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Catholic Record London, Sat., March 22ad, 1890.

EDITORIAL NOTES.

THE people of England must have felt considerable relief when the good ship took away from to shores Prof. Gold. win Smith. Mr. Smith is of a literary turn of mind, and writes and speaks beautiful English; but unfortunately he writes and speaks too much, and he is forever meddling, unnecessarily, many will think, in matters of great and very little importance. One day we will perhaps find him in the midst of a gathering in New York, giving his views on commercial union; next day he will probably have a two-column article in the Mail on "Imperial Federation;" then again he will take up the condition of politics in England, and write many bitter things about Gladstone, Parnell and the Home Rule party, to be followed by his views as to how the statesmen of Canada should conduct our public affairs. He is in his happlest mood, however, when he raises his voice or wields his pen in attacking the Catholic Church, and the arrows aimed at the Jesuits have their tips well charged with poison. These are, however, all weighty matters, and Mr. Smith likes to have some recreation after so much literary effort. He is now enjoying a holiday season by engaging in a fierce onelaught on the manager of the Toronto soup kitchen. That official, Mr. H. C. Dixon, in a letter to the Globe, claims that he is engaged in the Lord's work, and did not notice the Professor's remarks, because his strictures proved to be a good advertisement for the undertaking. This is a very unkind cut from the maneger of the kitchen, and doubtless Mr. Smith will be avenged. Since his arrival in Canada Mr. Smith has proved to be a very undesirable emigrant, because his literary

MR JAMES L. HUGBES is in trouble once more. It will be remembered that he has for quite a long time occupied the position of fifth wheel to the ponderous old wegon which has been drawn about the muddy concessions of Orange townships by the Protestant horse. Mr. James L. Hughes is the salaried official of the Toronto School Board, and is supposed to be Inspector of the city schools. How he can perform the duties pertaining to that and the Catholic or Centre party would position and at the same time be absent nearly all the while on missionary work for the "Boyne Water" party, is something that perhaps the Toronto Public School Board could explain. The Board is mutual admiration club. From the five.

stock in trade would appear to be setting

people by the ears.

"The Public school teachers of the city are evidently determined to have an city are evidently determined in the understanding with Inspector Hughes, who, they claim, has been overstepping who, they claim, has been overstepping to reduce his powers and endeavoring to reduce them to a state of Egyptian bondage. The punch-ticket business has proved the last straw, and has roused them from a state of passive submission to open rebellion. Several of the masters were seen last night and they stated that a delegation had been appointed to bring the matter before the School Management Committee. The proceeding of Friday last, when the Inspector, with Drill Instructor Thompson, stationed himself at the door to watch for late arrivals, they characterise as the smallest kind of business and unworthy of a public official, as well as degrading to the teach. official, as well as department of the same ers who were thereby placed on the same level as their pupils. One gentleman asked how it was that while a teacher was watched so closely by the zealous Inspector, he himself was allowed to go all over the country working for the Conservative party. At present Mr. Hughes is at Brampton, attending the Convention of the Grand Black Chapter."

We might suggest to Mr. David Creighton, of the Empire, that the Board of Trustees which keeps this man in his present position were elected by ballot, which proves that that system of voting furnishes no guarantee that the best men will be brought to the front. We should certainly feel not a little troubled about the education of Catholic children did we know there existed in Ontario boards of Separate school trustees as devoid of administrative ability and rectitude of purpose as the Public School Board of "vestibule of heaven." It is lamentable in the extreme that the city of Toronto should be allowed to suffer in reputation abroad to such a great extent because the better class of Protestant citizens allow the vulgar, noisy ward bosses of the Orange lodges to take into their hands the administration of civic

doctrines, while on matters of general interest it is supposed they will be able to maintain a definite and united purpose. Quakers will continue to teach that Baptiem is a superstition, while Baptists will insist that immersion is the divine law, and the whole arrangement will be the Church

of God in a new form. A congregation of Presbyterians who of the Presbyterian churches close by. secession from the regular Presbyterian

A Toronto clergy man has excited considerable indignation by sending an appeal to a large number of young men of other churches to join his choir, holding out to from accepting his invitation. The clergy join his.

HERR WINDTHORST, the leader of the Catholic party in the Lower House of the Prussian Diet, declared on the 11th inst. that his party will insist on the restora. tion of the situation existing before the Kulturkampf and that they are opposed to Socialism and prepared to combat it. A union of the Government supporters secure a good working majority for the Government, but unless the Government are willing to place the Catholics upon a footing of equality it does not appear that the union will be effected, as all evidently charmed with Mr. James L. branches of the Opposition have in-Hughes, and Mr. James L. Hughes doubt-less feels that the Board is composed of Socialists, who, having eleven members jelly good fellows. They form a cort of in the former Diet, now number thirty.

> of respect were paid to him as the repre sentative of the authority of the Dominion. This perhaps had some weight in influencing him to look favorably upon the settlement, which consists of about four hundred persons. At all events the inhabitants do not seem to have let him see the bad features of Mormonism, and they declared that it is their firm intention to obey the laws of the country. His Honor reports that there appears to be no polygamy prac ticed there, and throughout his report of the settlement is very favorable.

IN THE North American Review there is an article on Mormonism by Mrs. Susan Young Gates, which is intended to be a defence of the peculiar institution. Mrs. Gates is one of fifty-six children of her father, whom she declares to be all "healthy, bright, and without spot or blemish in body or mind." Seventeen of these died, and among the surviving males there are a large number who occupy important positions. The females, she says, were all gifted girls, finely developed, and especially skilfu in music. She describes in glowing terms their home life, though she acknowledges that they frequently saw sad hours, and suffered from frequent bickerings. But it will be wondered that any woman could say as she does: "What woman's respect would not deepen for the man she saw guarding her own feelings tenderly, while still gentle and kind to the young wife recently taken beneath her roof. . . . She might, she certainly rood, auther in giving up her share of dogma." "In interpreting the constitutional laws of the country relating to the Catholic Church and its members I take my stand upon the Declaration of Tegernsee of September 15, 1821, which lays down the rule that the Kug has no authority to prohibit the publication of Church and upon the Declaration of Church and upon the Declaration of Tegernsee of September 15, 1821, which lays down the rule that the Kug has no authority to prohibit the publication of Church and upon the Declaration of Tegernsee of September 15, 1821, which lays down the rule that the Kug has no authority to prohibit the publication of Church and upon the Declaration of Tegernsee of September 15, 1821, which lays down the rule that the Kug has no authority to prohibit the publication of Church and upon the Declaration of Tegernsee of September 15, 1821, which lays down the rule that the Kug has no authority to prohibit the publication of Church and upon the Declaration of Tegernsee of September 15, 1821, which lays down the rule that the Kug has no authority to prohibit the publication of Church and upon the Declaration of Tegernsee of September 15, 1821, which lays down the rule that the Kug has no authority to prohibit the publication of Church and upon the Declaration of Tegernsee of September 15, 1821, which lays down the rule that the Kug has no authority to prohibit the publication of Church and upon the Declaration of Tegernsee of September 15, 1821, which lays down the rule that the Kug has no authority to prohibit the publication of Church and upon the Declaration of Tegernsee of September 15, 1821, which lays down the rule that the Kug has no authority to prohibit the publication of Church and upon the Declaration of Tegernsee of September 15, 1821, which lays down the would, suffer in giving up her share of dogma." that time and attention that had been would deepen, she contests, "for the practice of asking his permission to their hands the administration of civic their religion, but we will never again be heard.

The feeling in favor of a union of Eng
The feeling in favor of a union of Eng
Would deepen, she contests, "for the practice of asking his permission to Rome, to refer their church disputes to Rome, to refer their church disputes to the Pope as arbitrator, to worship the Virgin Mary and the Host, and generally to practice their religion, but we will be published.

The feeling in favor of a union of Eng-

Owing to the lax views on Christian fundamental doctrines, and especially on the inspiration of the Bible, entertained by Professors Dods and Bruce, of the Free Kirk of Scotland, an effort is being made by the Ministers of what is styled the more orthodox class to oust them from their theological Professorships. Their views were well known at the time when are dissatisfied with certain practices of Dr. Dads was elected to his position by several of the Presbyterian churches of the last General Assembly of the Kirk, Toronto has been formed under the name and a strong protest was made sgainst his of "Irish Presbyterians." Their place of selection, but the opposition was fruitless. meeting is in Richmond Hall, though one Dr. Dods has, however, recently given of the number declares in a letter to the forth utterances which show that he Mail that there is room to spare in some adheres to his rationalistic tendencies, and the efforts of the more orthodox are being Complaint is made because, contrary to all renewed to bring him to trial. As the old Presbyterian usage, some of the Assembly elected him with the knowl. Presbyterian churches have adopted saints' edge of what his views were, it would names, and in others "the chanting, the scarcely be consistent now to remove him organ, the hymns are all innovations." for a fault which was then regarded as In another case twelve little girls in white quite vental. However, it is difficult to robss took part in a devotional play in foretell what wind of dectrine may prewhich some religious homage was paid to vali when the next Assembly will meet. be allowed in the schools of the Province. which some rengious homage was paid to St. Paul tells us that the Church has its His objection to imparting "the outlines platform. The writer considers these apostles, doctors, pastors, etc., for the perpractices as "Inventions of men and feeting of the saints and to guard them devices of Satan" totally inconsistent with from being carried about by every wind Presbyterian simplicity and as justifying of doctrine, but it would appear that in Presby terianism the purpose of the minischurches. We presume the new sect will try is to expose the flock as much as posclaim to be the only primitive and true sible to the action of the wind, from whatsoever quarter it may blow.

It Does not augur well for the permanency of the present infidel regime in France that the Government were recently saved from defeat in the them as an inducement instruction in Casmber by the fact that one hundred music and other advantages to be derived and eighty of the Opposition voted for are most anxious to spread gospel in fluence them and against a measure which was of the churches thus interfered with proposed and supported by the extreme we think, recognize the fact that the declare that the offending minister ex-hibits a great lack of courtesy in thus in-the Government's following. In 1884 viting members of another denomination and 1885 Mons. Chagot of Moncean les to fortake their own Church in order to Mines took on his works some practical Catholics, in consequence of which violent outrages were committed by the infidel faction, and in 1886 M. Watrin, the Caief Engineer at Decazsville, was murdered for a similar fault to that of M Chagot. Most of the participants in the outrages were very teniently dealt with, but several are still in prison, and there was no reason for releasing them before their term had ended. Yet Messrs. Dumsy and Joffrin moved for their pardon and the motion was supported by one hundred and forty-one of the usual following of the Government. The Government opposed the motion, which was lost, three hundred and twenty seven votes being recorded against it. Thus was the Government policy opposed by almost one-half of its own supporters.

Since the above was written, the col-Globe of last Wednesday we take the following item explaining Mr. James I.

Hugbes' conduct in regard to the teachers:

LIEUT. GOVERNOR ROYAL recently paid an official visit to the new Mormondom in the North West Territory. He dom in the North West Territory. He of confidence, the question being on the was well received and great testimonies commercial treaty with Turkey. The The motion was deteated by 163 to 65.

The belief is that M. Freyeinet will form precious specimen:
"Mr. Laurier as a 'good Catholic,' as the new Cabinet.

> In sending accounts of the St. Patrick's there is now and has been for some time past very much difficulty experienced by us in making room for other matter of much importance to our Cathalic people.

Much dissatisfaction is expressed by the Episcopalian clargy of the United States because their confrere, Rev. Phillips Brooks, took part in the installa. tion of Rev. Lyman Abbot as Henry Ward Beecher's successor in Plymouth Church. They are wondering what is to become of their Apostolic succession if this kind of work be permitted to go on.

In relation to the recent resolution adopted by the Lower House of the Bavarian State Parliament, whereby the Government were called upon to give up the claim that questions of faith and morals should be subject to the placitum regium (equivalent to the veto power) Prince Ludwig, the heir apparent to the throne, said :

"In interpreting the constitutional

We may therefore expect that when all her own, but her love and esteem the Prince shall become king, the absurd

Brother W. W. Fitzgerald, of London, attended the meeting of the Grand Black Chapter at Brampton. In the course of debate Brother Fitzgerald said that "Whatever we do let our motto continue to be equality, justice and toleration to all, asking nothing for ourselves that we mill not freely grant to others?" This is will not freely-grant to others." This is the same dear old speech-the same dear old theory-with the practice, "Papists alone excepted," left out.

We were honored with a call last week from Major Heary A. Gray, of the Public Works Department, Toronto. His London friends will ever have a warm welcome for this distinguished gentleman, and more particularly will his visits be appreciated by C. M. B. A. men, of which society he has for meny years been an honored member.

A GENTLEMAN named Hood writes to the Toronto Mail, taking the ground that religious teaching of any sort should not of religious instruction" arises from the fact "that it would not be just to the numerous class who are not actually unbelievers, but who attend no church services." Further on he states that

"The injustice is of course still greater "The injustice is of course still greater to these who oppose all religious creeds on principle, because they do not believe them to be of divine origin. This is a far more numerous class than is generally supposed, and cannot be pooh poohed by attributing to them, as is generally done, all sorts of evil motives.'

Our Protestant friends who take an active interest in church work, and who at home an abroad, will sooner or later, or godless school system.

THE PRESBYTERIAN REVIEW AND MR. LAURIER'S OPINION.

Editor of the Citizen : SIR-Your editorial of Saturday in SIR—Your editorial of Saturday in which you comment upon an article in the Presbyterian Review repudiating in its contract sivile the \$10,000 grant from the Quebec Legislature to the Toronto University, would give the impression that the Presbyterian Review is an organ of the Presbyterian Church and as such expresses the views of the Presbyterian

brosses the Ortario.

The sheet in question is not the "organ" of the Presbyterian Church in the sense in which that term is understood, but is a privateer for profit and hoists the Presbyterian flag doubtless the Presbyterian flag doubtless the Presbyterian flag doubtless the Presbyterian as hoists the resolventh has a good passport, and its editorials, judging by the extract you reproduce, would appear to represent the view of some unconverted and uncivilized tribe of South Sea Islanders rather than those South Sea Islanders rather than those of an enlightened Christian sect such as the Presbyterians of this Province are. That your readers may have further evidence in support of my declaration reministry resigned in consequence.

the 27th February last, under the title 'Mr. Laurier's Position." Here is the

well as Sir John Thompson and others, are convinced in their inmost soul, no doubt, that the Infallible Pope has a Day celebration our friends will oblige divine right to dictate to kings, judges by making them as brief as possible, as and parliaments, and that when he speaks all men of every rank and cflice ought to obey Christ's vicar; yea, as the Jesuit Act implies, these men think that the Protestant Queen of England is 'under moral obligation' to accept the dictum of Pius IX. or Leo XIII., and to set aside the opinions of all the law officers of the realm and nullify the acts of legislatures which oppose such dicta, yes, further, to confess nerself a receiver of 'stolen goods' when the Pope says: 'These lands belong to me as Head of Christ's Caurch, and George IV. was

guilty of sacrilege when he took possession of the escheated estates."

Now, I would ask the editor of this professedly religious journal, what auth-ority he has that justifies him in asserting and publishing to the world that the view set forth in this extract are held by either M., Laurier or Sir John Thompson. I Mr. Laurier or Sir John Thompson. I feel very confident that he cannot point to any utterances of either of these gentlemen that would warrant him in coupling their names with such opinions. For my part, I doubt if there be an intelligent person in Canada who ballayes that gent person in Canada who believes that either one of them entertains a single one of the opinions so ascribed to them by this "apostle! of truth and righteousess" -not even excepting the "apostle"

"But this paragon of Christian journal ism, not content with 'bearing false wit-ness' against men, the latches of whose shoes its editor is not fit to unloose, must further exemplify its vulgar savagry by printing such lines as these, in the same editorial in which it slanders Mr. Laurier and Sir John Thompson,
We are quite willing that our Roman

Catholic fellow citizens be allowed to

Ilsh Non-Conformists is growing, and it is now proposed to establish a Non-Conformist and Non-Conformist is proposed to establish a Non-Conformist in the formulation free to teach its special destricts while on matters of general conformination of the proposed to make it impossible for decent settlers to make their subjected to such an indignity.

The Globs says that "His Immensity" this the majority of the people ses fit to do detection of the proposed to give public funds to the now attempt to give public funds to the

Yours etc. A F MCINTYRE.

Ottawa, March 1Ith, 1890,

MONTH'S MIND OF LATE MRS. RONAN.

On Tuesday last a very large audience assembled in the Catholic church at Wallaceburg to assist at the solemn cere-Wallaceburg to assist at the solemn ceremonies of High Mass for the deal and public prayers offered for the soul of the late Mrs. Ronan, mother of the venerated pastor of that parish. The altar, pulpit and walls of the church were heavily draped in folds of drapers of a sable hue. The celebrant of High Mass was R.v. J. Ronan, son of the deceased. He was assisted by Rev. Father J. Shea as deacon and by Rev. M. Cummios as subdeacon, Rev. Father Tiernan, of London, and Rev. Father McKeon, of Strathroy, and Corcoran, of La Salette, were also in the sanctuary. After the gospel was sung by the deacon, Rev. Father Tiernan ascended the pulpit and read the epistle and gospel the pulpit and read the epistle and gospel of the day, both of which he paraphrased in impressing his heaters with the necessity of leading holy lives, so that they may at all times be prepared to answer the at all times be prepared to answer the final summour. The greatest ambition among the Jewish maidens was that of being mother to the long-promised Redeemer. But the priest of God is an Alter Christus, and he considered that no more exalted honor could be conferred on the Christian woman than that she should more exarten honor could be considered the Christian woman than that she should claim as her son the priest who offers up the daily sacrifice of pure oblation for the sins of fallen humanity. To such excellent diguity has the late Mrs. Ronan been reserved, and her many virtues, her exemplary piety and noble sacrifices won for her such well earned distinction. But though we be pure as angels, no human baing is without blemish in the sight of God. The duty then is imposed on us of praying for the dead, that in the mercy of God they may be boosed from their sins. Father Tiernan's feeling discourse reached the hearts of all and evoked sympathic tears from the the Christian woman than that she should and evoked sympathtic tears from the

and evoked sympathic tears from the eyes of many present.

A large number, over two hundred, approached the Holy Table and received Communion. The priests had been all morning busy at the confessional. General surprise was expressed that so large an audience could be found at a season so unpropitious, when it was known that several families had to travel twalve and fifteen miles over roads almost impassible at this time of the year. at this time of the year.

Rev. Father Shea pronounced the last absolution.

OBITUARY.

Adaline Amelia McDonald, Alexandria.

To the Editor of the CATHOLIC RECORD : When penning you a few lines last October, announcing the death of the late iamented Dr. D. L. McMillan, son of the Hon. Senator McMillan, of this place, little did we thick that before six months rolled by we would again be summoned to the sad duty of informing you of the demise of his elster, Adaline Amelia, wife of Mr. Samuel McDonald, of this place.

Her premature and unlooked-for death rd trial to her husband, who is left was a hard trial to ner nusuand, who is fet;
with two little boys, the younger of which
is only one year and eight months, and the
parents and immediate friends who are
so sorely silicted in consequence of the
shortness of the time since her brother
little through sellicities the decemat. died, thereby enlisting the deepest sym-paty of all who have the pleasure of their

acquaintance.
The late Mrs. McDonald took ill
about the 12th of February, and was
attended by her father, the Hon. Senator McMillian, M. D., A L. McDonell,
M. D., and D. D. McDonald, M. D., all of M. D., and D. D. McDonaid, M. D., all of this place, who did everything possible to allevia'e her suffering. But it would appear the decree had gone forth and that God claimed her as His own, and on the 6.h inst, death put an end to her

sufferings.
Sad as it is to the friends of Mrs. McDonald in this their hour of affilction, yet it is consoling to them that she was fortified with all the blessings Mother Church can bestow on her departing

children.
The funeral left the residence of Mr. McDonald on Saturday morning at 10 o'clock and proceeded to St. Finnan's Church, where a Requiem High Mass was offered, and the crowded state of that large edifice was ample proof, if in the deal of the processary of the high deed proof were necessary, of the high esteem in which the deceased and her friends are held by the people of Alexandria and the surrounding country.

The deceased lady was an accom-plished musician, and had lew equals, particularly in Scotch music. She was organist in St. Finnan's Church for a

THE BATTLE FOR A PARLIAMENT IN COLLEGE GREEN.

Mr. Parnell has recommended Vesey we know: in this Canada of ours the Pope shall not rule by a 'glorious concordat,' if the stout hearts, loud voices and strong hands of our Presbyterian people can prevent it, Knox still lives, hated by Rome indeed, but he never feared the face of man."

As an adherent of the Presbyterian Ferien as an adherent of the Presbyterian Ferien lives of Commons caused by the death of Mr. Biggar.

It is generally conceded that if London and the presbyterian ferience.

face of man."

As an adherent of the Presbyterian Church I deny that the Presbyterian Review represents the views of the Presbyterian Review beyond its own assumption of such, to speak for and in the name of that body. That body is noted here, as it is noted throughout the world, for its intelligence, toleration, love of fair argument and fair play, and a journal that has none of these characteristics can never by its mouthplese.

Yours etc.

House of Commons caused by the death of Mr. Biggar.

It is generally conceded that if London should go Gladstonian at the next election, so also with the whole country; and as the great Liberal gains during the bye-elections, and especially the gain of St. Pancras, indicate that Home File will win in London, the inference is readily drawn that the Tory majority will be wiped out, as the Government were defeated on the 13th inst. on a vote which made more liberal provision for the volunteers. This shows that the drawn that the Tory majority will be wiped out, as the Givenment were defeated on the 13th inst. on a vote which made more liberal provision for the volunteers. This shows that the

majority are even now growing fractions.
The tenants' defence fund now amounts to £46 000.

The Irish party have received information from a good source which will erable them to prove that the attorney-general has lied deliberately. In the House when the bill appointing the spec-ial commission was being discussed, Mr. Webster stated selemnly that he was never consulted as to its terms and that he never saw it till it was completed. Information has been received Information has been received that Mr. Webster was consulted in the drafting of the bill, and that the original draft contains corrections in his handwriting. The Government will be asked to lay this draft on the table. If it refuses, nothing can save Mr. Webster from the consequences of an act which will now his activities and render his

will rum him politically, and render his elevation to the bench an impossibility. It is thought probable that the evictions on the Smith-Barry estate at Tipperary will be shortly recumed. Some thirty families are to be evicted. The new police barracks are ready, and will accommodate a large force of police, which, it is thought, will be required there during the coming campaign. Active preparations have also been made on behalf of the tenants. A house has just been completed sufficient to afford temporary accommodations for seventy

A correspondent met Mr. Labouchere Saturday night and asked him what course he proposed to take in the Ceve-land street matter. He said he would pursue it at the first opportunity. He added: "You know I still hold a brief for the Prince of Wales." There is evidently a good deal of truth in the story that the Prince and Lord Salisbury have quarrelled, an event which would seri-ously hamper the latter in carrying on

ously namer the later in carrying out the government.

Sir Francis Knollys, private secretary to the Prince of Wales, writes a denial of the report that the Prince and Princess of Wales were going to Canada to spend the summer on account of ill heath. He declares they were never better in their

Mr. Parnell will prosecute the Exeter Gazette for publishing the first forged letter printed by the Times in its articles on "Parnellism and Crime," and copying the Times article day by day.

The election in Stoke moon Trent

The election in Stoke upon Trent resulted in the return of Levison Gower, Home Ruler, who received 4,157 votes against 2,296 for his opponent, Mr. Allen. The majority was therefore 1,861, being an increase of 699 over the majority of the Liberal candidate in 1885.

