reflection, or of the careful weighing of her claims, but from the mere fact that they have been born into that religious system, and have inherited that special form of faith. They accept it and follow it. very much in the same way in which accept the unwritten codes of social life; or in which they follow the fashions and customs of their own time and country. A gentleman in town wears a top silk hat and a stiff starched collar, without any special regard to taste, or comfort, or convenience, or personal liking, but simply because it is customary," and "others do it," and "my father and grandfather did before me, and so forth. the sam They find themselves the inheritors of such fashions and they simply follow their progenitors. Well, it is very same with regard to religion They make no more difficulty about the Thirty-nines Articles, or about the spiritual supremacy of the Queen, than they do about wearing boots and shoes. because it is a custom they have followed ever since they could walk. THERE CANNOT BE SEVERAL TRU

CHURCHES.

When, however, in mature age, large number begin to turn the matter more carefully over in their heads, and to study the origin, progress and actual condition of the Church of England, many begin by feeling very un easy, and end by leaving her commun ion altogether (vide "Rome's recruits" It is not as though there could be several true Churches. The very nature of Truth absolutely precludes such a possibility. Truth is essentially ex clusive, and one. Thus, once ad mitted that twice two make four, there is no possibility, however amiable we may be, and however much we might wish it for the sake of our friends, that it should likewise made three or five The same awkward fact holds good o religious truth. Hence, it is impos sible to say that the Anglican Church is true, without declaring at the same time that it is the only true Church which is just a little too much for any sane mind to swallow. The presen Anglican Church is essentially insular. and, as Macauley remarks, "as purely local as the Court of Common Pleas, and must strike anyone (unless h thinks Great Britain to be the whole world) being as singularly unlike that Church which Christ founded to teach "all nations," and embrace the entire world. Its very name "Church o England," should arouse suspicion and stir up misgivings, unless the English at home and in the colonies have the exclusive monopoly of salvation Then its extraordinary human and worldly character becomes positively startling to any man who considers it

with an unprejudiced mind. THE CHURCH OF ENGLAND A POLITICAL INSTITUTION. Last Sunday I mentioned some stat

ments made by Sir G. Osborne Morgan

(himself the son of a Protestant vicar To-day I will quote some more of hi reported words: "What," he said, was the Church of England, as by law established? He would answer the question in the words of the highest local authority in the land. 'The Established Church,' says the Lord Chief Justice of England, 'is a political institution established, created, and protected by law, absolutely dependent upon Parliament'. . . . When the upon Parliament'. . . . When the Established Church said 'Orthodoxy is my doxy, and heterodoxy is everybody else's doxy,' it could not claim, like the Church of Rome, a Divine mandate, but only a Parliamentary mandate, for the assertion. Puseyites of the last generation, or the Anglo Catholics, as they call themselves, insisted that the Church of England was the only true Church, and that the Church of Rome was nothing but a corrupt and heretical departure from the same primitive Church. But, the Baronet goes on to remark, "when they came to look around them, and saw from one pulpit a man preaching Calvinism, and another Deism, and found that their only protection against errors was a human tribunal-viz., the Privy Councilupon which Jews and even infidels might sit, every one of them who had a grain of honesty went over with Cardinal Newman to the Church of Rome-a Church which at least rests its claim to infallibility on something higher than an Act of Parliment or a judicial committee" (vide Manchester Guardian, September 21, 1893).

Mr. John Bulmer, B. D., once well-known Anglican clergyman, late Fellow of Durham University, who is now a Catholic, was first led to inquire into the claims of the Catholic Church from the consideration of the purely civil and secular character of the Church of his baptism. I will quote his own words: "To myself (speaking as a Protestant) there seemed a reasonable doubt," he writes, "whether a Church (a) whose supreme governor was a lay person, (b) whose chief spir itual pastors, the Bishops, were selected by the Cabinet Ministers, (c) whose legislation in matters religious was conducted by the House of Commons, (d) whose order of worship and ritual was controlled by Acts of Parliament, (e) whose cures of souls were largely in the disposal of the squirearchy, and not seldom matter of exchange and barter - whether a Church thus per meated with secular influences sufficiently corresponded with that unworldly constitution contemplated by our

Lord and His apostles. I say nothing of its lack of all definiteness of authori-tative teaching on many vital points of doctrine, or of the fact of its being divided against itself into fiercely contending factions" (vide "Protestan Teachings and Catholic Claims," p. 6) These and similar reflections predi posed this Anglican clergyman towards inquiry. And as a result of his in-quiry he, with very considerable sac-rifice, left the City of Confusion and entered into that home of true peace, to be found only where Christ reigns and rules through the person of His Vicar, the Sovereign Pontiff, into that where there is indeed but "one fold and one Supreme Shepherd.' THE POPE SUPREME IN SPIRITUALS I

OLD ENGLAND. Now this essentially secular charac ter so unmistakably stamped upon every feature of the "Protestant Re formed Religion as by law established. dates only from the sixteenth century Before Henry VIII 's tyrannical reign the sovereigns of England were supreme, and justly so, in all temporal and secular affairs, but not in spiritual or ecclesiastical The ecclesiastical government and authority of Christ's Church - and, observe, Christ's Church can be bu one throughout the world-was recognized to be where Christ Himself had placed it, viz., in the hands of Peter "Upon this Peter (rock) I will build My Church." The keys, the symbol of urisdiction, and of the power of loos ing and binding, were given by Christ, not to any merely earthly king, nor even to all the Apostles, but to the prince of the Apostles alone. To thee will I give the keys of the kingdom of Heaven. whatsoever thou shalt loose on earth, shall be loosed in Heaven, and whatever thou shalt bind, shall be bound in Heaven." St. Peter and hi successors were to be in all ages the principle of unity.

If England up to the sixteenth century believed in and openly acknowl edged, and publicly professed, the doctrine that the Pope is the supreme and divinely-appointed head and ruler of the entire Church spread throughout the world; and if the Church of England to-day believes just the opposite, and has repudiated and rejected that same doctine, and now declares the temporal sovereign to be her supreme spiritual head, then there is no continuity of doctrine between the old and the new A chasm divides the two Churches They differ in what is vital and essen-They are separated by a gulf tial. that no ingenuity, no subtle argu-ment, no special pleading can ever bridge over.

OLLY OF "THE CONTINUITY" THEORY This is so obvious that one is at a loss know how to account for the "con tinuity theory" ever arising — still more for its finding advocates among men of learning, education and posi-

Bear in mind that we are here concerned merely with doctrines, creeds, religious observances, and, above all, with ecclesiastical government, and at all with mere external and material possessions. Take a parallel case. When Pagan Rome was converted to Christianity, the convert Christians in many transformed the Pagan temples into places of Catholic worship. But, because these converts, both before and after their conversion, occupied the same territories, lived in the same towns, and retained and utilized the self-same buildings, we cannot, upon that ground, argue that there was any real "continuity" in doctrine or creed between Paganism and Christianity So, for a like reason, when the Reformers took forcible possession of the Catholic cathedrals, churches and of the abbeys and abbey lands, and clothed themselves with the spoils of the monasteries, we can no more conclude that they were of the same ancient faith as the priests and monks whom they turned adrift, transported or hanged, than we can argue that the wolf is of the same nature and family as the sheep, on the ground that he has slain the sheep and now wears his fleece. No! He is as much a wolf as ever—if possible, more so.

We are perfectly well aware that the

grand old English Cathedrals, such as those of Bath and Wells, of Canterbury and Durham, of Gloucester and Hereford, of York and Ely and Worester, and Lincoln, Salisbury, Winchester, and Norwich, and many more though designed by Catholic artists. built by Catholic laborers, and paid for by Catholic gold) have been appro priated by that "Protestant Reformed Religion established by law," which English sovereigns, in their corona tion oaths, have solemnly sworn to defend. We need no one to tell us defend. We need no one to tell us that the Universities of Oxford and Cambridge, together with the moneys and emoluments, and the sums left as bequests for Masses, and a vast number of other things of a material and pecuniary value, which once belonged to the pre Reformation Church, were forcibly taken over, and have now become the property of the post-Re-formation Church. But, dear breth-ren, these things are but the mere externals-the outward garments. rue religion and sterling faith of the ore-Reformation Church, in a word, that which constitutes its very essence soul, innermost spirit and life, that has not descended to the English as a nation. The wolf has got the fleece. True! But the heart and the brain

contending for 'continuity of doctrine' in the very teeth of the clearest historical evidence to the contrary? The reason is that many interpret history as they interpret Scripture, i. e., according to the manner in which the facts may affect their own particular nterests and position. We cannot but feel that the upholders of the theory whether consciously or unconsciously are not impartial. On the contrary they are so strongly biassed in its favor that they flatter themselves that the see proofs where no proofs exist. We may apply to them, with the alteration of a single word, what Shakespeare says of the jealous: "Trifles light as air are to the biassed, confirmation strong as proofs of Holy Writ." Anglicans clutch at this theory as a drowning man clutches at a straw. They cling to it because it is essential to the maintenance of their position -

I might say, almost to their very existence. It may be an improbable theory; it may be an impos sible theory; it may be a theory which history, loud and trumpet-toned, emphatically denies and contradicts heory derided and scouted and laughed at by the overwhelming majority of Christians and non-Chris tians throughout the world. What of that, so long as it is essential to the position of the local Church that defends it! In sheer self-defence, and in virtue of 'the innate instinct of selfpreservation, these infatuated people close their ears to every argument, and remain blind to the most unassailable evidence. They have ears, but hear not; eyes, and see not, for the simple reason that they really cannot afford would be to admit themselves to be in the wrong. To give up "continuity is equivalent to affirming that their Church is less than four hundred years old; it is implicitly to admit that it is not the Church of Christ, for the Church of Christ was established more than thousand years earlier, and, if not the Church of Christ, then not the true Church at all. Further, it is to con fess that they have no right to the dowries and emoluments and ecclesias tical legacies and Church lands. No! No more than a supposed heir to property has a right to that property when it is discovered that he is, after all, no true son at all, but only an in-

The realization of these and many other consequences puts religiousminded men in a position in which we can no more wonder at their clinging to any vestige of an argument and to any shred or shadow of a proof than we can wonder at a drowning man clasping and snatching at any floating straw or drifting seaweed that chances to come within his reach.

