Several Prominent Physicians. GOLCONDA, I.L., Jan., 159.

My child had epileptic attacks once a month, for which several prominent physicians could not find any remedy, and the girl could not so to school, but since she took Father Keenig's Kerve Tonic she had no more fits and goes to school again.

J. O. BAKER.

Mrs. E. Ruebenaker, of Piopolis, Ill., was so nervous and sleepless that insanity was fear-ed, but Father Koenig's Nerve Tonic cured her.

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A Valuable Book on Nervous Discasses and a sample bottle to any address. Poor patients also get the meed.

This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, ind., since 1876, and is now under his direction by the

KOENIC MED. CO., Chicago, Iil. Sold by Druggists at \$1 per Bottle. 6 for \$5 Large Size, \$1.75. 6 Bottles for \$9.
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NOTICE.

When the publication of the Canadian Freeman ceased, a large amount of money was due by subscribers. Up to this time, the publisher did not trouble them with accounts or ask for settlement. The financial circumstances of the undersigned oblige bim to appeal to those who were in arrears for the Freeman to pay part, at least, of what they owe. Though this debtedness of all is long since out-lawed by lapse of time, the undersigned ventures to hope that a large number of his old friends and supporters—or their children—will be led by a conscientious sense of justice and a recollection of the Freeman's usefulness, in Cribino the Freeman's usefulness, in contury.

The books of the Freeman having ben lost, the matter of payment is left entirely to the discretion and honesty of the subscribers.

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The Contract for Roots is to cover a period of three years from the 1st July, 1896; those for Necessaries, Barrack Stores and Camp Equipment are for one year from 1st July, 1896.

Printed forms of tender containing full particulars may be obtained from the Department at Ottawa, as the offices of the District Paymasters at London, Toronto, Kingston, Montreal, and Econdon, Toronto, Kingston, Montreal, and Econdon, Toronto, Kingston, Montreal, and Econdon, Toronto, Kingston, Montreal, And Winniper, Man and Winniper.

ticulars may be obtained from the Department at Ottawa, at the offices of the District Paymasters at London. Toronto, Kingston, Montreal, Quebec, St. John, N. B., and Winnineg, Man., and the office of the Deputy Adjutant General of Military District No. 9. Halfrax.

Every article of Necessaries, Barrack Stores, etc., to be furnished, as well as the material therein, must be manufactured in Canada, and similar in every respect to the scaled pattern thereof, which may be seen at the office of the undersigned at Ottawa. This does not apply to material for saddlery, Neither seated patterns, nor samples, will be sent to partice desiring to tender.

No tender will be received unless made on a printed form furnished by the Department, nor will a tender be considered if the printed form is altered in any manner whatever.

Each tender must be accompanied by an accepted Chartered Canadian Bank cheque payable to the order of the Honorable, the Minister of Militia and Defence, for an amount equal to ten per cent, of the total value of the article tendered for, which will be forfeited if the party making the tender declares to sign a contract when called upon to do so. If the tender be not accepted, the cheque will be returned.

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

A. BENOIT, Capt.

Secretary, Department of Militia and Defence, Ottawa, 15th April, 1896.

Department of Militia and Defence, Ottawa, 15th April, 1896. 914-8 OUR PRICE LIST

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Father to the English people,

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

VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, MAY 2, 1896.

NO. 915.

LEAGUE OF THE SACRED

General Intention for May.

THE SHRINES OF MARY.

Messenger of the Sacred Heart. When the Holy Father blessed the When the Holy Father blessed the intention for the month of May, he was intention for the month of May, he was a postolic sanction to a renewing the apostolic sanction to a form of devotion that is as old as the Church herself, that of pilgrimages to the shrines of the saints.

The profession of faith, and confiin God's power, manifested by means of visits to hallowed spots is a venerable custom in the Christian world. But it is a custom that has lost much of its ancient glory. The modi-fied conditions under which we live in these later days have taken away much of the pilgrim-spirit from the faithful. And the Church, ever on the alert for any sign of degeneration, desires to remedy this state of affairs. She naturally turns to the Apostleship of Prayer with its twenty-two millions of prayerful children, and asks us to help this month in her commendable

It is a perfectly natural sentiment in man which urges him to visit spots to which personal reminiscences are attached. One always turns longingly toward a village or hamlet where some scene was enacted which once gave consolation or pleasure. But when the reminiscences have any intimate connection with man's religious convic tions, or with his happiness here or hereafter, the spot becomes intensely sacred to him, and the impressions simply ineffacable.

The history of the world's religions shows a tendency to foster devotion for certain places, for the associations attached to them. Even the pagans had their Apollo at Delphi, Jupiter Capitolinus at Rome, Diana at Ephesus. Among the Jews the pilgrimages to Cross were obligatory; it was only when the Jewish dispensation was done away with that this obligation went with it. Mecca has been for centuries the terminus of Moslem pilgrims

Pagan pilgrimages were founded on a false conception of the nature and work of the Divinity. With the Jews and Mahommedans national and religious interests were involved promiscuously. But the Church of Christ gave another aspect to this particular form of religious manifestation. She eliminated whatever political or national tendencies it possessed, and made it a God-saving function by appealing to the purely religious senti-

The Church's motive for fostering a pilgrim spirit in us is not merely to nake us feel that we are after all but pilgrims wending our way through this vale of tears, but rather to keep vividly in our minds the salutary truths of religion. For it is a matter of experience with all of us that when religious impressions are blunted by continual contact with outside influences, they are quickly renewed when brought in contact again with the occasion that gave rise to them. The scene of a heavenly apparition, the contemplation of the spot, the miraculous church of the cures effected there, experience of consolation, all in variably send us away with a stronger faith in the power of God working, with a more intense love for the Royal

The only plausible objection that infidels and sceptics bring against pil-grimages to shrines of saints and other holy places, is that they would seem to virtually deny the Immensity and Omnipresence of God. If God is independent of all conditions of space, so that He is present in all space, and can be present in all possible space; and if His power is infinite, how can we believe that He reserves manifestations of that power to one spot rather than to another? The fundamental reason that can be given is that God wills it to be so, as shown by facts.

is sometimes ignorantly supposed that practices," such as praying consecrated buildings rather than elsewhere, encouraging pilgrimages, and other works of devotion, to particular shrines "are somewhat in conflict with the doctrine of the Divine Immensity. In truth there is no conflict at all; were the practices inconsistent with any Divine Attribute, it would have been so under the Old Law no less than under the New. But we learn from Holy Scripture that the practice of pilgrimage was approved by God (1 Kings i, 3) and that prayer had peculiar efficacy if made in certain places (3 Kings viii., 29); and although under the Christian dispensa tion the sacrifice of the Mass is offered to God in every place (Malach, 1, ii., and no longer in Jerusalem alone (St John iv., 21), yet the Attributes of God remain unchanged, and if He pleases, the practice of pilgrimage may still be acceptable to Him; the whole matter depends upon His good pleasure, and each act of this kind is laudable if done with probably good reasons, and under The the guidance of the Church. truth is, the practice of pilgrimage is admirably adapted to human nature, and is in universal use; it calls out in the highest degree all the qualities that give usefulness to our devotions

and efficacy to our prayers." The first Christian pilgrimages were naturally the scenes of the life and ! ideal.

tine; later came the tombs of the Apostles in Rome; then the shrines of James at Compostella, St. Martin of Tours, and innumerable others, like St. Thomas of Canterbury, the Appar-The Bishop of Newport and Menevia, ation of St. Michael, etc. Others have

in still more recent times obtained a place of the devotion to the Sacred Heart; and the shrine at Beaupre, near Quebec, a spot near and dear to us Canadians, whither a hundred thousand people go yearly seeking and obtaining spiritual and temporal favors from the Mother of Mary.

death of our Divine Redeemer in Pales-

But it is Mary's own shrines that have a special claim on our veneration during this month. Those dedicated to her honor are many and celebrated. Every country in the world glories in a spot sanctified by some favor or other from the Queen of Heaven. Out of hundreds we are mentioning only Monserrat, in Spain ; Loretto, in Italy Einsiedeln, in Switzerland; Liesse, in France, whence the miraculous statue was transferred to the Gesu, Montreal in 1878: Oostacker, in Belgium: La Salette, in Dauphiny; Maranthal, in Alsace: Rocamadour, in the south of France, whither Jacques Cartier and his sailors vowed to go on a pilgrimage of thanksgiving were they spared through their dreadful first winter in Quebec; Knock, in Ireland; Guadaloupe, in Mexico, and the world re-nowned shrine at Lourdes, in the

Lourdes is, perhaps, the most famous of the shrines of Mary. In 1858, the Mother of God appeared eighteen times within five short months to a little peasant girl, Bernadette Soubirous, in the Pyrenean grotto, and left the proof of her gracious visits by the miraculous power imparted to the waters which spring from the foot of the rock. Thousands of wonderful cures are being wrought yearly at this shrine, and all that impiety can do is done in vain to bring discredit on them. Facts are stubborn things; the marvels wrought there in the face of the world put beyond cavil the seal of God's sanction on the pilgrimage to the Mary's shrine in the Pyrenees. And the wondering world itself is be-ginning to admit that, making allowances for the effects of faith and the power of the imagination, it is impossible to explain the miracles of Lourdes on any other supposition than that God has suspended, at Our Lady's interession, the ordinary laws of nature in

favor of her clients. So great is the favors of the grotto in the Pyrenees that it may be said it has become common property of the Catholic world. Wherever Nature has put a cleft in a rock, or a grotto in a hillside, there a shrine may soon be seen. Grottos of Lourdes are now in every Catholic country, and at many of them wonders have been done Constantinople is a case in point. Here in Canada, Our Lady of Lourdes at Rigaud, St. Michael of Bellechasse, and other places are acquiring a welldeserved celebrity.