FROM CHATHAM.—St. Joseph's Church congregation had a most delightful treat congregation had a most delightful treat yesterday. Mr. and Mrs. Egan, who have been spending a few days with Mr. Marentette, rendered some choir solos and duets. In the morning Mr. Egan sang "Pro peccatis," Rossini, in grand style. In the evening Mr. and Mrs. Egan gang a duet—Justus ut Palma, by Lambillotte, which could not but please the most critical ear Mrs. Egan also rang the solo "Quia fecet," in the Magnificat, by Lambillotte, most the Magnificat, by Lamolliotte, most pleasingly. Mrs. Egan possesses a soprano voice of a very high register, very sweet and executes perfectly. The trio rendered at both morning and eventrio rendered at both morning and even-ing services by Mrs. Egan, Mr. Egan and Mr. Marentette, was certainly ex-quisite, their voices blending in manner most enchanting—Planet, March 10.

MYTHS AND IRISH FOLK LORE CF IRB.
LAND—This is the title of a very handsome volume issued by Little, Brown &
Co., of Boston. The author is Mr. Jeremish Curtin. The book has an etched
fast later and the rate in 2000. The frontispiece, and the price in \$2 00. The

prospectus says:
"It is believed that this volume is the most valuable contribution which has ever been made to Irish folk lore. The myth tales it includes were collected personally by the author, during 1887, in the west of Ireland, in Kerry, Galway, and Donegal, and taken down from the mouths of men, who, with one or two exceptions, spoke only Gaelle, or but little English, and that imperfectly. To this is due the fact that the stories are so well preserved, and not blurred and rendered indistinct, as is the case in places where the ancient Gaelic language, in which they were orig-inally told, has perished "
The Irish people especially will find the work very interesting and valuable.

Father Jerome, a Benedictine missionary among the Western Indians, has com-piled a prayer book for the Sioux. It will be published by Bishop Marty, and will be printed in the Sioux language. Besides the ordinary Catholic prayers the book will contain a catechism of Christian details and Catholic hymns with appro"hameen Dhu."

Now God watch over you, Shameen,
An' His bleased Mother, Mary!
'Twas you that had the lightest heart
In sil sweet Tipperary;
'Fwas you could sing the blackbird's song,
In dry or rainy weather;
Avic, the long road wasn't long
Whin we traveled it together.

Sure, scores of times in the mornin' bright You s. ng this very road, You med the mare's neart bate so light She never for her load; 'Twas you could 'lit wid the thrush's trill; An, well, avic, taschree, God grattyou may be singing still In that lone'y, far countrie!

'Tis ten long weary years, Shameen, I recollect it well,
The last lime that we druv this road,
The last lime that we druv this road,
The last any wild an' clear on high
Is house your tune to drown,
An' there wasn't a cloud in the blue, blue
sky
But tue wan above the town.

Mayrone! there wasn't a sign that day,
Or else our eyes were blind,
Of the bitther storm-cloud, wild an' grey,
Comin' fast on the wind,
Avic, it brake on your little home,
The landlord's will was done,
An' ere the navyest time was come,
You sailed to the settin' sun.

I think your hig heart broke, agra,
The nour you said good-bye;
I druv you for the last sad time
The tears stood in my eye.
I stopped the mare, while you looked On hil an' vale an' plain : The burstin' sobs—they shook you sore, An' your face was gray wid pain.

The girl you loved—sure, you wor poor,
And so too proud to spake,

An so too proud to soake,
Though the manly heart inside your breast
Was breakin' for her same.
Her fatuer's pastures, wild and green,
Fed m ny a fish and herd;
You kissed her mouth whin you went,
Shameen, But you never spoke the word.

She'd rather have had you, Shameen,
Thin lands an' wealth gaiore;
She never smile; her own bright smile
Wanst you turn of from her door.
God bies her curls o' the mist) gold,
A darin' girl was she;
This meny a year ane's jyin' cold
Under the whitethorn tree.

An' no word came from you, Shameen, I don't think you forget;
Pernaps long years ago in Leaven
You an' the control of hand, ye go
Tarough a bester I and than this,
Perhaps you've broken the silence now
You sep: wid that tast his.

'fis Patrick's Day to-day. Shameen,
'The baby flowers are fair,
Au' Spring—the sweetheart—is Spring—the sweetheart—is laughin

Wid the shamrock twined in her hair,
An'the shamrock set on her bonny breast,
She is isoin'the windy weather,
You aiways loved the Spring the best
In the days we wortogether.

Ah. God be wid you, avic machree,
Togalie you an' to save,
Whether you travel a hard road still
Or ite at rest in your grave!
God keep you still wid the same thrue

An' the soul so crystal clear,
An' the thrush's note an' the blackbird's You had whin you wor here!

KATHARINE TYNAN.

KNOCKNAGOW

THE HOMES OF TIPPERARY

BY CHARLES J. KICKHAM.

CHAPTER XXIX -CONTINUED.

Phil Lahy took down his hat, and putting it on with the air of a humane judge assuming the black cap, he left the house without uttering a word. 'Ie Mr. Hugh goin' to the weddin'?"

Honor inquired.

"Ye, he and Mr. Lowe are going."

"Wisha, miss, maybe you'd tell him to have an eye to Pail."

"How so ?" asked Mary in surprise. "Weil, " replied Honor, thoughtfully, "he's afther promis'n' me an' Norah not to take anything stronger than cordial; an' if Mr. Hugh 'd have an eye to him and remind him uv id now an' then, I know he'd be all right."

"Weil, I'il tell him," said Mary, with a smile.

"On those are very hard words," Mary, laughing. "But do you need?"
"On was some power the giftie gie

Grace was becoming a great favorite

"Are you glad that spring is coming?" gray horse, would you not have returned his salute?"

"I am, miss; an' when I'm not strong enough myself, Tommy reads for me, an' so does my father sometimes."

"I think I have some books at home you would like. And when I go home I'll send them to you the first opportunity

Norah looked her thanks, and perhaps there was a little pleased surprise in the

You are fond of music, too, I am

told?"
"I am, miss, very. I'm told you play
the plane beautiful?"
"Well, I do play; but not near so well
as I could wish. I played some Irish airs
for Mat Donovan this morning."
"Mat has fine alonger, miss."

"Mat is a fine singer, miss"
"Yes, I have often caught snatches of his congs from the barn. But he would not sing for us to day when we asked him "

E ite here interrupted them She came to exhibit Tommy's new paper; but Grace motioned her away as if just then she had no time for trifling.
"You showed me that before."

"No, that was his old copy book. But he is in Voster now." "In what?" She took the paper in her

"THE RULE OF THREE DIRECT.

"Commenced by Thomas Lahy Jan the 8th, "Anno Domini One Thousand Eight
"Hundred and

This was written at the top of the first page in the schoolmaster's most magnificent large hand, and under this the page was divided by a black stroke down the middle into two equal parts. In these double columns Tommy Laby had copied from the book-and the sums, fully and fairly worked out, were given under the questions and answers. Several pages of the book were filled in this way; and Tommy told them proudly, though some what bashfully, that he'd be "in Fractions after Easter." At which Grace looked astonished, evidently thinking that "fractions that it is a single and the reason?" said Grace, "What must be the reason?" said Grace, "Try and find the solution of the mystery," replied Mary laughing.

Grace put her finger to her lips and knit her brow.

tions" and "emithereens" were convertible terms.
"Show her your Voster, Tommy," said
Ellie.

Tommy licked his thumb, and turned over the leaves till he came to a problem requiring the dime sions of a piece of plank of certain length, breadth, and thickness.

thickness.

Grace glanced at the problem and looked wise. But she began to think that Tommy Lahv could teach her some useful things of which she was altogether ignor ant. She happened, however, to glance at the fly-leaf of Tommy's "Voster," and have also been also b her pleasant laugh male Norah turn round and look at her. "Thomas Lahy, of Kocknagow, His Book," she read. "And listen to this:

Steal not this Book, my honest Friend,
For fer? the Gallews might be your End;
The Gallews is High, and you are low,
And warn you'd be up you'd be like a crow.
If this cook be los: or Stole
I pray the finder will send it home
To Chomas Lahy, of Knocknagow.

Grave laughed again, and held up the book, with her finger pointing to the bottom of the page, where Mary, by lean ing forward and straining her eyes a little, was able to read:

"Thomas Laby, Copy Dated," And under this, in a different hand-

"On'y for me the pigs would ate it." "The schoolmaster says, miss," observed Honor, "that Tommy has a great turn for —what's that he says you have a turn for,

Tommy ?"

For science," replied Tommy.

"I am very g'ad, Norah," said Mary, rising from her chair, 'to see you getting on so well. When the weather gets fire I hope vou will be much better. And, when the flowers are in bloom, I won't be satisfied till we get you up to show you the garden."

"Thank you, miss," replied Norah, with that worshipping look with which she cheerful resignation. But if it ever

"Thank you, miss," replied Norah, with that worshipping look with which she always regarded her.
"An' sure you won't forget, miss," said Honor, "to tell Mr. Hugh to keep Phil in mind uw the cordial?"

"Oh. never fear. I'll tell him."

"O Mary," said Grace on their way home, "how much mistaken I was!"

"Ia what were you mistaken?"
"About Norah Lahy. I believe now she is the happiest girl I ever say"
"Have you found that out?" Mary saked, with a delighted look. "I knew you would"

you would "

"On, yes; I am sure of it."
"And so am I."

"And so am I."

They walked along in silence for some time, till Eilie, who had lingered behind them, came running up and said there was a gentleman with a red coat riding slowly after them. It was Mr. Robert Lloyd; end, on finding that they were aware of his proximity, he put his horse to a quicker walk in order to pass them "He had his hand to his hat to salute you." said G are. "but you did not look

you, said G are, but you did not look at him. Do you know, I always thought there was affectation in that not looking at people."

"I am not sure but you are right," replied Mary.
"It looks like vulgar pride, or sulky ignorance," rejoined Grace.
"Oh, those are very hard words," said Mary, laughing. "But do you never turn by your ness at people versulf?"

"'Oh wad some power the giftle gie us, To see oursels as ithers see us," Gase was becoming a great favorite with Norah. Grace needed only to try to become a favorite with anybody. And how glad she was to see by Honor Lahy's smile that the poor woman harbored no prejudice against her, after all.

To see oursels as there see us," replied Grace. "Yes, I do plead guilty to the charge. But, my dear Mary, we same that the poor woman harbored no prejudice against her, after all.

she asked, turning to Norah.

"Oh, yes, miss; I'm longing for the fine days, when I can sit outside under the tree."

"I am not personally acquainted with him," Mary replied. "But I would have returned his salute, though I might rather avoid it if I could do so without laying

myself open to the energe of what's that you said it looked like?"
"I believe I said vulgar pride, or sulky

ignorance."
Well, if I could not pass the gentleman without being open to such a charge, I would, of course, return his salute. And yet," she added, with a smile, "if I were a lady he would scarcely have

"Why, what on earth do you mean by saying if you were a lady?"
"Oh, I see you don't know what our

notions are respecting ladies or gentlemen in the country."
"Well, tell me?"

"Did you never hear your papa tell what Sally Egan said to Mrs. French?"
"No, I don't remember; but I recollect Sally Egan very well. It was she nursed "Well, your paps gave her an excellent

"Well, your papa gave her an excellent character when she was leaving you, and Mrs French asked her what place she was in before that. 'I was with a gentle man, ma'am,' she repiled. 'And was not your last master a gentleman?' asked Mrs. French. 'O., no, ma'am,' said Sally, 'he's only a doctor.'

Grace reddened with indignation, and pronounced Sally Egan's conduct an instance of the basest ingratitude.

"You mistake altogether," said Mary. "She did not mean to make little of the doctor at all."

"If papa is not a gentleman," exclaimed Grace, "I don't know who is."
"That's my way of thinking, too," replied Mary; "but you see it was not Sally Egan's. It is only what are called 'estated men' are gentlemen in Ireland, and their wives and daughters are the only ladies. Tom Maher thought he was paying me a great compliment the other day by saying that I was 'like a lady.'"
"What must be the reason?" said Grace,

"It is because they are slaves!" she exclaimed, with emphasis.
"I believe you have guessed it," replied

"Show her your Voster, Tommy," said Ellie.

Tommy brought the book, and, on looking at the title page, Grace nodded, and said:

"Ob, yes; now I understand; but I never saw this book before."

"Maybe 'tie a Gough you have, miss?"

Grace contented herself with nodding sgain by the way of reply.

"Could you work the piece of plank, miss?"

"I believe you have guessed it," replied Mary, quietly.

They came up again with Mr. Lloyd, who had gone into a house to light his pipe. It was p'ain he meant to be respectful, for he took the pipe from his mouth and put it belshind his back while salute this time.

"Do you know, Mary," said Grace, "I think it is because he knows Richard so well"

"You are quite right," she replied, quickly; "that never occurred to me be

"There is something good-natured looking about him," Grace observed. "Aud he is a fine, hapdsome man, though, I should say, somewhat foolish."
"You are not very flattering," said

"Well, now," said Grace after another interval of silence, "tell me candidly what you think of him?" She pointed to Mr. Lowe, who was walking with the doctor in the lawn.
"Well, I think he improves on acquaint auce," Mary replied. "The more I know of him the better I like him."

of him the better I like him."

"It is just the contrary with me. I was ready to worship him as a superior being at first. His elegant, gentleman like manner quite faccinated me. But now I feel there's something wanting. There is something milk and waterish about him. He is not strong."

Mary looked at her with surprise, as indeed she often did.

indeed she often did.
"And is Richard, for instance, strong?" she asked "No, not strong; but he has animation.

or a mathing that the other wants."
"And Hogh?" "And I ke replied, compressing her lips, and with a movement of the head. "Yes; Hugh is strong He has a strong face."
'Is Norah Lahy strong?"

Formy!"

'For science," replied Tommy.

'Oh, I always said that Tommy was a very intelligent boy," said Mary.

'O''y for he's so wild ms;" returned Honor, with a sigh, and a glance at the beach tree.

'Yes; Norah Laby is strong. There are different kinds of strength. I fear I am not strong myself. In some ways I know I am; but if I were afflicted like Norah Laby, I never could endure it as

"Oh, I fear I never could, with such cheerful resignation. But if it ever should be my lot to be tried with sfilterion, how much I shall owe to Norah

Lah!"
"Mary," said Grace, after another pause, "I am beginning to feel quite nervous. That is why I can never meditate on such things. It makes me think that I shall soon die, and that frightens "It is a thought that ought to frighten "Rut I need

us all," returned Mary. "But I need not preach to you, Grace. You under stand these things very well. And I am sare you do sometimes meditate on death." eath."
"I try—sometimes"
"I seldom task in this way," said Mary.

"I scarcely know how you managed to introduce the subject. But we must burry in and deliver Mrs Laby's injunctions to Hugh before they go."

"They seem to be in no hurry," Grace

"They seem to be in no hurry," Grace remarked. "There is Adonis vaniting over the gate, and, I suppose, challenging Apollo to follow him. But Apollo prefers ovening the gate. And now he sees us, and is sorry he has not bounded over it like en antelope"

"Well, let us hurry," said Mary. "They are waiting for us."

"I hope," she remarked, on reaching the gate, "I hope you will find a great deal to amuse you at the wedding tonight."

"I am all impatience to see a real Irish

duty of spending a long winter evening telling an appreciative circle what he would do with the bars of the grate," said

Grace. The doctor pulled his moustache and tried to laugh "What do you mean by the bars of the grate?" Mary asked.

grate?" Mary asked.

"(bh, don't you know? 'What will you do with this one?' 'I'll ask her to sing a song.' 'And what will you do with this one?' 'I'll adore her.'"

'Oh, I suppose you are too wise," returned Mary, "for such things. But I must not forget Phil Laby and the cordial."

She quickened her pace in order to meet Hugh, who was dismounting from his horse, after returning from the out farms. And as Mr. Lowe gazed after her he thought to himself that if some acci dent occurred to prevent their attendance at Ned Brophy's wedding, he would bear and spend the evening by the fireside.

TO BE CONTINUED.

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Consumption Cured.

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CHURCH AND REPUBLIC.

ARDINAL GIBBONS AND BRCH-BI HOP EYAN ON THE RELATIONS BETWHEN CHURCH AND STATE.

The Catholic Club of Baltimore recently gave a banquet in the Hotel Rennert to celebrate the beginning of its second anniversary. Over one hundred and twenty members of the club ast down and twenty members of the club sat down to dinner, exclusive of their guests, who were many and distinguished. Before the bacquet was begue, Cardinal Gibbons and Archishop Ryan, of Philadelphia, held an informal half hour reception in the parlor of the hotel. Among others of the guests were Senator Daniel, of Virginia, and Mayor Davidson, of Baltimore. After President Wheeler had explained the vaion d'etre of the club. more. After President Wheeler had explained the raison d'etre of the club, prophesving five nundred members for it by 1891, Cardinal Gibbons, responding to the toast of "Archbishop Carroll and the Hierarchy of the United States,"

CARDINAL GIBBONS' ADDRESS "Archbishop Carroll is justly styled the Patriarch of the Ameircan Church."
When it pleased Almighty God to lay the foundation of the Catholic religion in this country on a strong and enduring basis by the establishment of the hier archy, He chose a man after His own heart. He selected John Carroll to be the first Bishop of Baltimore. 'There was a man sent from God whose name was John.'

"Archbishop Carroll combined in his person the two fold character of a deperson the two fold character of a devoted Uhristian priest and an ardent patriot. He was a man of mervelous foresight, of deep penetration, consummate wisdom and sterling piety. He was intimately acquainted with the genius of our political constitution, and was therefore eminently fitted for the delicate task of adopting the discipline of the Church to the requirements of our civil government.

our civil government.

"The truths of religion, like God Himself, are eternal and immutable, but the discipline of the Church is changeable — just as man himself is always the same in his essential characteristics, while his dress varies according to the custom and fashion of the time.

"Not only did Archbishop Carroll exhibitions and the control of the custom and fashion of the time."

"Not only did Archbishop Carroll exhibit extraordinary tact in adjusting the
discipline of the Church to the peculiar
condition of our new R-public, but by
his broad and benevolent disposition,
he enjoyed friendly and social relations
with his non-Oatholic brethren, both
among the clergy and laity, without
compromising his position as a Catholic
prelate. By his agreeble intercourse
with them many misconceptions were with them many misconceptions removed and mutual respect was fostered

"Had Archbishop Carroll been a mar of contracted mind and narrow views he would have seriously hampered and em barrased his successors in the exercise of their ministry. But, happily for all of us, he was a prelate of 'road and com prehensive ideas. I cannot pay a higher tribute to the wisdom of John he utter a public sentiment of which we should feel ashamed—never did he enunciate a principle which we had ever occasion to retract. No matter how high we build the edifice of Christian fath we find the foundations laid by Carroll bread and extractory and deep Carroll broad and strong and dee No matter what work we undertake in the cause of charity and religion, we find our policy outlined by the far-reaching mind of our American patriot. I express the fervent hope that every prelate of the country may leave behind him a record of fidelity to God and devotion to his country such as marked votion to his country such as marked the life of the first Archbishop of Balti-

night."

"I am all impatience to see a real Irish weeding," he replied. "And to judge from the glimpses we are after getting of the party as they drove by, this is to be a genuine affair."

"Yes, 'well be the correct thing," the doctor observed "By Jove! only for an engagement I have I'd be tempted to go with you. Nelly Donovan's ankies would make a saint forget the sky as alst tripped by just now."

"Bat not a sinner forget the important duty of spending a long winter evening." The Cardinal then gave a warm wel-

THE CHURCH AND THE STATE, Archbishop Ryan, of Philadelphia, spoke to the toast "The Relation Between Church and State." "I feel it almost a rash undertaking," said he, "to respond to such a toast as this, and especislly at this time, when there is so much misunderstanding as to the relation of the Catholic Church to the State. You all know that the Church is a wonderful negfect organization that perfect organisation that has stood the perfect organisation that has stood the test of centuries. It has governed rightly the people of every land and tongue and of every diversified class of humanity. It is a kingdom of God on earth, having all the essentials of a kingdom without being a kingdom in the the general acceptance of the term.

"There have been many reasons assigned for its success. Monarchists have said it was due to the fact that it is a complete monarchy, has absolute power, and that monarchy is the only true form of government. Others have said its of government. Others have said its success was due to its being a model republic, all its officers, even to the Pope himself, being elected. It is neither. It is a divine institution, a kingdom, not of this world, but of God. If it had been a kingdom of men it would have fallen. "Its end is to prepara men for a tarting. "Its end is to prepare men for eternity, and it is here that it differs from the

State, whose object is to protect men in their rights and privileges. These should not clash. The ends of both are divine, and they differ in their mission to man. If they do clash, it is because of the men in the Church and not the Cnurch itself, and men in the State and not the State itself. Let them be in harmony the one with the other no united, for I do not care for any more union than exists now in the United States. If all men were Catholics, then there might be union, but with such diversity of opinions it is better that they be separate, each working to its

own end. No man has the right of power over another man-no inherent right. No

ing to men in power, says they are to be respected in office, for they rule by the power from God. Next to the man who stands in the sanctuary of God are the men of public sefairs, who have sacred interests in their keeping. A divine sacction is given to human law by the Cource, acting in harmony with the State, and if each understands the other each keeps to its own proper sphere, there is no danger of their ever falling

there is no danger of their ever falling out.

"As to the Church, we are here, and here to stay. Our old Church was here before any other Christian denomination had set feet on these shores. We have shown our loyalty to the State; and I hope the noble State of America and the Catholic Church will remain in harmony for all time; that the State will understand the sacred teachings of obedience to authority, and the Catholic Church will understand that she is protected by that sacred instrument which is the glory of our country—pur wonderful Constitution. She sake no favors; she seeks no union; she only sake to be let alone to act out her own Constitution—all this in harmony with the State and preserving the State's glorious principles."

A LEITER FROM MOLOKAI.

A resident of Frankfort, Herr Paul

A resident of Frankfort, Herr Paul Apielstedt, sends to the Frankfurter Z-itung an interesting letter which he has just received from Father L Conrardy, the companion and one of the successors of Father Damien in his leper home. The letter is as follows:

Kalawao, Molokai, Nov. 21, 1889

DEAR SIE:—You will certainly think you are never going to get a reply to your kind letter to the Leper Settlement. Your letter reached me when in hospital at Honolulu, where I lay very ill of dysentery. Up to the end of July it was doubtful whether I should live or die Now I am very well again. Just after, Now I am very well again. Just after, or rather shortly before the death of my companion, poor Father Damien, I was attacked by the disentery only a few steps from my house as I was coming from the cametery. After I had been steps from my house as I was coming from the cemetery. After I had been lying ill two weeks they took me to Honolulu, as the only hope of recovery was my leaving the colony. I was two months in hospital, and then came back, although still very ill. Now, thank God. I am again in a fit state to fulfil all my dutias.

The Laper Colony consists of Kalawao, where Father Damien worked so long and died, and where I am now myself; and died, and where I am now myself, and Kalaupapa, three miles away, where there is also a priest, and three Sisters of Charity who take care of the women and girls. In my place there are as yet no sisters, but I am expecting three to no sisters, but I am expecting three to not about one had sisters, but I am expecting three to take charge of the boys—now about one hundred in number. You see nobody but lepers here. Shall I become one? Probably, as I am always in their midst. l look upon the poor orphans as my own children, and like being among them. The Hawaiian Government does a great The Hawaiian Government does a great deal for the sufferers; this year it granted \$90 000 for their support. As I hear, each sick person costs the State \$66. Each has the right to a dwelling. The greater number, say a thousand, live in little scattered huts. Each receives daily one pound of meat, every week 21 pounds of pot (a kind of potato), and every year a grant o. \$10 for clothes; besides this, soap, oil, and matches. We have now 1,200 lepers, or perhaps more. Among these are 22 Chinese (of whom 20 are men and 2 women), and 12 whites. Last year the Government 12 whites. Last year the Government had waterpipes laid all over the colony which cost \$30,000.