But, even in spite of all temptation, so clear and irresistible is the evidence against the continuity theory, that the more clear-headed and honest, even o Anglicans themselves, feel constrained, couts que coute, to admit that there has been really no "continuity" in the Church of England at all. mit, in a word-and the admission being so contrary to their own interests, is of quite exceptional value-that the Church of England as now existing is radically different from the Church of England of four hundred years ago -that, in fact, the present Church of England started into existence only as late as the sixteenth century, and was the creation of such amiable and saintly VIII. and his bastard daughter, Elizabeth

Did time permit, I would read out t you quite a number of extracts which I have made from non Catholic authorties upon this point. But if you wi bear with me I will give you just one as a specimen of the many others I hold in my hand. The one I select is from the Contemporary Review under date November, 1892, page 739. It is by a well-known and highly-esteemed Protestant historian, Gilbert Child. "We find," he writes, "the two best accredited organs of the High Church party (I suppose he refers to the Guardian and the Church Times) admitting, with a candor which was almost cynical, that, after all the research of recent times, and unearthing of original letters, and publishing or re-publishing of State papers and official documents, it at length comes out that the old beliefs about the history of the Reformation are, with few and slight modifications, the true beliefs; (it comes out that the pre Reformation Church in England was at least as Papal as it was elsewhere (e. g., France, Spain, Italy, etc.), and that the changes made in the sixteenth century, so far from being made by the Bishops and clergy were made in the teeth of their mos strenuous opposition; that the Re formers had no care to preserve that continuity which is now generally understood by the phrase, Apostolic succession; that the views of modern High Churchmen were not held at all in the early Reformed Church of England; and that the principles of the Reformation are (now) more honored in the breach than in the observance.' The above words from a historian

like G. Child, whose familiarity with the old documents and manuscripts and contemporary writings in the British Museum, Record Office, and elsewhere, is well known, and who has made this period his special study, are full of force and power. They show what a scholar and a Protestant thinks of the new theory, and how void it is True! But the heart and the brain and the character and personality are still those of the wolf, and can never be anything else.

ANGLICANS HAVE CATHOLIC CHURCH PROPERTY BUT NOT CATHOLIC FAITH.

But how comes it that this, notwithstanding, we find some Anglicans still

from other Catholic countries at all, it was by being even more loyal and more devoted to the See of Peter even than they were.

### THE CATHOLIC CHURCH, FROM A METHODIST MINISTER'S STANDPOINT.

The Rev. A. M. Courtnay, of Alle gheny City, in a late lecture on this subject, paid the following tribute to the Church:

"I have nothing but words of char ity for the Roman Catholic Church. "First, the name Catholic is admir able. It means universal. It is the

expression of the Lord's aspiration that

all the Churches may be one. But the word Roman is absurd. It cannot be

Roman and also universal. better word, Christian. But the Roman Catholic Church, more nearly than any other on earth, represents this univers ality. These Church divisions are shameless and useless. It is an ines-timable waste of energy in Christian effort-a burning, blistering shame on Protestantism. The world owes an everlasting debt to the Roman Catholic The world owes an Church for the preservation of the noblest art and architecture the world has ever produced. The music of the hymns you have heard to-night was written by monks, and I have seen in Catholic books of devotion John Wesley's and Toplady's hymns. Protest-antism owes much to the Catholic devotional literature. I admire, also. the firmness of the Catholic Church in asserting her authority. We ought to thank God that in many regions this Church can hold masses of men, whose sudden release from this bondage would threaten society. I honor the Roman Catholic Church for its enforcement of the sanctity of the marriage vow, and its staunch opposition to divorce. Lax divorce laws are the nation's curse.

"Again, the Catholic Church never turns out her children. She takes them as babes, and though they may become the veriest outcasts, she well comes them to her sacrificial grace whenever they may care to come. prays for him, degraded as he may become. I wish we had some hold on our people. The Roman Catholic Church is exceedingly wise in its exclusiveness. It has a place for it scholars, orators, musicians and executive brains in the Church.

"The Catholic Church will never disintegrate. Dynasty after dynasty has fallen into dust, but the lines of

the Popes go on."
The only dead fly in this ointment is the use of the word "bondage," in reference to the Church's control over her members, and the suggestion that if released from this bondage they are All men are more or less dangerous. dangerous when released from the re straint of law, and the Catholic is no an exception. The Catholic Church is a bondage only in the sense that all law and order, even Christianity itself is a bondage. - Freeman's Journal.

### Napoleon Hearing Catechism.

In a bare and miserable apartment at Auxonne, with some books, papers a dry-goods box and two chairs, adjoined by a smaller room, even more pitiably unfurnished, lived Napoleon and his brother, Louis, who were to be Emperor and King.

The cost of this bare lodging, their

food, and even their clothing, had to come from Napoleon's pay as a sub lieutenant-58 cents a day.

"Bonaparte himself," says De Coston, "used to prepare the broth off which he and his brother dined phil-

osophically.

Twenty years later, when Napoleon had occasion to complain of Louis, he said to Caulaincourt: "That Louis whom I educated out of my pay as a sub-lieutenant — God knows price of what privations. Do you know how I managed it? It was by never setting foot in society or in cafe; by eating dry bread, and by brushing my clothes myself, so that

they should last longer.' A tailor's bill of this date, upon which Napoleon secured and noted a

reduction of 4 cents, is extant.

In his spare moments Napoleon would teach Louis and hear his catechism in preparation of his first Com munion, and sometimes the two brothers would walk twelve miles to Dole and return, that Napoleon might correct the proof sheets of a political pamphlet, and call upon his old chap lain of Brienne, Father Charles.

The altar before which a Catholic has spent many days from infancy to old age is inexpressibly dear. Before it baptism was received; there the act of contrition was made before the first confession; there the happiness of the first Communion was enjoyed there the Holy Ghost was received in confirmation; there the sacrament o matrimony brought out the fullness o life in linking two hearts together before it the blessed remains of love ones have been laid to receive the fina absolutions; before it one's own lifeless body will come some day for the holy water and the incense preparatory to interment. So, from the cradle to the grave, the soul's life of the Catholic is associated with the altar of the parish church.

Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsapar-illa possesses great curative value. You should try it.

Minard's Liniment is used by Physicians.

### A BOOK FOR ALL TIME.

Few Catholics can be found who have not heard or read of "The Imita ion of Christ." It has been the companion and solace of many, not only in the Church, but outside. We have heard of generals carrying this little volume into battle, and when opportunity came of gaining a brief rest stealing away to some retired spot to chapter. There is so much read a wisdom stored up within the covers of the small book that it would seem that nothing had been omitted of counsel or admonition. The life of the author of the "Imitation" is but little known Thomas Hammerken is his real name. He was born in 1380 in the town of Kempen, not far from Dusseldorf, in the diocese of Cologne. His parents were poor, but managed to send their children to school. The youth was called, after the custom of the time, 'Thomas from Kempen," and this title clung to him ever after. No one Thomas Hammerken, but Thomas A'Kempis is a name celebrated all over Christendem.

Thomas A'Kempis entered the Augustinian order and was ordained priest in 1423. He led a holy and re tired life and devoted much time to the education of youth. He lived to be ninety years of age, and during his long and busy life wrote many books, but the "Imitation" is the one which has made him famous and endeared him to us all. No book outside of the Bible has been so widely circulated, nor has any work been translated into so many languages. Every Catholic should own and read the "Imitation." The fourth book alone is a treasury of holy thought. It is devoted to the Blessed Eucharist, and as a stimulus to devotion before and after Holy Communion it has no rival.

Our separated brethren, who have given this little volume a prominent place among their devotional works must find it difficult to ignore the fervid sentiments with which the fourth book overflows. No doubt they have "expurgated" editions for their especial use. The author's meaning is too clearly evident to admit of any ambiguous interpretation. Oace the reader tastes the wholesome sweetness of the "Imitation," the book will become a necessary companion and friend, in the light of whose wise coun sels many troublescme problems will be solved, burdens will become lighter and religion will become the guide and moving principle of daily actions.

—Catholic News.

### Had Time to Grow.

An English clergyman was preach ing in a country town in Scotland. He had as his subject "The Prodi "And the prodigal son went away from his poor old father and remained in a far country for years and years, and his father mourned his absence for years and years. But after years and years he came back to his poor old father, and his poor old father said unto 'Bring forth the fatted call which has been kept for my son these years and years.'

An old farmer in the audience could contain himself no longer. "Yer a le'er, it wud hae bin a coo," he ex claimed.

### Rheumatism Cured.

Rheumatism is caused by lactic acid in the blood attacking the fibrous tissues of the joints. Keep your blood pure and healthy and you will not have rheumatism. Hood's Sarsaparilla gives the blood vitality and richness and tones the whole body, neutralizes the acidity of the blood and thus cures rheumatism.

Hood's PILLS are the best after dinner pills, assist digestion, cure headache. Keep Minard's Liniment in the Hous

### If you must draw the line at tand

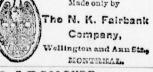
and have, like thousands of other people, to avoid all food prepared with it, this is to remind you that there is a clean, delicate and healthful vegetable shortening, which can be used in its place. If you will

# USE

instead of lard, you can eat pie, pastry and the other good things" which other folks enjoy, without fear of dyspeptic consequences. Deliverance from lard has come.

Buy a pail, try it in your own kitchen, and be convinced.

Cottolene is sold in 3 and 5 pound pails, by all grocers. Made only by



ADAY SURE and us your address

IMPERIAL SILVERWARE CO., Box 34 Wind

### Weak Women

and all mothers who are nursing babies derive great benefit from Scott's Emulsion. This preparation serves two purposes gives vital strength to mothers and also enriches their milk and thus makes their babies thrive.



is a constructive food that promotes the making of healthy tissue and bone. It is a wonderful remedy for Emaciation, General Debility, Throat and Lung Complaints, Coughs, Colds, Anaemia, Scrofula and Wasting Diseases of Children. Send for Pamphlet on Scott's Emulsion. Free.

Scott & Bowne, Belleville. All Druggists. 50c. & \$1,

AGENTS WANTED.