Surely our Associates will, during this month, do all in their power to gratify their Heavenly Mother, by making long or short pilgrimages to making long or short pilgrimages to construct the fore, unity and reconciliation can only mean the full acceptance of her some shrine raised in her honor. A pil-grimage is a public profession of the faith that is in us; in it we show our confidence in God and the saints when we go to appeal for graces for ourselves and our families; we show be-sides our love for God by the voluntary inconvenience we undergo in the journey. Penance and atonement are a fragrant incense before God and His ed Mother.

If, however, circumstances preven us making visits to her shrines, we can show our love and good will in other ways. We can gather wild flowers and decorate her altars in our churches; for us those are Mary's shrines. We can have Masses celebrated on them; we can offer her our trinkets as tributes of our love. But, above all, shriven in the sacrament of penance, we can, during this month, offer Mary the tribute of and receive the Body and Blood of her Divine Son, as the pledge of our untiring love.

PRAYER. O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer, in particular for the spreading of the devotion to the shrines of Mary, that they may increase in number and be sources of blessings, spiritual and temporal, to all of us. Amen.

-None of us can live well by an occasional good resolution, any more than a seed can grow into a healthy plant by being used as a common play thing, and only now and then put into the earth for a minute or two. thing depends upon storing up in our selves, by a habit of well-doing, a great and ever increasing fund of moral power, which shall be available to orace up against sudden temptation, to help us carry our better purposes, and to hold us steady and true to the

assuming the right to judge and define Bishop Hedley Says it is in the Hands | the constitution, the prerogatives, and the practice of the Church of Christ by the light of their own study, their own reasonings, and their own fancies. on our own part, dearly beloved breth-ren and children in Jesus Christ, the from St. Edmund's Monastery, Douai, says: in his Lenten Pastoral, which is dated from St. Edmund's Monastery, Douai, says:

No one can be a good Catholic who is not anxious to save as many souls as possible, and zealous in doing what ever lies in his power for the conversion of sinners and for the return of all non-Catholics to the light and shelter of Christ's one true Church. This last point of Catholic duty—the obligation of promoting Christian unity—has been lately brought before the flock of this country by the Holy Father himself, in a remarkable letter, full of fatherly solicitude. That letter, it is true, was addressed in form rather to Protestants than to ourselves. It pointed out to our non-Catholic fellow countryme what they are losing and forfeiting by remaining outside of Catholic belief, Catholic practice, and Catholic bel

population of the land we live in. And if the clergy are primarily an they must seek out the wanderer and entreat the sinner. swerable for the souls around them,
But the Church herself can never every Catholic family and every Cath meet error half-way. She may modify her discipline and adapt her ritual to the circumstances of time and place. But her creeds she cannot alter; the decisions of her Councils she can never repudiate; the definitions of her Supreme Head she can neither reject. Supreme Head she can neither reject Among the means which might and nor suffer to pass into oblivion. If should be employed in the discharge of she could, she would no longer be the she could, she would no longer be the "pillar and the ground of truth" (1 Tim., iii., 15), but rather a wave-tossed barque, at the mercy of every breeze that blows. It would be no kindness to our non-Catholic brethren to hold out to them the hope that truths like Transubstantiation or the Immaclusted Conception, or the Infallibility of the chief reasons why we gather the could be so that the country of the chief reasons why we gather that the disedifying life of so many Catholics is like Transubstantiation or the Immaclustic Conception, or the Infallibility of the chief reasons why we gather that the direct missionary work of question the direct missionary work of the cheef years were found to the clergy, may be first mentioned the lorgery, may be first mentioned the clergy, may be first mentioned the direct missionary work of the clergy, may be first mentioned the direct missionary work of the clergy, may be first mentioned the direct missionary work of the clergy, may be first mentioned the direct missionary work of the clergy, may be first mentioned the clergy, may be first mention ulate Conception, or the Infallibility of the Sovereign Pontiff, or the full indrunkenness, and dishonesty cannot spiration of the Sacred Scripture, can ever be given up, or cut down, or explained away. These dogmas, in fact, ion, even in the case of those who are are not excrescences-not fanciful ad ditions to Christian belief, elaborated no better themselves.

ers, the inquirers and the lookers-on,

who constitute the dense and varied

by the piety or enthusiasm of this or that generation. They are as much a umph of the devil in a Protestant coun part of the original revelation as the try is to corrupt and degrade the Cath leaf that comes out in the spring is a olics. To neglect prayer, to live with part of the tree which in winter had out Mass or confession and Commun only bare branches. To go back on ion, and to let oneself be carried along them, now that the consciousness of with the general stream, given up all men has explicitly lifted them to the the week to worldly work, drifting surface of thought, would be to destroy into the habit of degraded amusements, and nullify those primary Christian truths which even non-Catholics acfeeding what intelligence one has on fore, unity and reconciliation can motives and only mean the full acceptance of her without even those natural supports of dogmatic teaching and of her everyday and continuous right to teach and espectability and human respect which so often prevent the outward to be obeyed. If 'hese conditions seem hard or intolerant, we can only reply ives of others from being degraded. This is what a Catholic people have to that if there is any ascertainable Divine revelation at all it must exclude fear in a non-Catholic country. Our all toleration of any contrary doctrine. first duty to those round about us, whom we desire to draw to the sanctu-Unless we desire to reduce Christianary of the Lord and to the holy table of ity to the vague and impalpable conditions of the agnostic and the rationthe New Covenant, is to keep ourselves untouched by the unbelief, the relig alist, a line must be drawn somewhere: and wherever you draw it, those who ious indifference, and the denial of the supernatural, which grow so rank and are left on the outside will be ant to so thick over all the soil of a non-Catholic country. It is only the practical Catholic who can hope to take his share Catholic view - that is, the Catholic faith-is that Christ has revealed many things, and that the Church, to which in the journeys of the Good Shepherd He has said, "I am with you to the after the straying sheep. It consummation of the world," has de the Catholic who knows wh consummation of the world," has de-fined and decided many things; and Church is and what she can give him, who will do any good in enlightening if to act on such a view be intolerance, then we must charge with intolerance and attracting his Protestant friends. even Christ Himself. It is consoling It is only the Catholic who keeps the commandments who will recommend o know that the Letter of the Holy our holy religion to a questioning and scoffing world. Intimately bound up with the duty of edification is that of 'Unity," has been received, on the

whole, with a courtesy and good feeling eing prepared to instruct others. such as its kindly and fatherly tone With the clergy the office of instruc deserved. It was hardly to be expected that the people of this country should tion is a pressing and a constant at once respond in the way that the charge. With all classes, in proportion Pope would ardently desire — that is, by recognizing the Catholic Church, and praying for admittance into her is of the utmost utility in promoting A desire for Union can only conversion. The friend who knows spring from a right understanding of how to explain to a friend some point what Union means. As long as the of Catholic doctrine—the servant who vast majority of our fellow countrymen can give a clear answer to an employer cling to the right of private judgment, young man or young woman and hold that Christ left His religion who shows careful teaching in the Cate to be argued and fought over by the hism-it cannot be estimated how much good such Catholics as these can crowd, they will neither see any There are many amongst us advantage in union nor believe tha union is possible. It is true there is a who can put into a neighbor's hand a copious, cogent, convincing; it would book or a leaflet, that will convey more be full of fascinating charm, but its have some acquaintance with the idea than can be said by word of mouth. Printed matter of this kind is now Of these it may be expected that abundant. One shilling, one sixpense of the discourse of which it would prayer and sincerity will lead some to Catholicism. But it must be sorrow-fully admitted that among those who are the loudest in proclaiming their belief in what they call "Church Society and the publications of the Catholic in New Zealand. It was masterly and to see that only be the exemplification. No speech of equal calibre has ever been denter the wedded state.—Boston Republic.