I enclose a tew leaves from the grave of my comrade. Father Damien. Yours obediently, L. L CONRARDY,

Catholic Priest. DEATH OF A GIFTED CONVERT.

We ask the charitable prayers of our readers for the repose of the soul of Mrs. Clara M. Thompson, of Pomfret, Conn., who, before her health failed, was an occasional contributor to the Ave Maria writing under the nom de guerre of "lsadore." She also contributed to the Catholic World and other periodicals, and was the author of a Catholic novel, Hawthornedean" Herhappy death occurred the last inst. Mrs. Thompson was a

convert to the faith, and led a life of exemplary fervor
She was a lineal descendant of General Putnam, of Revolutionary fame. The husband of the deceased is senior warden of the little Episcopal Church at Pomfret, and one of her sons is a Protestant min and one of her sons is a Protestant min iste: in Michigan. Thirty years or so ago Mrs. Thompson was well known in Protestant reading circles as the gitted author of "The Rector of Moreland" and "The Chapel of St. Mary." In the latter work she displayed a thoroughly Protestant rancor against Catholicism, with a generous admixture of true blue Puritan bigotry. God's ways are indeed wonderful. May she rest in peace!—

When Macbeth ironically asked, "Canst thou minister to a mind diseased?" he little knew that mankind would one day little knew that mankind would one day be blessed with Ayer's Sareaparilla. In purifying the blood, this powerful alterative gives tone and strength to every function and faculty of the system.

The Fisheries Question The Figures various of is an important one but the question of is an importance to day, is "What paramount importance to day, is "What shall we use for catarrh?" Mr. John McSwain, Model School teacher, Charlotte-McSwain, Model School teacher, Charlottetown, P. E. J., says: I enclose you 50 cents for which please send me a package of Nasal Balm. The package I received some time ago has done me a great deal of good, so much that I think it will cure me.

All in A Heap Malarial fever left me with my blood in a terrible state, with boils breaking out on my head and face. I was too weak to work or even walk, but after taking a quarter of a bottle of Burdock Blood Bitters I was able to work. The boils all went away in a hear, sait were, and my strength away in a help, as it were, and my strength fully returned before the bottle was done. FRED. W. HAYNES,

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man has the inherent right to condemn another to death. All power that exists or exposure, Milburn's Beef, Iron and Wine is grateful and comforting.

Save Your Hair

By a timely use of Ayer's Hair Vigor.
This preparation has no equal as a dressing. It keeps the scalp clean, cool, and healthy, and preserves the color, fullness, and beauty of the hair.

"I was rapidly becoming bald and gray; but after using two or three bottles of Ayer's Hair Vigor my hair grew thick and glossy and the original color was restored."—Melvin Aldrich, Canaan Centre, N. H.

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

Thick and Strong.

It has apparently come to stay. The Vigor is evidently a great aid to nature."

—J. B. Williams, Floresville, Texas. "I have used Ayer's Hair Vigor for the past four or five years and find it a most satisfactory dressing for the hair. It is all I could desire, being harmless, causing the hair to retain its natural color, and requiring but a small quantity to render the hair easy to arrange."— Mrs. M. A. Bailey, 9 Charles street, Haverhill, Mass.

Haverhill, Mass.

"I have been using Ayer's Hair Vigor for several years, and believe that it has caused my hair to retain its natural color."—Mrs. H. J. King, Dealer in Dry Goods, &c., Bishopville, Md.

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DR. B. J. KENDALL CO.

Dear Sirs: I have always purchased your Kendal's Spavin Cure by the half dozen bottlee I would like prices in larger quantity. I think it is one of the best lindments on earth. I have used it in my stables for three years.

Yours truly, Chas. A. SNYDER.

KENDALL'S SPAVIN CURE DR. B. J. KENDALI, CO.

Dear Sirs: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have good opinion of your Kendall's Spavin Cure. I have good opinion of your Kendall's Spavin Cure. I have some services and Spavines of Lameres. Stiff Johns and Spavines and Spavines and Horsemen.

Yours truly Manager Troy Laundry Stables.

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Gents: I feel it my duty to say what I have done with your Kendall's Spavin Cure. I have cured twenty-five horses that had Snavins, ten of Ring Hone, nine afflicted with Big Jened and seven of Big Jaw. Since I have had end of your books and followed the directions, I have never lost a case of any kind.

Yours truly,

Andrew Turker.

Hoyse Doctor.

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absol impo we in of codistr muti by n

BY CARLOTTA PERSY. Tis not the festal banquet board,
where free the vine's red blood is poured;
Where free the vine's red blood is poured;
Tis not the cup filled to the brim,
With jewals fishing at the rim;
Tis not the wreath and cluster tied
With all the florist's skill and pride;
Tis not the viol's ringing time,
Nor yet the bire sky of mid-June,
The leaf of bay upon the brow,
Nor weath, nor isme, nor passion's vowWith which of fair necessity
Doth happiness keep company,

More often 'tis the meagre drop
On the cup's edge: the crumb that falls
Where the full-furnished banquet pails;
The tangied vines that rudely stop
The hurrying test: November.s grav;
The wind sown flowers along the way;
A low voice and a simple rune
Above the viol's ringing tune;
The leose beads in the open hand
Rather than pearl or dismond strand—
'Tis these know best her flitting face.
That ofteness are his ministers

That ofteness are his ministers

She is not found of those who seek;
whe doth not answer those who speak;
The places men with selfah care
For her abiding oft prepare.
Whe know them not: the bonds they mai
To snare her feet, these doth she break;
And fleeing from them. in unknown.
Unlocked for ways doth find her own.

Unitokel for ways done and her own.

She is that strange, elusive thing.
The queen of life who knows no king;
Who doth the beart of hope inspire,
whom all men fail to recognize
What time she looks into their eyes,
And yet of whom they sadly say,
"I'was thus and thus oo such a day
She came to us; 'its thu- and thus
Some day she will come back to us."

In her own times, in her own ways.
Unsought she comes or goes, or stays;
Nor smiles can win, nor tears restrain,
And prayers and sighs she holds in vain.
But an, where—upon a throne
or in dress path.—sne anows her own.
With whom she listeth so dots she,
Sweet happiness, keep company.

MORE ANTI-CATHOLIC SLAN-DER.

LETTER FROM REV. J. J. EGAN: To the Editor of the Richmond Hill Liberal.

SIR—During the past few days revival meetings have been held in the Methodist church here. The onief attraction was a canting bypocrite who claims to have been a convert from the Catholic Church. He kept his audience spell-bound while he detailed his experience and the reasons which induced him to leave the Church. I shall here deal only with one of his calumnies, which has been often repeated in the interest of Gospel truth, and often contradicted: "That when he went to confession he had to pay three pence to the priest for absolution, that absolution including permission to sin as it may suit him in the future." I sin as it may suit him in the future." I wonder is it necessary that I should contradict this statement, and declare it without any foundation in fact? The priest that would accept, much less exact, any price for absolution, would be guilty of a species of simony, would commit thereby a most grievous sin, and render himself liable to suspension. There is no such practice in the Catholic Church, and never was It would be lic Church, and never was It would be a monstrosity so subversive of the first principles of natural morshity that had the Church ever identified itself with such a practice it is no exaggeration to say that it would long ago have been swept away by the just indignation of Christondom

hristendom. I hold Rev. Mr. Locke, the pastor of the Methodist church here, responsible for this calumny, and this insult that for this calumny, and this insult that has been offered to the Catholic people. I think it is hardly faur to eitner the Catholic or the Methodist people to bring in a stranger, whose mis-statements are sure to foster bigotry and engender hard feelings between neighbors who desire to live in harmony. What are our affairs here to one who is a perfect stranger, who makes a trifle and goes his way regardless of the bitter feelings he has left behind? Could not our he has left behind? Could not our Methodist friends hold their meetings without making the misrepresentation of Catholics the attractive feature of the programme? I wonder that some of our

Catholic Church are the surest way, even where the preaching is moderately good, to draw the crowd, and in the name of religion, truth and decency are sacrificed religion, truit and decemby are sacrinosa to accomplish this end. Surely Mr. Locke would not willingly do even Cath olics an injustice! If he is not ac-quanted with the doctrines and pra-tices of the Catholic Church, which I assure him were grossly misrepresented in his church, I am willing to enlighten him on these matters; no need of imhim on these matters; no need of importing a stranger for that purpose. As a lamentable result of such tactics, per sistently maintained throughout the country, the prejudices and animosities of the different elements of the popula tion have been unduly aroused, and to-day we find the public mind inflamed to a degree that is subversive of that public and private harmony which every good citizen should desire

I can say that Oatholics as a rule do all they can to conciliate their Protestant neighbors. Also! we know too Well the negators. Also: we know too well the unjust prejudices that are entertained against us, and we try as far as we can to remove them by showing we are not what we are described to be. We are on good terms with our Methodist friends We find them as a rule kind hearted and white the weather than the state of the state o what we are described to be. We are on good terms with our Methodist friends. We find them as a rule kind hearted and obliging. We try on our part to be the same towards them. How can this happy state of things be maintained when the apple of discord is fluug in our midst? When a stranger is introduced to describe our priests as a set of villains, who are engaged in the unlawful traffic of selling absolutions for a few pence, and our people as a lot of stupid dolts who are imposed on in this way? Now, how can we in our intercourse honestly look each other in the face when perhaps we feel that in spite of the external interchange of courteeles, there may be a deeply seated distruct, and that those mani estations of mutual regard are merely superficial and mutual regard are merely superficial and by no means real?

How humiliating and how painful to how would Mr. Locke regard the prin-

Catholics the scorn, the sneers and smiles of contempt which are elicited from their audiences by those religious tramps, those gospelling frauds! It should be pretty well known now that the anti-Catholic lecturers are frauds, and their stock in trade is slander. Baron de Gamon, who at one time entertained an audience here on the no Popper question, died recently

SOME THINGS CATHOLICS DO NOT BELIEVE.

We here state some things that Cath-

at one time entertained an audience here on the no Popery question, died recently in Eugland of consumption, soon after he had been released from penetentiary, Baren de Rihan, who caimed to be an ex-priest and did a large business in that line, when challenged, could give no reference as to his ordination papers, and was obliged to acknowledge that he had assumed that character because he thought it would take with Protestants. Vincent Long, who created a great sensation nine years ago throughout Canada, and obtained olics do not believe.

1 Catholics do not believe that there is any other mediator of redemption than our Saviour Jesus Cirist. "For there is no other name given to men whereby we must be saved" than that of it would take with Protestants. Vincent Long, who created a great sensation nine years ago throughout Canada, and obtained much sympathy and money, said he had been ordained by Archbishop Lynch and that he experienced great cruelities at the hands of Father O Connor, superior of Sandwich College. He said he was employed as professor in the college, and for being caught reading the Bible his tongue was cut out. The strangest part of the story, and what any one but a skeptic would regard as miraculous, was that though he had no tongue (it having been plucked out by Father O Connor) still he could hold forth most eloquently on the errors and abominations of Romanism.

Ex Monk Widdows is in penetentary; all your readers know why. Pretended ex priest Keating is in penetentary for swindling the Bible Society in London, England. I could give a long record of this kind, but what use? the next swind ling thief that comes along will get a pulpit to abuse Catholics from, and money for doing so too.

So you see, Mr. Etitor, that if deceptions are carried on in the name of religion, Catholics are not the only victims. Even those who claim to monopolize all the enlightenment of the age are sometimes badly taken in. From Catholic pulpits no one is allowed to speak except those who are trained under the eye of the Church, ordained and properly accredited to that office. From Catholic pulpits no me is allowed to speak except those who are trained under the eye of the Church, ordained and properly accredited to that office. From Catholic pulpits no me is allowed to speak except those who are trained under the eye of the Church, ordained and properly accredited to that office. From Catholic pulpits the priests speak to Catholic people about their own sins, and how to repent and truly purpose to forsake and place of the property accredited to that office. From Catholic pulpits the professor in the college, and for the same and such and thus prays for his nediator, whence of mediator, whence and the could have not be ease of interc Jesus (Acts of the Apostles, iv. 12), and when they call the Blessed Virgin orany other saint a meditator, it is not in the sense of mediator of redemption attri-buted to our Saviour, but in the sense

the enlightenment of the age are sometimes badly taken in. From Catholic pulpits no one is allowed to speak except those who are trained under the eye of the Church, ordained and properly accredited to that office. From Catholic pulpits the priests speak to Catholic people about their own sins, and how to repent of them and make reparation for them.

allowable to break a lawful oath, or tell a lie, or do any other thing whatever for the sake of promoting the supposed in-terests of the Church, or for any good, of them and make reparation for them. They do not believe that hararguing them on the abominations of their neighbors, and thereby familiarizing the minds of the youthful portion of the congregation with tales of horror, even for the purpose of creating a sensation, would be productive of any beneficial result.

I could not have believed till now there was so much latent bigotry and unreasonable fanaticism in Thornhill. These questions are discussed, people give however great, likely to arise from it. The false and permicious principle that the end justifies the means, or that we may do evil that good may come, is utterly condemned by the Catholic Church.

Catholics do not believe that it is in the power of the Church to add to the truths contained in the "deposit of faith;" that is, to frame or enforce any doctrine which has not for its source the unreasonable fanaticism in Liboronii. These questions are discussed, people give free expression to their opinions, bigotry is aroused, and the cat is let out of the bag. A great light of Mr. Locke's flock declared he was bound to believe every written or unwritten word of God, or authority from the same. Nor do they believe, when the Courch makes a definition in matters of faith, that this hoition in matters of faith, that this definition or article of faith is a new doctrine; it is only a solemn declaration and a clearer statement of what was believed at least, implicitly (that is, in an implied way, or inferentially) in the time of the apostles, though some private persons might have doubts of evangelist sgainst the Catholics till these statements were disproved. That shows what kind of fair play is in store for Catholics. According to the system of legislation recognized in every civil'zed society, even the worst criminal gets a fair trial; his guilt has to be proved and the onus of proof rests on the accuser. But it seems this principle of justice must have one exception—it must not be

statement that was made by the great evangelist sgainst the Catholics till these

must have one exception—it must not be extended to Catholics. I have reason to

Ireland has produced a great many in

rights.

7 Catholics do not believe that Pro-7 Catholics do not believe that Protestants who are baptised, who lead a good life, love God and their neighbor, and are blamelessly ignorant of the just claims of the Catholic religion to be the only true religion (which is called being in good faith), are excluded from heaven, provided they believe that there is one God in three Divine Persons; that God will duly reward the good and pupish believe there are a great many who share the opinion of this fanatic and it is on these lines they are calling for equal telligent, I may say distinguished, men professing the Catholic faith—men who professing the Catholic faith—men was professing the Catholic faith—men was would not tamely submit to such practices as have been described at the recent meet of God, made man; who redeemed us, and in whom we must trust for our sale of God, made man; who redeemed us, and in whom we must trust for our sale of God, made man; who redeemed us, and in whom we must trust for our sale of God, made man; who redeemed us, and in whom we must trust for our sale of God, made man; who redeemed us, and in whom we must trust for our sale of God, made man; who redeemed us, and in whom we must trust for our sale of God, made man; who would not take the continuous cont

as have been described at the recent meet ings here—men who would not have lived and died in the bosom of that Church if they had been the witnesses of such im positions. It is a marvel that it is only no Popery alventurers who ever discover them, and that priests and people live on without any knowledge of them whatever. This cauting evangelist professes to be an Irishman, sthough his accent would betray him as belonging to another nationality. But no matter, Mr. Locke himself is an Irishman of recent importation. Oh for shame, Mr Locke! How could you serenely sit in your church and and in whom we must trust for our sait vation; and provided they thoroughly repent of having ever by their sins oftended God.

Oatholies hold that Protestants who have these dispositions, and who have no suspicion of their religion being false, and no means to discover, or fail in their honest endeavors to discover the true to be an Irishman, ithough his accent more sensible, intelligent and experienced Methodist neighbors did not remonstrate with Mr. Locke before he permitted a stranger, from his pulpit and in his presence, to inflot this outrage on Catholic feeling.

There is a wave of bigotry and fanaticism sweeping over the country at present, and for this the parsons are responsible. The people would be all right if those teachers of religion and charity (?) would let them alone. But sensational stories and doctrines invented for the Catholic Church are the surest way, even catholic Church are the surest way, even religion, and who are so discover the true religion, and who are so disposed in their height a narity matter. How matter, Mr. Locke himself is an Irishman, ithough his accent honest endeavors to discover the true religion, and who are so disposed in their height and in some sense within the Catholic Church, without themselves knowing it. She holds that these Christians belong to, and are united to the 'soul' as it is called, of the Catholic Ciurch, although they are not united to the visible body of the Caurch big to the 'soul' as it is called, of the Caurch olic Ciurch, although they are not united to the visible body of the Caurch big to the 'soul' as it is called, of the Caurch olic Ciurch, although they are not united to the visible body of the Caurch by external communion with her, and by out ward profession of her faith.—The Sacred Heart Review.

celence prevails. Perhaps it is on that principle that he claims the right to slander Satholics as one of the privileger of liberty of conscience. Let it not be alleged that Mr. Locke himself did not slander Catholic Irishmen, for there is an add assigned. For the cure of colds, coughs, and all de rangements of the respiratory organs, no other medicine is so reliable as Ayer's Cuerry Pectoral It relieves the asthmatic and consumptive, even in advanced stag s of disease, and have saved innumerable

elander Catholic Ittenmen, for there is an old saying: "Qui facit per allum facet per se." That is, he who does a thing through another does it himself. I have often heard it said, "Put one Irishman on a spit and you can get another to turn it." I have often feit indignant at this Mrs. D. Morrison, Farnham Centre, P. Q., writing about Dr. Thomas' Eelectric Oil, says: "George Bell used it on his son, and it cured him of rheupatism with only a few applications. The balance of the bottle was used by an old gentleman for Asthma, with the best results. It acts like a charm." it." I have often felt indignent at this saying, but it is certainly true of those who are imbued with religious fanaticism. But Mr. Locke said he hoped no one would be so narrow-minded as to feel a charm. offended at any statements that were made. This is truly Hibernian, to knock a man down and then give him a healing plaster. It seems he felt that cause for offence had been given, but he only meant

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it to suit a purpose and as harmless smuse-ment to entertain his crowd. In this way Catholics, and pasticularly Irish Catholics, are made a football of to be kicked about Mother Graves' Worm Exterminator is bleasant to take; sure and effectual in lestroying worms. Many have tried it with heat results. by every enterprising parson who wants to draw a crowd and by every scheming politician who regards any measure of justice done to Catholics as truckling to

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sufficient well and says that

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Approved by the Archbishop of Toronto, and recommended by the Archbishops of St. Boulface, Ottawa, Kingston, and the Bishops of Hamilton and Peterboro, and leading Catholic Clergymen throughout the Dominios.

Dominios.

Oorrespondence 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.

Catholic Mecord.

Lordon, Sat., March 22nd, 1890.

PRIESTLY INFLUENCE.

The Toronto Mail, in spite all that may be said or written about the daily insults it heaps on our compatriots in the Province of Quebec, still continues its importinent and insane course of dictat. ing their duty to the Freuch Canadians. It is forever harping on the tithe system and attributes to it alone all the fancied ills and grievances so often retailed and so grossly exaggerated in the columns of the faustical press of Ontario. If young men and women leave their homes by the banks of the St. Lawrence in order to obtain steady employment and wages in the factories of New England the cry is raised that all those young people are fleeing from the tyranny of the priests, rushing off to foreign lands in order to escape from Church domination and the system of paying tithes. No reasons could be more farfetched. They are not even cradited by those who put them forward. The young people who cross the border never paid tithes. These are freely given by the heads of families to the parish priest or cure for his decent support, but the young people are never troubled about them. Would it not be more in accordance with sound reason to say that there is not sufficient employment in the Province of Quebec for its fastgrowing population? Could not the presumably intelligent and clear-headed writers in the Mail and similar sheets take in the fact that the factories in the United States have to provide goods for nigh seventy millions of people, whereas in Canada scarcely five millions have to be clothed and fed? It must be very evident that in the New England manu fanuring States there must exist a constant and crying demand for the deft hand and quick eye of the French-Canadian artisans. It is certain, too, that in all kinds of light and policy to grant justice to the Irish people, fancy work the French is preferred to the average English or American operative, hence the annual influx into Maine. Vermont and Massachussets of the French Canadian population. It is an outrage on truth and common sense to maintain with the Mail that those active and energetic French Canadians leave Canada in order to get rid of the prirsts. The fact is they take their priests with them, and give them far larger stipends in the States than they could afford to bestow on them at home in Quebec.

Yet the Mail in last Thursday's issue most untruthfully declared "that the direst and heaviest burden of the three Judges who formed the Special -Canadian population is their fear of the clergy. Time and the growt 1 of enlightenment," it continues, 'are alone competent to effect a change for the betier."

If the French-Canadian had such a horror and dread of the priest as to leave the country to avoid him he surely would not send for him afterwards and offer him large inducements to accompany him and his family in exile. But let us suppose for a moment that the enterpising and progressive portion of French-Canadian youth do entertain a wholesome dread of the priest. Is interference on the part of the Ontario press? If the priests in Quebec Province exercise such powerful influence over the French-Canadian youth, we fancy, instead of being commiserated, the people of that Province should heartily congratulated on so happy and so desirable a consummation. There must be some truth in the Mail's assertion of the fear which the French-Canadisas have of their clergy when on such occasions as Guibord riots and Hull disturbances the peace of the community could be preserved and bloodshed avoided solely through the influence of the clergy. So long as the masses entertain that respect and fear of the clergy that 1: able to calm down the passions and quell mob law the country has ample reason for self congratulation. It would be well for the Province of Oatarlo If the masses had a little more of the fear of | push the matter further by inflicting pun-God and the clerge than seems to exist in Toronto and other cities. One of the leading questions and most difficult prob-Iems of the day is: What are we to do received perhaps the most scathing castiwith the hoodlums? The Toronto Masi gation ever dealt out to a body of men

suggests that they be incorporated into a cadet corps and put under military discip line. The idea of clergy men being able to exercise any restraining tofluence over a Toronto mob is never entertained. Clergymen such as Dr. Wild and Da Moulin have been known to exercise inflaence to some purpose in urging on mobs to deeds of rlot and violence. But although they may go with the tide they are no more able to resist its impetus than was King Canute when he attempted to stem the rushing ocean.

ST. PATRICK'S DAY.

Oa Monday last Irishmen in all paris of the world celebrated the great festival of Ireland's patron Saint. The festival of St. Patrick is one which must always be dear to the Irish race, occause it is kept in grateful memory of the illustrious saint to whom Ireland wes its conversion from the darkness of Paganism to the light of Christian faith. Ireland has been, since its conversion, the most tenscious of nations to the faith implanted in her soil by her great Apostle, and to this tenselty is due the fact that there is now an English speaking Catho. lie Church on earth. England, which in former times was most faithful to the religion implanted in the country by St. Augustine, gave up her faith with an ease and completeness almost inexplicable. Scotland also in a very short time renounced her Catholicity, and it was reestablish new and vigorous branches of the Church in the United States and Ganada, as well as in South America, on the Islands of the Pacific Ocean and elsewhere wherever a British colony has been estab. lished. Thus has the good seed planted by St. Patrick produced copious fruit.