### THE MEANS OF GRACE.

Complete Exposition of the Seven Sacraments; of the Sacramentals of the Church; and of Prayer, with a Comprehensive Explanation of the "Lord's Prayer" and the "Hail Mary," Illustrated by numerous Parables, Examples, and interesting Amendoles, From the German by REV. RICHARD BRENNAN, LL. D. With a beautiful chromofrontispiece, 180 full-page and other filustrations. 8vo. cloth, 82,50; glit edges, 83,00.

Approved by His Excellency Most Rev. Francis stolli. His Eminence Cardinal Githbons: Most Rev. F. Jamssens. D. D.; Most Roy. Francis stolli. His Eminence Cardinal Githbons: Most Rev. F. Jamssens. D. D.; Most Roy. D. Holling, Most Rev. P. J. Amssens. D. D.; Most Rev. P. J. Ryn., D. Ht. Rev. D. M. Bradlev. D. D.; Rt. Rev. L. de Goestriand. Dogreve. D.; Rt. Rev. L. D.; D.; Rt. Rev. A. J. Gloricux. D. D.; Rt. Rev. A. D.; Rt. Rev. A. J. Gloricux. D. D.; Rt. Rev. J. Hald. D. D.; Rt. Rev. J. Gloricux. D. D.; Rt. Rev. J. Richter, D. D.; Rt. Rev. J. Toblas Mullen. D. D.; Rt. Rev. J. G. N. Graz. D. D.; Rt. Rev. H. J. Richter, D. D.; Rt. Rev. John V. Ryan. D. D.; Rt. Rev. J. D.; Rt. Rev. John V. Ryan. D. D.; Rt. Rev. J. John V. Ryan. D. D.; Rt. Rev. John Vertin, D. D. Explanation of the Gospels and of

### Explanation of the Gospels and of Catholic Worship.

mo, cloth, 32 full page illnstrations, 50 cents "It should have a very extensive sale; lucid explanation, clear style, solid matter, beautiful illustrations. Everybody will learn from this little book."—ARCHBISHOF JANSSENS.
"A very practical, useful, and instructive book. I recommend it with a full appreciation of its many merits."—BISHOF MAES.

Sold by all Catholic Booksellers and Agents. BENZIGER BROTHERS. New York, Chicago, Cincinnati.

### AN HONEST OFFER

If you have CATARRH, and desire to be cured without risk of losing your money, we will send a GERMICIDE INHALER and medicine for that decase without asking a cent of pay in advance After a fair trial at your own home and you fee disease without asking a cent of pay in advance. After a fair trial at your own home, and you find it a genuine remedy, you can send us \$3 to pay for same. If not satisfactory in every way you can return the Inhaler atour expense, and need not pay one cent. Could anything be more fair? You have everything to gain and nothing to lose. If the remedy is not all we claim, we are the losers, not you. Just think of being cured for \$3.

### TESTIMONALS:

REV. J. E. MAVETY, Methodist Min-ister, Ottawa, Ont., writes:—"Your Germicide Inhaler in two months ra-lically cured my daughter of chronic latarth."

catarth."

REV. J. S. NORRIS, late Bond St.
Church, Toronto, Ont. — "Your Innaler and Medicine has proven genunie in every respect."

MR. J. A. McNair, Schaw, Ont.,
writes — "The Inhaler you sent has
radically cured ine of catarth. It is
worth many times your charge."

We have cured thousands and we can cure you herefore do not delay in placing your order a nee on above liberal terms. Address.

MEDICAL INHALATION CO. 450 Yonge Street - TORONTO, ONT. -OBJECTS OF THE-

New York Catholic Agelicy
The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are:

1st. It is situated in the heart of the whole-saletrade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase it any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

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

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

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

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

Any business matters, outside of buying and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to THOMAS D. EGAN.

Catholic Agency, 42 Barclay 8t. New York. New York Catholic Agency

Catholic Agency, 42 Barclay St. New York,



TRY THAT MOST DELICIOUS

SOLD ONLY BY James Wilson & Co. 398 Richmond Street, London.

Telephone 650. D.R. WOODRUFF, NO. 185 QUEEN'S AVE. Defective vision. impaired hearing, nasal catarrh and troublesome throats. Eyes tested, glasses adjusted. Hours, 12 to 4.

Out of a land in whose bowers
Perisa and fade all the flowers;
Out of the land of decay.
Into the Eden where fairest
Of flowerlets, and sweetest and rarest,
Never shall whither away.

and

ad of

uctive ciation

gents. S,

ati.

00.

ONT

ncy , at the ods im-ates. of this

whole-inpleted anufag-hase in es, thus the im-

ged its giving ice and

ferent

trades e letter and cor-ere will

tutions cy are

ing and tion or strictly giving nenever

Out of the world of the wailing Thronged with the anguished and ailing; Out of the world of the sad, Into the world that rejoices— World of bright visions and voices— Into the world of the glad.

Out of a life ever mournful, Out of a land very lornful, Where in bleak exile we roam, Into a joy-land above us— Where there's a Father to love us— Into our home—" Sweet Home."

-FATHER RYAN

### FIVE-MINUTE SERMONS.

Second Sunday after Easter.

BEARING INJUSTICE.

"Who, when He was reviled, did not revile; when He suffered. He threatened not: but delivered Himself to him that judged Him unjustly." (I. St. Peter ii. 22.)

One of the hardest trials, my dear

brethren, to which we can be exposedindeed, perhaps the hardest one of allis to be condemned unjustly. And the condemnation need not be pronounced in court, and published to the world. It need not even be given by public opinion; no, there may be only a few who share in it, perhaps only one, and that may be one whose judgment is not of much weight : still, to be falsely judged, to be accused of what we have not done, to have even our motives misinterpreted, is a pretty heavy cross to bear. How often will you hear people alleging as a reason for a permanent breach of friendship with some one, that that one has belied them? It is of little use to point out that the person who is or seems to be a false accuser, may really not intend to be guilty of falsehood, nor be conscious of rash judgment, but may in his or her heart actually be-lieve the charge, and feel not only justified, but even under an obligation of conscience in making it, and thus be guiltless before God. No, the sting is perhaps even greater, that he should believe a thing about us that we feel is

not true, and could not be. Nor is it enough to say that there are many things which we ought to be judged guilty of, but are not; and that so we can afford to take some punishment that we do not deserve, as we escape a good deal that we do. No, we say to ourselves: not mind it so much if it were true; I would rather take the burden of all the many wrong things that I have done, than of one that I have not." Perhaps that would not really be the fact, but

we feel as if it were. I think, then, that to find a real cure for our heartache about matters of this kind, we must take the one which St. Peter gives us in this Epistle of to-day. We must take refuge under the shadow of the cross of Him who, as the Apostle says, "Suffered for us, leaving us an example, that you should follow His steps." The Cross of Christ is the only remedy in the last resort for all the pain and misery of the world as well as for its sing, and which St. Peter gives us in this Epistle the world, as well as for its sins; and we may as well come to it at once as wait till other consolations have failed.

Let us, then, lay to heart our Lord's example in this matter, as St. Peter tells us; let us keep it always by us, to be ready for use at the first moment. Let us consider how slight and insignificant are all the false judgments that can be made about us, miserable sinners that we are, compared with that which was passed on Him, the sinners that we have passed on Him, the Saint of saints; on Him who was not merely holy, but holiness itself, the source of all sanctity, the Giver of every virtue that we can have. Let us consider how He was reckoned with the malefactors, how He was condemned not merely to death, but to the shameful death of a criminal; and the shameful death of a criminal; and how not merely one or two, but the how not merely one or two hours of the thing too far."

His companions assented, and, no doubt, reference, and, no hot were subscribed, and founding an Italian Droctostant one, not very many years ago, within a stone's throw of the hours of the themselves on their and not one and not one of two hours of the themselves on their and not one and not one of two hours of the themselves on their and not one and not one of two hours of the thing too far."

His companions assented, and, no hours of the therefore, and, no hours o had come to save, turned against Him and believed all the false charges which His accusers made.

And let us not imagine that, being in truth God, His human nature was made insensible to all this outrageous injustice by its essential sanctity, or by the homage of the angels, or of those on earth who really knew and loved Him and remained faithful to Him. No; it was no more rendered in this way insensible to the pain of the false charges than it was to the sharp piercing of the nails driven through His hands and feet. Indeed, that He could much better have borne. His infinite purity and sensitiveness to sin only made these suspicions and accusations of it the more intolerable; physical suffering was little in comparision.

Yet, as the Apostle says, in this He did not defend Himself. He was willing to drink this bitter chalice to the dregs. When He was reviled, He reviled not again. He neither cleared Himself, which He could easily have done, nor took the poor remedy which we sinners are too apt to take, of accus-

ing His accusers.

Let us, then, when thus tried, in our poor way, ask Him to give us the grace to do as He did, and even, if it be possible, to rest for a time at least under accusations which we might remove, when the honor of God is not concerned. And let us remember not to be guilty of rash judgment in our turn, but make, as He did, every possible excuse for those who belie us; let us believe that, so far as they are wrong, they know not what they do. And, lastly, let us take the greater pains to abstain from uncharitable thoughts or words about our neighbors, thus exposing them to a trial which we have found so hard to bear.

The best is what the people buy the most of. That's why Hood's Sarsaparilla has the largest sale of all medicines. Ask for Minard's and take no other.

The Butt of the School.

By Francis J. Finn, S. J.

St. Francis College had just let out, and the students were making their

way homeward.
As one of these, a thin, slight, fair featured child, reached the end of the square occupied by the college, three boys, who had seemingly been awaitobys, who had seemingly been awarding his coming, sprang forward and put themselves in his wake. Then the trio began to keep step with their mock leader in a noisy shuffling manner, kicking up dust and dirt with every move forward.

steps been thus dogged. On previous occasions he had done nothing to put a stop to this petty persecution. He had of the mark that it was at times diffi-simply blushed and moved on with an cult even for the teacher to restrain a overwhelming sense of shame and bewilderment.

On this day, however, he changed his tactics. After walking a short distance along Sycamore street, with the shuffling and loud stamping of his fol-lowers beating in his ear, he turned around, his delicate face pale and quivering, his large blue eyes suspiciously dimmed.
"Please go away, boys," he said, and

his voice trembled as he spoke. "I think you're acting very meanly."

The three looked at him rather surprised at first, but after a moment's silence recovered themselves.