To have no origination of the Catholic in New Zealand. It was masterly and to see that only worthy persons may be permitted to of equal calibre has ever been denter the wedded state.—Boston Republic. belief in what they call "Church Truth Society—and as everybody in terse; its language was choice, gritty

THE CONVERSION OF ENGLAND, testantism, for we find too many way be done to dissipate the prejudices viation of any kind. For logical power or dispel the ignorance of Protestants it was conspicuous, for delicacy of touch in regard to the doctrines of the faith. it was unrivalled, for fulness of inform ever cease, in public and in private. Everyday in the Holy Sacrifice of the Mass our Lord Jesus Christ Himself the very outset, worked it through offers to the Father the infinite merits broadly-sketched scenes of history, of His expiation and intercession. dwelt on them with impressive force, One Mass would suffice to obtain the grace of conversion for all the non-Catholics, and all the Jews and heathens of the whole world. Why do so many Masses fail to win them? Because our Lord is in the hands of His servants. Miracles He works sometimes. But in the ordinary course of His grace, He does not produce outward and visible effects except with

> The conversion of the country is therefore, in our own hands. All must be done by the grace of God. But to open the flood gates of Heaven, and to let loose the streams of that mighty grace, is given to the prayers of men. Therefore, never should we assist at Mass, without praying for the conversion of non Catholics. As often as we can attend at this great Act of the New Law we should be anxious to do so, were it only to unite with Our Lord and Saviour in obtaining grace for those who are outside of the true fold. A special Mass of Our Lady is said, with the Litany, in every Church of the diocese on the first Saturday of each quarter, to promote the spread of our holy Faith. At Benediction, on the second Sunday of every month, the priest at the altar prays for the same intention. There are confraternites and associations, moreover, whose members unite in petition and in sacrifice in order to draw down God's powerful grace on those who know not the faith. Let us not be behind hand. Let us resolve to do something for the interests of Jesus Christ. Nay, let us promise, in the love and fervor of our nearts, and in the gratitude we owe Him for His holy coming and His earthly ministry, that no day shall ever pass without our lifting up a prayer, offering up a cross or giving an alms, for the cause which He has so much at heart-the cause of the lost sheep, the cause of the wanderer, the cause of those multitudes of our friends, neighbors and fellow-citizens whom He ongs to gather to His fold.

HON. EDWARD BLAKE IN AUS-

The New Zealand and Australian papers to hand contain a multitude of eferences to the movements of Mr. Blake. The arbitration in which he was engaged had been an irritating subject in New Zealand politics for a of the Irishmen who have helped to long time, says the Toronto Globe. Briefly it was a dispute about the terms of a land grant by the Government to a railway company. The Govern-ment and the company each chose an arbitrator, and Mr. Blake was chosen as umpire. When the day of trial arrived the arbitrators could not agree as to procedure, and finally the umpire de cided to hear the case alone, and on the throw away the grandest supernatural motives and the most precious supernatural helps, and to find oneself without even those natural supernatural supernatural supernatural helps, and to find oneself without even those natural supernatural Blake in conducting the inquiry.

Mr. Blake took advantage of this

trip to speak in several important cities on the question of Irish Home Rule.

The impression which he made can be best gathered from a leader in the Wellington Times, from which we quote

"How old it is, how deep it is, how

far-reaching it is, and, above all things, how just is the Irish demand for justice-that is what Mr. Blake's address showed beyond the reach of all contradictory effort. It was a plea which took its stand upon the foundation of things, and never left that great vantage ground until it came to its irresistible, most natural con-clusion. The speech lasted a little ess than two hours, and it covered the whole of Irish history from the days of Strongbow, whom it mentioned, to those of Tim Healy, whose name never disgraced the proceedings. It contained the material for a large volume of historical brilliancy. make a large volume of it, nothing more would be required in the way of arrangement, scope or plan. All that of wedded life. The ministers of other makes the frame-work complete is already there and in perfect order. Nothing is wanting but details. had enough of these to give us a convincing understanding of a great sub-The addition of the rest would make a most interesting volume. Written by the man, who spoke the masterly sketch, so powerful and farreaching, the book would eclipse anything that has ever been written on the subject for a century. It would be logical power would not be a shade ment, and the union effected through stronger than the logical power principles" we meet with the strongest these days reads and wants to read, it and of the workmanlike sort that goes instances of the essential spirit of Pro- is easy to see how much might in this to the point straight without any de-

Neither must prayer and intercession ation it required no addition. It began in the very vortex of its great subject. It struck a line of thought at quent, practical, glowing peroration, which ended, as the speech opened, in

the high imperial key.
"That the arguments for Home
Rule were marshalled properly goes without saying. They were all there multum in parvo. First was the federation division of the subject. dicated all that there is to be said the co-operation of His priests and His under that head, supplied details of the wonders worked in rebellious countries by the adoption of the prin-ciple, threw a flood of light upon the workings of the principle from personal experience : dwelt upon it until one wondered how it was ever possible for any human being to ever entertain any sort of doubt on the subject. Thus we got the very essence of Home Rule. Then came the other departments of the case. They began with the history of Ireland during the ninety-five years that have elapsed since that his-torical crime, the union. Born in iniquity the union has broken every principle of just government until it has landed itself in the lowest depth of misgovernment ever realized by a civilized people. What are the facts? Ireland with half her population gone
—some to the grave, the rest over the sea, and her property value reduced abnormally, while the neighboring and ruling islands increased enor-mously both their population and their wealth.
"No one could want a stronger in-

dictment against any government. But it was supplemented with damaging force by analyzing the best things in the record of concessions. Catholic Emancipation, the abolition of tithes, disestablishment, the agrarian laws of the last few years, these are the things of which the ruling power is always boasting. Extorted by fear, done at the wrong time, in the wrong manner, by the wrong person, they have proved rather sources of cursing than of blessing. It was a very powerfully constructed exposition. Then the arguments commonly employed against Home Rule. Most of them were torn to pieces by simple quotation from the Home Rule Bill passed by the Commons two years ago, and what was left of them fell before a resistless description of the great things which Irishmen have done in every country but their own, and a powerful argument on the basis of the unwillingness make the empire to submit to lose any part of their share in the same. It was, on the whole, the best-reasoned case for Irish Home Rule, from the standpoints of absolute justice, perfect expediency, and the loftiest and best imperialism which has ever been pre sented here.

The Sanctity of Marriage.

than now obtained into the question whether the parties are competent to enter wedlock. As things go now in most Protestant sects a minister will marry almost any couple who present themselves at his house, without having any knowledge of their fitness or unfitness, or without trying to ascertain whether any legal barrier to their union exists. Under this loose system grave abuses and scandals have come to light; men and women have committed bigamy, and even polygamy, and grave hardship has come to innocent persons. Mr. Bryan paid a high compliment

to the Catholic Church on its stringent regulations with respect to marriage, and said that the different Protestan sects might do well to copy them The Catholic clergyman, he said, to whom a non-resident couple apply, insists upon a letter from the pastor o the parish from which they come. "Let us," he continued, "pay a brief tribute of honor and respect to this To strict stand which is steadfastly maintained before a generation which in clines to assume all too lightly the vows churches may at times be in danger of sanctioning, through ignorance as to parties, marriages which may afterwards prove to be improper, if not illegal; the Roman Catholic and Episcopal priests have a constant protect tion in the rule of the Church under which they act.

The chief trouble with the Protestant ministers is that they regard marriage can be made and broken at the pleasure of the parties in interest. Catholic Church holds it to be a sacrait as absolutely indissoluble. Hence the priest is bound to see that only

To have no opinion of ourselves, and to think always well and commendably of others, is great wisdom and high perfection, —The Imitation,

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BY THE AUTHOR OF "THE AUSTRALIAN DUKE; OR, THE NEW UTOPIA," ETC.

CHAPTER XIII. - CONTINUED.

At length the artist's arrangements were complete, and the judges, consist-ing of the two families of Laventon and Merylin, were admitted to the gal The aptness of Gertrude's pro posal at once became apparent, for in point of fact the pictures proved to be a group, in which three angels were ranged on either side of St. Michael, as the central figure, and the separate inspection of each figure would have conveyed no idea of their power and significance when seen together. First came Barachiel, "the Helper,

with the folds of his mantle filled with white roses; then Jehudiel, "the Remunerator," holding in one hand a crown, and in the other a scourge next to him St. Gabriel, with his lily whilst St. Michael stood conspicuous as warrior, with sword and armor, and red cross banner displayed. On his hand was St. Raphael, with kind and friendly countenance leading the young Tobias by the hand. was a homely, human character in this figure, which distinguished it from the rest, which made the contrast all the greater as the eye turned to the next artoon, and was almost startled at the flashing, burning radiance which sur rounded St. Uriei, "the Strong Companion," "the Light and Fire of God," with a sword in his right hand, and living flames in his left. Last of all came Sealthiel, "the Angel of Prayer," with clasped hands, and his attitude that of humble petition, like a final key-note in the glorious chord reminding the beholders that by the

A bush fell on the assembled party, as they passed from one to another of the angelic figures thus displayed. They hardly seemed a subject for criticism, for in the presence of the spiritual power which Julian had thrown into his work, the proportion of limb and feature, and the mingling of colors seemed to fade away out of mind. The place, too, had its own solemnity, and the wind which sighed through the old gallery and waved the tapestry on the walls seemed just then more fitting

hands of the holy angels the prayers of

all saints are offered before the throne

music than the sound of human voices Imogen was the first to speak 'Your judges are very silent, Monsieur Jules," she said; "do you not tremble what their sentence may be?"