The history of Ireland has been a tale of suffering, owing in great measure to her fidelity to the faith of St. Patrick, for though she lost her autonomy long before the Reformation, she suffered to s much creater extent from the religious persecution which has been carried on against her from the time of Henry VIII. Handreds of thousands of her children have perished in exile from their native land, millions have been reduced to s a watchful Providence, however, has provided homes in other lands where the children of St. Patrick have grown up

state of starvation at home and abroad ; with the country and have prospered and have established a glorious English. speaking Church.

Since the day when the Norman knights established the authority of England in the country, Ireland has not known what It is to enjoy self-government ; but now that the Liberal party of the British Empire have proclaimed their we may reasonably hope that a better day will soon dawn upon the country, and that an era of peace and prosperity will succeed to the epoch of suffering which has pressed so hardly upon her in the past. We may hope that the new era may arrive by the inferior, especially in the French schools. time that one or two more St. Patrick's days shall have been celebrated. Daring the present century the condition of the Irish people has been greatly bettered, but it cannot be what it should be until they enjoy self government in reality.

THE SPECIAL COMMISSION. In the Imperial House of Commons the reception accorded to the report of the against Mr. Parnell occupied the attention of the members all last week. The people of the three kingdoms have already unmistakably registered their verdict on the subject, which is to the effect that the charges, founded as they were upon Pigott's despicable forgeries, are entirely false. Nothing has been proved against the Irish members of Parliament, except that they were in carnest in seeking to ralieve their country from the miserable condition in which she is placed by bad laws, very badly administered. Both parties should have united in recogniz that so great an evil as to call for such ing the completeness of Mr. Farnell's vindication from the gross accusations which were brought against him. The St Pancras election, which took place at the very time when the matter was being dis cussed in Parliament, sufficiently manifests the public sentiment, not only as regards the entire innocence of the Irish party, but also as to the complicity of the Gov ernment in the vile attacks which were intended to ruin Mr. Parnell's character.

But the Government in its malignity is determined to record on the proceedings of Parliament as bitter a condemnation of Mr. Parnell as it can induce a servile majority of its followers to adopt.

Me. W. H. Smith, on behalf of the Government, moved in the House the adoption of the judges' report. At the same time, amid groans and laughter from the opposition, he told the House that the Government has no intention to ishment on the Parnellite members.

In the course of the debate following Mr. Smith's motion the Government

Opposition banches, but some of their supporters, likewise, characterized their conduct in the whole transaction as un. worthy of men of honor. The speech of Lord Randolph Churchill, one of Lord Sallabury's former, and to a large degree one of his present, colleagues, must have caused consternation in the Troy camp. The following is an extract :

The following is an extract:

He said the proceedings were viriated by their thoroughly unconstitutional character. (Cheers from the Opposition). The Government, to ascertain the truth of criminal charges against its political opponents, discarded and set aside the ordinary law of the land. (Parnellite cheers.) The Government decided to place political opponents on trial or criminal charges without the protection which a jury would give. (Cheers The Government nominated the tribuna so that the accused would have no voice in selecting and chellenging the jury. The Government is flicted a pecuniary fine on its opponents amounting to £40,000 He defied any lawyer to show a precedent He defied any lawyer to show a precedent or parallel for anything approaching the Government's action. (Parnellite cheers.) He appealed to the House to vote against precedings so utterly unique and unprecedented. Never within a century and a half had any public man been exposed to such tests and trials as had Mr. Parnell. (Parnellite cheers.) Lord Rundalph decoupaged the Government for its dolph denounced the Government for its ruthless use of the closure in forcing through the Act creating the commission when its party in 1882 had resisted closure No minister, he said, could now accuse him of inconsistency. What had been the result of this mountainous parturition served to Ireland not only to re plant the faith in both of these countries, but also to cheere.) What had been the delivery, attablish new and vigorous branches of with their skill and parliamentary instruments? A ghastly, bloody, rotten fœtus-Pigott! Pigott!! Pigott!!! (Parnellite cheers) The report condemned the Par nellites on certain charges. Did it condem the Times? If the Government insisted upon its motion he would insist upon his right to vote to condemn, not only the Parnellites, but also the Times, which had been found gallty of an atroctous and un-exampled libel and slander.

Mr. Smith's motion was of course car ried on a division, but with a majority which shows that the end of Tory rule is we feel certain, relegate to obscurity a clique of tyrants that have brought disgrace on the British Empire-a disgrace as deep as that attached to Russia for her transactions in Siberia.

THE MANITOBA EDUCATION. AL BILL.

On the 4th inst. Mr. Martin, the Attorney-General for Manitobs, brought forward his long-threatened bill for the abolition of Separate schools in that Province. The speech he delivered in support of the bill lasted almost four hours, beginning at 8 p. m. and ending at ten minutes before midnight. He maintained that the Province has full constitutional powers to settle educational matters, and that the proposed system of national education would be more beneficial in every respect than the present system of denominational education. He declared that the education given in Catholic schools of the Province is very

Mr. Prendergast, the ex Provincial Secretary, repiled on Friday night, the 7th inst, to Mr. Martin's speech. He also spoke for four hours on Friday and continued his speech until 10 o'clock on Saturday night. He spoke most eloquently in defence of the rights of the Catholic minority. He argued they besides advocate the establishment that the Protestant minority in Of unmarried sisterhoods, and openly for-Quebec value most highly the bid the marriage of their own clergy at Separate schools which a generous Catho-least until they have been a certain numlic majority had granted them, and in giving statistics concerning them stated Wesleyan Mathodist discipline, as it was that there are 916 Protestant elementary schools, 38 middle and 19 academies. He pointed out that the Manitoba Act has been supposed, at all events, to guarantee to the Catholic minority of the Province the denominational school system there existing, and dwelt upon the gratification afforded to the Catholics that Catholic children are educated in the tenets of their own Church. This same privilege was possessed by the Anglicans and Presbyterlans, of having their tenets taught in their respective schools. It is a most serious matter to take away a right so cherished, and to subject the Catholic minority now in educational matters to a Board of Education which would be almost exclusively Protestant. He was surprised at the Attorney-General's statement that there is no attack upon Catholics in the present bill.

Mr. Sifton spoke in support of the Government bill, and made a speech which would have suited well in the mouth of Mr. Dalton McCarthy on a twelfth of-July platform. He maintained that the operation of a Separate school system is bad and pernicious, and that its tendency is to give political power to the priesthood. The Quebec Government, he said, exists only to register the decrees of the Pope, and he instanced in proof of this the Jesuit Estates Act. This act of the Quebec Legislature has been so thoroughly discussed that the public are already thoroughly aware that Mr. Sifton's state.

ments entirely misrepresent the case. The wish of the majority has been manifested by the vote on the second reading of the Bill, which was passed by twenty-two to six. As the question was

of the affairs o a great country. Not is not necessarily to be inferred that they it is also sinful and superstitious to put alone those who occupy seats on the will approve of the tyrannical measure. At all events, notwithstanding Mr. Martin's assertion that the measure is with in the powers of the Legislature, its legality will undoubtedly be contested to the utmost, even should it escape the veto of the Dominion Government, which we believe will be given to a bill which so grossly interferes with parental rights and with the compact of Confederation, The vote was forced by Attorney General Martin while the Opposition members, for the most part, were in another part of the building, as well as Mr. Greenway. The absent members are highly indignant at the manner in which the vote was brought on. Mr. Norquay was present, however, and voted for the second reading.

CLERICAL CELIBACY.

The students of Wickliffe College Toronto, last week held a debate on the subject of the Celibacy of the Clargy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke to the filthy Justin D. Falton as another Moses or Aaron or Lather or Knox raised up by God for the special work of reforming His Church. Taese clerical scions seem to have forgotten that Fulton's filthy book, the type of which the modest female compositors of the Rand-Avery establishment refused to set up, aims at proving that the celibacy of the clergy is an unmittented evil. When will Protestantism begin to be consistent with itself? There is no practice of the Catholic Church which has been more persistently denounced than that of the celibacy of priests and of religious orders. We not far distant. A general election will, have ourselves heard eminent Protestant divines maintain that celibacy is contrary to the divine commandment.

How often have we not heard Protestants bitterly denounce the Catholic Church as being condemned by anticipation in the forcible words of St. Paul. (1 Tim. iv.) "Now the spirit manifestly saith that in the last times some shall de. part from the faith, giving heed to spirits of error and doctrines of devils, speaking lies in hypocray, and having their conscience seared. Forbidding to many, to

abstain from meats, etc." The Catholic Church neither forbids marriage, nor the use of meat as an evil thing, as did some heretics, the Gaostics, Marcionites, Manicianas, and others who in early times adopted the Protestant principle of private interpretation in opposition to the authority of the Church. These were the sectaries condemned beforehand by St. Paul, but Protestants have strenuously maintained that the Catholic Church was in his view. It is an interesting spectacle to behold Protestants now returning to Catholic truth, in part, at least. And not merely because the Baptist students take this view do we call attention to the matter, but because it is well known that a large section of the Church of England, and other Protestant clergy, hold the same view; and of unmarried sisterhoods, and openly for need in Canada, states that :

"A preacher who marries while on trial shall be dropped in silence." Again we find in the same book :

"No Chairman of District or other Con ference officer shall have authority to em-ploy a married presenter during the year, with a view to his being received as a Candidate for our Ministry, without the consent of the Conference, or the Conference Special Committee.

"No District meeting shall recommend

any married preacher to the Conference for reception on trial, unless he has been pre viously employed in case of absolute neces-sity in accordance with the foreging

These "restrictions" show that even though the Methodists maintain that the clergy may marry, nevertheless it is desirable and good that there should be a considerable proportion of their clargy undesired that they should be free to flirt of intolerance were aroused. with quite a number of the youthful female members of their flicks?

How does all this consort with the deeleration of the Westminster Confession : "No man may vow to do anything forbidden in the word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God. In which respects, Popish monastical vows of pernetual single life . . . are so far from being degrees of higher perfection. that they are superstitlous and sinful tangle himself?" This plainly states God.

to lead a perpetual single life for God's sents.

The Catifolic Eccord. is at sea on that important question, and having in their hands the administration not before the people at last election, it sake, and for eaks of greater perfection, obstacles in the way of the early marriage of ministers, as the Wesleyan discipline does; more especially as these obstacles will often cause projected marriages to

be broken off entirely. We confess we do not see where the superstition comes in, as St. Paul expresely says: "But I say to the unmarried and to the widows ; it is good for them if they so continue, even as I." (I Cor vii, 8) And sgain : "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided." (vii, 35, 33)

Surely it is more perfect to please God than to be married and to please one's wife. The former is the "one thing necessary" of which Christ speaks in his conversation with Martha and Mary, and is the solicitude which alone Christ recom mends. This being so, it is certainly within the province of the Church of God to select her clergy from among those who have embraced that condition of life in which they may have no other solici-

tude than to please God. It is clear that St. Paul and the Westminster Confession differ widely in their teaching, and so many Protestants of today are beginning to think. Perhaps this is one of the subjects which will be revised in the Confession of Faith. It is certainly a subject on which the Confes slon needs revision, though we have not noticed that the Presbyteries which have decided in favor of revision have spoken in reference to it.

THE QUEBEC GRANT TO TORONTO UNIVERSITY.

Ore flowing with the nc-Popery venom, the correspondence columns of the Mail and the editorial columns of other journals have been teeming with denunciations of Hop, Mr. Mercier on account of his proposed grant of \$10 000 towards the erection of a new university for

Mr. Mercier explained that the sum was not precisely necessary, as Toronto city, the Ontario Government, and private subscriptions had been given for the new edifice to such an extent that the donation from Quebec could be dispensed with, but, when the matter was before the Legislature, the Premier added:

"But the Province of Quebec must not forget that on an occasion of great public calamity in the Saguenay district the Ontario Government had subscribed a sum of \$5 000 in aid of the five hundre families whose houses and lands had been laid waste by fire, It must, more-over, be borne in mind that the broad spirit of the authorities of Toronto University, who have not hesitated to affiliate the Catholic College of St. Michael's and to admit two Catholic priests, dignitaries of the said College, into the Senate of the University, is worthy of a great institution of learning, and deserved to be publicly recognized, especially at a time when race and religious prejudices ran high, as at present Wnatever might be the faults committed on either hand, whether there be or be not grievances to complain of in one province or in another it was the duty of all the leading men of the nation to join in a common en-deavor to subdue ill feeling and unite the whole nation in a common sentiment the welfare of Canada." The Outario fanatics, however, are not

animated by any such motives as Mr. Mercier here describes as desirable, They will endure nothing which is calculated to produce cordiality between together by the bond of Confederation, and which have grown and prospered together while they lived in peace and harmony, mutually tolerant of each other's differences of race and religion. Tasse fomenters of discord say that Mr. Mercier's offer is an insult to Ontario; that it is a sop to the people of Ontario to appease them while they are justly indignant at Quebec on account of the passage of the Jesuits' Estates Act, or that Mr. Mercier has made the offer in order that Quebeo might not remain under an obligation to Ontario on account of the donation of \$5 000 made by this Province twenty years ago to relieve the Saguenay sufferers.

Certainly, considering the provocation which has been offered to Quebec by the fanatics, it would not be surprising fashion for Orangemen in both countries married. Does it not look as if it were if in the sister Province a similar spirit to manifest their love for freedom and

"A wrathful man stirrsth up strife." It is in human nature that anger on one side begets anger on the other. Yet we and men also, when they are unarmed : must say that though there is displayed in Quebec some ill temper against Ontarionians, the people of Quebec, gener ally, or even to any considerable extent. have not been stirred up against the Eaglish speaking people, either of their own or of this Province, and Mr. Mercier's words are undoubtedly a reflex of the general sentiments of his compatriots. The people of Quebec are as yet convinced of the good will of the snares, in which no Christian may en- bulk of those of Ontario, and they are too good-natured and generous, as a rule, to celibacy to be forbidden in the Word of render railing for railing. Mr. Mercier's expressions of good will are alike credit. Surely, if it be sinful and superstitious able to himself and the people he repre-

The Globe in a recent article on this ame subject says : "The great sensible majority of this Province have no sympathy with such views"-that is to say, with the views of the fanatics. It continues : "They will regard the grant as a token of interprovincial good will, which it would be an outrage for the university authorities to refuse. Mr. Mercier's proposal is, in fact, an indication of the freedom from intolerance and Anglophobia that every one acquainted with Quebec knows to characterize the French Canadian people." It goes on to remark what every one knows would be the case. that if the Mowat Government were to propose a similar grant for Laval University, or any similar institution of Quebec, great would be the outery "from the No Popery forces."

We have already recently published statistics which show the generosity of the Quebec people to the Protestant population there, and that is sufficient to prove that Mr. Mercier's proposal is simply the outcome of the general cordial feeling which exists in Quebec for Outario. and is not intended as a sop to Cerberus. There is no reason why Quebec should throw sops to angry cars. She has no reason to dread their bark, for they cannot bite. The whole power of the British Empire will be exerted if necessary to protect her egainst them; and if that were not accorded, she would still have more than one resource which might make the bigots regret that they ever attempted to override a sister Province disposed to be friendly.

The University authorities have shown no disposition to act on the surly suggestions of the Equal Righters. Through their Chancellor, Hon. Edward Blake, they have expressed their cordial acceptance of the offering in the same spirit in which it was tendered. The vote was passed in the Quebec Legislature on the 13th fust. The following is Mr. Blake's telegrem in reply to Mr. Mercier's offer :

Ottaws, Ont., Feb. 21. The Hon Honore Mercier, Premier of Que-

bec: Pray accept and present my most grateful thanks for the proposed vote. Such generous conduct should touch all gener-EDWARD BLAKE.

THE "GRAND PROVINCIAL ORANGE LODGE.

The Grand Provincial Orange Ledge of Ontario held its meeting last week in Brampton, but the proceedings, as far as they have been published, are of little interest to the general public, over whom the influence of the Orangemen has ceased to be of any account. The usual rhodomontade was indulged in against Catholics, and a motion was passed endorsing the course of Mr. Dalton McCarthy in his introduction of the North-West Dual Language Bill. It was to be expected that the Orangemen would approve of all the bitter sentiments against the people of Quebec to which Mr. McCarthy gave utterance, and to the preamble especially which was introduced into the Bill for no other purpose than as an apple of discord. and a manifestation of hatred to 46 per cent. of the population of the Dominion.

The Orangemen, of course, like this. It is what their institution is for, but neither the present, nor any Parliament of Canada, will be dictated to by them.

The Grand Master, W. W. Fitzgerald. made a characteristic address towards the close of the session. Amongst other things he said that "the right has been granted to the North-West Territories to decide for themselves at an early date two sister Provinces which are tied whether they will continue the use of the dual language, a measure which must commend itself to every true British heart in Ontario."

Mr. Fitzgerald's statement is rather premature. The House of Commons has affirmed, indeed, the desirability of future legislation to that effect; but that is all. This is quite a different thing from Mr. Fitzgerald's statement of the case, which is on a par with his other reckless assertions.

The history of Orangeism is so well known both in Ireland and Canada as one of domineering violence and crime, that we presume the Grand Master wishes to appear in the character of an incorrigible joker when he expresses the hope that "every citizen of Canada may be free and equal." It has been the equality by wrecking in crowds the houses of Catholic neighbors, and attack. ing defenceless women and children. and their political history has always shown them anxious to deprive Catholics of their most cherished rights. In Canada, however, they have been a failure. In the free atmosphere of the Dominion they have been and will be unable to carry out their programme of inflicting pains and penalties upon Catholics. Few pay any attention to the resolutions which pour forth week after week from the lodges calling for legislation against Catholics, and while Mr. Fitzgerald calls the Order "a loyal, patriotic and benevolent society," every one knows that it has merited the contrary to these three epithets. The Grand Master endorses Mr. Mer-

Dominion. Mc. Meredith's proposals they recognize to be a step in this direction. Catholics also recognize this. Mr. Meredith's aim is to deprive Catholics of freedom of education. We could not expect that the Orange Grand Lodge would do anything else than bolster him up in this, but we are convinced that the love of fair play which is inherent in the majority of the people of the Dominion will effectually prevent Mr. Mere-dith's and the Grand Lodges design from being put into execution.

THE NEW AMENDMENTS OF THE SEPARATE SCHOOL ACT.

The Mowat Government, from whom

we had reason to expect some ameliora-

tion to the already imperfect Separate School Act, has introduced one amendment in the session now being held in Toronto. We cannot consider it in the light of a favor granted, but rather as a backing down on the part of the Reform party and a trackling to the bigotry fomented by the Equal Rights Association and formulated in the programme laid down in the London speech of Mr. W. R. Meredith. This amend. ment is merely a re-opening of the old clause that compelled every new comer in a school district to give, in writing, a notice to the clerk of the municipality that he or she is a Catholic and a supporter of the Catholic Separate school. It supposes that every ratepayer is a supporter of the Public school until such notice has been duly given and entered on the books of the city or township clerk. In wellestablished and settled communities of long standing no difficulty is met with in the observance of such a rule, but where the population is of a transient or flusting character this necessity amounts to a real grievance. In cities or towns, upheld principally by railroad or manufacturing industries, the population changes almost every year. In these centres of population the trustees of the Catholic Separate schools must be constantly on the watch for new settlers. These people come generally from the United States or some other country where no such law exists. It is not to be expected that they will know anything about the necessity of sending to the city clerk the required notice. Their children, if they are Catholics, will be sent to the nearest Catholic school while their taxes may for years be appropriated to the Common school It often happens that people of this description may live several years in a town or city be fore it comes to the knowledge of the trustees that such people are Catholics, and, when discovered, they are not inclined to sign papers which they were never accustomed to have presented to them in their former places of abode Fancying that signing a notice to the city clerk may bind them down to make payments and leave themselves at the mercy of School Boards, it is often a difficult matter to induce them to comply with the law. It was considered that the law which bound assessors to make work and sending up every year more than note of all Catholics as supporters of the their proportion of caudidates to the Colwith this grievance. Now we are told that nothing of the kind government, ever meant or intended, so that for the last five or six years we have been thanking the Mowat Government for favors which they never meant to bestow on us, and which very probably would still be looked upon and accepted as favors were it not for the cry raised by the Meredith faction that saw in such an excuse reason for open attacks on the Reform Government. Of course any concession made to Catholics in Ontario must needs be styled "a truckling to Rome," and the Mowat Government this time betrays weakness in a lowing itself to be scared by the tireats of fanatics into undoing their own work and repealing amendmeats to the School Act which were very serviceable to Catholics in the maintenance of their schools. Henceforth it would seem to us that trustees of Separate schools in cities and railroad centres shall see the necessity of employing a visitor of families or an overseer whose business it will be to look out for strangers, ascertain their religious belief, and have them initiated into the ways of our school law, so that there may be no trouble about their names being sent in to the city clerk before the 1st of March.

The other amendment to the Separate School Act is introduced by the Opposition, and consists in the repealing of section 62 of the Separate Schools Act, which stood as follows, and which was considered a favor granted even with the consent of the late Dr. E. Ryerson. It read as follows:

"The teachers of any Separate school shall be subject to the same examina-

qualification in the same manner as the Public school teachers generally; but persons qualified by law as teachers, persons qualified by law as teachers either in the Province of Ontario or a the time of the passing of the British North America Act, in the Province of

the first day of January, 1892, if this becomes law, all our teachers, Christian Brothers, Sisters of St. Joseph, Ladies of the Sacred Heart and others who are now considered qualified teachers must present themelves for examination before the Collegiate Institute or Normal School examiners. It is possible that before the year 1892 Mr. Mowat's Government may be replaced by the Equal Righters, or by the Meredith faction of politicians, and that men of the James L. Hughes or Dr. Wild stamp, Bishop Carman and others, by their hatred of Popish nuns and Caristian Brothers, will make it utterly impossible for any Christian Brother or cloistered nun to submit to insolence, and the indignity of undergoing examination at Boards of Examiners provided by such fanatics This would be crippling our schools with a vengeance. Why not appoint a Catholic Committee of the Council of Public Instruction in Ontario, and give Catholics the same opportunities for having suitable teachers as are afforded for the Protestant minority in Quebec ? In that Pro vince twelve men are appointed by the Government to form a Protestant Committee. These twelve men choose five others, and one member is elected by the Provincial Association of Protestant Teachers of the Province of Quebec. Report of Rev. E Rexford) Again it

s said in the same report that : This committee is empowered to make regulations for Protestant schools, concerning Normal schools, boards of examiners, school-inspectors, tax books, aminers, school-inspectors, tax books, and also concerning the organization, government and discipline of Protestant schools, and classification of schools an teachers. The McGill Normal School trains, under the regulations of this com mittee, teachers for the non Roman Catholic section of the Province. The Protestant Central Board of Examiners, acting under the regulation of the Committee, has alone the power to grant diplomas valid for teaching in Protestant schools." (Report of Rev. Mr. Rexford)

If equal rights are to be granted to all minorities in the Dominion we call upon our present Government to appoint a corresponding Catholic Committee of Public Instruction in Toronto. The material is all there. Such committee might be composed of His Grace the Archbishop, Rev. Father Teefy, Dr. Sallivan, the Messre, Foy, Dr. Cassidy, and others equally com petent to form a Board of Examiners for the Catholic Separate schools of Ontario. Until some such measures of protection to our teachers be provided the Catholics of this Province must be looked upon and consider themselves as inferior to the Pro testants of Quebec in intelligence. We will go further and maintain that unless some such committee be appointed it will be in order for Hon. Honore Mercler to take into serious consideration the advis ability of doing away with the Protestant Committee of Pablic Instruction in Quebec and sending Rev. Mr. Rexford, with his large salary, to the task of preach. ing to his congregation instead of acting as a Government officer in the management of the Public schools of that Province. It is very certain that a large number of our teachers, who are doing good Separate school did away legiate Institutes, will never submit to be is grievance. Now we are

AN OLD TALE REHASHED.