We want to keep the wind off you, Skinny, so's you won't get blown away," volunteered Fred Harman, the "funny boy" of the three; whereupon

"And, besides," added Willie Rollins, "we want to keep the dogs away; they might take you for a bone, you This very venerable joke was received with all the deference due to

old age, and the persecutors laughed again. Louis Harold's bosom heaved convulsively; he drew his lips tight to-gether and repressed the rising sob. He said nothing, but continued facing

them. "Aren't you going on?" queried Charlie Ogden, the third member of the

facetious band. Louis made no answer. It was all he could do, indeed, to restrain his feel-

he could do, indeed, to restrain his feelings of mortification and pain.

After a dead silence the three set about chaffing him with all the ready eloquence of contempt. Nor did they intend to be unkind. It was wit they were aiming at. But wit at another's expense is cruelty; and so these school leds, good natured enough in general lads, good-natured enough in general, now made poor Louis a target for the arrows of their scorn, pitilessly plying their shafts till the child's sensitive

nature was a mass of wounds. At last Louis could endure the situation no longer; he turned and fled at the top of his speed.

As soon as the three could adjust

As soon as the three count adjust their ideas to this turn of affairs they set off after him. But here Louis' light, slim build, I am glad to say, served him in good stead. His pur-suers, after chasing him for several minutes, had scarcely gained a yard

and, moreover, were already fetching their breath with difficulty.

"Hold on, boys," panted Fred Harman; "let's let him go, or we'll have him boo-hooing, and that'll spoil the

I am afraid that Louis found it very difficult to settle down to his studies that evening. His delicate feelings had been sadly lacerated. Through freaks of fortune many have become great in the world's even in much the great in the world's eye: in much the same way many have become little. This latter lot had fallen to Louis. But two weeks of the school year had passed, and yet he had met his fate on the second day.

the second day. It was the morning recess. Schoolboy-like, Louis was dashing across the yard, when he slipped and fell in a pool of muddy water occasioned by a recent rain. Now it happened that at that time nearly all the boys, being in that time nearly all the boys, being in great part strangers to one another, were sitting about on the playground benches on the lookout for any novelty. The fall and splash afforded the desired excitement, and Louis became the obexcitement, and Louis became the observed of all. On arising from the puddle the sight of his mud-bespattered clothes gave rise to a general laugh. The poor child, covered with shame, at once hurried away to a retired corner, seated himself on a bench, and buried his face in his hands. But his troubles had only begun. A youthful wag crept behind while Louis was still absorbed in his feelings of mortification, and pinned upon his jacket a paper

with the words: WANTED A NO. 1 WHITEWASHER, NO NIGGERS NEED APPLY.

It is easier to imagine than to describe the scene that ensued when

under the nickname of "Skinny," be came the butt of the school; which, being interpreted, signifies that he was a mark for the jokes and jibes of all cruel and all thoughtless students.

Nor was he safe with the better class of boys. Even the worst exercise a strong influence; and, without know ing it, the good are in many cases led by them. So it was in the present case. It is true none of the thoroughly good and thoughtful boys ever treated Louis with downright unkindness. Still they came to look upon him as a "little goose," a "nobody." And their opinion, indeed, seemed to bave foundation. In class our Louis seemed to be little more than a dunce. His Louis Harold, our thin little friend, flushed deeply, but did not seem to be taken by surprise. Indeed, this strange following was nothing new to him. Almost every afternoon had his that, whenever Louis was asked the highly strange following was nothing new to him. simplest lesson his brains seemed to go a-scattering; his answers fell so wide

On one occasion - to give an example -Mr. Frank had asked him:

"To what two great commandments may the ten commandments be re-

duced?"
"To these two," began Louis, and

stopped. Then he colored deeply and his fingers twitched nervously. "Very good, Louis," said Mr. Frank. "Go on; I'm sure you know the rest." "Thou - thou - thou," reiterated

Louis. "Thou shalt," prompted Mr. Frank. Suddenly, without a single halt, Louis ratted off as follows: "Thou shalt honor thy father and

thy mother with thy whole heart, with thy whole soul, with all thy mind, and with all thy strength, and thy neighbor as thyself; this do and thou shalt

Imagine the sensation created by this new commandment.

And so it came to pass that in spite of his neat and correctly written tasks Louis was the butt of the school.

On the evening following his awk-ward introduction to the reader he found it a difficult matter to settle down to his lessons. So stermily were the persecutions of the past two weeks surging in his tiny breast that at length he threw his books aside and leaned back in his chair in sad thought. Suddenly a gleam of com-fort passed over his features; his eyes had been arrested by a picture over his desk. We all know that picture.

Under it were written the words: "Come to Me, all ye that are weary and burdened, and I will refresh you." Louis read this sentence into a new meaning. It seemed to be addressed o himself. The invitation was heeded Louis threw himself upon his knees be fore the picture of the Sacred Heart.

With prayer came peace — not at once, indeed, but slowly and surely, as the gray streak in the east grows into the perfect splendor of a cloudless day. And deep in his heart Louis seemed to hear words of sweetness and love from that sweetest of consolers.

Poor Louis! Great need had he for those sweet words; for the morrow was to bring him a still great humilia-

TO BE CONTINUED.

Returning to the Fold.

The Rome correspondent of the Liverpool Catholic Times writes: Readers of the Catholic Times may remember the scandal which was caused by two canons of St. Peter's, Campello and stery, full of repentance, while Cambrick Trived in Rome a short time ago desire was geath," and at his express he is nursed with to a convent, where To quote his own wortgatest devotion. ing about the nuns to a hen speakvisited him one day this week: " who Sisters are angels upon earth." It ? to his allegiance also.

### For a Fit of Passion

Walk out in the open air. You may speak your mind to the winds without hurting anyone, or proclaim-ing yourself to be a simpleton. For a fit of idleness—Count the tick-

ing of a clock. Do this for one hour, and you will be glad to pull off your coat and go to work like a man. For a fit of extravagance-Go to the

workhouse, or speak to the inmates of a jail, and you will be convinced. For a fit of ambition—Go to the churchyard and read the tombstones.

They will tell you the end of man in his best estate. For a fit of repining-Look about for the halt and the blind, and visit the bedridden, the afflicted and de-ranged, and they will make you ashamed of complaining of your lighter

afflictions.
For a fit of envy—Go and see how For a sit of envy—to and see now many who keep their carriages are afflicted with rheumatism, gout and dropsy, how many walk abroad on crutches, or stay at home wrapped in

flannel, and how many are subject to epilepsy and apoplexy. Sickness generally follows in the path of neglect. Don't be reckless; but prudently take a few does of Scott's Emulsion immediately following exposure to cold. It will save you many painfal days and sleepless rights.

PROTESTANTS SING "AVE MARIA.

The Prayer Adopted by Father Brown's High Church.

The Protestant Episcopal Church of St. Mary the Virgin in West 45th street. New York, of which the Rev. Dr. Thomas McK. Brownis the rector, is decidedly High Church in its services. "Mass" is celebrated on Sundays and week days, and confessions are heard in the church on Fridays and Satur-days. Incense and holy water are used, and a red light is kept burning constantly before the altar to signify the presence of the Blessed Sacrament. Over the doorway there is a white statue of the Virgin Mary, the patron saint of the Church. In the parish house, next door to the church, is published the Arrow, which is issued monthly by the Sons of St. Sebastian, and is the most enthusiastic advocate of the advanced movement among the Episcopalians in this country.

The March number of this paper

contains a remarkable article on the revival of the Ave Maria, or Hail Mary the prayer so commonly used in the Roman Catholic Church. The article has aroused no end of comment among the Episcopalians of that city. After stating that the revival is a necessity of the age, the Arrow says:

"The controversies of the Protestant age have begun in negation. One of the latest negations, in different forms and degrees, has been the denial of the virginity of Blessed Mary. An assumed delicacy has veiled the enormity of the denial with the phrase the 'virgin birth' of the Christ! The endeavor is to lower Christ to the level of a prophet, a philosopher, a leading man, a preacher of righteousness. man, a preacher of righteousness. This endeavor is augmented by the question raised concerning His mother's virginity; for if He be only a leading man, His mother need not have been a virgin. If the controversy were confined to the vagaries of parsons ourside of the Church, ignore not persons outside of the Church, ignorant of the faith, or even to Church laymen who are more enthusiastic than wise in their Protestantism, it might merit no particular notice. But when men high in rank in the councils of the Church seem to suggest that it is possible that the 'higher criticism' might succeed in eliminating from the sacred Scriptures every word of the Old or New Testament which refers to the virginity of the mother of God, and that then the Holy Catholic Church throughout the world would not go on indefinitely affirming it, it is time to defend the faith by a practice or devotion which will raise the loyalty of Christians and stamp out the error.

The article goes on to say that the central dogma of Christianity is the incarnation of Christ, and that the Incarnatus est of the creed has always been recited with especial devotion.

'The Hail Mary is like an Incarnatus est out of the creed," continues the Arrow.

'To use the Hail Mary is to confess the faith in brief, to strengthen its hold in the heart and mind. The omission of the Hail Mary by individuals are communities, like all omissions. uals or communities, like all omissions, has helped to bring about disproportion of the faith, a forgetfulness of some important truths. To continue to omit it will bring to succeeding generations, as heretofore, other ignorant attempts to deny Mary's virginity and and the divinity of Him whom she conceived. In the Eastern Church, for example, there is this strong reminder which cannot be ignored: "To them that say that the Virgin Mary was not a virgin before childbirth, in childbirth and after childbirth: Anathema,

Anathema, Anathema.

"Again, the use of the Hail Mary emphasizes that part of the doctrine of the Communion of Saints known as the emphasizes that part of the doctrine of the Communion of Saints known as the Invocation of Saints.' From the Nicene age, at least, the Ora pro nobis has been in use. 'Pray for us' has been usual in all Christian communions. The evidence for this is not limited to service books; for in sermons by the Fathers, in other treatises, upon Chrisian monuments, is shown that the 'Pray for us' was one of the forms of ordinary invocation. It is beyond question that under certain circum ances Christians have invoked special saints-one, several, many, or all; said that Campello will shortly return | for as the Kalendars have special days many, memorating one, two, several, example of all Saints.' To have the remembrance 1sthe Virgin in special mendable, as well as issible and com-

mendable, as well as ssible and com-tice. The collect for Ali-x in prac-says: Grant us grace to follow Day Blessed Saints in all virtuous and godi, living.' If we are required to cultivate the communion of all the saints, why

the communion of all the saints, why may we not select our saints, even Blessed Mary, and this we accomplish by using the Hail Mary."