He made no answer, but looked a Aurelia, who gave a sigh of relief, as one who had held her breath under

some absorbing emotion. Do not ask me, Mr. Wyvern," she said; "I have forgotten all about the cartoons, and was thinking of the

angels."
"That is the most flattering criticism you could deliver, said Father Adrian 'an artist who makes his judges fee in presence of the realities he has tried to represent, so that they forgot both him and his representations, has achieved

"He has, indeed," said Julian. "It that proves to be the effect of my pic-tures when they are finished I shall be

well content. "Barachiel is charming," said Imo gen; "but I have been trying in vain

to find a meaning in his roses. "He is the 'Helper'" said Father Adrian ; "but his name really means he who blesses God.

"Ah, I see," said Imogen; "then Ah, I see, said lineger, that the roses are the symbols of joy and cheerfulness, which are the real helpers through life. I shall choose him for my angel. Jehudiel, with his crown and scourge, will better suit you, Mademoiselle Aurelia; he seems to say as he holds them out, 'Consent to suffer, and be crowned!

"That," said Gertrude, "is too high a flight for me; but St. Gabriel, with

SLEEPY, DULL, languid and morose, is
the way you feel when
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pepsia. You have a "don't care" spirit and a "played ont "feeling, and everything tires you.

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times I was feverish, with not misnes over sam.
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perfectly well. Yours truly,

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URIEL: like an old friend.

"And you, Miss Houghton," said Julian to Mary, "have you no preference among my angels, or are they just pictures to you and nothing more?"

She smiled, and putting her arm within her brother's, led him to the fifth cartoon. "Geoffrey and I have the same attractions in most things she said, "and St. Raphael, the kind, human-hearted angel, shall be our patron, shall not he, Geoffrey? But I wonder, Mr. Wyvern," she continued,
"what reason you had for placing him between the splendor of St. Michael and the dazzling blaze of St. Uriel. It makes him look very rustic in comparison; but that is just what suits us

"I believe," replied Julian, "that I meant to give a lesson to my critics. Nine out of ten of them will care noth ing for my poor St. Raphael, in his russet cloak and pilgrim's staff; but it is so I like to think of the 'faithful guide of them that have lost their way. Angels are not entirely made up of

At that moment an exclamation from Imogen made them turn their heads. In company with Gertrude she had found her way to the picture of St. Uriel, and at once recognized its resemblance to the "grand homme bleu" of the shipwreck. "It was his very look; M. Jules must have drawn it from memory, she was sure; perhaps," she added, "he meant it as a memorial of that event, and a thank-offering for their deliverance.

A gesture from Julian imposed silence on those of the company who were in the secret of the cartoon. He affected not to see the likeness which Imogen had pointed out, but he could not shake her in her opinion. "It is altogether amazing," she said; "if it were but dressed in the blue guernsey and big boots of the fisherman, it might stand for his portrait."

The evidence was conclusive. Julian and the chaplain exchanged ooks, and the former briefly observed. You see.

"Yes," said Father Adrian, as he drew the young man away, "you will take notice that it was a fisherman." "As you will," replied Julian, "fish-

erman or no fisherman," it was a real ace, and no imagination "I grant it," said the chaplain; but now the question still remains,

who that fisherman WAS. They all left the gallery together, and going forth into the garden, a general leave-taking ensued. Mdme. St. Brieuc and her daughter had fixed their departure for the day following,

and were profuse in their compliments to Julian, and their earnest expression of a hope that he would one day visit them in Brittany. Julian was also departing on the morrow; he had put everything in Gules' hands, and we leave his own cartoons under Aurelia's care, to be executed when the work in the chapel were sufficiently advanced, which would not be for many months to come.

Aurelia promised they should be carefully seen to, and Julian added, I wish, how I wish, I dared to trust you with something yet more preci-She looked an interrogation. ous! then, taking advantage of the moment when the St. Brieuc party were engag-ing the attention of the other bystand ers, he led her aside, and seemed to be pouring out his heart with earnest solicitude. Geoffrey followed them with his eyes, and observed Aurelia's calm countenance, listening with fixed attention. As they returned on their steps, Julian still speaking in low emords: "If you could promise me ing words: "If you could promise me so much, I should be happy indeed," and her reply: "I do promise; you

may trust me faithfully."

Poor Geoffrey pulled his hat tighter over his eyes and turned away. It was all right, all as he wished; and it was nothing to him. But as he walked home he heard little of his companions alk, and his head was swimming.

CHAPTER XIV.

NEWS OF JULIAN.

Julian was gone, and the countess and her daughter also had departed for Brittany. Life both at Merylin and Laventor was returning into the old channels, the same, yet how unlike the same! In vain to say when some great wave has passed over us, that we will be as in days gone by, and that all shall go on with us as it did before. That wave will have left its fertilizing or its desolating work behind it, and the fields over which its waters have flowed can never be quite the same

It was not the same to Geoffrey, to whom Julian's visit had brought new experience and a deeper insight into his own heart. Into his tranquil life of quiet home interests there had in truded some sharp pangs and bitter struggles. Neither could it ever again be the same to Mary, though she was angry with herself for finding that the intercourse which for two months had shed such a charm over their family circle had, by its withdrawal, left be hind a woeful blank. Geoffrey saw and understood something of what she was feeling; and though there was no further talk of eagles and sparrows, they felt that there was another tie of unspoken sympathy between them, and it drew them closer together than

Meanwhile Geoffrey's own mind was ousy devising scheme after scheme for investigating anew the evidence concerning Uriel's guilt, and obtaining further light on the subject. The point on which he had fixed as affording the only likelihood of opening a

his lily and the Ave on his lips, looks of a soldier in Uriel's regiment, whose height was as remarkable as his own, and who was said to have borne a grudge against the youth. On reference to a report of the trial he found that the man in question was a certain Joe Morton, the son of one of Sir Michael's former tenants, who considered himself aggrieved when his landlord refused to renew his lease, and had vowed revenge. Joe, a wild slip of the family, had enlisted in the regi-ment in which Uriel soon after obtained his commission, and having on more than one occasion got himself into trouble, through misconduct, he attributed his frequent visitations of punishment to the ill-will of the young man who, as he supposed, had prejudiced his commanding officer against him. Geoffrey further ascertained that since the affair of the robbery Morton had got his discharge; and a long and weary course of inquiry en-abled him to track the man through many an alias and many a conviction of crimes and misdemeanors, and to establish the probability of his having returned to his native county about a ear previous to the present date All this information was not obtained without expenditure of time, trouble, and patience. Good Mrs. Houghton wondered not a little at the frequent

journeys undertaken by her son, now to Exeter, now to Bristol, and now to Plymouth The explanations he gave of agricultural meetings, or exhibiions of machinery appeared to her highly satisfactory, and she did not conceal from her daughters her convic tion that Geoffrey had been thoroughly upset by Mr. Wyvern's visit.

"You know, my dears," she said one evening, when the subject of her anxiety had pleaded "business" as excuse for a sudden departure for Truro, where the assizes were being held, "Mr. Wyvern is a man of genius, and I have never denied it. It's all in character for him to be going about

the world restoring chapels and setting up life-boats. But I wish he had no infected Geoffrey with those restless ways. He has never been the same since that day when they first went to the castle together. I saw it at the Geoffrey is not made for that sort of thing, it doesn't suit him."

"Do you know, mamma," said Ger trude, "I think in some ways Geoffrey s so much improved since he has been shaken about a little. Rodolph says he never saw a man so come out as he is : he declares that Lady Annabel talks now of his "distinguished air," and that she has marked him for Eugenia.

Mrs. Houghton sighed. "I don't know that I care for his coming out, poor boy," she said: "I should like him to make a sensible marriage, certainly, but not with any of those Ab You don't think there is any thing in it, do you, Gertrude? You really make me anxious.'

"I don't know," said Gertrude, Lady Annabel has certainly been extraordinary civil of late. I suppose Cousin Julian,' as she calls him. having taken up his quarters here, together with Mr. Paxton's visit, has made her think we are not quite barbarians The last time she called she was full of Geoffrey's perfections, and talked about his zeal for exterminating smugglers and poachers as worthy of

I wish he would leave the smug rlers and poachers alone," said Mrs. Houghton; "I'm so afraid of his get Houghton ting himself shot some day. He never used to concern himself about these people formerly; I can't think why he

"But, mamma," said Mary, "it is ime some one was concer them, they are getting so bold. Aurelia has actually had a threatening letter warning her not to go to a particular cottage at Penmore, where she has been visiting a poor girl, Clara Fagan, in typhus fever. She showed it to Geoffrey and he thinks that it must be from one of the Penmore gang, who are afraid of her being a

spy on them."
"How dreadful!" said Gertrude,

"and has she been there since?"
"I believe she went the next day, said Mary: "you know Aurelia does not understand what fear means : but Geoffrey says she must not go again, and must send her relief to the girl

some other way." The facts were much as Mary stated them, but neither she nor Aurelia were aware that Geoffrey's special interest in the smugglers of Penmore arose from the circumstance that he had succeeded in tracking Martin to that neighbor-hood, and had every reason for believ ing that he was a member of the gang. Assisted by the police and coastguard authorities, he had been for some time engaged in watching their haunts and aring to take them by surprise, and the letter received by Aurelia confirmed him in his suspicion that the house to which she had paid her charitable visits was the resort of some of their leaders.