A fishy story is going the round of some papers to the effect that one Peter Don nelly, of Monaghan, Ireland, having broken his arm, was obliged to go to the infirmary, where he found "an old copy of the Bible, of which he read portions through curiosity." The story is an old one, being told of many individuals, many of whom are prominent in the history of Protestantism. Martin Luther is among those of whom the story is related, as if he had never seen a copy of the Bible until he came across it by accident, the result being that he became a shining light. It was the same with Peter Monaghan. After much debating with himself he at last decided to leave the Catholic Church and become a Presbyterian, of which form of Protestantism he is new a zealous missionary. His reason for selecting Presby terlanism from among all forms of Protestantism, as the B.blical religion, is not given, nor is it apparent to the thoughtful reader, for while on the one hand it is acknowledged that Presbyterianism has no better claim to acceptance than any other sect in the much-divided Protestant world, it is perfectly recognized now that the distinctive features of Presbyterlantem are unscriptural and absurd, inasmuch as they are to be revised out of the Westminster Confession, and its doctrines to be made more consonant with Scripture and common sense, in order to make its theology more acceptable. It is acknowledged that in its present form Presbyter-the Church at large is greatly due the lanism is losing the ground it would

not for its repulsiveness and harshness. The whole tale is founded on the oftrepeated He that the Catholic Church keeps the Bible from the people. Peter Donnelly, if he be not a pure myth, must have been acquainted with the Bible before he entered the Monaghan infirmary at all, and must have known that the really Scriptural Church is the Catholic Church, while the Presbyterian doctrines are they which are of purely human invention.

ET. PATRICK'S DAY

IN RIDDULPA.

On Monday last St. Patrick's Day was observed in a most becoming manner in the parish of Biddulph. High Mass was sung at the usual hour by the venerated pastor, Rev. John Connolly A very large congregation was present, as might be expected, for the stirling Irish people of that section will never allow love for the old land to become extinct, or even grow less warm than of old. The sermon grow less warm than of old. The sermon was preached by Rav. Joseph Kennedy, of the Cathedral, Lundon. We regret we can give but a synopsis of the rev. gentleman's discourse. It was a well arranged, touching and sppropriate sermon, and was appreciated most highly by the congregation. Father Kennedy took for his text:

"Watch ye, stand fast in the faith; do manfully and be strengthened. Let all things be done in charity." (1 Cor. xvi. 13 14)

13 14)
He said that grace, that supernatural eaves in them the outlines and genera stamp of their former selves. It heightens, it builds up, perfects and renders consistant the individual life into which it enters. A man under the ballowing influence of grace becomes "a new man," for in him old things are past away, "all things are become new." Man has in him an element of the good, as chaos may be said to have continued the elements after wards brought out into harmony and beauty. Thus he is marked out among his fellow men by greater impetuosity of temper or a strong, determined will.
When acting under the motions of God's grace he retains the distinctive chargrace he retains the definitive char-acter of his former self, with the addition of that grace that will re-ine, elevate and convert it all to the good. St. Patrick was even such an instance of a man turned into a better self on the same lines which marked his former character. He possessed a strong, determined will, a most useful attribute, if rightly directed; for how many a man has come short of sanctity, how many a man has failed of salvation for want of this attribute! The weakminded man fears the scorn of others, surrenders himself to a stronger character and thus he surrenders his own soul and the known will of God in own soul and the known will of God in his regard, while all this time the king dom of Heaven suffereth violence and the violent bear it away. This is a most holy violence quite in accord with Caristian meekness and charity, because it is exercised against oneself and not Wherefore when our against others. Wherefore when our neighbor stands in the way of our rela-tions with God and will divert us from the right path, we are obliged to ssy, stand aside. Gentle at first, and then with increasing urgency and, if need be, we must push him aside and walk past him This is the union of firmness with gentleness and Christian charity to which the apostle here exhorts us, Watch ye, stand fast in the faith, do man fully and be strengthened, let all things be done in charity." The fea tures of the character of the great Irish Apostle are here strongly traced. He did watch, he did stand fast in the faith, he did manfully and was strengthened, and then charity, the love of God and of and the charity, the love of God and of the charity of th

> whose characters he was destined to mould. He then sketched briefly St. Patrick's exile, his vocation to the ministry, his correspondence with the call, and his return to Ireland as an apostle On his arrival he bewailed the gross errors of paganism in which he found the nation of paganism in which he found the nation steeped. All honor due to God! His sorrow was soon changed into joy, for he found Ireland essentially pagan and idel atrous, and left it essentially Christian or Catholic. The Rev. Father then fully recounted the wonderful works per-formed by this great saint. He founded seven hundred religious houses, con-secrated a large number of bishops and ordained well nigh three thousand priests. No wonder, then, this country should be styled by the great apostle the

man for God's sake, and that in a heroic

degree, expanded within his breast, till he enkindled the fire of divine faith in

the Irish heart, that was never after wards extinguished. Soldierly and firm, self devoted, this he had been

in him and made him what he became, first for his own salvation and perfection

and secondly for that of tho

'Island of Saints." The Rev. lecturer here asked the question: "Did the Irish faith die out with the death of its founder?" No!
Patrick prayed that her faith might
never fail, and his prayer was heard. He
went on to demonstrate that, notwith standing all the persecution to which the Irish people were subject, they still clung tenaciously and fondly to the fath planted in Irish soil by Patrick. The people were despoiled of worldly pos-sessions—their lands were confiscated they were made poor indeed as far as the loss of the world's goods could make them poor, but all the Draconian laws of the foreigner could never separate from the Irish heart the divine and priceless faith, firmly planted therein by the God-sent apostle of Ireland. Father Kennedy dwelt at length on the great influence Irish missionaries and scholars exerted all over Europe and in recent times throughout America and Australia, showing that to these missionaries and to

importance, the flurishing condition of the divine faith of the Crucified. True civilization does not consist solely in the cultivation of arts and sciences. Greek and Roman culture did not eave these nations from distruction. True civiliza-tion consisted in good morals based upon an exact knowledge of Jesus Christ, and a faithful compliance with our religious dattes. The mould in which character should be shaped must be a Obristian mould and education must be Christian. He then went on to speak of the perpetuity of the Irish faith, and showed that while many churches, founded by the apostles, protected by the Emperors of Christian protected by the Emperors of Carlanan Rome, and governed for centuries by pious and learned pontiffs, have long since fallen to decay, the Irish fatts, planted by the spostle Patrick, is abright to-day as ever and has never suffered the dimness of an hour.

IN LONDON. The feast of St. Patrick was observed in Lendon in a most appropriate manner. Solemn High Mass was sung in St. Peter's Catnedral at ten o'clock, Rav. Father Noonan being celebrant, Raw. M. J. Tiernan and Rev. J. P. Molphy P. P. of Ingersoil acting as descon and sub-descon respectively. Rev. M. J. Tiernan, rector of the Cathedral, preached the sermon of the day, taking for his text the words: "Let us now praise men of renown and our fathers in their generation. Let the people show forth their wiedom and the church declare their praise." (Eccl xliv, 1 15)

The rev. father alluded to the words

of his text and said that God required that the men of renown should be praised and that the Church should de-He said that grace, that supernatural aid without which no one can take a step in the narrow road to eternal life, descends upon characters of great natural diversity. Just as it finds men very different one from the other, so it whose factival we calebrate to day saint whose festival we celebrate to day -St. Patrick, apostle of Ireland. It is but right that we who are the descendthose whom the great St Patrick converted to the faith, should bestow special honor to his memory, and hence on this day, throughout the whole world, wherever an Irishman has taken up his abode, the name of Patrick is highly honored. The rev. gentleman than went on to recount the life and labors of Ireland's apostle and termin ated his remarks by directing their attention especially to one of his last apostolic acts—his fervent prayer that the faith of his dear people of Ireland should never fail. The Lord answered that prayer, and in vision manifested to Patrick that their faith would fail not, but they would have to undergo hardships and persecution such as no other nation would be found to endure. The history of Ireland, to the present day, verifies the truthfulness of that vision, for verily the truthtuness of that vision, his very the Irish nation has had to endure the greatest persocution and oppression that ever visited a people Its faith, not withstanding, is to day as fresh and as green in the Irish heart as on the day when the great apostle went to receive his reward in heaven. We should then his reward in heaven. thank our blessed Lord for having given us in such abundance this gift of faith, and this faith we should make it our purpose to bequeath to our children in all its purity and beauty—the most priceless inheritance we could bestow ipon them. In the evening at the Grand Opera

House as large a number as ever attended was present to witness the presentation of the Irich drama "Kath presentation of the Ireh drama "Kath-leen Mavourneen," which was very well rendered by an amateur dramatic com-pany, under the management of Mr. J. K. McDonald. Mrs. Chadwick, as "Kathleen," performed her part in a creditable manner, and the same may be said of Missas Brouby. Miss Valetta Tay. aid of Misses Brophy. Miss Valetta Tay or executed the sword dance in capita style. The gentlemen who took part one and all acted in a manner deserving the highest praise. Special mention must be made of Messrs. J. K. McDonald, M. Morkin, J. and L. Palladino, John Kearney, McKenna, and Burton for their artistic song and dance performance, while little Master Morkin gives promise of becoming one of the star dancers of the country. Mr. J. M. Williams sang a couple of songs in a style denoting a

voice at once sweet, powerful and highly trained. Before the performance Rev. Father Tiernan stepped on the stage in front tended his hearty thanks to the immense audience for their kindness in esponding to his invitation. He also happy remarks in connection with the celebration of the day and trusted that before many other lik events would transpire Ireland's parlia ment would once more be held in College Green Ireland's cause is a holy cause, and all the nefarious schemes of the party in power will fail to injure or kill that holy aspiration in the hearts of Irishmen.

On the whole, St. Patrick's Day in London was celebrated this year in an enthusiastic manner, and the great suc cess attending it is only the just reward due Rev. M J. Tiernan for his arduous abors of the past few weeks.

IN TOROSTO.

Toronto Empire, March 17. Yesterday was the eve of St Patrick's The members of the Irish Catholic lay. The members of the Irish Catholic Benevolent Union and the Celtic League. I C B. U, paraded in regalia to St. Michael's Cathedral at 9 o'clock, when Vicar-General Laurent celebrated Mass.
The society men received Holy Com munion. The parade was four hundred

In the evening, at St. Michael's Cathe dral, Very Rav E B. Kilroy, D D., P.P., Stratford, delivered a sermon in aid of St. Michael's Institute, Lombard street, a very deserving charity, which is doing great work for the homeless boys of th city. Dr. Kilroy took for his text the following words, addressed by Paul to the Corinthians: "Tae foolish things of this world bath God chosen, that he may confound the wise, and the weak things of this world hath God chosen that he apostle here says in relation to the our Saviour first sent forth to send His name and salvation throughout the Roman empire applies very strikingly to the great saint whose labors and coming of the Apostle St. Patrick, and the German Cameroons.

tions, and receive their certificates of acquire by even natural increase were it science and arts, and what is of still greater triumphs the Irish people commomorate. Following his subject, he spoke of the durability of the Irish faith and gave some interesting figures, showing the increase in various countries of Cataolics

and Catholic clergymen.

Dr. Küroy preached in this city on November 10, 1867, when the present Arobbishop was consecrated. In the course of his address he told the congregation that he was taught his catechism by the first Catholic priest ordained in the United States, Ray. Stephen Theo

At St. Paul's Church, Power street, there was in the evening grand musical Vespers. The sermon on the labors of St. Patrick was preached by Rev. Father Walsh, nephew of the Archbishop.

IN INGERSOLL.

In this town St. Patrick's day was cele-brated in a quiet and unobtrusive way in the church only, yet in a manner calcu-lated to make a deep and lasting im-

High Mass was sung in honor of St. Patrick by Rev. George R Northgraves. editor of the CATHOLIC RECORD, and the choir, under the able leadership of the organist, Miss Allen, was more than usually effective. After the Gospel Rev. Father North

After the Gospel Rev. Fatuer North-graves preached from the text "The just shall be in everlasting remembrance." (Ps cxi., ii) He sketched briefly the life and labors of the great saint whose anniversary was celebrated, and de-scribed the wonderful readiness of the Light to receive the truth from him when Irish to receive the truth from him when he went among them thus, evincing at the same time the zeal of the Apostie of Ireland and the docility of the Irish when the word of truth was pre-sented to them. The efficacy of St. Patrick's work was shown by its durability, for the faith of Ireland has remained unshaken after nearly eight hundred years of suffering. During the first period this suffering arose from the dominancy of an alien race which had imposed its yoke upon the necks of the people. But from the time of Henry VIII. when England changed her religion, the sufferings were more intense, because persecution for religion's sake dded to the other causes which pro

duced the unhappiness of the country.

He showed the fortitude with which the Irish had endured the severest penal code under which a nation ever persecuted for conscience' sake, and sketched the missionary work which had been accomplished by the Irish people, who, driven from their own land by the tortures they endured there, had stablished a flourishing Catholic church

in every land where they had settled. He exhorted the congregation to fellow in the footsteps of their fathers, persevering in the faith planted in Ireland by St Patrick. The text speaks of the everlast-ing memory in which the just shall be held, and the memory of St. Patrick, which is still fresh and green in the heart of every true Irishman, is an instance of how he memory of the just is cherished. So also you charish the memory of your fathers who suffered untold torture for the faith. Imitate them, and your memory and the memory of your constancy wi

lik-wise endure.

He showed that under wise and just laws Irishmen had prospered in Australia, in South America, in the United States and Uanada. They are still oppressed in Ireland, and the country is therefore still poor. But good legislation is promised by the noble leader of a grand party in Great Britain, and from all appearance that leader will soon have an opportun to obtain for Ireland self-government ortunity Home Rule. Thus the country, legislat-ing for itself, will, we may reasonably hope, soon be free, prosperous and happy.

Daily Journal, March 17.

The return of the anniversary of the birth of St. Patrick, Ireland's patron saint, was celebrated in St. Thomas today in the usual quiet and becoming day in the usual quiet and becoming manner. High Mass was celebrated at the Church of the Holy Angels. The school children occupied seats in the gallery, and during the service sang the nymns, "Hibernia's Champion Saint, all Hail," and Father Forbes, "All praise to St Patrick" in a manner which reflected credit on their instructor and rellected credit on their instructor and trainer, Miss Hughson. Rev. Father Fiannery preached an eloquent and interesting discourse suitable to the occasion, from the words: "Well done, thou good and faithful ser thou hast been faithful over a few things, I will place thee over many. During the course of his remarks Rev Father related the parable of the talents, and showed what a sin people were guilty of who buried their talents were guilty of who buried their talents under a bushel. To those whose talent had secured a profitable return the Master said "Well done, thou good and faithful servant." There was no saint whose name was embiszoned in history like that of St. Patrick. After the apostles he deserved more to have these words addressed to him than anyon else. He received the talent of an early training in purity and science from his father Calpernius, a Roman knight, and and from Conchessa, his mother, a sis ter of St Martin, Archbishop of Tours Severed from his parents at the age of twelve years, he was led as a slave to Ireland, where he dwelt in bondage seven long years, during which he be-sought God to make him the instrument of converting the nation from paganism. His prayers were heard, means of escape and he returned to his native country (France), and after having studied for nine years under the direction of his uncle St. Martin and St. Jermaine, Bishop of Auxerre, he went to Rome, where he was or-dained a priest and consecrated a Bishop. From Pope Celestine he Bishop. From Pope Celestine he received a mission to go to Ireland and establish the Christian faith in that countries in the countries of the try. He first appeared in the presence of King Loughare at a council of chieftans at Tara. To them he preached the mysteries of the Coristian religion, and proved the possibility of the mystery of the Trinity by picking up a shamrock, may confound the strong" What the which has since remained the national emblem of Ireland. Several princes and chieftains were converted; arriving home

his mission fulfilled. Before St. Patrick died the whole country, which was buried in darkness and the shadow of death at his coming, blossomed in all the fruits of per fect Christianity. Churches and schools were established everywhere. One of his disciples, Columbia, was sent to Scotland. This saint established the far famed shrine This saint established the far I since surface and monastry of Iona, from whence missionaries went to all parts of Scotland, and introduced letters, civilization and Christianity amongst the inhabitants. They were called Picts, but afterwards They were called Piets, but alrewards were called Scots from the number of missionaries who came in those days, from Ireland known as Scotia Major. The Reverend Father counselled his bearers to study and practice the lesson St Patrick's history taught. A very well-packed and enthusiastic

andlence greeted the concert which was held in the evening at the Opera House. It was an amateur performance of that beautiful operatta "The Chimes of Normandy," under the presidency of Mr. J.
H. Jones, organist of Trinity Church.
Mr. W. P. Reynolds, of the Molson's Bank, sang and acted to perfection in the char-neter of Gaspard the Miser. Messrs. Burne, Simpson and Hyde did admirably in the tenor and have accompaniments of the very sweet duets and of the grand choruses of filty voices with which the play was interspersed. Miss Lilly Mitchell was nearly perfect in her impersonation of Serpolette. But the bright star of the evening was Miss Celia McNulty, as "Germaine," uniting a quiet, modest demeanor with lovely appearance and faultless singing she was vociferously faultless singing she was vociferously applauded. In all her songs her sweet ness of voice and facile of compass, even to the very highest pitch, was very to the very highest pitch, was very
much admired, while in her duete,
"Tweas but an Impulse," "Tis Sae!
a Happy Fate," and "My Lord, My
Lord," she was encored each time and
honored with a profusion of boquete.
During an interval between the parts
Rev. Father Flannery arose and thanked
the yest sudjence for coming there that the vast audience for coming there that evening to honor him and St. Patrick. He was sure not half of those present were members of his church, but he was satisfied there were very few present who had not some little drop of Irish blood in their veins. There was never in the history of Great Britain and Ireland a time when the Irish and English were so closely allied and rapidly approaching an entente cordiale as the present moment. There were Englishmen to-day of the highest nobility and men to-day of the highest nobility and merit and eloquence who if they visited Ireland would receive from grateful hearts ovations that the most popular sovereigns might envy. After some further happy and eloquent remarks his reverence called upon Mr. C. McDougal, Q. C., who addressed the audience for some time referring to the opportunities siforded by Father Flannery of meeting together on such involve occasions and together on such joyous occasions and blending in social harmony the various creeds and nationalities which must be united here to build a great and glorious Dominion. Mr. J H Coyne, County Registrar, and Mr. D. J. Donohue, County Court Attorney, also delivered short speeches full of wit and point, both expressing the hope that we should live to enjoy many such happy and beneficial celebrations of St. Patrick's day as the one just now terminating in su modious good feeling and pleasure for all.

IN WOODSTOCK.

On Monday services were held in St. Mary's Church. As opening chorus, 'St. Paulck's Day," was rendered by a choir of boys with good effect, after which Farmer's Mass was sung by the choir of the church. During the Mass Mr. J. MacNeil Chaimers sang "Ounder the Lifes" ta good style. Mr. Chaimers, sang in the good style. Mr. Chalmers, sang in the came charch last night, a tenor solo, "Ashamed of Jesus" The Ray. P. J. Ocroran of La Salette, formerly of Parkhill, preached on "St. Patrick, his life and work" The sermon was an eloquent exposition of the life and labors of the exposition of the life and labore of the great patron saint, together with a warm tribute to the z sai and faith of those who still hold his name eacrod. A repetition of the chorus, "St. Patrick's Day" brought the services to a close. Most of the congregation were a bunch of shamrocks or a bit of green ribbon.

CARDINAL GIBBONS ON THE CON-

At the Cathedral in Baltimore last Sun-High Mass the second of his series of leaten sermons. It was a presentation and refutation of the popular objections against eacramental confession. To the first objection, that sacramental confession. is a human invention and not a divine ordinance, the Cardinal stated that it is an institution dating from apostolic times. It was impossible for the practice of confession to have had its origin between apostolic times and the fourth century, for the teachings of our Divine Saviour and His Aposiles had made too vivid an impression on the minds of the primitive Carlatians to be easily effaced. second of jection, that it is a blasphemy for a man to presume to forgive sin Cardinal interposed that it is not a blas-phemy, since the priest acts in the name of and by virtue of the authority of Carist. The Cardinal then said that there is another objection—which it is difficult to kill, which has been refuted over and over again, and which, like Banquo's ghost, will not down. If driven out of the city by the the torch of truth, it will hide itself for a while and make its rounds again. This was the charge that a pricet is paid for hearing confessions and giving absolution. After an experience of thirty years, the Cardinal said he had yet to hear years, the Cardinal said no and yet to near of any clergyman ever receiving the slightest compensation for absolving the position in the tribunal of penance, and the priest who would put a price upon such sacred duties would hold himself such sacred duties would hold himself self liable to very severe penalties. The Cardinal closed his sermon by saying that he regarded the practice of confession as one of the most merciful agencies ever established by Almighty God to lift up souls from the mire of siu.

It is now definitely stated that the Pope has formed a hierarchy for Japan. THE JESUITS.

PROF. SCRIMGER ATTACKS AND FATHER JONES DEFENDS THEM. Rev. Mr. Scrimger to Father Jones.

To the Editor of the Montreal Star: Sin—At the risk of wearying the public I must crave the privilege of a further reply to Father Jones.

I regret that he still persists in confining the discussion to what is after all a com-

paratively minor point and refuses to dis-cuse the wider and more serious question as to the prevailing tone and character of Jesuit teaching in which I and the public are mainly interested. His reasons for this refusal are characteristic.

One is, that such a discussion would be in danger of shocking the apparativeness of

thought of this resson as coming from one who claims the right to introduce these topics at will, into his private professional interviews with any of his pend. e topics at will, into his private pro-ional interviews with any of his peniteats, whether men or women? I am ac-customed to think that publicity is a better safeguard against abuse in dealing with such matters than the mere judgment or purity of the individual con-

The other reason for refusal is that the teaching of the Jesuite is practically iden-tical with that of the Roman Catholic Church in general, and therefore I suppose needs no defence This, if true, will no doubt weigh with the members of that Church. (I need scarcely say it weighs nothing with me) But is it true? The nothing with me) But is it true? The point is one on which an outsider must speak with caution, but I very much mistake the condition of things within that Church if all the ethical and especially the political principles of the Jesuits are accepted universally by its adherents. The Jesuits may have triumphed over all opposition, but, if so, it has been only after a hard struggle with the nobler and more patriotic Gallican party; and the end is not yet. Father Jones seems surprised that I should care so little about priced that I should care so little about this point, and hints that I am scarcely in touch with my fellow religionists. It may help him to understand my position if I explain that in making that remark I referred mainly to ethical points, whereas the present just alarm has arisen chiefly from the practical assertion of those ex travagant and dangerous political princi ples of which the Jesuits are the chief if

For these and perhaps other reasons also which he does not care to mention Father Jones will not discuss the general issue. He, however, suggests another mode of dealing with it which seem more to his mind—the persecution of those who presume to criticize too severely by means of vexatious liberauits. I think we have heard of this style of argument before, and the covert threat to resort to it in this instance does little credit to the goodness of his heart or the strength of cause. I certainly am not anxious for alibel suit, but I suspect Father Jones and those who may back him will find that truth is not to be so trampled down on the American continent in this nineteenth century. It may not, however, be one of the least of the supposed advantages entincorporation that they are have to thank Father Jones for his hint my own. that this is to be their policy. Forewarned is forearmed. But as he refuses to discuss the general question, I may be allowed to make a few remarks on the point which he does discuss, viz, the cor-rect rendering of the passage in the con-stitutions of the Jesuit Order. He not unnaturally makes the most of my admis sion in the previous letter that, in view of the usage of Thomas Aquinas three hundred years before, the words "Obligatio ad peccatum" may mean an obligation under pain of sin, and that I was prepared to accept his word for it that this was the meaning put upon it by the order at the present time. He ought to have been content with that admission; for I fear I shall now have to take it back or at least to qualify it, as the result of his additional o quanty 15, as the result of his additional ingument. He proves altogether too nuch for his own view of the case.