After stating that the degradation of women has been a feature of all systems except Christianity, and that Christ exalted and restored woman to her rightful position, the Array says her rightful position, the Arrow says that the true position of woman and the part she has taken in the redemption

part she has taken in the redemption of mankind are kept before the world by the use of the "Hail Mary."

At the parish house of the church of St. Mary the Virgin, it was said that the "Hail Mary" had been a secret of the rubble secret by the rubble secret by the rubble secret of t part of the public services there ever since the statues of the Stations of the Cross have been erected in the church.

That scrofulous taint which has been in your blood for years, will be expelled by taking Hood's Sarsaparilla, the great blood purifier. You need not cough all night and disturb

Louis presently arose and walked across the yard. The fun was cut short by a good-natured large boy, who took Louis aside, removed the paper, and helped the victim to repair the damages of mud and water.

The evil, however, had gone too far to be stayed. From that day on Louis,



Why

Don't You Use

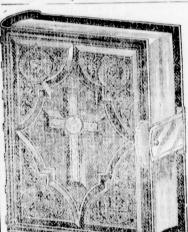
Surprise?

T does away with hard work, -dont boil or scald the clothes nor give them the usual hard rubbing. (See the directions on the wrapper).

It gives the whitest, sweetest, cleanest clothes after the wash.

It prevents wearing and tearing by harsh soaps and hard rubs. Rub lightly with Surprise Soap,-the dirt drops out. Harmless to hands and finest

SURPRISE LONGERT GOES FARTHEST. The cheapest Soap to Use. 181 THE ST. CROIX SOAP MFG. CO., ST. STEPHEN. N. B.



VERY LIBERAL OFFERS.

An Opportunity to Possess a beautiful Family Bible at a Small Outlay.

## THE HOLY BIBLE

(WITHOUT CLASP.)

Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin vulgate. Diligently compared with the Hebrew, Greek, and other editions in divers languages. The Old Testament, first published by the English College at Rheims, A. D., 1569. The New Testament, by the English College at Rheims, A. D., 1582. Revised and corrected according to the Clementine edition of the Scriptures, with amotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Calmet's Illustrated and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Theological Seminary of St. Charles Borromeo, Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of Philadelphia. With references, a historical and chronological index, a table of the epistles and gospels for all the Sundays and Holydays throughout the year and of the most notable feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings.

This Bible will prove not only useful in every Catholic household, but an ornament as well. The size is 12½x10½x4 inches, weighs 12½ pounds, and is beautifully bound. For SEVEN DOLLARS (cash to accompany order) we will send the Bible by express to any part of the Dominion, charges for carriage prepaid; and besides will give credit for one year's subscription of Tuc Carnonic Record. The Bible and The Record for a year for Seven Dollars. Subscribers who live where there is no express office can have book forwarded to the one nearest their residence. Please note that if, on examination, anyone is dissatisfied with the purchase, the book may be returned at our expense, and the money will be refunded. Bibles similar to these have for years been sold by agents for ten dollars each.

### THE HOLY BIBLE.

A SMALLER EDITION

Translated from the Latin vulgate. Neatly bound in cloth. Size 10x7x2, and weighs 3 pounds 6 ounces. This book will be sent to any address on same conditions as the larger edition, for Four Dollars, and a year's credit given on subscription to The Cappens, Person. to THE CATHOLIC RECORD.

It is always better to send remittances by money order, but when cash is sent the letter should in every case be registered.

Address THOMAS COFFEY, Catholic Record Office, London, Ont.

HEALTH FOR ALL

## HOLLOWAY'S PILLS & OINTMENT

THE FIGURE

Purify the Blood, correct all Disorders of the
LIVER, SIOMACH, KIDNEYS AND BOWELS,
They invigorate and restore to health Debilitated Constitutions, and are invaluable in all
Complaints incidental to Females of all ages. For Children and the aged they are priceless.

THE OINTMENT

Is an infallible remedy for Bad Legs, Bad Ereasts, Old Wounds, Sores and Ulcers. It is
famous for Gout and Rheumatism. For Disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS,
Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted
and stiff joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment,
78 NEW OXFORD ST. (LATE 533 OXFORD ST.), LONDON.
And are sold at Is, 1]d., 2s, 9d., 4s, 6d., IIs., 22s, and 33s, each Box or Pot, and may be he of all Medicine Vendors, throughout the world.

28 Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

### Loss of Faith.

Commenting upon suicide as the result of loss of faith in God and immor tality the Independent has, editorially to say: "A man can believe because he wants to; and he can disbelieve because he wants to." That is good Catholic doctrine, assuming, of course, that when he honestly wants to believe and finds it hard he will be helped thereto by divine assistance. What is in our mind to say, suggested by that proposition, is; that it fully explains why so many intelligent Protestants, though well enough instructed in the claims of the Catholic Church to have Decasionable grounds for their believes the believes the best true Church of Christ, of their appears up to the very hour seat of God. Soften the judgment seat of God. afore the judgment-answer can they the sher possible divine question: Why die believe? but this: Because 1 to the want to, and would not. — Cathor. McCAUSLAND & SON

HALF PRICE.

As the "Mistakes of Modern Infidels," the work of Rev. G. R. Northgraves on evidences of Christianity, comprising the only complete answer to Col. Robert Ingersoll, is to be republished immediately, the author will sell the present edition, till exhausted, at 70 cents, cloth: 40 cents, paper: post paid. Highly recommended by the Bishops and clergy and the Press, Catholic and Protestant. Address:

REV. GEORGE R. NORTHGRAVES, Windsor, Ontario, Canada.

### NOTICE IS HEREBY GIVEN

That, the "Alliance Nationale," a body politic and corporate, incorporated by virtue of the Provincial Statute of Quebec, 56 Victoria, chapter 80, will ask the Parliament of the Dominion of Ganada, at its next session, for a charter incorporating the same as a benevolent society, with power to give assistance to its sick members during their sickness, and also to pay to their legal heirs, after death, a certain amount in money, and also for other purposes pertaining to the same.

BEAUDIN, CARDINAL & LORANGER.

BEAUDIN, CARDINAL & LORANGER, Attorneys for the society "L'Alliance Nationale." Montreal, 19th Dec., 1894. 858-3

STAINED GLASS FOR CHURCHES.

Best Qualities Only. Prices the Lowest.

76 King Street West, TORONTO.

QUICK CURE FOR SICK HEADACHE

FRUIT SAILE

GIVES HEALTH BY NATURAL MEANS

KEEPS THE THROAT CLEAN AND HEALTHY.

DELICHTFULLY REFRESHING.

SOLD BY ALL CHEMISTS. WORKS CROYDON ENCLAND

TO X Sing Street West, TORONTO.

One of the most instructive of Fas.

The extant is the lectures of Fas.

The ycomprise four of the most celebra:

The Private Interpretation of the Bible." "The Catholic Church, the only true of God," Confession," and "The Real Presence." The book will be sent to any acres on receipt of 15 cents in Stamps. Order may be sent to Thos. Coffey. CATHOLIC RECORSORIES.



L. OVE & DIGNAN, BARRISTERS, ETC. 418 Talbot street, London. Private rands

Co.

E. B. A.

E. B. A.

Low Sunday being the day appointed for the members of the Emerald Beneticial Association to receive Holy Communion, O'Connell Branch, No. 2. of Toronto, invited the city Branches to meet in their hall, and go to St. Mary's church in a body, to receive Holy Communion. This invitation was well responded to, although many were unable to attend, the distance from their homes being too great; still there was a very large number, all wearing the badge of the association. Members of the C. M. B. A. and Knights of St. John were also present. At the close of the Mass the Very Rev. J. J. McCann, V. G., congratulated the members for turning out in such large numbers, to comply with their Easter obligations. He likewise congratulated them upon the good work done by Catholic associations, showing nonmembers that at the present time there was not the slightest reasons for their joining societies, when they had good associations, for insurance and beneficial purposes, in their own body which had the full approval of Holy Church. The members, having returned to the hall, partook of the very plentiful supply of tea, coffee and sandwiches, provided by the officers and members of No. 2, for their guests. After a short address from the Grand President the members dispersed.

St. Mary's, No. 31, Lindsay.

St. Mary's, No. 31, Lindsay. The regular meeting of No. 31 was held of the 18th, the attendance being unusually large, and the meeting throughout was most interesting and encouraging. Receipts cam in well and all business was done in gooder. The advicability of the state of the st in well and all business was done in good order. The advisability of running an excursion in connection with No. 21, of Peterborough, was discussed and the secretary was instructed to correspond with the Peterborough brethren in regard to the same. After a few encouraging remarks by the secretary the meeting was brought to a close, being pronounced the most successful held in the history of the branch. The rooms, which are now undergoing repairs, will present a very pleasing appearance at their next meeting, which will be held on the first Thursday in May.

W. LANE, G. S.

### C. O. F.

Toronto, Ont., April 19, 1895.
The regular monthly meeting of Sacred Heart Court, No. 201, was held in their hall, Temperance street, Toronto, Thursday last. At 8 o'clock, sharp, the Chief Ranger, John J. Neander, called the meeting to order, assisted on his right by Joseph Cadderate, Chief Ranger, St. Joseph Court. The following Brothers were elected officers for the ensuing year: John J. Neander, Chief Ranger; L. V. Bachand, Past High Chief Ranger; L. V. Dusseau, Treasurer: Andrew Kerr, Rec. Ranger; James Malloy, Vice Unier Ranger; L. V. Bachand, Past High Chief Ranger; L. V. Dusseau, Treasurer; Andrew Kerr, Rec. Sec.; Wm. D. Vogal, Fin. Sec.; Joseph Sauriol, John O'Brien and Henry Fletcher, Trustees; W. T. J. Lee, Representative; Ph. De Gruchy, Alternate; Dr. M. Wal lace, Medical Examiner. The Chief Ranger, on taking the chair, returned his sincere thanks to the members of the court for the confidence they had placed in him and the high honor they had conferred upon him in-electing him C. R. for another year. In the course of his remarks he pointed out the many advantages derived from a Catholic organization such as the ne pointed out the many advantages derived from a Catholic Organization such as the Catholic Order of Foresters. A society though only twelve years in existence, which has a membership of upwards of forty thousand, whose roots and branches have spanned the earth from the Atlantic to the Pacific, and which has already paid out, for the relief of widows and orphanslof deceased members, the handsome sum of \$2,000,000—this, he said, was certainly a compart to many poor homes. was certainly a comfort to many poor homes, to have \$1,000 to fall back on when their wageearner was called away from them. In con-clusion, he said, looking far away through the future, for hundreds of years to come, he could see Catholic Foresters wending their way across the plains and climbing up the mounacross the blanks and climbing in the mountain top, still continuing on their good work as they have done in the past. Each officer in turn thanked the court in a manner appropriate to the occasion. After the regular business of the court was disposed of a committee was appointed to make arrangements running an excursion at an early Further particulars will be announced The meeting here came to a close in the reg-ular form, with prayer—to meet Thursday, May 2, 1895. Every member of the court is specially requested to be present. Many visiting brothers from the East will be pres-ent; installation of officers will also take place then. Andrew Kerr, Rec. Sec.