Meanwhile what had become of

Julian? His friends at Merylin and Laventor were beginning to ask themselves this question, for though for some time after his departure he had re ported his movements pretty regularly, weeks had now passed and were slip-ping into months since any tidings had been received from him. The Holmes-Abbots had gone to London for the rigorous duties of the season, so no information came from that quarter. From time to time Aurelia communicated to Mary such intelligence as she had heard through Mr. Gules, and ing a most inconvenient confusion of seemed to be solicitous in trying to believe, and making others believe, that the idle rumors of which Gules there was nothing extraordinary in had spoken would certainly reach her his silence. Geoffrey, who at rare in- ears, and that it might be better for tervals received a hasty note, contain- her to hear of them from one who new view of the case was the mention which had been made by the chaplain the with the briefest possible notice the impressions they might convey.

of the writer's own doings and whereaabouts, made the most of these despatches when speaking to Aurelia; but in the secret of their hearts they both felt that there was something that called for explanation.

One morning, however, the postbag brought Geoffrey a letter from no other than Lady Annabel Abbot. Opening it over the breakfast table with tain growl of annovance, he found it to contain certain commissions connected with some of Lady Annabel's multifarious undertakings, in which she wished to engage Mr. Houghton's kind interest and co operation. The growl was renewed at intervals as he waded through the effusive feminine composition; but as he turned the page and read the postscript it was changed for an exclamation of surprise.

"What is it, Geff," said Gertrude Is there any news of Mr. Wyvern?' "Why — yes," replied Geoffrey. He's in Brittany; has been there

"In Brittany!" exclaimed Gertrude with the St. Brieuc people, no doubt." "Exactly so," replied Geoffrey. "I "I don't wonder in the least," said

Gertrude. "You know, they invited him the day before they left. Rodolph always said that would be the end of it.' "Ridiculous gossip," said Geoffrey;
"I don't believe a word of it. Now

don't go and put that about, Gerty; he's no more thinking about it than I am." "Very well," replied Gertrude; "not that I see why he should not think of it, if it so pleases him; and if you won't be angry at my saying so, he never was the same after that affair of the wreck : from that day he had the air, to my mind, of one eperdument epris.

"What does Lady Annabel say? inquired Mary, very calmly; "is it private, or might one see?"

Geoffrey pushed the note towards her and went on with his breakfast, with a certain savageness of demeanor. Gertrude looked over her sister's shoulder. and read aloud the momentous post-

script: "P. S.—We have not heard from dear Julian since he went to Brittany, three weeks ago. His prospects of happiness at St. Brieuc seem to have put everything and everybody else out of his head. He has written to Paxton; only two lines, but quite in transports She is of good family, Ifam told, but I should have preferred an English alli-

"Not very clear," said Mary, com posedly, but for some reason or other feeling as if every one was looking at her, and wondering what she thought of it; "I daresay, he will tell us more

about it himself "I teil you, I don't believe a word of it," said Geoffrey, rising from the table, and thrusting the letter into his pocket, as though he owed it a grudge. He's gone to Brittany to shoot, or to fish, or to sketch, or something. It's not that." And so saying, he left the

apartment. A few minutes later a great bang of he hall-door seemed to indicate that he had gone out; and the bang had a character about it that betokened a ruffled mood in the outgoing party.

"How savage our dear Geff can be when he tries," said Gertrude: "and he tries so seldom that it has a certain charm of novelty about it. Why should not Mr. Wyvern end his romance in the most natural of all ways? Rodolph declares that after such an adventure as that of the 'Sper-

anza' the thing was inevitable Meanwhile, Geoffrey was endeavor-ing to work off his irritation in the open air; and after turning the matter over in his mind he bethought him of applying to Mr. Gules, to ascertain if there were any truth in the main fact stated by Lady Annabel of Julian's visit to Brittany. Three weeks ago had been the precise date of his last letter to Geoffrey, in which not the smallest allusion was made to any such plan, and this of itself seemed unaccountable. He took the road, therefore, to Merylin Chapel, where the works were being actively carried on, and where, as he expected, he found Gules

in attendance. Yes, Gules had heard from Mr. Wyvern, a week, no, a fortnight, ago; he was in Brittany, certainly, at the Chateau St. Brieuc; and seemed much pre-occupied. "I shall not be able to write again for some little time," he wrote, "having an affair on my hands which engages all my attention."
"Those are his words," said Gules,
"he doesn't say more; but there are rumors, perhaps you may have heard them, of his approaching marriage." "Absurd!" said Geoffrey, "I should

not like that story to get abroad. There is not a shadow of truth in it. Mr. Wyvern's business in Brittany is of another kind, altogether; you may rely on it."
The words escaped his lips before he

was aware that Aurelia was standing by his side. She had come to the chapel to watch the progress of the work, according to her daily wont, and had approached the spot where Geoffrey stood, without his having perceived her entrance.

"Is Mr. Wyvern in Britainy?" asked Aurelia, in surprise; "has he written to you?'

"No," said Geoffrey, shortly. He was wholly inexperienced in evasion, and his resolution not to communicate any injurious reports to Aurelia did not avail to prevent him from exhibit-Then he bethought him

"I heard it from Lady Annabel," he said, "and dressed up, needless to say, with plenty of gossip. He is at the Chateau de St. Brieuc, and has been there three weeks.'

"And he never wrote to you himself?" said Aurelia, "how strange! don't you think so?"

"I don't know," said Geoffrey; "he wasn't bound. He is after some of his own hobbies, I fancy; life boats or paintings, matters of that sort."

"And the gossip," said Aurelia; "it connected his name with that of Imogen de St. Brieuc, I presume?" "Who cares for gossip?" was Geof

frey's not very straightforward reply.
"Not I, certainly," said Aurelia but one cares for-well-for consistency, for fidelity."
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as of my own," said Geoffrey, earn-estly. "Appearances are against estly. "Appearances are against him; but what is the worth of friendship if not to trust?"

"Amen to that, with all my heart," replied Aurelia; "and a friend's trust is not to be blown away by every idle rumor. But, if it were as they say, confess - for his sake - I should be

She spoke with dignity, but without a particle of wounded feeling. Geoffrey felt puzzled, perhaps the least in the world disappointed, at the way she took it. It was a comfort, certainly, that she would not be broken hearted at Julian's defection, if, indeed, the report were true; but, at the same time, it was mortifying to think that, perhaps after all, Aurelia was too stately and too self contained to have any heart to break. But no, that would be misdoubting Aurelia - a worse crime in his eyes than even mistrust of his friend. For, in truth, there was in Geoffrey's soul that character of true chivalry "which needs not the guilded spur or knightly oath to make its owner cling to fidelity as to some sacred obligation. No, he did not understand what seemed the state of the case between these two beings, to him the worthiest in the world; only until forced to own him-self deceived he must continue to believe that Julian was true, and Aurelia worthy of his devotion.

He took his leave, promising to let her know when he should hear from Julian, to whom he secretly resolved to write, and, stating what was currently reported, obtain his own explanation. With this resolve he turned his steps in the direction of home, intending to write and despatch his letter without delay.

But home he was not destined to return that day, which, unknown to him, held within it the unraveling of many a thread connected with the fortunes of Merylin.

TO BE CONTINUED.

CHURCH UNITY.

If ever the Anglican Church is reunited to the Church Catholic, it will hold the name of Lord Halifax in perpetual remembrance. No prelate could show greater zeal for Christian unity than this titled layman, and no apostle could labor more patiently and wholeheartedly. It must be said, too, that he understands the issue better than most non- Catholics. His article in a late issue of the Pall Mall Magazine closes with these hopeful words

"Who will be the leader in the return to unity. Must there be some one manifest leader? Can there be any permanent union without some one strong centre? We do not know what the providence of God may have in store for His Church — what things, new or old, He may bring forth from the treasures of His wisdom. But, if I may express my own personal conviction, I should say that the course of history points to the Chair of St. Peter as the centre of unity. The Church of Rome possesses in a high degree the qualifications for successful leadership. She combines a rigid hold on every principle once laid down with a wonderful facility in applying principles to cases. . . I do not speak of the higher qualities of faith and patience, for I am considering my subject rather in its human aspect. For some centuries the Church of Rome has been repeatedly negotiating the reunion of various members of the Eastern Church. The results have been disappointing, but disappoint-ments have their lessons. Surely it is not for nothing in the designs of Providence that the Roman Church has gained these stores of experience. ready for use when the time for action comes. When the determination of Christian men to seek peace and ensure it has reached its due development, they will find ready to their hands all the resources of the Apostolic See, whose venerable occu-pant is even now calling them to a wider love, rousing them to a great energy, inspiring them with new hopes and the power of unfailing prayer."
We believe that the American view

of the English aristocracy is none too high. But if there are many titles worn by men of the stamp of Lord Halifax, the American view sadly needs revision. Noble is who nobly does. Lord Halifax is a true nobleman .-

A child was cured of croup by a dose or two of Ayer's Cherry Pectoral. A neighbor's child died of the same dread disease, while the father was getting ready to call the doctor. This shows the necessity of having Ayer's Cherry Pectoral always at hand.