He endeavors to make out that the inserpretation of the Society's Constitutions

terpretation of the Society's Constitutions was as much in keeping with sound moral ity in the past as it is to-day. In support of this he appeals to the commentary of Suarez on the constitutions published about three hundred years ago as an ex ponent of the meaning put upon this passage at that time. This is perfectly fair. But when we look at that interpretation what do we find? I must assume the accuracy and fulness of Father Jones extracts from Suarez, as this work is not accessible to me at the moment. But unless I misunderstand Suarez his interpre tation of the passage, while certainly un objectionable, is entirely different from that of Father Jones. The view pre sented by the latter is so strange that I find some of my friends, reading less carefully, have missed it altogether and I take the liberty of re-stating it, as I understand it, in slightly different terms. He makes the passage to mean that no rule of the constitutions, apart from the great vows, can involve an obligation under pain of sin, in virtue of the rule itself. To make an infraction of such a rule sinful, it must be especially commanded by the Superior in the name of the Lord Jesus Christ or in virtue of holy obedience. Suarez seems to take no account of the exception at the end, "nisi superior ea etc.," "unless the superior commands these, etc.," but contents himself with asserting that accord ing to this paragraph obedience is to be yielded to the superior's voice in all things in which there is no manifest sin (in quibus nullum est manifestum peccatum). This is unexceptional, indeed, as far as it goes, but it is entirely different from Father Jones' interpretation. In fact he does not claim that it is the same, but only that it is "equally unexceptionable."
The truth seems to by that whenever the Jesuits seek to explain this passage for the public eye they feel its awkwardness naught to condemn in Liguori's teaching, and cast about for some method of explain or in that of his humble follower, Gury.

last century. Then the exception "nist Superior es juberet" came out and something new had to be devised. Father Jones gives us one device, but for aught I know now there may be half a dezen others doing duty in various parts of the world. The same thing may be said of the interpretation given in the summary of the Constitutions. I may say to Father Jones that I had not overlooked the passage in the 31st number, which has Father Jones that I had not overlooked the passage in the 31st number, which he kindly quotes for my benefit, where they are exhorted to conform their will and judgment wholly to the Superior's will and judgment in all things where there appears no sin (uff peccatum non cerner etur). But neither do I forget that this also was printed long before the Constitutions appeared, at Jeast a century and a half, perhaps more. (The adition from Jesuit teaching in which I and the public are mainly interested. His reasons for this refusal are characteristic.

One is, that such a discussion would be in danger of shocking the sensitiveness of chaste ears. I certainly feel that there is some force in this, as no Jesuit casulat that I have read seems to be able to discussion y subject very long without introducing matters which should "not so much as be named" But what is to be thought of this reason as coming from

Father Jones finds fault with me for overlooking the marginal references in the Gonstitutions, on which he seems to lay much stress. But I did cite the heading of the chapter, and now we are coolly told that the expression "obligatio peccati" which occurs there "has no weight in the matter" as giving the general subject of the chapter. Mere marginal references could hardly carry greater weight, even if it were true that they pointed in a different in the county of the chapter. Mere marginal references could hardly carry greater weight, even if it were true that they pointed in a different in the county of the cusper was to restrain the rules from leading to the commission of size. But they naturally take in o account of the exception, wherein lies the whole sting of the charge

He also complains that I do not discuss his explanation of "ad" as equivalent to obligation under pain of sin (Star, Feb.)

He also complains that I do not discuss his explanation of "ad" as equivalent to "urque ad," and somewhat ostentationally refers me to Livy and Cicero and Leverett's dictionary. Now Leverett happens to be the dictionary I use, and I never doubted or questioned that meaning of it But that seuse is quite as consistent with my rendering as with his—in fact, a little more so. What I did say was that the natural meaning of peccatum was sin not penalty of sin, in which sense it is not tound in any classical author that I can penalty of sin, in which sense it is not found in any classical author that I can discover.

Now, I do not mean to crowd Father Jones too much. I can easily understand how with the best intentions men may be led to persuade themselves that awkward and inconvenient passages in their recognized formularies do not mean what they plainly say, but something else that is unobjectionable. And I had far rather see him do that than defend such a monstrous doctrine as this which appears in the Constitutions. He is heartily welcome to his interpretation as it must be a great relief to his science. But I still maintain that my rendering, is the natural rendering of the passage. Not one of my arguments has been overthrown. He ad mits that I am sustained by the usage of Gury. All his own authorities bear out the sustained by the susage of the susage o my view as to the general purport of the chapter. That granted, the exception at the end can have no sense other than what I have given it, And I am not alone in this opinion. A friend has furnished me with the translation of this passage by Dr. Littledale, the writer of the article on the Jesuits in the last edition of the Eucyclopedia Britannica and I find his remaining almost identical with now able to institute such actions in their the article on the Jesuits in the last edition of the Encyclopedia Britannica and I find his rentering almost identical with

command as to which he had scruples of conscience. I answer that I can hardly conceive of any worse crime before G d against my son than that of requiring him by force or fear to soil his conscience through obedience to any command of mine, unless it should be to train him up in such fashion that he would cherish no thoughts but mine; know no will but mine, have no conscience but mine I would then be able to obtain unquestioning obedience, but I should have slain his

JOHN SCRIMGER.
Montreal, February, 28th, 1890.

Father Jones to Rev. Mr. Scrimger. To the Editor of the Montreal Star:

SIR-Saturday is a good day to balance one's accounts. I invite you to inspect with me the results of this week's business. For convenience sake, I shall distribute it under several headings. I cordially in vite our mutual friend, Professor Scrim ger, to join the party. You probably will congratulate us on the fact that no bones were broken, no very hard names given, and that good humor and mutual selfrespect have characterized our little "difference."

WHAT THE PROFESSOR HAS NOT GRASPED. 1 That to vindicate the Constitutions I do not take "peccatum" for the penalty of sin, but for sin. That we are not discussing the import of "obligatio peccati" but of "obligate ad peccatum," and that consequently "obligatio peccati" has nothing to do with the matter.

2 That Suarge loss etter to be less than the consequence of the co

2 That Suarez, loco citato, is laying down, as given in the Constitutions, the limits of the Superior's right to command, and insists upon the very exception scouted at by the Professor.

3 That there are much earlier author-ized editions of the Constitutions than the one he gives of 1757. So that he will have to make room for a few more books

in his library.

4 That "nothing new had to be de-4 That hotting new had to be devised," as the famous "ubi peccatum non cerneretus" may be found on pages 16 17 of an authorized edition of the Summary of the C netitutions, printed in 1582, and which, Mr. Eittor, I take the liberty of ending you for inspection.

WHAT THE PROFESSOR HAS NEGLECTED TO DISPROVE OR HAS CONVENIENTLY OVERLOOKED

1. That the Ministerial Association, etc., is attacking the Ustholic Caurch over the shoulders of the Jesuits.

2 That the Catholic Church has found and cast about for some method of explaining it away. The earlier method was the more satisfactory until the Constitutions themselves had to be published as the result of the famous law suit over Lavallette's hankruptoy in the middle of the lette's hankruptoy in the middle of the

pain of sin," and not of "obliging to com-

mit sin."

4. That in corroboration of that inter-

4. That in corroboration of that interpretation of the "obligare ad" of the 5th, ch of the 6th Part of the Institute, we have the parallel passages:

(a) Summary of the Constitutions, No.

31. The will and judgment of the inferior is to be conformable to the will and judgment of the superior in all things where there appears no sin

there is no manifest sin.

(d) Letter on Obedience, No. 18, substantially the same.

5 That Science (1549 1617), after quot-

ing the above passages in explaining the sc ps of obedience in the Society (Star, 27 Feb.), declares that the Superior's right to mention the exception, which was then unknown to the public.

Father Jones finds fault with me for of the licit (intra latitudinem materiae)

of the usage of St. Thomas Aquinas three hundred years before, the expression "obligatio ad peccatum" may mean an obligation under pain of sin (Star, Feb.

2. That he never doubted or questioned that meaning of "ad," whereby it is rendered as "usque ad," "unto" (Star, Feb. 28)

WHAT THE PROFESSOR DENIES.

That "usque ad" is a natural meaning of "ad" (Star, Feb 28).

I deferentially submit that the natural meaning of an expression is any one of those significations in which it is used by standard authors. Both Livy and Cicero have used it in this acceptation, therefore it is the natural meaning of the word. If the Professor means that it is not the usual acceptance, then, at least let here the Professor means that it is not the usual acception, then, at least, let him refrain from saying that it "has not even the merit of being good Latin" (Ster, Feb 26). What should a conscientious man 26). What should a conscientious man do when a word with a two fold meaning occurs, and the reputation of his neighbour depends upon the interpretation he is to put on it? Is he to take it, in spite of the protestations of his neighbour, in the sense that would go to make him a villain? Or should be consult the context, and parallel passages of the document to determine the meaning. Jesuit morality, as well as the law of charity, would prescribe the latter course. But what are we to think of him, if the scoepation sanctioned her water in the stabelly form to think of him, if the sceeptation sanctioned by usage in the schools from the days of St. Thomas precludes all doubt as to the rendering he should adopt?

THE PROFESSOR HAS INDULGED IN A LITTLE public.

I thought J. suits were the only ones to be accused of fineseing in an argument.

I refer to the point where the inferior
has a doubt about the propriety of obeying his superior, or when the boy calls in question the right of his father to clear my own.

Oue more word and I have done. He asks me to look to my own household and see how I would brook any hesitancy on the part of one of my sons to obey a command as to which he had scruples of command as to which he had scruples of atlent of that connectence? By whom ation of that conscience? By whom ation of that conscience; by wn m should be be taught those lessons of mor ality necessary to prevent that conscience from being warped? And we must not lose sight of the fact that in the hypothe sis, his conscience is not made up as to the unrighteousness of an act, for then he must disobey, as when the father would have him lie, or steal or otherwise sin. But be doubts whether the thing be right Sinday school. He is commanded and Sinday school. He is commanded to keep holy the Sabbath, the seventh day in the week. Hitherto, like other Christiens, he has kept Sunday, the first day of the week, but one Saturday he is told by his father to saw a cord of wood. He finds no warranty in Scripture for the change. Proof fessor Scrimger no doubt would proceed to form his boy's conscience. He, on the second to form his boy's conscience. He, on the second to form his boy's conscience the second to form his boy's the second to form his boy's conscience the second to form his boy's conscience the second to form his boy's form his form hi words "This is My bidy," "Do this in commemoration of Me," and forthwith asks his father if it would not be well for him to attend Catholic service, while that doctrine is put into practice. Would the conscientious Professor be more inclined and not one of them to that of the sinful in conclusion let measure of respect for the individual conscience, but every father will understand my meaning who is not a bad doctrine is put into practice. Would the conscientious Professor be more inclined. conscientious Professor be more inclined to flay his body than to slay his soul? For the inferior, in the Jesuit O.der, there For the inferior, in the Jeautt O.der, there is no necessity, in such cases of "nuquestioning obedience" St. Ignatius himself in his letter on that subject, which forms part of the Constitutions, gives the following directions to the interior: in No. 19 (No. 18 ends with the famous limitation in another form "quae cum peccato manifesto conjuncte non sunt"): "Neither are you hindered by this if any thing occurs to you different from the thing occurs to you different from th superior's opinion, and it seems (after you have commended the same humbly to God) that it ought to be declared, but

that you may propose it unto him, etc WHAT THE PROFESSOR RASHLY OPINES That it would be preferable for the con-fessor and the penitent to invite the public to audit the settling of all matters of conscience; while, very likely, he would not tolerate in publical consultations between the physician and his patient, nor enthusi satically encourage indiscriminate clinical operations in the forum. Once again our no ions of morality are at variance. The Professor seems unduly alarmed at

the prospect of the forum in another form. To altay his fears, I can assure him that we have not the slightest intention of drag-ging him before relentless judges. Though it might inspire with a salutary fear, certain publishers, to be told that it is not at all necessary to be armed with a bill of incorporation to proceed against

under pain of. Leverett, his own authority, gives us the meaning, even to, as far as, up to, to the amount of, etc., but nowhere, under pain of, or anything equivalent to it. Unto is not equivolent to under pain of, as Father Jones asserts, except by an ellipsis which he would supply in one way, while I think it ought to be supplied in another. The natural phrase to express his meaning is not ad peccatum, but sub peccat or more fully sub poeca paeccati.

2. On a second point a little additional.

Jones correctly enough says there are earlier authorized editions. I have before me a reprint of the original Latin edition printed in Rome, at the House of the Society (Rome, in aedibus Societatis Jeu) 1558. But these earlier etitions were for the use of the members of the Society only (apparently not even for all large well without it at long the result has Jones correctly enough says there are earlier authorized editions. I have before me a reprint of the original Latin edition of them), and were carefully prevented from going into general circulation. The text of this chapter was therefore not known to the public until the middle of ever to entrap those who wonder much in the last century except surreptitiously, and as it was thus of doubtful authentic it was easily denied. I dere say this fact was already known to Father Jones and that he communicated it to you privately, when he sent down for your inspection his precious 1582 copy of the Summary (an altogether different work, which does not contain the passage under discussion)

judge between us. For the banefit of those whose Latin is a little rusty he might have sent along also Leverett's Lexcon, if he could spare it for a few days. As there appears to be some ambiguity in the statement of the Constitutions, and as he seems to think the matter very serious,

ness or otherwise of an infraction of the minor rules in the Constitutions. In the paper which has called it forth. I shall proof see the admirable condensation of them in Saturday's letter. This shows notice of any corrections, ciercal or other that even Father Jones feels this to be the

6 When I test these interpretative and parallel passages one after another, by adding the obnoxious exception of this passages. To the Editor of the Montreal Star; sage under discussion : unless the Superior sage under discussion: unless the superior command these in the name of our Lord Jesus Christ, etc. I find that they all make good sense, which would hardly be the case if it were already embraced in with what comes under the heading of his not," unless the Superior command these in the name of our Lord Jesus Christ or in virtue of holy obedience. I ask your readers to try it with any of the others in the same way. These solemn formulas of command "in the name of our Lord Jesus Christ" or "in virtue of holy obedience, I see your account of command "in the name of our Lord Jesus Christ" or "in virtue of holy obedience," are very rarely to be used (see Gury, Compend. Vol. II, § 171), but when they are used the subordinate's only course is obedience. I am sorry if this sense goes to make some of my neighbors out as villains' or rather to show the religious of the Suciety of Jesus bound. is not at all necessary to be some dwith a bill of incorporation to proceed against them.) Any citizen, be he a member of the Law and Order Society or not, might amuse himself at their expense.

bors out as villating or rather to show that their system may lead directly to the by their yow in every matter whatever if lick?" In § 6, under the above heading, after a prefatory remark on the status attack and when I consider that the society in its brief history.

allowed, in accordance with Father Jones' invitation, to check his balance sheet of Saturday last and supplement some of its omissions from my point of view. Though he has been kind enough to assure me that I am to be exempted from the operation of the libel suit policy, I notice that this does not apply to the publisher, so I shall be as moderate as I can. Perhaps I shall the better succeed in this that a quiet Sunday has intervened.

1 On one point we seem to have mis understood each other all through, as even the most fair minded and good natured the most fair minded and good natured. can. Perhaps I shall the better succeed in this that a quiet Sunday has intervened.

1 On one point we seem to have mis understood each other all through, as even the most fair minded and good natured controversialists will sometimes do. It now appears that in the phrase "obligation ad peccatum," which has sigured so largely in the discussion, Father Jones takes peccatum, as I do, in the sense of sin, but makes ad mean under pain of, on the ground that it is equivalent to usque ad I mild, and altogether besieve that he will an away properly be used as equivalent to usque ad in classical Listin ever has the meaning under pain of. Liverett, his own authority, gives us the meaning, even to, as far ity, gives us the meaning, even to, as far ity, gives us the meaning, even to, as far I leave this to the judgment of the public, asking only one question: Even

becastum, but sub peccati or more fully ub poena paeccati.

2. On a second point a little additional

2. The settling of all matters of conscience. I believe in publicity of instruction in all matters of morals, but I see no need for the Society of Jesus were first authoritatively published in 1757. Father octety only (apparently not even for all very well without it, as I hope he will be ever to entrap those who wonder much in its mazes even though their intentions are of the best.

9 Father Jones accuses me of fines ing

in my reply to his question as to the right of a father to compet obedience from his son when the latter has scruples of conscience. I am sorry he should have allowed him self to use the expression, as it is wholly unwarranted, and is the only thing which an altogether contain the passage under that he has forgotten to mention it to the But he has forgotten to mention it to the But he has forgotten to mention it to the But he has forgotten to mention it to the But he has forgotten to mention it to the But he has forgotten to mention it to the But he has forgotten to mention it to the But he has forgotten to mention it to the But he has forgotten to mention it to the But he has forgotten to the related to the right of a father to clear up his son's doubts. These two things: compelling obedience in the face of soruples and clearing up doubts, may mean the same to Father Jones; they mean the same to Father Jones; they are far from being identical with mention of the works of Aquinas in graph the same to Father Jones; they are far from being identical with mention of the works of Aquinas in graph the same to Father Jones; they are far from being identical with mention of the case related to my horse or my dog, they might be so, but not with my propose in the face of soruples and clearing up doubts, may mean the same to Father Jones; they are far from being identical with mention of the case related to the right of a father to clear up his son's doubts, may mean the same to Father Jones; they are far from being identical with mention of the case related to my horse or my dog, they might be so, but not with my proposed in the face of soruples and clearing up doubts, may mean the same to Father Jones they are far from being identical with mention of the case related to the right of a father to clear up his son's doubts. These two things: compelling obedience in the face of soruples and clearing up doubts, may mean the same to Father Jones they are far from being identical with mention of the same that the now states that question as in the the now states that question as in the the now states that question as in the same to father to clear up his son's doubts, may mean the same to Father Jones the face of compelling observed to the right of the clear of the clear up hi unwarranted, and is not the courting all that he has said as to the courtesy dis-played in the discussion thus far. I shall I would seek to clear up my son's doubts and remove his scruples. In both of the ingenious cases which he supposes I would seek to "form his conscience" That is what I am trying to do every day with all the midden and disconnent look with all the wisdom and discernment God bas granted me by giving him instruction and laying down sound principles of sction, even by guarding him from

In conclusion let me say that I am urged be glad to receive from Father Jones subject of the chapter, notwithstanding his own assertion that it is about something done him.

wise, which he might desire to have made in his part of it, so that full justice may be done him.

JOHN SCRIMGER. done him. John Scrimger, Montreal, March 3rd, 1890.

obeyed in all things wherein sin appears will not have even the excuse of pleading not," unless the Superior command these before his Maker that he acted up to the

the religious of the Society of Jeaus bound

My thanks, in closing this letter, are due to the Professor, and I take you to witness, Mr. Elitor that he has been considerate enough almost to promise not to crowd me too much. But if I feel myself seriously incommoded, and find that there is not room for us both, why, I shall as gracefully as possible bow myself out, and perhaps it is time to do so already.

St. Mary's College, 1st March, 1890.

Rev Mr. Scrimger to Father Joness To the Elitor of the Mentreal Star:

Size—Though I have already trespaseed upon your kindness and space, I may be allowed, in accordance with Father Jones' invitation, to check his balance sheet of Siturday last an i supplement some of its omissions from my point of years. hold good against the command of the Superior, that is, God." This sets at rest the accusation that the Jesuits believe that a Superior may command sin, and

this evidence is "previous to 1757."

I reharmed part of § 7, of this same chapter XII, in my letter of Thursday last, and I now pass over the remainder of that section and the other sections which that section and the other sections which precede and follow it, as far as § 13. The passages omitted would throw still more light on the subject, but are too lengthy to find room in your columns. Those interested may consult them in the original. If Professor Scrimger be willing to accept my invitation he will be welfarmed to partial Sparge at his lessure. come to peruse Suarez at his leisure. For his former visit has left none but pleasant I now come to § 13, entitled "Con-

firmatio proxime dictorum —B Ignatius et exactam in suo ordine observantiam et obligationem ad culpam extra vota nullam Laducit." Anglice: "Confirmation of what has just been said .- In his order, St. Ignatus imposes neither a strict observ-ance nor an obligation under pain of sin, outside the matter of the vows." Suarcz, we here see, makes use of "ad" after the manner of St. Thomas Aquinas and St. Ignatius. He takes "obligatio ad culpam" as an equivalent for "ob igatio ad pecca-tum." To take it as it here stands, in this chapter 12, with its immediate surroundings, in any other seuse than that of "an obligation unto sin," or, in plain English, "an obligation under pain of sin," would suppose a recklessness of conse-quences of which I deem Professor Scrimger to be too shrewd a person to be guilty.
To forfeit a reputation for exegetical capacity, would be simply ruinous for any man in the Professor's position. It would be drawing too heavily on the treasures of a fair name amassed by long years of unremitting labor. It would, in fine, be putting too violent a strain on the good will and implicit reliance on his word, which bind to him a not insignifi-

cant train of admirers.

It was indeed with unfelgned regret that I watched the Professor venturing already so far out in treacherous waters, though he was warned in time that his though ne was warned in time that his foot hold on the shelving bottom was less steady. It is undoubtedly not yet too late to save his reputation as a incere man, and an unfaltering seeker after truth; but as for his reputation as an exegete, a few, ugly rents require immediate mending before it can again stand the scrutinizing gaze of an over exacting pub

But we are losing eight of Suarez, who, in treating ex professo, in this his Chapter XII, the Chapter VI of the Constitutions

goes on to say : B -"And this (what he had just developed in preceding sections) is borne out, since a more extended power (t. e., of commanding things not according to the ordinary mode of life within the Society) under this vow (of obedience) is neither necessary nor useful to the Society in view of its end; nay more; it would prove hurtful on account of the peril and prove hirtin on account of the peril and perturbation which might arise from the exercise of it. It is, therefore, beyond belief that any such power was given to Superiors either in the intention of those vowing or of those who framed and who approved the Institute. And this may be correctly asserted in view of the 5th chapter of the sixth part of the same Constitutions, in which our blessed Father Ignatius wisely provides egainst bave him ite, or store.

But be doubts whether the thing be right or wrong Let us take a case in point of wrong Let us take a case in point. His son is an assiduous attendant at Sinday school. He is commanded by God to keep holy the Sabbath, the seventh day in the week Hitherto, like other Christians, he has kept Sunday, the first day of the week, but one Satisfirst day of the week day in the like. And I mean to keep on the li under pain of sin, mortal or venial, to the end, that snares and perils might be avoided; he adds, however, one exception: "Unless the Superior command in the name of our Lird Jesus Christ, or in virtue of chedience (nisi Superior in nomine Domini nostri Jesu Christi, v.lin

nomine Domini nostri Jesu Christi, vilin virtute obedientiae juberet ")

Let me here interrupt the quotation to remind Professor Scrimger that Susrez does take account of the exception, "Nist Superior ta, etc.;" and that the same exception did not come out for the first time on the occasion of Lavalette's bank-ruptcy, in the middle of the last century, ruptcy, in the middle of the last century, but when the Society's Constitutions were first approved by the Holy See. In the days of Suarez they had already become public property, though it be not the custom of religious orders to place their constitutions in the market. Consequently, Professor Scrimger's unhistorical insinuation, in the Star of February 28, is but another myth in the minds of anti-Jesuits. I must add, for the Professor's esuits. I must add, for the Professor's Jesuits. I must add, for the Professor's sati-faction, that he, in the same paragraph, renders quite correctly the meaning of the passege as it is universally understood by every Jesuit from the great Suarez down to my own humble self. I thank him, therefore, for having set me right with his friends, and beg him to believe that so far from its being any.