### OBITUARY.

MR. PATRICK O'BRIEN, CHICAGO.

It is with feelings of sincere regret we chronicle the death of Mr. Patrick O'Brien, which occurred on Thursday morning, April 4, at the residence of his daughter, Mrs. John Hanna, Toronto. About three years ago he removed, with his family, to Chicago. A week ago his illness took a very serious turn, when he was brought to Toronto by his daughter (Mrs. J. Hanna) in the hope that change of air and careful mursing would promote recovery, but he died after arriving in Toronto. Deceased twas born in Otonabee, Peterborough ecounty, in 1830; he came to reside in the town of Peterborough about fifty years ago, being one of the early settlers of that district. From Peterborough he removed to Lindsay, where he resided for many years. He was married to Miss Fanny Roddy of Cavan, and their union was blessed by eight children—six boys and two girls—all of whom are living. Three of the sons, who reside in Chicago, and the remaining members of the family, were present at the funeral. The remains were brought to Peterborough for interment, Friday night, April 5, accompanied by his sorrowing widow and children — Mr. and Mrs. J. Hanna, Miss Minnie O'Brien, and Mr. David O'Brien, of Rochester. The remains were removed to his son's residence, Mr. J. L. O'Brien, Allymer street, from whence the funeral fook place at 9 o'clock Saturday morning, April 5, to St. Peter's cathedral, where solemn Requiem Mass was celebrated by Rev. Father Collins. A large number of citizens followed the remains to their last resting-place.

The deceased gentleman was highly respected in the several communitier in which he passed his life. He died the lived, a good and true son to his claped on the road to the true stup of all is tenderly the road to the true stup of all is tenderly the road to the true stup of all is tenderly the road to the true stup of all is tenderly the road to the true stup of all is tenderly the road to the true stup of all is tenderly the road to the true stup of all is tenderly the road to the true MR. PATRICK O'BRIEN, CHICAGO.

MR. JAMES DRUAR, ST. CLEMENTS. MR. JAMES DRUAR, ST. CLEMENTS.

Again a promising young ecclesiastic of Hamilton diocese was lad to rest at St. Clements on Wednesday morning, April 17.
Born at St.Clements, of excellent parents, the deceased attended the Separate school of the parish and later made a brilliant six years' course at St. Jerome's College, Berlin, where he developed his fine qualities of heart and mind to the utmost, and edited his fellowstudents and teachers by his diligence, modesty and truly Christian piety. Having completed his college course he was sent by his Bishop, the Right Rev. T. J. Dowling, D. D., to the Grand Seminary of Montreal to complete his training for the holy priesthood. There, too, he gave constantevidence of his sterling qualities. But after a few

months of hard work he fell a victim to the fell disease of consumption, which forced him to return to his parental home, where he was gradually brought to an untimely death on Easter Sunday. Having borne his long and fatal sickness with Christian resignation and fortitude, and having prepared himself thoroughly for a happy death, he breathed his last in the arms of his devoted parish priest, Rev. J. J. Gehl, while reciting the last prayers for the dying, and professing his unwavering confidence in his crucified and risen Saylour.

ering confidence in his crucified and risen Saviour.

The funeral brought together the whole parish with many people from neighboring missions. Solemn High Mass was celebrated by the Rev. Theo. Spetz, President of St. Jerome's College, who also preached the funeral sermon. Rev. R. Lehmann, of Hamilton, acted as deacon, Rev. John Gnam, of Hesson, as sub deacon, and Rev. Philip Hanck as master of ceremonies. Eight students from St. Jerome's College bore their former beloved fellow-student to his last resting-place.

resting-place.

Mr. and Mrs. John Druar, the parents of the deceased, have the heartfelt sympathy of the whole community in their sad bereavement. R. I. P.

MR. PATRICK KERBY, MONTREAL.

Mr. Patrick Kerby, probably the oldest, and one of the best known printers in Montreal, died at his residence on St. George street yesterday afternoon, from the effects of an attack of pneumonia. Mr. Kerby was a native of Tralee, county Kerry, Ireland, where the learned his business, coming to Canada in 1848. In this city he worked first on the True Witness and later on the Transcript. For thirty-three years he was an employe of the Gazette, and was known to many generations of composing room occupants. Numbers of these are now scattered over the continent, but wherever they are found, as in Montreal, there will be cherished kindly thoughts of a faithful and witty fellowworker, whose long life take has been finished. Mr. Kerby was a charter member of Montreal Typographical union, No. 176. He leaves a widow and four daughters, who will have the sympathy of a large number of friends in the loss of a good husband and father.—Montreal Gazette, April 17.

The funeral of the late Patrick Kerby, who for over thirty-three years realed at the control of the late Patrick Kerby, who Mr. Patrick Kerby, probably the oldes

The funeral of the late Patrick Kerby, who for over thirty-three years worked at his case in the Gazette composing room, took place yesterday afternoon from his late residence, 181 St. George street, and was very largely attended, not only by his brother knights of the stick, but by other citizens. All his fellow workmen from the Gazette office attended, as well as a large number of printers from ofher offices. Among those present were: Mr. James Harper, of the Witness; Mr. W. R. Salter, ex.Ald. Thomas Conroy, Mr. James Knox, Mr. S. L. Kydd, Mr. J. P. Roche, Mr. W. A. Ritchie, Mr. Alex. Wallace and many others. The chief mourners were Mr. George Waterhouse, sonia-law; Mr. Morrissey, of Winconsin, brother-in law, and Mr. T. J. Finn, foreman of the Gazette news room, and Mr. Cleary, of the Grand Trunk, who were intimate friends of the family.—Montreal Gazette, April 19. The funeral of the late Patrick Kerby, wh

EDWARD JOSEPH COFFEY, MONTREAL EDWARD JOSEPH COFFEY, MONTREAL.

We offer our heartfelt condolence to Mr. and Mrs. Coffey, 11 Mullins street, Montreal, on the death of their eldest son, Edward Joseph, which occurred on the 16th. The bright little fellow had just entered on his seventh year when death came and claimed him for the brighter and better home of eternity. We trust the Christian's hope of another meeting will assuage the grief of the stricken parents. The funeral took place on the 18th, from the family residence, to Cote Des Neiges cametery.

### SATOLLI'S MESSAGE.

The Lessons of Easter Explained

Monsignor Satolli sends the follow ing Easter message to the people of America through the New World:

This Easter week, after nineteen centuries, humanity is moved once nore and feels the profound impression of the death of the man God expiring in sorrow and pity. Our affections are once more stirred up, and perhaps all men in their inner consciousness hear the voice of Christ suffering for all and saying to all Come unto me and I will refresh you.

All conditions of human life are re duced to these heads - crime and punishment, impiety and expiation, vice and virtue. And these conditions are found represented in their full evidence in the course of the passion and the death of Christ.

The most solemn moment of life is that nearest death. The last desire expressed by the dying has often decided the fate not only of a family, but of great nations. The Jews recalled always the last wishes of their patriarchs, and were guided by the last will of David regarding the succession to the throne. The Greeks were directed by the last instructions of Alexander, which decided the future of all Greece and Asia. Romans the authority was supreme of the last wills of Augustus and of Constantine. It was fitting that Christ also on the cross should express His dying wish, and He did so in the compendium of seven words, which comprise His whole mission, His teaching His lofty plan for the bettermen

of one nation, but of all human christ To The the cross the First—Christ send of profound corhuman race but ared that He intended human race sciared that he included human race sciared that he misery by means of ruptic and or its misery by means of ruptic and pardon. He recognized the inextinguishable thirst for He recog happiness vainly sought up to that time in a precarious materialism, and promised to humanity its true kingdom with the fullness of every joy.

needs social life, both to defend himself from evil and to make more easy Himself from the tree of the cross not only individuals, but families, races and nations, each and every one; and, moreover. He intended to constitute above all nations and of all nations one party in Montreal, to be told that my society, not indeed political, but relig-And this He declared when He of all men.

Third — Without doubt human perfection is the outcome of two activities, which are free will and grace; that is, "Would I like to see her?" Said on dicated the natural activity of man to

never abandon to his own helplessness

the man of good will.

Fourth—Certainly the most important thing in man's life is to find the right road to fulfill his vocation to his true destiny assigned him by Providence. Happy those who can justly claim to have accomplished their task and can say with St. Paul, "I have run the race." The immortality of glory shall be the abundant reward given them by God. Christ in the last of His dying words with stronger voice signified that through Him and in Him only should humanity find the attainment of its true destiny, and He strengthened our faith and reposed it in the bosom of God, there to expect its never-ending reward.

ROUSSEAU AND CHRIST.

The expression of the unbeliever Rousseau has become celebrated, in which, comparing the death of Socrates with that of Christ, he said: "The death of Socrates was that of a philos opher; the death of Christ that of Indeed, there have not been lacking wise and profound thinkers who, studying the circumstances of the ceeded in demonstrating His divinity from them; and it would appear that He Himself intended to show Himself both man and God by His death on the cross, for He had predicted that when He should be crucified He would draw all humanity to Himself: "And I, when I shall be lifted up, will draw all things to Myself.' The historical stages of humanity,

from its beginning to its end, are three. Its history begins with its fall, has its middle point in the commence ment of its restoration and will find its completion in the entire and perfect fulfilling of the providential designs of God concerning humanity and the whole universe. Christ in His suffer ing humanity united the beginning and the continuation of all the miser ies and wretchedness of mankind. the personal union of the human with the divine nature He constituted in Himself the inexhaustible source of reparation, and in those wonderful endowments of infinite wisdom and love which the divinity transfused into the humanity of Christ He prefigured in Himself the final destiny of the human race-the destiny marked out for it in the hidden design of God which unfolds itself in the progress of history, and which, in compendium is explained in those sublime words For so God hath loved the world that He hath given his only begotten Son. that everyone who believeth in Him shall not perish, but shall have life everlasting.