Mother Graves' Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

Thos. Sabin, of Eglington, says: "I have removed ten corns from my feet with Holloway's Corn Cure." Reader, go thou and do like wise.

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Mother Graves' Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

Thos. Sabin, of Eglington, says: "I have removed ten corns from my feet with Holloway's Corn Cure." Reader, go thou and do like wise.

THE SPRING IN THE DESERT. and sweetest things in human life are not to be had by riches alone. How Sorrow's Gentle Hand Made Fair

MAY 2, 1896.

a Selfish Heart.

Old Abel Dunklee was delighted, and

many years. God had pros-

so was old Abel's wife, when little Abel

pered them elsewise; this one supreme blessing had been withheld. Yet Abel

had never despaired. "I shall some

time have a son," said he. "I shall call him Abel. He shall be rich; he

shall succeed to my business, my house.

this prospect in mind he slaved and ninched and bargained. So when at

last the little one did come it was as

The joy in the house of Dunklee was

not shared by the community at large.

Abel Dunklee was by no means a popu

opinion that he was selfish, miserly and

he had never been what the world calls

payment of his debts and in keeping his

word ; but his sense of duty seemed to

stop there ; Abel's idea of goodness was

to owe no man any money. He never

gave a penny to charities, and he

never spent any time sympathizing

with the misfortunes or distresses of

other people. He was narrow, close

selfish and hard, so his neighbors and

the community at large said, and I

When a little one comes into this

people here to bid it welcome, and to

make its lot pleasant. When little

Abel was born no such enthusiasm ob-

tained outside the austere Dunklee

household. Popular sentiment found

vent in an expression of the hope that

Dunklee had accumulated by years of

relentless avarice and unflagging toil.

in an all important capacity upon that

momentous occasion in the Dunklee

he is not long for here."

household-Dr. Hardy shook his head

Had you questioned him closely.

presumed even to intimate that the

babe was not the most vigorous as well

as the most beautiful creature upon

earth. The old man was simply assotted upon the child, in a selfish

showed that the old man was capable

might have fancied that Mrs. Dunklee

had no part or parcel of interest in

less, shrunken, sickly little babe.

ing of an illnatured bear

for all the world like the hoarse growl-

not a particularly irritable person,

but his slavish devotion to money-gett

ing, his indifference to the amenities

of life, his entire neglect of the tender

practices of humanity, his rough, un-

kempt personality, and his deep, hoarse voice,—these things combined

to make that sobriquet of "Old

Growly" an exceedingly appropriate one. And, seemingly, Abel never thought of resenting the slur implied

therein and thereby; he was too shrewd not to see that, however dis-

purpose; for it conduced to that very

general awe, not to say terror, which

The homely, furrowed, wizened

face lighted up, and the keen, restless

eyes lost their expression of shrewd-

ness, and the thin, bony hands that

elsewhere clutched, and clutched and

pinched, and pinched for possession,

unlimbered themselves in the presence

of little Abel, and reached out their

long fingers yearningly and caressingly toward the little child. Then

the hoarse voice would growl a saluta-

tion that was full of tenderness, for it

came straight from the old man's heart;

only, had you known how much he

loved the child, you might have thought

otherwise, for the old man's voice was

always hoarse and discordant, and that was why they called him Old Growly.

But what proved his love for that puny

babe was the fact that every after-

noon, when he came home from the

shall not deny that the verdict was

If he had not been actually bad

heir to considerable property.

factory, my lands, my fortune-all

shall be his." Abel Dunklee this to be a certainty, and with

BY EUGENE FIELD.

As the doctor had in one way intimated would be the case, the child did not wax fat and vigorous. Although he always spoke as if he were still liv-Old Growly did not seem to see the truth, little Abel grew older only to become what the doctor had foretold-For this coming they had a cripple. A weakness of the spine was developed, a malady that dwarfed the child's physical growth, giving to his wee face a pinched, starved look, warping his emaciated body, and enfeebling his puny limbs, while at the same time it quickened the intellectual faculties to the degree of precocity.

And so two and three and four years went by, little Abel clinging to life with that pathetic heroism, and Old Growly loving that little cripple with all the violence of his selfish nature. Not once did it occur to the father that his child might die, that death's seal was already set upon the mishapen little body; on the con-trary, Old Growly's thoughts were constantly of little Abel's famous future of the great fortune he was to fall heir lar man. Folk had the well defined to, of the prosperous business career he was to pursue, of the influence he was to wield in the world - of dollars, dol lars, dollars, millions of them which a good man. His methods had been of little Abel was sometime to possess the grinding, sordid order. He had these were old Growley's dreams, and always been scrupulously honest in the he loved to dream them.

Meanwhile the world did well by the old man; despising him, undoubtedly, for his avarice and selfishness, but constantly pouring wealth, and more wealth, and ever more wealth, into his offers. As for the old man, he cared not for what the world thought or said, so long as it paid tribute to him; he wrought on as of old, industriously shrewdly, hardly, but with this new purpose: to make his little boy happy world of ours, it is the impulse of the

and great with riches.

Toys and picture books were vanities in which Old Growly never indulged; to have extended a farthing for chattels of that character would have seemed to Old Growly like sinful extravagance. The few playthings which little Abel had were such as his the son and heir would grow up to scatter the dollars which old man mother surreptitiously bought; the old man believed that a child should be imbued with a proper regard for the value of money from the very start, so But Dr. Hardy-he who had officiated his presents were always cash in hand, and he bought a large tin box for little Abel, and taught the child how to put the copper and silver pieces into wisely, and perhaps sadly, as if he were saying to himself: "No, the child will never do either what the old folk or it, and he labored diligently to impress upon the child of how great benefit that money would be to him by and by. what the other folk would have him do; Just picture to yourself, if you can, that fond, foolish, old man seeking to teach that lesson to that wan-eyed Dr. Hardy would have told you that pinched-face little cripple! But little little Abel was as frail a babe as ever Abel took it all very seriously, and was did battle for life. Dr. Hardy would so apt a pupil that Old Growly made surely never have dared say that to great joy and was wont to rub his bony old Dunklee; for in his rapture in the coming of that little boy old Dunklee would have smote the offender who hands gleefully and say to himself 'He has great genius-this boy of

mine-great genius for finance! But on a day, coming from his facory, Old Growly was stricken with horror to find that during his absence from home a great change had come upon his child. The doctor said it was way, undoubtedly, but even this selfish love of that puny little child simply the progress of the disease; that it was a marvel that little Abel had already held out so long; that from of somewhat better than his past life had been. To hear him talk you the moment of his birth the seal had been set upon him in that cruel malady which had drawn his face and warped his body and limbs. Then, all at once, their offspring. It was always "my little boy." — Yes, old Abel Dunklee's Old Growly's eyes seemed to be opened to the truth, and like a lightning flash money had a rival in the old man's it came to him that perhaps his pleas heart at last, and that rival was a helpant dreams which he had dreamed of his child's future could never be real-Among his business associates Abel ized. It was a bitter awakening, yet Dunklee was familiarly known as Old amid it all the old man was full of hope, Growly, for the reason that his voice was harsh and discordant, and sounded

determination and battle. eyed and listless, in his mother's arms out with hardly so much as a flutter, and the hope of the house of Dunklee those last moments of the little crip-ple's suffering the father struggled to call back the old look into the fading eyes and the old smile into the dear, white face. He brought treasures from his vaults and held it up before those fading eyes, and promised it all, all, all-everything he possessed, gold, respectful and evil-intentioned the houses, lands - all he had he would phrase might be, it served him to good give to that little child if that little child would only live. But the fading kept people from bothering him with their charitable and sentimental eyes saw other things and the ears that were deaf to the old man's lamentations heard voices that soothed the anguish of that last solemn hour. And But Old Growly abroad and Old Growly at home were two very different people. Only the voice was the

so little Abel knew the Mystery. Then the old man crept away from that vestige of his love, and stood alone in the night, and lifted up his face, and beat his bosom and moaned at the stars, asking over and over again why he had been so bereaved. And while he agonized in this wise and cried there came to him a voice-a voice so small that none else could hear, a voice seemingly from God; for from infinite space beyond those stars it sped its instantaneous way to the old

man's soul and lodged there.