"And he (St. Ignatius) declares that not even this should be done without urgent cause, when he says: 'Which may be done in the case of such matters and persons, in which it shall be judged, that it will greatly conduce to each one's individual welfare or to the welfare of all? If the extent he properly taken all? If the extent be properly taken into account this power (of commanding) bears on the observance of the constitu-tions, declarations and order of life strictly

over gaves rei rence, an acity, my many of crowded dence to And to our discu note, the (Vid. pr point to pain of s you will Though scholastic have it justified technical thoughts seal upo only they pecularit are apt to Ignatius

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ger (par. very har the Engl the equals inconcing I cousoul, he sing lack from me of a Jesu plain of expression it has co Let him that ther interpre' peccatum he manfu meaning tends at Catholic board ou as a sacra let him f for othe When he to the So wares propublic, for ing. The terfuges,

the part Jeeus eni See, and and more can cause unerring Christ.

in keeping with our institute, and con-cerning these very things that circumspec-tion and limitation is added, for the proper exercise of such power; therefore if there be any point which can in no wise be brought under these heads, it does not in fact constitute the matter of this power, or of rigorous precept which may proceed from it."

proceed from it."

As the foregoing extracts are a categorical answer to paragraphs 4, 5 and 6 have no louger a raison d'etre, with the exception of the closing phrase of the latter. The historical objection of the persecution and wanton exputsion of the Society of Jesus, by the infidel statesmen who ruled the Courts of Europe, has been answered time and again. Cretinesu Joly may be conculted on this point, and Father Weld in his "Suppression of the Society of Jesus" For a serious man, of Professor Scrimger's stamp, it should challenge reflection, for they have fared no better than the Divine they have fared no better than the Divine Master, whom they profess closely to follow, and whom Professor Sprimger honors as his God. As for the Society's record, she may well appeal to it, but, very likely, not as set down in such authors whom the Professor is wont to consult
I venture to assert (Vid paragraph 3)

I venture to assert (Vid paragraph 3) that there can be little just cause of complaint if Gury was not placed on exhibition. This work may be consulted in any Catholic book-store, and I moreover gave entire, in my letter, the pasages referred to. Au old edition of St. Thomas is not of very common occurrence, and though the Professor is too generally passagelly to invessely my vertical manily passagelly to invessely my verrence, and though the Professor is too gen-tlemanly personally to impeach my ver-acity, my character of Jesuit, would lead many of those whom we both elbow on the crowded thoroughfare, to give scant cre dence to my assertion if unsupported. And to come back to our old friend "ad," which has had such prominence in "ad," which has had such prominence in our discussion, I beg the Professor to take note, that I did not precisely say that "unto" is equivalent to "under pain of" (Vid. par. 1), but that as "obligare ad peccatum" is equivalent in the case in point to "obligare usque ad peccatum" to oblige unto or as far as sin, the latter should be rendered by "to oblige under pain of sin," as indicating the limit or, if you will, the extent of the obligation ou will, the extent of the obligation Though no fault can be found with the scholastic use of "obligare ad," even from a classical point of view, I would not bave it overlooked, that craftemen are justified in taking liberties with their mother tongue, or any other, in coining technical terms to express tersely their thoughts. Usage in theology has set its seal upon "obligare ad peccatum," and only they, who are not familiar with the pecularities of the craftsman's language, are apt to find fault with it For this and like reasons, the Latin of St. Tnomas, St. Ignatius and Suarez needs no revision ignatius and Suarez needs no revision (Par. 3). Happy are they, however, whose formulas would require but a touching up here and there to improve their Latinity, but who do not feel the want of remodelling their symbol of faith, the better to answer the exigencies of modern society. The latter craving would point to the fact, that such religions were intended to suit the shifting fancies of men, and not to endure, one and the men, and not to endure, one and the same, unto the end.

I have neither leisure nor space to he professor in his invectives against the interior dispositions of perfect obedience, understood as it is by every Catholic in relation to a legitimate object It is the virtue most repulsive to the world, I admit, as opposed to the pride of intellect, the great blighting sin of this and of every age. "Thereby fell the angels," and man. It was of the contrary angels," and man. It was of the contrary virtue that our Lord set us the most sub-ilme example, being obedient even unto death. The great revolt against the Church of Christ has left its mark in this upon its children, so that a Catholic is often at a loss how adequately to convey an idea of his belief in words capable of being understood by those outside his communion. When it is once understood that the Catholic clings to an infallible Church, his mother, and that she in turn sanctions religious life, and invests remion. When it is once understood ligious superiors with a character which makes them, with all their human weaknesses, the representatives of God, it will be time enough for further explanations. To show how that power is hedged round by innumerable precautions, to prevent abuse, would then become comparatively easy, as it would to convince paratively easy, as it would to convince the bitterest opponent that as "obedience is better than victims," its practice is most agreeable to God. As for the case of obedience where there is but a mere doubt as to the lawfulness of the command, the solution given by Gury dates as far back as the time of St Augustine, and has been universally followed. The main reason is that the presumption is in favor of legitimate authority.

I sincerely regret that Professor Serim ger (par. 9) has felt hurt at a relatively harmless expression, borrowed from the Englishman's pastime par excellence, the equally harmless game of whist. It is inconceivable to me how, after suppos-ing I could abet the slaying of his boy's soul, he found that the reproach of fines sing lacked the courtesy to be expected from me. Had he one year's experience of a Jesuit's life he would have to com plain of many and much more energetic expressions. I cheerfully withdrew it if It has caused the least pain. I expect two things from his own sense of rectitude Let him admit that I have satisfied him that there is no ground for the sinister interpretation placed on the "obligare ad interpretation placed on the "obligare ad peccatum" in our Constitution; and that he manfully cease flying false colors. My meaning I think is clear. When he intends attacking the doctrines of the Catholic Church (Par. 8), as he does when he would have us send by the board our doctrine of Confession (though the contemporary of the second of the confession of the confess as a sacrament it was instituted by Christ), let him frankly acknowledge it; and so for other dogmas or religious practices. When he wishes to attack what is peculiar to the Society of Jesus let him label his wares properly, and not mislead the public, for this is much worse than finess ing. The time has gone by for such sub terfuges, I do not say on his part, but on the part of his co religionists. Catholics know perfectly well that the Society of Jesus enjoys the full favor of the Holy See, and that, in what pertains to faith and morals, neither Jesuit, nor ought else, can cause to deviate one hair's breadth the unerring utterances of the Vicar of

straightforward course may draw out a rejoinder, if he be anxious for one, where double dealing will simply suggest that it go by unheeded. I cannot but rejoice, however, at the publication by him of our dealing with an enemy, and, one at that correspondence, for it will secure for the Jesuit cause a hearing in quarters which anything I could publish would stand little chance of reaching.

A. E. Jones S. J.

St. Mary's College, March 4, 1890.

Original text of quotation marked A.

Original text of quotation marked A.

CAPUT XII.

Ultrum ex voto obedient'se obligari possint religiosi Societas in quacumque honesta materis.

§ 6 De propria ergo obedientia, quae ad votum pertinet, dubium prestpum est, quantum extendi in Societate possit, quo ad rigorosam præsepti obligationem, id est, an in omni materia, et in quibuscum que actionibus, locum habeat. In quo non inquiritur de actionibus habentibus malitiam, vel rationem peccati adj inctam, nam per se cunstat, et supra, in 2 tom., nam per se constat, et suora, in 2 tom., ostensum est, has non posse cadere sub promissionem voti, cum Deo displicant, ac proinde nec sub votum obedientiæ. Item quis maudatum inferioris, id est, hominis, non potest obligare contra man-datum Superioris, nempe Dat (End of quotation)

O iginal text of the passage marked B § 13 Et confirmatur hoc, quis major protestas praecipiendi sub obligatione bujus voti nec Societati est necessaria ad finem suum, neque utilis; imo potest esse nociva propter periculum, et perturba tionem, que ex usu ejus oriri possunt; non est ergo verteimile dari superioribus talem potestatem, vel ex intentione vo ventium. vel ex intentione instituentium ventum, vel ex intentione instituentium et approbantium institutum. Quod rectapotest declarari ex cap, quinto partis sex a earumdem Constitutionum, in quo B. P. Ignatius sapienter providit et periduils, et perfectioni suoram fillorum; et ideo duo dicit: unum est, exoptare se, universas suac onstitutiones declarationes, et viventi ordinem empire invente. universas suarConstitutiones declarationes, et vivendi ordinem omaino juxta nostrum institum nitil ulla in re declinando observari. Alfud est, visum sibi nitilominus esse expedire ut, seclusis votorum obligationibus, nulla sit in Societatis Constitutionibus, aut qui puscumque ordinationibus obligatio ai culpam mortatem vel venialem, ut laquel et pericula eviten tur: addit vero exemptonem. Nis guner tur; addit vero exceptionem: Nisi super for in nomine Domini nostri Jesu Christi vel in virtute obedientiæ juberet, et vei in virture obedientie juberet, et declarat hoc ipsum non sine magaa causa faciendum esse, diceus : Quod in rebus vel personis illis, in quibus judicabitur, quod ad particulare uniuscujusque vei ad universale bonum multum conveniet, fierip oterit. Ubi si contextus recte attendatur, potestas hace cacitt supra observantism constitutionum declara observantiam constitutionum, declara tionum, ac vivendi ordinem, omnino juxta nostrum institutum Eccirca haec ipsa adjungitur illa circumspectio et restrictio in usu debito tails potestatis; ergo ei quid est quod sub illis capitibus

once found himself in a sorry plight. Although he was its real owner, he had

kept open house and gave entertainments to all classes of men who would join with him in eating and drinking and living riotously. He was spending all the while very lavishly and earning very little. Of course the consequence was that he fell heavily into debt, but he had become so fond of his free-and easy life that he would not curtail his outlass nor give up to the state of th would not curtail his outlays, nor give up to full vigor. his ruinous habits.

Deeply and more deeply he sank into the mire of self indulgence until every thing he owned was mortgaged, and one day he found his chief creditor in possession of his estate, and himself permitted to remain thereon only on condition that he should employ himself as his creditor should dictate

This very creditor he had always looked upon as his best friend, and now he disovered that he was his worst enemy, who had been playing upon his weakness that he might obtain control of his property and his person, and had been secretly robbing him of far more than he had lent

The revelation of the treachery of his supp sed friend aroused him, and he de termined to call upon one whom he knew to be a true friend, who had frequently warned him of his evil ways and had advised him, and had urged him to better advised him, and had urged him to better things. He called this friend to his assistance, and resolved to follow his counsel. The true friend came very gladly, and at once suggested such effectual remedies for the house owner's mistaken condition that was filled with hope. He adepted these means, and with the help of his true friend drove the enemy out of the house, and again became, in fact, his own master. He awant and carnished his house, and

He swept and garnished his house, and was enj ying the peace that came from right order in his household. Matters were going along very well with him, and he was congratulating himself upon his present state, when suddenly he found his house once more in possession of his

enemy and himself a prisoner.

Naturally we ask ourselves how the change came about. How has it happened that the householder's enemy is again master of the house and its owner re-

Christ.

As for the publication of his paper we can all await it with equanimity.

As the publication of his paper we can all await it with equanimity.

he should have remembered to have set a watch lest he should come back. He should have kept in mind that he was dealing with an enemy, and, one at that who was not disposed to come to terms. It was quite impossible that there could oe any lasting truce between them. He should have anticipated his return and should have anticipated his return and he should have known, too, that he would not come alone. As he had suffered defeat before, it was not probable that he would again expose himself to such an unpleasant experience and would on his return undoubtedly bring with him his friends. What he could not do alone, they would help him to do, and between them they would obtain easy entrance to the house and possessit.

So the enemy came back with his friends, and they were astonished to find how easy the task of recovering the house was. The house owner felt so secure that he had neglected to take even the most ordinary precautions against attack, and his enemies very soon perceived that they could walk in and take possession, for there was nobody to overcome except the owner. And they walked in directly and with much walk and without much ado.

The householder, dear brethren, is the sinner who relapses into sin through neg-lect of the means of grace. Having sinner who relapses into sin through neg-lect of the means of grace. Having known the bindage of sin and the mercy of God, he still does not provide against the spiritual dangers that threatened him. Finding himself in a good state, he allows himself to forget his former misery. He deludes himself with hope in a false security. He is suddenly attacked and is overcome. "And the last state of that overcome. "And the last state of that man is worse than the first." If you man is worse than the first. If you would not be like him, dear brethren, remember two things—to pray daily, and to receive the sacraments frequently.

Miss Larkins was billous and feeble and And it seemed as if nothing would ever relieve her.

Her liver was clagged with impurities thick,
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A BOON TO THE AFFLICTED.

MR EDITOR-It is a well known fac pss adjungtur illa circumepectio et estrictio in usu debito taits potestatis; ergo si quid est quod sub illis capitibus in uillo modo comprehendatur, revera non est materia hujis potestatis, vel rigorosi pæsepit quod ab illa manare possit (End of second quotation)

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"When the unclean spirit is gone out of a man he wasketh through places with water seeking rest, and not fiading any he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goth and taketh with nim seven other spirits more wicked than himself, and entering in they dwelt there. And the last state of that man is worse than the first."—Gospel of the Day.

The owner of an estate, dear brethren, once found himself in a sorry plight. Although be was its real owner, he had practically become a servant in his own hand the last affections with which about seven tenths of the people of this country are afflicted, and catarrh itself is too often the preliminary stages to consumption and death. The symptoms of catarrh are manifold, but among them may be mentioned. offensive breath; deline of entering in the ears and watery eyes; a hacking cough and feeling of general debility; ringing in the ears and watery eyes; a hacking cough and feeling of general debility; ringing in the ears and trequent dizziness. These are but a few of the more general symptoms, and those who experience them should lose no time in applying a remedy—delays are proverbially dangerous, and in the case of this too prevalent disease may lead to death. We offer Nasal Balm to the public as a rostrive come for cold in the head and for catarrh and the last state of that man is worse than the disease may lead to death. We offer Nasal Balm to the public as a rostrive come for cold in the lead and for catarrh and the last state of that man is worse t hat the majority of people are inclined to ook upon a cold in the head as a matter of

Gentlemen,—One bottle of Hagyard's Yellow Oil cured Lie of lumbago after all PETER A. WATSON, Four Falls, N. Y. "I used Yellow Oil for croup this winter,

and must say I find no better remedy for it FREDERICK BURKE, Four Falls, N. B. THE MEDICINE FOR LIVER AND KIDNEY COMPLAINT.—Mr. Victor Auger, Ottawa, prites: "I take great pleasure in recom-COMPLAINT.—Mr. Victor Auger, Ottawa, writes: "I take great pleasure in recommending to the general public Parmelee's Pills, as a cure for Liver and Kidney Complaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking each of Parmelee's Pills I was a tricking each of Parmelee Parmelee's Pills I was a tricking each of Parmelee Parmelee's Pills I was a tricking each of Parmelee Parmelee's Pills I was a tricking each of Parmelee Parmelee Parmelee's Pills I was a tricking each of Parmelee Parmelee's Pills I was a tricking each of Parmelee's Pills I was taking eight of Parmelee's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

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Having a large amount of money on hand we have decided, "for a short period," to make loans at a very low rate, according to the security offered, principal payable at the end of term, with privilege to borrower to pay back a portion of the principal, with any instalment of therest, if he so desires. Persons wishing to borrow money will consult their own interests by applying personally or by letter to

Office — Opposite City Hall, Richmonstreet, London, Ontario.

Branch No. 4, London, on the 2nd and 4th Thursday of neuth, at 8 o'clock, at their hall, Block, Richmond street. Martin President; Wm. Corcoran, Rec.

C. M. B. A.

Two More New Branches.

Welland Tribune, March 14. Branch No. 120 of this Benefit Asso-Branch No. 120 of this Benefit Association was organized here on Wednesday evening, under the most favorable auspices, by Deputy District Organizer Quillinan of Nisgara Falls, ably assisted by Mesers. T. F. Brown and J. R. Dowd of Welland, Father Shannon of Nisgara, and others. Mr. Giblin of Merritton was present; also other members of the Welland and Thorold Branches. Twenty candidates were initiated, and this number will be increased to thirty-fire by the time the Branch gets well under way. The officers elect are:

President. Thos. O'Nell. sr.
First Vice President. R Twohey
Second Vice President. R Twohey
Second Vice President, Thos Neelon
Treasurer, P Was all
Recording and Cor Sec. P Labey
Assistant Recording Sec. F Stuart
Financial Sec. John Rae
Marshal, James Hsyden
Guard' Thos O'Neill, ir.
Trustees, C Neelon, A Boyers, T Ryan, F
Woods and O Saunders.

Organizer Quillinan spoke at some length, congratulating the Branch on its splendid beginning, and explaining the benefit of such a society in our midst. Remarks were also made by other members after which the party rating to the hemarks were also made by other mem-bers, after which the party retired to the school house and partook of a tempting and bountiful supper. The tables were laden with the choicest edibles, and the laden with the choicest edibles, and the presence of the ladies added great pleasure to the proceedings. District Deputy Quillinan warmly congratulated Father McIntee on his success in launching two such strong and healthy branches as those of Welland and Port Colborne. as those of we hand and Toasts, speeches, etc., were sandwiched between the many good things provided for the inner man, and the happy gather ing dispersed with the feeling that a good time had been spent, a good organization instituted, and with confidence that the future would amply prove the wisdom of the steps taken to provide for those near and dear.

North Bay, Ont., March 14, 1890.
S. R. Brown, Eag — Dear Sir and Brother—Yesterday, the 13th inst., I opened Branch No. 121, St. Aune's of the Pines, Sudbury, Ont., and initiated fifteen members. S. Quellette being unavoidably absent was not installed.

The following officers were elected unanimously and installed: North Bay, Ont , March 14, 1890.

Spiritual Adviser, Rev Louis Cote, S J
Fresident, B O'Connor
Firs: Vice President, John Brawley
Becond Vice-President, John Brawley
Becond Vice-President, John Brawley
Recording Sec, M J Powell
Assistant Recording Sec, Alex Fournier
Winaucial Sec, Patrick S Frawley
Trasguer, J r Jordan
Marshan, Jas F Frawley
Guard, Mico McCormick
Trustees, for two year, A J McCormick,
Mico McGormick and J P Eabelie; for one
year, M J Powell and John Frawley.

I explained to the members the payment of assessment, dues, balloting, suspension etc., and put the new officers through their work. One meeting is too short to give even the most necessary

explanations.

The spirit of the Branch seems to be excellent; four applicants are under consideration; three members will join consideration; three members will join from Branch 64 and four more applications will be considered at the first meeting. It is likely that ere long this Branch will be the most numerous of the Nipissing District. With best wishes, Yours very fraternally,

JOSEPH BLOEM.

Too much praise cannot be given to Mr. D. O'Connor of Sudbury for the great interest he has taken in C. M. B. A. great interest he has taken in C. M. B. A. matters in the District of Nipissing He was chiefly instrumental in working up the Branch in North Bay, and Branch 121, just organized in Sudbury, would cer e in existence were it not for his untiring zeal.

Presentation at Trenton.

At a special meeting held at the C. M. B. A. hail, Branch 71, ou March the 7th, Mr. T. D. Kinsella was made the recipient of a handsome gold ring bearing the emblems of the C. M. B. A. and, chased on the ineide, "Presented to T. D. Kinsella, Senior Chancellor of Branch 71, Tranton." The present was secomparied by an address, which was read by the Assistant Secretary, Mr. John Chandle Conolly.

T. D. Kinsella, Esg., District Deputy:

T. D. Kinsella, Esg., District Deputy:

DEAR SIR AND BROTHER—On the occasion of your retirement from the Presidency of Branch 71, of the Catholic Mutual Benefit Association, we, your fellow members and Brothers, feel it our duty to express our strong appreciation of your services and of the seal that you showed in our common behalf and the welfare of this Branch. You have faithfully and well filled, for a period of two evers, the highest position in which we could place you. We have thus had ample time to appreciate the zeal with which you worked and that brotherly feeling that at all times existed between you have on all occasions shown just judgment and prudence in your dealings with the Branch as a whole and with each individual member. We may not only look back en you as the Senior Chancellor of this Branch but it would not be out of place to look upon you as 'o'ne of the Fathers of Branch 71," as it is ewing largely to your perseverance at its event granch occupies it present standyou as "One of the Fathers of Branch 71," as it is owing largely to your perseverance that our Branch occupies it present stand-

ing.

For these reasons we deem it also our duty to place on record some recognition of tha high esteem in which we hold your services in our behalf. Therefore we ask of you to accept our warmest appreciation and brotherly love; also this ring as a sight token of the esteem in which we held you. We also trust that you may long be spared with us as a Brother and that the blessings of God may be showered down on you and your family. your family.
Signed in behalf of Branch 71.
W. DION.

T. COYNE

hostess for their kind hospitality and the pleasant evening they had speat. (Signed) J CONOLLY, Ass't. Sec.

Resolutions of Condolence.

Resolutions of Condolence.

Toronto, March 1, 1890.

It was moved by Brother J. J. totton and seconded by Brother Kavanag hand resolved, that this Branch, No. 18. of the C. M. B. A. having learned with aincere regret of the death of the beloved wife of our esteemed Brother, Maurice J. Steehan; and wishing to place on fecord our deep and heartfelt sympathy for him in his affliction in the great loss he has sustained in the early death of a wife, whose many social virtues and smitched qualities nat endeared her to a large order of sympathizing friends and acquaintsness; and be it further.

Resolved That a copy of these resolutions be forwarded to Brother Maurice J. Sheehan as an expression, though feeble, of our sympathy and condolence; that it be recorded for publication to the CattoLiu Record and Irish Canadian.

E. P. KAVANAGH, Rec Ecc.

F. P. KAVANAGH, Rec Rec.

Brockville, March lith, 1890.

At a regular neesing of Branch 43, Brockville. March lith, the following motions of condolence were passed:

Whereas, Almighty God, in His infinite wisdom, has been pleased to call to her eternal resting place the beloved daughter of our esteemed Filend and Brother. Thomas Donahoe;

Resolved, That this Branch convey to Brether Donahoe its deep sympathy with himself and his family in the loss of their child.

Resolved. That copies of these resolutions be sent to Brother Donahoe and also to the Times, Recorder and Catholic Record.

Barlin, Ont. March 12th, 1890.

JAS. T. NOONAN, Rec. Sec.

Berlin, Ont., March 12th, 1890.

At a regular meeting held this date, it was moved by Eugene Hirtele, and seconded by Nicktaes Wehelser and adopted:

Resolved, That we, the members of Branch 12. Berlin, do tender Brother Jacob Fach and is milly our since e sympathy in the sad loss which they have sustained by the death of their son; and we commend them in their smitched by the death of their son; and we commend them in their smitched by the seath of their son; and we commend them in their smitched by the son of them son; and we commend them in their smitched by the son of the son; and we commend them in their smitched to the son of the son; and the son of th

Berlin, Ont., March 12, 1890.
At a regular meeting of Branch 12, Berlin, held March 12th, the following resolutions of condelence were moved by Joseph Fuhrmann, and seconded by Nicglaus Welheiser and adopted:

of condoince were involved by Nieglaus Welheiser mann, and seconded by Nieglaus Welheiser and adopted. Whereas, it has pleased Almighty God, in His infinite wiedom, to remove from our midst by death our beleve Brother and Spritual Adviser, Rev Louis Fucker, Resolved, While we bown the obedience of the will of God, we the irreparable loss that the Branch has sustained; not only this Branch but also the parish of which he has been the faithful and beloved pastor for so many years.