THE NEED OF WORSHIP.

Humanity has need of worship and of laws. Worship is needed in its relations with the divinity and with the supreme principles of its being: laws are indispensable for its social exist ence. Christ on the cross has established worship "in spirit and truth," has completed and set the seal upon His

egislation of justice and charity. What there was of the true and the good before Christ was only o preparation and a figurative symbol of Him and of His mission in the world fulfilled on the cross. life, with its miracles and teaching. was the continuous development of a plan, beginning at Bethlehem and ending on Calvary, where He fixed His throne, His cathedral and His altar. From the moment of Christ's death nothing was left for humanity but the evolution and the application of the work accomplished by Him on the cross.

Religion and politics, philosophy and theology, science and art, faith and reason may justly be considered as concentric circles with respect to Christ, who was the mystic stone fallen from heaven into the ocean of the natural and moral universe, to agitate its waters around Himself, to set them in regular motion animated by His spirit. Therefore St. Paul said that of all knowledge, human and divine, it was sufficient for him "to know Christ and Christ crucified," since in Him he found all the treasures of science and

### A TALK WITH MRS. SADT Walter Lecky Reportsabress. The Aged— mine was wont to say

A friend the most vivid memories A frierof the most vivid memories "bousy life was as a boy, lying on the green sward that fringed a little Irish river, reading the 'Fate of Father Sheehy.'" His story runs that he could hardly see the print for tears; and so great was his emotion that he thought his little heart would break. Since those days he has wandered far, and read much, but the effect of the heroic life of a priest in the penal times, sealing faith with his life, still continues the most vivid of book impressions. In hearing such a tale, if the listener is as the writer, given to the curious, Second — He viewed the urgent necessity of nature by which man book? To this my friend would reply, with an ominous head-shake, and the sad intelligence that the author had the acquirement of good. He called to long since joined the majority; to use his own phrase, "had donned the white robe.

This was convincing. Imagine my friend was deceived, and consequently deceiving others ; that the author, hale gave His own mother to be the mother and hearty, still lived, as full of love for Erin as in the old days when, in burning words and heart patriotism an activity proper to man's nature and of the company, who evidently had a the co-operating activity of God. notion that my smile of surprise was Christ in His fourth and fifth words in one of scepticism. Here I confess to a be the thirst of justice, and promised it, and, of course, has demanded that I A recent critic has noticed the co-operation of God, which should say meaculpa, etc. I say it here.

That weakness is to see those who have make life less hard to bear. There are many ways of doing this; very many. Writing books—good books—is one of them. Would I like to see her!" I turned the phrase up and down in my mind, and without any parley I answered "Yes, I would like to see her, if your kindness will allow you to make an arrangement to that effect." The arrangement was made A few days later I rang the door-bell of

Mrs. Sadlier's modest home. No sooner was the door opened than a genuine Irish welcome fell on my ears, and as warm hand-clasp made me at home My hostess was more than seventy yet her skin was fresh, the tinge of the rose still lingered in her cheeks while her gray Irish eyes lit up the face with a sweetness that rarely accompanies old age. Despite her year she is still active, activity rounded with a grace that makes you forget her age. It is only when she com mences to speak of the long ago that you realize her years. As we sat in the little dining-room, what a flood of memories she evoked! She had known

the most prominent Irishmen of her day. She was the dearest friend of the ill-lated D'Arcy McGee, whose poems, as a labor of love, she edited. Brownson was a "dear friend" who had kept herself and husband to the dawn, listening "to his delightful talk." Her house was Brownson's home in his flying lecturing trips to Montreal. The memory of one of the most original thinkers of America, one whose thoughts were ever high and noble, is enshrined in Mrs. Sadlier's

heart. Listening to her converse, the Brownson of the Review, strong, self-willed, indefatigable, sledge hammering the pigmies, strewing the ground with their armament, is forgotten for the calm, scholarly kind - hearted gentleman in an easy chair, talking de omni scibile. In the course of our desultory chat I asked Mrs. Sadlier

how she became a writer. "Well, it was in this way, Doctor premise that you know I was born in eland," and the eyes flashed merrily My maiden name was Mary Ann Madden; my birthplace Cooteville county Cavan, and the year oh! its se long ago, 1820. Before leaving Ire land, in 1844, I had written a few sketches for a London ladies' magazine On my arrival in America I became was freighted with emigrants, the best noblest of Ireland's children. Amid the snares and temptations of their new land would they hold fast to the faith and love of country? tance not only lends enchantment to the view; in many cases it wipes it out. Of this I had sad knowledge. These exiles, so full of faith, piety and love for the land that first greeted their eyes, would (alas! that there was such a probability) become careless, callous, and anchor-weighed, drift away from the old moorings. You must remember, those were the days of poverty for our race. Banished from Ireland, they landed penniless on these shores. Banished from Ireland, The safeguards of to-day were then unknown. Credit to these exiles for their building. Priests were few, churches far apart, convents a luxury, while a bitter prejudice was rampant against all things Irish and Catholic. Our own people, owing to the penal laws, had little education. They felt its lack, and the giant efforts they build schools and colleges for their children, show how they appreciated what was, through no fault of theirs, wanting to their life.

tion. He urged me to write. "What was I to write? What! I to write? What! I had long solved that question. I was to help the priests in their work of saving souls. I would write for, as my friend McGee called them, the style, exiles of Erin.' In a simple the style, I would paint the land I would paint the land, as you have the gray Irish sky, Doctor, 'that spirit written somewark, dropping the songs bird, thus have told him, the green thus, the heath-clad hills, lakes, peat-bogs, everything that responded to a touch on memory's key. Amid these scenes I would paint that glowing Irish Faith, which like Erin's shamrock, as sung by McCarthy,

not help? In 1846 I married the New

York publisher, Mr. James Sadlier,

who was asking himself a similar ques-

'The more they're trod, rebound the more.' "In weaving the past, sad and lonely, it is true, a web of suffering, I should teach the lesson of the future. That lesson, my life work, was the preservation of the old faith, and a bit of their heart for green Erin. You can not understand, Doctor, how the exiled Irish cling to Cusha ma-chree." How my friend Douglas Hyde would have loved to hear that sentence from the old exile's heart! "One of my most old exile's neart: "One of my most popular books, I believe, was 'Willy Reilly.' That was a prize story In those days the *Pilot*, — will the Irish ever forget that name? what has it not done for their race?-was edited by Father Rodden. Dr. Brownson suggested to the editor, and since then my dear friend, the proprietor, Patrick Donahoe, to offer a prize for the best Irish story. I won it with 'Willy Reilly,' and received \$50. Many a book has come from my pen since 'Willy Reilly,' but they have had the same idea ever in mind, faith and Mrs. Sadlier forgot to add that she

"For fighting in Columbia's cause,
I fight for home and sire-land,
For the welcome kind, the equal laws
She gave our kin from Ireland,
Her flag is ours, her glory, too,
For does not all remind us—

That she hath been both loyal and true, To the land we left behind us."

Mrs. Sadlier was full of Thoma D'Arcy McGee, that "noble, warm-hearted man." One of her stories is worth telling. Between the forties and the sixties, it was the usual way a festive gatherings to caricature the Irishman, and put in his mouth in the shape of a song, some brutal fling at his native land. The majority of the prominent Irishmen in Montreal tool would have been had not the opporthis as a meaningless joke. Not so the poet. He determined to show his distunity been neglected. approval. It was not long until he had a chance. Asked to a meeting, the usual caricature came along. audience laughed. Their pleasure was short. At its finish McGee jumped to his feet and burning with indigna tion, lashed the committee for permitt ing such a vile outrage on an ancient and honorable race. He left the hall, and with him many a shame faced countryman aroused by his manly attitude. That was the end from both ends towards the centre, then of caricature in the Dominion. I wish his example was followed in the States. The snatches she quoted in vindication of the poet's love for "his Erin afai o'er the sea," are as applicable to her self.

"Where'er I turned, some emblem still Roused consciousness upon my track; Some hill was like an Irish hill, Some wild bird's whistle call'd me back." And again :

O Pilgrim, if you bring me from the far-off lands a sign,
Let it be some token still of the Green Old
Land once mine;
A shell from the shores of Ireland would be

dearer far to me
Than all the wines of the Rhineland, or the
art of Italie."

Dinner was done. I arose, and with many a cheery word bid good-by to the gracious-hearted and noble-souled Irishwoman, who was one of our first pioneers in Catholic American literature and whose faith was at the bottom of her every written word.

My last sight of her was from a Montreal platform, while reading one of my Adirondack sketches. The sweet, motherly face was nodding approval A few hours after I was hurrying to my hermitage, in the bleak but loving Adirondacks. WALTER LECKY.

### ANOTHER YEAR OF PROSPERITY.

ANNUAL MEETING OF THE SUN LIFE ASSUR ANCE COMPANY OF CANADA—THE OPERA TIONS OF 1894.

The annual meeting of this company was held in the head office building. Montreal, on March 15, 1805. There was a large attendance of those interested. The main features of the report were as follows:

The operations of 1894 show most substantial and satistactory progress, not only in volume of new business, but also in profit-earnings and general prosperity.

The applications received were 5,920 for assurances, amounting to \$10,290,204.16. Of these 5,007 for \$9,024,773.79 were accepted, the balance being declined or withdrawn. The new assurances actually put in force were 4,222 for \$7,307,553,22. These facures are larger than those ever before reached in the company, s history. There are now in force 19,375 policies, covering \$51,528,569.74, being an advance of 2,341 policies for \$3,728,813,25 beyond the previous year. The net premium income has increased by \$10,1.91.91; the income from interest and rents by \$84,171,29, and the total income by \$133,113,48. The assets have increased by \$10,452,73. On the other hand, the death claims paid show a decrease of \$2,440,80, and the outstanding claims a decrease of \$2,470,80, and the outstanding claims a decrease of \$2,470,80, making a total saving in mortality as compared with last year of \$98,495,54.