"Abel, I have touched thy heart. And so, having come into the dark ness of night, old Dunklee went back into the light of day and found life beautiful; for the touch was in the

After that, Old Growly's way of dealing with the world changed. He He had always been an honest man, honfactory, Old Growly brought his little est as the world goes. But now he boy a dime; and once, when the little was somewhat better than honest: he
was kind, considerate, merciful. fellow had a fever on him from teething, Old Growly brought him a dollar. Next day the tooth came through and People saw and felt the change, and the fever left him, but you could not they knew why it was so. But the make the old man believe but what it pathetic part of it all was that Old was the dollar that did it all. That Growly would never admit—no, not was natural, perhaps; for his life had even to himself—that he was the least been spent in grabbing formoney, and changed from his old grinding, hard he had not the soul to see that the best | self.

his own ; they were his little boy's-at least so he said. And it was his whim wux a littl' boything to lay it to little Abel, of whom ing. His workmen, his neighbors, his townsmen—all alike felt the graciousness of the wondrous change, and many, ah! many, a lowly sufferer blessed that broken old man for succor in little Abel's name. And the old man was indeed much broken; not that he has parted with his shrewdness and acumen, for, as of old, his every venture prospered; but in this particu-lar his mind seemed weakened; that, as I have said, he fancied his child lived, that he was given to low muttering and incoherent mumblings, of which the burden seemed to be that the public place in his dressing gown had "something of the future in his greatest pleasure appeared now to be watching over little ones at their play. In fact, so changed was he from Old Growly of former years that, whereas he had then been wholly of indiscretion in which all the private indifferent to the presence of those little ones upon earth, he now sought are exposed to the public. their company and delighted to view innocent and mirthful play. And so, presently, the children, from regarding him at first with distrust, came to confide in and love him, and in due time the old man was known far and wide as old Grampa Growly, and he was pleased thereat. It was his wont to go every fair day, of an afternoon, into a park hard by his dwelling, and mingle with the crowd of little folk there, and when they were weary of their sports they used to gather about him-some even clambering upon his knees-and hear him tell his story, for he had only one story to tell, and that was the story that lay next his heart—the story ever and forever beginning with, "Once ther was a littl' boy." A very tender little story it was, too, told very much more

which the touch - the touch of God Himself-lay like a priceless pearl. So you must know that the last years of the old man's life made full atonement for those that had gone before. People forgot that the old man had ever been other than he was now, and of course the children never knew But as for himself, Old Grampa Growly grew tenderer and tenderer, and his goodness became a household word, and he was beloved of And to the very last he loved the little ones, and shared their pleasures, and sympathized with them in their griefs, but always repeating that same old story, beginning with "Once ther' wuz a littl' boy."

sweetly than I could ever tell it; for it

was of Old Grampa Growly's own little

boy, and it came from that heart in

The curious part of it was this: That while he implied by his confidences to the children that his own little boy was dead, he never made that admission to others. On the contrary, it was his wont, as I have said, to speak of little Abel as if that child still lived, and, humoring him in this conceit, it was the custom of the older ones to speak known and beloved of all. In this custom the old man had great con tent and solace. For it was his wish that all he gave to and did for charity this was his express stipulation at all or of the Irish, the friend of the such times. I know whereof I speak man came upon a time and said: little boy-Abel, you know-will give me no peace till I do what he requires. He has this sum of money which he has saved in his bank, count it yourselves, it is \$50,000, and he bids me But little Abel drooped and drooped, and he lost all interest in other things, and he was content to lie, drooping boy Abel, you know—that I will give beyond and listless, in his mother's arms all day. At last the little flame went out with hardly so much as a flutter, in eighteen months' time he handed us Whenever Leo XIII. studies a ques the rest of the money, and when we was dissipated forever. But even in told him that the place was to be called the Abel Dunklee hospital he was sorely distressed, and shook his head, and said: "No, no-not my name! Call it the Little Abel Hospital, for little Abel-my boy, you know-has done it

The old man lived many yearslived to hear tender voices bless him, and to see pale faces brighten at the sound of his footfall. Yes, for many years the quaint, shuffling figure moved about our streets, and his hoarse, but kindly voice-oh, very kindly now !-was heard repeating to the children that pathetic old story o 'Once ther' wuz a littl' boy." And where the dear old feet trod grass grew greenest, and the sunbeams nestled. But at last there came a summons for the old man-a summon from away off yonder-and the old man heard it and went thither.

The doctor - himself hoary and stooping now-told me that toward the last Old Grampa Growly sunk into a sort of sleep, or stuper, from which they could not rouse him. For many hours he lay like one dead, but his thin, creased face was very peaceful and there was no pain. Children tiptoed in with flowers, and some cried bitterly, while others-those who were younger-whispered to one another Hush, let us make no noise; Old Grampa Growly is sleeping."

At last the old man roused up. had lain like one dead for many hours, sudden, and, seeing children about

able tenderness of old: "Once ther'

And with those last sweet words upon his lips, and with the touch in his heart, the old man went down into the

ROME'S VIEW OF MANNING.

The English Cardinal Was Hated by Bureaucrats - Pleaded for Ireland with Leo. XIII.

upon here as a wicked deed, writes Innominato, the Rome correspondent of the New York Sun. It is the act of a traitor, of a madman or of a lover of scandal to drag his hero out into dinal's services. Like Leo XIII., he under the pretext of being exact and full. I have no intention of analyzing papers and sharp sayings of a man What interests me is the Roman side

of this literary adventure. The sen-sation which the biographer's revelations have made may be guessed. Cardinal Manning was not loved, he was feared. The Roman bureaucracy was afraid of his power, his straight forwardness, his modern democratic ideas. When he came among us the court trembled. He shared the lot of Cardinal Lavigerie, with whom he had traits in common. Whenever the unfolder of Africa appeared at the Propaganda, all, from the cardinal perfect to the lowest clerk, disappeared, everyone trying to keep out of his way. He accepted neither combinations nor temporizing. The moderat ing wisdom of the office exasperated him. Bubbling over with ideas, his head full of plans, he demanded either that a new policy should be undertaken or some tradition broken with. His wrath when he was resisted was terrible. One day he me an ecclesiastic who opposed him at the doors of his apartments in the Hotel de Russei, where, surrounded by all his episcopal household, he poured on him violent and impassioned objurgation 'You have betrayed me," he cried out in a voice like that of a patriarch of the desert. "I turn you out!" At another time, having reason to complain of a monsignor who had got away from him an altar shown at the Vati can exhibition of 1888, which he had intended for the cathedral of Carthage, he opened the door of the Pope's study. and, pointing to the prelate, who was or duty, shouted : "There, Holy Father,

is a thief! Cardinal Manning had the same lack of reverence and capacity for com Great men never love rou tine officials, just as courts do not love great men. The world of officials, ultra-scrupulous, orderly, attached to tradition, dry and hair - splitting tradition, attached to formulas and to statistics this world without new horizons, fond of its ease and its routine as are all always of that child as if he lived and bureaucracies, felt for the illustrious Englishman a deep aversion in which mingled hatred, contempt and admir-It was worth while to listen to ation. these writers of minutes describing the democrat of London, the champion sake should be known to come, not from him, but from Abel, his son, and of Episcopal liberty, the great protect the initiator of a new political theory for I was one of those to whom the old To them he was a demagogue, a con temner of tradition, a disturber, a socialist, a revolutionist. The severe vords, the cruel stories of Cardinal Manning, printed and spoiled by Mr Purcell, will not change the views of

our bureaucrats. \$50,000 more. You shall have it when him, used him, as they loved, admired tion, before coming to a definite con-clusion he consulted the "grand old man" of Westminster. If he did not hearken to his sober, rough frankness he was sorry for it. But, at times, the interests of the Holy See did not fit in with the personal ideas of the Cardinal. and then Rome acted according to its own lights, for moral powers are always regulated by the laws of history and by reasons higher than pass ing contingencies.

Therefore in the matter of Ireland Leo XIII. did not follow in everything the information and entreaties from the "moral king" of the Irish. With what arder he defended that hely and noble cause! How he lashed the utilitarian bureaucracy! With what breadth of views did he mark out for the Pope the main lines of the new ecclesiastical policy! In his memor able report of 1883, a historical docu ment of the first order, he said to Leo XIII. : "Give up the policy of concor dats and nuncios; ally yourself with the people; let the Bishops alone be your representatives and the informers of the Holy See." That was the central idea of his life, the dominating impulse in his mind. Thanks to this loyal openness of mind and heart which Leo XIII. sought, for the Pope, like all truly great men, was eager to know the truth, Leo XIII. shaded, altered, modified the line of Rome's policy toward Ireland, and likewise changed the tone of his entire Pontifical government. It is treachery on Mr. Purcell's part to throw but now at last he seemed to wake of a before the public the private observations of the Cardinal. He will cause him, perhaps he fancied himself in that irritation he will not explain anything pleasant park, under the trees, where Before the fire place, with their backs so often he had told his one pathetic story to those little ones. Leastwise he themselves out. It is the digestion of made a feeble motion as if he would the mind. When the man is witty and have them gather nearer, and, seeming to know his wish, the children let slip biting words, he will talk of ged from his old grinding, hard The good deeds he did were not nearest heard him say with the ineff-

orator and the satirist. Not being on the watch, he will exaggerate his own feelings and others' failings

It is thus that Cardinal Manning has pronounced terrible judgments on the court of Rome without wishing to follow out his thought or his phrase to its completion. In this he resembles Cardinal Czacky, formerly nuncio at Paris, conversationalist as caustic Rivarol, as witty as Voltaire, as full of brilliant ideas as the Abbe Galiani. One of his intimate friends once said to The unclad biography of Cardinal me: "The Polish Cardinal cannot Manning, by a Mr. Purcell, is looked keep down a bright saying; he will get himself disliked.'