Resolved, That we hereby do record our heartiel of the best of our good and faithful pastor; or it further the control of the second our heartiel we the less of our good and faithful pastor; or it further Revet, That these resolutions be record in the minutes of our Branch and a copy be forwarded to his successor, the Nev. Thus. Speig and also be printed in the Berlin John Record.

Berlin, Ont., March 12th, 1890,

JOHN F. STUMPF, Rsc. Sec.

Berlin, Ont., March 12th, 1890.
At a regular meeting of Branca 12 Berlin, held on March 12th, 1890, the following resulutions were moved by thomas Tracsy, and seconded by Eugene Hirtels and adopted:
Whereas, it has pleased Almiguty God to call from our midst Mrs. K. Lang, the beloved mother of our Brother and Chancellor, George Lang;
Resolved, that we the members of Branch 12, tender to the family of the deceased our heartfelt sympathy in the loss they have sustained or a loving and kladest mother; be it further
Resolved, fhat these resolutions be spread in the mi sutes of our Branch and a copy of it be forwarded to our Brother, "serge Lang, also be printed in the Berlin Journal and Catholic Record.
Bigned on behalf of the Branch
Bestive, Ont., March 12th, 1890.

Berliu, Ont.. March 12th, 1890.
At a regular meeting of Brancu 12, Berlin held on March 12th, 1890 the following reso intions were moved b Brother Henry Lang and seconded by Thomas Tracey and adolated.

Monoreas, It has pleased Almighty God to call from our midst our Brother, Jacob

DLIC RECORD.

Bigned in behalf of the Branch

JOHN F. ETUMPF, Rec. Sec.

For the CATHOLIC RECORD. OBLATE MISSIONS.

LETTER OF THE REV. FATHER A. PAS'IAL, O.M. I., TO HIS LORDSHIP ISIDORE CLUT, O.M. I.

Mission of the Nativity,

Athab uca, Dec 19, 1889.
My Lord and Very Dear Father— My Lord and Very Dear Father—A letter from Mgr. Faraud, dated August, which came to hand in September, brought me the news of your departure for Europe. Some time after, thinking that most probably you were in Paris, I directed a letter to Your Lordship. I hope you received it. To day is the 19th of December, and I have been home only since last Saturday, after an absence of over six weeks. On All Saints' I left to accompany some of our good brothers to Mr. Kinsella made a very suitable reply, and thacking the members of Branch 71 for the handsome present and address which he feared flattered him in serving them. As their President he had simply tried to do his duty, and had it not been or the co-operation of the members he would not be able to show a membership of eighty in two years work. He complimented the members on their punctuality a good business and thoroughy Catholic institution. He was pleased to be one of the iounders of the C. M. B. A. in Trenton, which had been the means of uniting them and bringing many into insurance that would have etherwise been without that protection to families that the C. M. B. A. gives in case of death. He hoped that we would be able to proserve that union and good-fellowship the extisted between the members. We should not forget that union was strength. He hoped they would give his successors that respect that had always been accorded him.

After the meeting, at the invitation of Brother k inesting, at the invitation of Brother king, at the close as atanding vote was taken, thanking the host and

you have taken to come to our assistance during your sojourn in Canada, your extreme kindness and paternal affection for your children of the Nativity, all is constantly preaser to my mind, and I know not how to testify my gratitude. To speak to you of our poor dear Indians, to say a word of our missionary moment at Father Pascal's and I am moment at Father Pascal's and I am To speak to you of our poor dear Indisus, to say a word of our missionary labors, and to communicate to you our trials and our consolations—such, My Lord, is what I think will interest you the most and will give the great est pleasure to your paternal heart. If it be the will of God that you should return to our missions in Athabacs, Mackerzle River, you will find missing a great many of your Children of the standard and every day, so my prayer is continual. Father, I am at this moment at Father Pascal's and I am mappy to write to you. Is see here your yourself, but you are so far away! And I wish to see you sgain once more, father. It is now six days before the feast of the souls of the dead (All Saints) and I am writing to you. If you send me from your country a pair of besda, I would be thankful. If you have the would be Mackerzie River, you will find missing a great many of your Children of the forest. Since your departure, my lord, death has opened a great many graves in the first place, famine, then poverty and sickness, have each in turn visited our dear fick and considerably diminished the number. Within the last few years the list of deaths is greater than that of births. In 1887 there were thirthy eight happings and forty five deaths: in 1889. baptisms and forty five deaths; in 1889, thirty eix baptisms and thirty-seven deaths. Alas! It is much to be desired that the

Canadian Government should at last take

Canadian Government should at last take into consideration the condition of our poor Indian of the North-West and come to their assistance by procuring them, I do not say gold and riches, which they do not want, but the simple necessaries of life. The fish hooks and nets which you have sent, my lord, have given me the means of relieving a great deal of distress and of raising the courage of its unhappy victims. Their joy was so great that they did not cease saying "thanks," ".hanks." I took occasion of this to speak of you and of your ever-paternal kindness (I and of your ever paternal kindness (I must add that a part of the nets and fishhooks spoken of by the author of this letter was given me by the Canadian Government) The poor Indians! Their country is more and more the scene of devastation and ruin! As the animals of the forest seem to be getting scarce, bunt ing is less and less profitable—so much so, ing is less and less profitable—so much so that our Indians dare no longer, as for merry, penetrate during the winter into the thickness of the forest, for fear of becoming a prey to misery and famine; the result is that they linger around the lakes, and when fishing is a failure, they pay us frequent visits in quest of food, some tea, and tobacco. However, this gives us the consolation of often seeing our poor children of the forest, and at the same time. We have an expectation of same time we have an opportunity of instructing and encouraging them. With very few exceptions, they continue to be very docile, and, by their fidelity, are a source of consolation to us. We have at this moment in Athabasca a ravishing wolf, that is to say, a Protestant minister decorated with the title of Bishop, and successor to Mr. Reeves. He uses every exertion to attract to his temple our Indians, both Cris and Montagnais, even our Metis. He spares neither time nor money, and promises visits and presents of all kinds. He uses the most bitter of all kinds. He uses the most bitter invectives against the missionaries, and nothing is omitted to attain the object in view; but, thank God, all is of no avail; our Indiess remain firm in the faith of their fathers, and turn firm in the faith of their fathers, and turn into ridicule this apostle of heresy. They tell him that they would not have for priest a men having a wife like themselves, and who does not say his beads.

The Mission seems to prosper. Last summer our good brothers succeeded in a proteing the foundation of our church:

repairing the foundation of our church; the interior is also renewed; and every thing relating to the sacred edifice is in such good order that it will last for a such good order that it will last for at least the next thirty years. Last fall, after the harvest, which, thank God, was very abundant, I wished to try a little expedition by boat towards "Pointe au Sable," where they say fish is very plentiful before the winter sets in. Rev. Father L , who had come from St. Isldore to spend the winter at the Nativity, was of the party, and accompanied our brothers in order to say Mass for them and to ex-ercise the functions of his holy ministry Bigned in behalf of the Branch

Berlin, Out., March 12th, 1890.

At the last regular meeting of Branch 12, Berlin, the following resolutions of condolence were moved by Henry Lang, and seconded by Thomas Pracey and were unanimously adopted and forwarded to Brother.

James Spereman, of the Initiand Revenue Department, Haiffax:

Winereas, It has pleased Almighty God, in His infinite wissiom, to remove by death the beloved mother of our much-esteemed Brother, James Spereman, and though we numbly partage of that Christian submission to the Divine will winds should animate us all in those trying ordeals, vet we cannot withhold from him, our affilieted Brother, that sineere sympathy which the occasion demands; therefore be it
Resolved, fhat we, the members of this Branch of the Catholic Mutan Beneft Association do hereby earnestly profier in no unmeaning terms our heartieft condolence to Brother James Sperems and his bereaved of his mother, and notwithstanding our knowledge of the inadequacy of this means of manifesting our interest and sympathy for one who has unceasingly lacored for the welfare of our organization as he has, we hope he will accept those expressions of our fraternal feeling to a ards him in as great a degree as if counced in a more elaborate and formal manner. And be it further.

Resolved, That these resolutions be spread on the minutes of this Branch, and a copy be sent to Brother James Spereman and also published in the Berlin Journal and Catholic Mutan Benefit St.

Berlin, the following resolutions be spread on the minutes of this Branch, and a copy be sent to Brother James Spereman and also published in the Berlin Journal and Catholic Mutan Benefit St.

Berlin, the following resolutions be spread on the minutes of this Branch, and a copy be sent to Brother James Spereman and also published in the Berlin Journal and Catholic Mutan Benefit St.

Berlin, the first category and the stateman also problems and the stateman and also problems and the stateman and also problems and the stateman and also p for the benefit of those living in the vicin would wish it to be. Of our six brothers only three are strong and robust; as for the other three one is worn out by work and old age, the other is continually suffering from sickness, while the third has an attack of mental aberration. As for myself, my lord, I cannot say that I am strong. This I have ceased to be, and I am very much afraid that it is forever. However, if it were not for the kidney complaint, I could still render a little service to the mission. God's will be done, and not mine. Shall we have the happiness of seeing you uext spring? Mgr. Farand gives us some hope. May Almighty God and His Blessed Mother than the service of the service of

restore to your children and to the Indians their father and pastor.

In concluding, please accept, My Lord, the good wishes I have formed for you at the beginning of the New Year.

Asking you, My Lord, to bless your children, I remain, your respectful and grateful child in the Sacred Hearts of

Jesus and Mary Immaculate,
A, M. PASCAL.
P. S —Enclosed you will find a letter
from one of our good Indians to his
Father the Bishop:

MISSION OF MACKENZIE RIVER
Letter of an Indian of the Montagnale Tribe, written in Syllabic characters to His Lordship Mgr. Istdore Clut, O. M. I. who has here given the translation : Peter Little Gut of the Rock. These are his own words:

Father. It is now six days before the feast of the souls of the dead (All Saints) and I am writing to you. If you send me from your country a pair of heads, I would be thankful. If you have the picture of him who is our Father the Pope, I would be glad if you would send it to me—I am almost afraid it is too much to ask Father, among your children of the Willow Plains (Athabases) God has taken a great many to Himself. To you and to the pricate who live in your country I touch the hand (I present best respects) It is Peter little Gut of the Rock who says this. The forest animals are very scates; so is fish. We have no farming implements or nets; this is ing implements or nets; this is why so meny suffer from hunger and poverty. You know how it is in our country, and that if God does not come country, and that if Gld does not come to our assistance we and the priest cannot live very lorg. Already famine has caused the death of a great many! Father, for the earth above (Heaver) and for the one below deign ask favors for ue! I have always had the greatest confidence in our great lord (the Bishop). At a little distance from (Athabasca) there are two houses. I live in one of them. I would like some hely pictures to put in physician in consultation with a professor it, also some implements to work our gardens; we cannot get any here. Father, are my words strong enough to make you grant my request? If you do, then myself, my wife and my children will be grateful to you. My letter is not long, but it is sil I am able to do. The praying men (the priests) live with me; still when I come to give the news I write as if I did not know what to say.

DEATH OF THE REV JAS. MILNE. PARISH PRIEST, KILBIRNIK.

Glasgow Observer, March 8. The death of this well-beloved and much-respected pastor of St Bridget's congregation, took place on Sunday morning, in the Chapel House, Kilbirnie. Father Milne hade a wide district to attend to, which included Kilbirnie, Glengarnock, Barkip, Barrmill, Beith and Lochwinnoch. He was seized by and Lochwinnoch. He was seized by pleurisy on Sunday the 5th of January, and latterly congestion of the liver set in causing death. Deceased was attended by Dr Anderson, and also had in consul tation a professor from Glasgow. The Rev. Father was in his sixty second year, and was in charge of the Kilbirnie con-gregation for nearly nine years. He was much beloved by his own congregation. much beloved by his own congregation, and highly respected by the Protestant part of the community. Father Milne took a deep interest in the temperance cause. He was president of the League of the Cross, and was the means of raising a strong membership of that body in connection with the congregation. He was particularly fond of children, and most attentive to his duty in administer. most attentive to his duty in administer ing to the sick and dying of the congregation, and many a wayward and erring member will miss his stern but well

meant reproof. The funeral obsequies were held on Tuesday, when the church was crowded tuesday, when the church was crowded to overflowing, many members of the congregation having walked several miles to be present. The altar was draped in black, and the offin containing the body of the deceased clergyman was laid on on. seats to the right hand on entering. The Solemn Raquiem was sung by the dis-cesan choir of priests. Canon Chisholm, Paisley, was the celebrant at Mass; Father Cunningham, descon, and Father oner, sub deacon; and Canon Caven,

St. Peter's Seminary, M. C.

The Very Rev. Canon Condon, of St.

Patrick's Glasgow, who spoke with deep feeling, referred to the deceased clergyman in the following terms: Brethren, gence tc-day for two ressons, first, be-cause I mistrust my feelings, and am atraid I might break down, and in the second place I got very short notice— only yesterday—that I was expected to speak. I have written down what I wish to say, but wish I had had more time so that I might have spoken without reference. "Blessed are the dead who die in the Lord." (Apoc. xiv, 3). The Rev James Milne, a nephew of Bishop Murdoch, whose obsequies we celebrate to day, was born at Auchbags, in the Enzie, Banfishire, on the 23rd June, 1828, entered Blairs College as an ecolesiasucal student, on July 30th, 1842 He was sent on the 5th October, 1844, to continue his studies at Aire in 1844, to continue his studies at Aire in Franca. Thence he was translated to Boulogne at Caristmas, 1849, and then in October, 1851, to the great seminary of Arras, where he went through his course of philosophy and theology, and was ordained aub deacon on 23:d December, 1854, deacon on 3rd March, 1855, by Monaignor Pariais. Bishop of Arras. On returning to Scotland he Arsas. On returning to Scotland he was promoted to the order of priest in St John's Church, Glasgow, on the 24th July following, by the Right Rev. Dr. Smith. After discharging duties at St. Patrick's, Glasgow, till the end of September, 1855, he was appointed second priest at St. Mary's Hamilton, on the 1st Oct. He shared in the severe work of that mission with its Catholic work of that mission, with its Catholic population gradually rising to five thou sand souls, scattered over eleven civil Strathaven and Cleland-distant re spectively from Hamilton, eight and six miles. He faced all the difficulties of the cholera and fever epidemics with true Caristian courage. After three years he passed to St. Mungo's, Glasgow, on the 23rd August, 1858, but in March, 1859 he got charge of the new mission of Chapelhall. Having built another church, and schools, and house at Mos-send in 1868, he went to reside there in 1872, and in August, 1873, he had the mission divided In March, 1881, he left Mossend for Kilbirnie, in Ayranire. He was the sixth pastor who occupied this scattered mission. Father Milne seldom or never left his mission. He was cheerful yet reserved; somewhat aus-

tere in his habits; never lit a fire in his bedroom or vestry. Having no school to gether his children together, he visited them in groups for instruction here and there on the week days, and catechised them in Kilbirnie on the Sunday. During the great festivals of Christmas, Easter and Pentecost he heard centessions in the various centres of his eight hundred and forty souls, and in Kilbirnie.

in Kilbirnie.

He was over six feet in height, and muscular, and thought nothing could wear him out. But he miscalculated his power of endurance. He had out-lived during his clerical life eight bishops and one hundred and fifty priests. We were friends from the first, and that friend ship was never broken. He had asked me to lecture for his Lesgue of the Cross on the 25th March, 1889. We then visited the old graveyard, and church of the Earls of Crawford with its quaint Italian caryings, and the later quaist Italian carvings, and the later barenial castle, and the older one in the Gorge, and I could not but notice that the strong man showed signs of debility his mission work was too much for him. On the 27th January I visited him again, when sick unto death. He told me he had exhausted himself in visiting the old and the young during physician, in consultation with a professor from Glasgow, but his end had come. He sacrificed his life for you, and I he sacrificed his life for you, and I know you will pray for your pastor, for "it is a holy and wholesome thought to pray for the dead, that he may be locaed from his sins" (2 Mach. 26, 12 46) In these inspired words we have grounds for hope that our prayers and suffrages will solace the soul of your departed pastor and that he will soon have release if will solace the soul of your departed pastor, and that he will soon have release if he suffers the pains of purgatory, and that itleless form, now before us, will rise at the last day and share in the glory of the Son of God. When the Saviour died upon the cross, His soul was separated from His body, but the Divinity remained united to both one and the other. His body was laid in the rock-tomb but His soul descended into hell. What was that place or state called "hell" in the Scriptures? There were three places or states designated by that name—1st, the hell of the damed where the devil and lost souls were out where the devil and lost souls were out of hope or relief—the Saviour's soul did not enter there. The second was pur-gatory, a place of temporary or transi tory pain, where souls stained with lighter sins left unrepented of at death, or with punishments due to the Divine justice, were temporarily kept and puri fied—neither did Our Lord enter there. The third place, called hell, was limbo, or a prison, or the depths of the earth in the Scriptures. Peter, in his first epistle, Chap. 3, refers to it. And Paul says distinctly that before ascending into heaven Our Saviour descended into the bowels of the earth. There it was that the patriarchs, and prophets, the saints of the Old Law were detained till Heaven was opened to them by the death

> Our Lord did not remain long among Our Lord did not remain long among the dead, as you know, but rose on the third day, and in His resurrection gives us hope that we too will one day rise from the grave. He is the firstborn from the dead, and He will be followed by His brethren." The same divine power that restored life to the body of Jesus will recall our soul into our bodies, we will resume life.

Oh, you then who live in sin vice, who Oh, you then who live in sin vice, who are unmoved by remore, how deep is the sleep of your conscience! O you who take care of your body, who flatter it, and afford it whatever it desires, to the detriment of your soul, which you neglect, remember that you too, will one day rise from the grave, if you persevere in sin, if death surprises you in impenitence, in your body and in your soul will soffer punishment for eternity.

And you, ye just and plous souls, you perhaps have to suffer poverty and disregard, and happiness in a wordly sense may forsake you, and your crosses may be many; take comfort, your Redeemer lives: He has risen, and you too will one day rise from the ashes of the tomb; your good works, your sorrows, and your sufferings are about to be recompensed, and in your body and your soul you will ascend to the paradise of your God where your Saviour, your model, and your brother has already gone before you

May the soul of that beloved pastor which has gone before you, and the souls of all the faithful departed, through the percy of God and the merits of Christ rest in peace.

During the reference to the deceased Canon Condon was visibly affected, and could scarcely proceed, and many of the audience were also in deep grief. After the solemn service was concluded, and the congregation had taken a last look at the body of their dear pastor, the lid of the coffin was screwed down. There were five beautiful wreaths laid upon coffin, and two others in globs for la com, and two there in globs for laying upon the grave, presented by the ladies of the congregation and members of the Lesgue of the Oross branch. The communes carried on the shoulders of the League of the Cross members to the Kilbirnie Station of the G. and S. W. Railway, a distance of over a mile, six men carrying at a time, and relieving each other at intervals.

The procession to the station was very large, and included a goodly number of females. Hundreds of people thronged the street and footpath at the starting point of the procession, and at Glengar-nock. The body was conveyed by the 2:65 train to St. Each Station, Glasgow, and thence to Dalbeth Cemetery, where, after the usual service, the interment took place. Mr. M'Inally, Paisley, had charge of the funeral undertaking, and his arrangements were highly creditable, and successfully carried out. About fifty of the male portion of the congregation went to Dalbeth Cemetery with the body.

The deceased was son of Mr. John Milne of Westminster, and nephew of Mr. James Murdock, Ingersoll.

LATEST MARKET REPORTS.

LATEST MARKET REPORTS.

London. March 20.—GRAIV—Red winter, 1.88; to 1.41; white. 1.38; to 1.41; spring, 1.38; to 1.41; corn, 85 to 90, rye, 90 to 1.00; barley, mail, 80 to 90; barley, feed, 65 to 75; cats, 80 to 82; peas, 95 to 1.00; beans, bash, 90 to 1.40; backwheat, cental, 75 to 85.

PRODUCE.—Eggs, fresh, 17 to 18; eggs, store lots, 13 to 14; butter, beat roll, 25 to 30; butter, iarge rolls, 18 to 19; butter, crocks, 18 to 19; store packed fixin, 14 to 18; cheese, 1b, wholesale, 9; to 10; dry wood, 4.50 to 500; green wood, 4.50 to 5.60; soft wood, 2.50 to 3.50; lard, No. 1, 1b, 12 to 18; lard, No. 2, 1b, 10 to 11; straw mond, 3.90 to 4.00; clover seed, bush, 3.00 to 3.50; Thoothy seed, bush, 1.50 to 150; Maple syrun, per gsl, 109 to 12; maple sugar, per 15., 10 to 15

LIVE SPOCK.—Milch cows, 35.00 to 45.00; live hogs, cwt., 3 50 to 4 00; spring lambs, 3 00 to 4.00.

Montreal, Que, March 20.—FLOUR—Receipis, 590 buls.; sales, none reported; market quiet at generally unchanged: Stocks here bits morning:—Wheat, 174 733 bush; corn. 20 948 bush; peas, 387,876 bush; oats, 147,686 bush; barley, 91,183 bush; rye, 52 420 bush; nominal, at 1 64 to 1 65

BUFFALO LIVE STOCK.

East Buffalo, N. Y. March 20.—CATTLE—

moni. 100 DDIS; NO. I hard Manitoba wheat, nominal, at 1 ei to 1 05

BUFFALO LIVE STOCK.

East Buffalo, N. Y.. March 20.—CATTLE—
Five cars on saie; good butchers; 3 e0 to 3 93; marketsteady. Calves—light demand; good supply: weaker.

SHEEP AND LAMBH—Offerings, 12 cars; touce to extra sheep, 5.75 to 6.00; offerings, mostly good to fairly choice; sheep sold at 5.41 to 5.61. Lambs—Michigan supply becoming right; the best here sold at 7.10; extra, worth 7 25.

HOGS—Offerings, 16 cars; mediums and heavy and mixed sold at 4.45 to 4.50; Yorkers, 4.45 to 4.55; pigs, 4.40 to 4.45; roughs, 3 50 to 3 80.

CHICAGO LIVE STOCK. CHICAGO LIVE STOCK.

Chicago, March 20.—CATTLE—Rocelpts, 16,000; left over, none; quality fair; marget opened stronger and set to 100 bigher; now weaker; light grades, 425 to 435; beavy mixed packing, 4,05 to 4,25; heavy packing and shipping, 4.25 to 435. Gattle—Receipts, 2,000; market steady. Sheep—Receipts, 2,000; market steady.



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Bev. J. C. Bergen vouches for the following:
James Boney who was suffering from Vitus
Dance in its worst form for about 1½ years was
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two bottles of Pastor Koenigs Norve. Zonio

A Montreal letter.

A Montreal letter.

The True Witness and Chronicle, Montreal Can.
Published Oct, 24th. '88

We are in receipt of a letter from one of our
well known citizens, Mr. E. Boisvert, who writes
that upon recommendation of the most Rev. M.
Marchand, of Drummondville, he was induced to
use for that most dreadful of all nervous disease,
FITS, a few bottles of Pastor Koenig's Nerve
Tonic; and is glad to state that after having suffered for eight years is now entirely cured, and
heartily recommende all sufferers of nervous diseases to try this remedy.

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