In view of the strong position of the com-

mortality as compared with last year of \$35,-955,74.

In view of the strong position of the company it has been deemed expedient to anticipate the probable lowering of interest by calculating the liabilities at 4 per cent. Instead of at 4 per cent, the Dominion Government stand ard. For this purpose a special reserve of \$25,-92,86 has been set aside from the surplus, leaving a balance of \$174,781,08 over all liabilities and capital stock. The sun is the first Canadian company to make this change. According to the Government standard the surplus would have been \$40,373.94. This is an increase of \$12,178.29 beyond 1853. The assets are well and safely invested, and yield an average of \$12,078.29 beyond 1853. The assets are well and safely invested, and yield an average of \$1,000,000 the property of the pro

of a non-forteture provise, whereby the may be automatically protected sainst the risk of lapsing through negler of temporary financial embartassment.

SUMMARY OF 1. IN FEATURES.

New lite applicatings 751,018 33

Increase for year 1,373,596 60

Cash 1964se over 1803 133,113 48

Josets
Increase over 1803
Jackes
Increase over 1803
Reserve for security of policy holders. Dominion Government standard.
Increase over 1803
Surplus over all liabilities and capital stock, according to Dominion Government standard.
Life assurance in force, 11-95.
Increase over 1894.

### MARKET REPORTS.

MARKET REPORTS.

London, April 25.—Wheat, 66 to 69½ per bushel; oats. 34 to 35 per bushel; peas 65 to 75c per bush. 5 barley, 43 to 45½ per bushel; peas 65 to 75c per bushel sarley, 43 to 45½ per bushel; peas 64 to 75c per bushel. A large quantity of meat was offered, and veal was principal. To 15 soid at 4 to 5c a 1b by the carcass, and 3 to 6c by the quarter. Some year old mutton was offered at 9c a 1b by the carcass. Spring lambs soid at 34 a piece. Dressed hogs were somewhat lower, at 86 to 36.25 per cwt. A few turkeys soid at 10 to 12c a 1b. Fowls were in good demand, at 50 to 80c a pair. Spring chickens, 75c to 41 a pair. Maple syrup was in good demand, at 81 to 90c a gallon, (11 lbs). Potatoes were plentiful, at 75c to 81 abg—the latter price for best seed. Parsnips soid at 50c a bag. A few barrels of apples were offered, at 82.50 to 83. and by the bag they ranged from 75c to 81.25. Young pigs were offered, at 82.50 to 84 apiece. Hay pientiful, at 83 to 59 a pair. Milch cows had a ready sale, at 30 to 84 apiece. Hay pientiful, at 83 to 59 at 51. Montreal, April 25 .- Flour, receipts 4,400 bbls.; market firm and unchanged.

bils; market firm and unchanged.

Toronto, April 25 — Wheat, white, per bush, 11½; wheat, red, per bush, 50 to 71½; wheat, goose, per bush, 70c; oats, per bush, 40 to 41½; peas, 6s; fresh, eggs, 11 to 11½; barley, per bush, 48c; barley, feed, per bush, 45c, Turkey, per lb. 13 to 15c; geese, per lb. 7 to 9; chickens, per pair, 60 to 75c; ducks, per pair, 60 to 81.05 Butter, in pound roils, 15 to 16c. Onions, per bag, 75 to 85c; potatoes, per bag, 75 to 89c, Appies, per bbl., 81.75 to 83.00, Hay, Timothy, \$10.50 to \$11.50; hay, clover, 89 to \$10; straw, sheaf, 87 to 88. Beef, hinds, 88.50 to \$9.50; beef, fores, \$5 to \$6; lamb, carcass, \$10 to \$11.50 thind the strain of the strain o

### Latest Live Stock Markets.

TORONTO.

Toronto, April 28.—Cattle — Choice butchers cattle sold readily at from 1 to 4½c, with 4½c paid for a few picked lots. As far as cattle are concerned, the market was a good one, and the outlook is good. Mrs. Sadlier forgot to add that she had inculcated in the exile, love to the land of his adoption. In one of her few poems, "The Irish Soldier of our Civil War on a Battle Eve," blends Erin and Columbia:

Civil War on a Battle Eve, blends Erin and Columbia:

Civil War on the inculcated in the exile, blends Erin and Columbia:

Civil War on the inculcated in the exile the inculcate in the inculcated in the exile that she included in t

EAST BUFFFALO.

East Buffalo. April 28.— Receipts of cattle were only a few odd lots; the market is considered favorable for all handy fat cattle, but common, thin and half fat are not wanted at all. Hogs.— Mediums and choice Yorkers sold at \$5.05 to \$5.23; good to choice heavy, \$5.25 to

5.35; roughs, \$4.40 to \$4.60; stags, \$3.2) to \$4. Sheep and Lambs — Top wethers were sold at \$4.40 to \$4.50; fair to good mixed sheep, \$4.10 to \$4.75; common to lair, \$2.75 to \$2.75; coll. \$1.75 to \$2.60; fancy heavy lambs, \$2.40 to \$6.50; fair to good, \$4 to \$4.75; spring lambs, common to choice, \$3.50 to \$8.50.

Don't lose any opportunity to do good that to day may bring, for to day will go and its history will be closed. Even if to morrow brings the same chance for merit, to day will not be so

### INCONTROVERTIBLE EVIDENCE.

well improved for all eternity as it

A Young Lady Raised From a Sick Bed.— Hope for Those Suffering From Nervous Prostration, Weakness and Low Spirits —How Relief can be Feund.

### From the St. Mary's Argus.

From the St. Mary's Argus.

The accumulation of evidence is what convinces. A man bringing a case before a jury without evidence to convince them of the justice of his plea has a poor chance, but when witness after witness is produced to back up his plea, then the jury easily find a verdict in his favor. This is the case with one of the greatest life preservers known to the world at present. The evidence of hundreds and thousands of witnesses has been published testifying to its priceless value, and the jary—the public—are being convinced. St. Mary's has many witnesses who could bear golden testimonials. The Argus gave recently a remarkable case in the cure of Mr. Gideon Elliott. Again we present another. Miss Mary Scott, daughter of Mr. John Scott, had become completely prostrated; was pale, nervous, low-spirited, and in such a condition as to alarm her parents and friends. She had not been able to leave her bed for over six weeks. Doctors' medicines were not helping her. Mrs. Scott had been reading of the wonderful cures effected by Dr. Williams' Pink Pills for Pale People, and some acquaintances recommended them. She purchased three boxes, and before the first box was finished an improvement was noticed, and, continuing the use of the pills. Miss Scott was soon able to perform work about the house, and is now enjoying better health than for years. Mrs. Scott also testified as to the great benefit she herself had derived from the use of three boxes of Pink Pills and declares that they would not be without them in the house. An impoverished condition of the heroes, are the fruitful sources of most ills that sfliict mankind, and to any thus afflicted Dr. Williams' Pink Pills accomplish all that is claimed for them. They are an unfalling cure for locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralizia, rheumatism, nervous

bey are an unfailing cure for locomotor taxia, partial paralysis, St. Vitus' dance anama, partial paralysts, Sf. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, nervous prostration, diseases depending upon vitiated blood, such as scrofula, chronic erysipelas, etc. They are also a specific for all forms of female weakness. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

ure in all cases arising from memory acceptance of any nature.

Or. Williams' Pink Pills are sold only in Dr. Williams' Arising the firm's trade mark. They xes bearing the firm's trade mark. boxes bearing the firms trade mark. They are never sold in bulk, and any dealer who offers substitutes in this form should be avoided. These pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and may be had of all druggists or direct by mail at either address, at 50 cents, or six boxes for \$2.50.

I BELIEVE MINARD'S LINIMENT will Riverdale. MRS. REUBEN BAKER. I BELIEVE MINARD'S LINIMENT will oromote growth of hair.

MRS. CHAS. ANDERSON.
Stanley, P. E. I.

BELIEVE MINARD'S LINIMENT is the est household remedy on earth.

Oil City, Ont. MATTHIAS FOLEY.

C. M. B. A.

Rescutions of Condense, 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 south, at 8 o'clock, at their ball. Albion Block Siehmond Street. John Roddy. President; J. Barry. 1st Vice-President; P. F Boyle, Recording Secretary.

### TEACHER WANTED.

WANTED A QUALIFIED TEACHER for Catholic Separate school No. 22. Township of Gloucester. Duties to begin May 13. Apply. stating salary. to MICHAEL KELLY. Secretary, Orleans, P. O., Ont. 882-3

# BADGES AND PINS

### CHARMS AND LOCKETS

n every design and at all Prices. Purchase our EMBOSSED REVERSIBLE
BADGE which can be used for Funerals,
Parades, Fairs, Concerts, etc., or in fact
for any purpose whatever required by an
Association. Send for Circular of our

Patent Secret Ballot Box EMBLEMS, MANUALS, GAVELS, HALL FURNITURE, SEALS, SCHOOL TRUS-TEES' SUPPLIES, RUBBER STAMPS, WAX SEALS, LETTER HEADS, MINUTE BOOKS, PASS BOOKS, ETC.

PASS BOUKS, ETC.

Over 180 Branches of the C. M. B. A.; a'sc
many Branches of the E. B. A., f. C. B. U.
A. O. H., St. Joseph's Society, Temper
ance Societies, and Ladies' Sodailties in
Canada, have been supplied by us with

EMBOSSED REVERSIBLE BADGES

In all cases we agree to exchange badges with members, removing from one dis-trict to another. We carry the largest stock in Canada of

Catholic Association Supplies C. M. B. A. PINS AT ALL PRICES. CHANCELLORS SILLVER PLATED BADGES FOR PRISENTATION PURPOSES.

Societies requiring Banners or Regalia of any kind should write us for designs and prices. We guarantee all our work, and orders entrusted to us receive prompt at-

T. P. TANSEY 14 Drummond Street.

Established 1882.] MONTREAL, QUE. An authentic copy of the Ritual of the P. P. A. will be sent to any address on receipt of fc. in stamps. By dozen. 4c. By hundred, 3c. Address Thos. Copfery, The Catholic Record, London, Ont.