In spite of the rivalries which arise in the path of men of action, Rome dinal's services. Like Leo XIII., he A democrat, he exercised a strong influence on the Pope. great masterthoughts of the encyclical "Rerum Novarum" are borrowed from the English Archbishop and from Cardinal Gibbons. I shall always remember the intellectual delight of Leo XIII. when he showed a trusty friend Cardinal Manning's letter telling him of the impression it had made, and of the comments of the newspapers, and said : "Manning under stands and helps me." he sent the report to the Catholic journals for them to extract articles from it. It is this intimate working together of Leo XIII. and of the cardi nal that has given the Papacy its social character. The greatness o the Pope will be the greatness of the cardinal. More free, committing only himself, living in a land open to all currents of thought, Manning has gone beyond Rome, which, we must never forget, is a moderating force. the social matter, Rome has followed close upon the democratic prophet, and this coincident action will have farreaching consequences in the history of ideas and facts. If Cardinal Man ning had been a Roman, he would have been the Consalvi of Leo XIII. They would have quarrelled often, and would have always become reconciled in the presence of a great idea and a noble reform.

QUIET MOMENTS.

The secret of success is to know how to deny yourself. If you once learn to get the whip hand of yourself, that is the best educator. Prove to me tha you can control yourself, and I'll say you're an educated man; and withou this all other education is next to nothing. The revelations of the saints teach us that hell's most flery abysses are set aside for bad Catholics, have known Jesus and despised His Passion. In all probability there are men there whom we have seen, to whom we have spoken, with whom we have lived, and whom we have loved.

The difficulties in our daily path were not intended to stop us, to make as give up, to faint, or turn back. They were meant solely for us to overcome, and the power to do it waits only When we overcom upon our will. hem we acquire their strength. allow them to overcome us they take away ours. Therefore, our mission, our destiny, is to overcome them. Seen in this light, the obstacle which seemed formidable to me yesterday possess no terror to day. "You are nothing but a thing for me to overcome," cried my will, and its shout of triumph is but the forerunner of it vic tory through divine help.

We often hear it said that the battle of eternal life is a hard one. We are But if the Sixtus V. of England was told that it is a very difficult matter part to work out our salvation. But when we take into consideration the countless mercies of God; the innumerable graces that are constantly be stowed on us, I say it is not a difficult thing to be lost. God desires our salvation. That a Catholic may succeed in damning himself requires a greater effort than in working out his eternal salvation. Seek if you will your own destruction, but at every step you take God's graces will meet you, and you must ignore them to carry out the plan of your destruction. - Fr. Brennan.

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

London, Saturday, May 2, 1896.

A NEW EDUCATION BILL FOR ENGLAND

It is worthy of remark that at the very moment when Manitoba is refusing to allow Catholics to give a religious education to their children, and while a certain faction is maintaining in the Dominion House of Parliament that only a secular system of education should receive Government aid, the Imperial Government has introduced before the British House of Commons a measure the object of which is to make religious teaching a permanent feature of the English system of education, and to afford to schools wherein such teaching is part of the daily programme an adequate aid from the apportionment granted every year for educational purposes.

The agitation which has been going on for the purpose of securing such a measure did not originate with the Catholics of England, who are but a small fraction of the population, but with the Church of England, the members of which felt most keenly the injustice done to them by a school law which maintained a system of favored schools for the few, while those schools which were educating two-thirds of the children of the country received only a miserable pittance from the educational grant.

The schools at which the great majority of the children attend are known as voluntary schools. They are under the management of religious bodies, the majority being of the Church of England, many of them Catholic, and a smaller number Methodist.

In 1870 Board schools were established, which may be regarded as corresponding with the Public schools of Ontario. It was not provided, however, that the Board schools should be totally godless, as it was ordered by law that the bible should be read in them and suitable religious instruction given. adapted to the capacity of children.

It was never intended that these Board schools should entirely wipe out the voluntary or denominational schools -or, at least, it was not proclaimed that such was the intention, and, therefore, a small sum was apportioned for their aid, but the Board schools were maintained entirely by the Government grant and local taxation.

The injustice of this arrangement whereby an advantage was given to the schools of a minority of the people was soon felt by those of the public who were maintaining the voluntary schools, for they found themselves obliged to pay rates for the erection of costly school-houses to which they did not send their children, and, on the other hand, the voluntary schools were obliged by law to keep to a certain standard of efficiency, while the State aid given to them was altogether inadequate to enable them to do so. The Church of England felt this burden most, as they were the most numerous body, but it was also felt by Catholics, and both bodies have long agitated for a remedy to the injustice inflicted on them. To a certain stage, the Methodists also joined in this agitation, but the other Non - conformist bodies appear to be almost unanimously in favor of State aid being given only to the Board schools, and they would, if possible, deprive the voluntary schools of even the small sum which is now apportioned to them. They take this stand probably because they have themselves scarcely any voluntary

It is not to be supposed, however, that the Board schools are entirely undenominational, as, in many instances. where the Church of England or the Methodists predominate, schools which were formerly denominational came under the Board school system, remaining practically denominational, while operating under the Board school regulations. Still the majority of the denominational schools remained so even after the passing of the Board

amount of government grant given to they had reason for complaint. them has fallen five shillings per capita short of what was formerly appropriated toward their maintenance.

This placed the voluntary schools at a great disadvantage, and both Lord Salisbury and Mr. Arthur Balfour acknowleged the injustice several times when deputations waited upon them to ask that the injustice be remedied. To the last deputation, consisting of several Bishops and dignitaries of the Church of England, Lord Salisbury promised redress as soon as a school bill could be prepared, and this redress is offered now in the form of a new educational bill presented to the House of Commons by Sir John Gorst, whereby the school management is to be very much decentralized, new local educational committees being created to control the administration of the Parliament ary grant for education. It is at the same time expressly provided that efficient school organization shall not be suppressed under the new law, the purpose of which is not to supplant but to supplement them.

The Bill does not provide for any specific religious teaching, and the educational authorities are not supposed to concern themselves as to what religion is taught in the schools, or whether there is any religious teaching at all, but it requires a certain degree of efficiency in secular branches, and when this efficiency is attained a fixed sum will be paid by the school committees after an examination of the children in secular branches.

The object aimed at in this is to enable any religious body to have its own schools, which will furnish such religious teaching as will be satisfactory to the parents of the children in attendance. Thus also the greatest amount of local liberty will be granted in the management of the schools, and the education given by the local authorities of the schools thus established will be paid for by Government, on deliv-

To voluntary schools which comply with the regulations as to efficiency, an additional grant of four shillings per pupil, equal to \$1, is to be given for the payment of teachers, and the supporters of the schools are to be exempt from local taxation.

Provision is made that when a reasonable number of the parents of the children at any elementary school desire to have religious instruction, the school committees must allow it to be given.

This machinery for the supplying of religious education appears to be somewhat complicated, and as it is a novel experiment it is still to be found out whether or not it will form a satisfactory solution of the problem of providing religious education. To our mind the system of Separate schools is much more likely to prove satisfactory, but Separate schools are also provided for in Sir John Gorst's measure, as Government aid is to be given to the voluntary schools when they come up to the established standard.

With the large majority supporting the Government in the House there is no doubt the new Bill will become law, though the Liberals generally will oppose it. On this question, however, the Irish Nationalists will not be in accord with their Liberal allies.

THE SALVATIONISTS AND THE VOLUNTEERS.

In the first enthusiasm for American religious independence, Mr. Ballington Booth was promised large support for his independent Salvation Army movement under the name of the Volunteers, but second thoughts appear to have cooled the enthusiasm very much It is now being pretty generally recognized that, if the Army is to be a success, unity is essential, though that unity means complete submission to the general's authority. The United States press now very generally say that the ex-commander had very insufficient reasons for inaugurating his schism, and with good reason do they assert this. The latest manifesto of Mr. Ballington Booth is in the form of a letter addressed to Mr. Bramwell Booth, wherein the former endeavors to make out a case of justification on purely personal grounds, which may be characterized as mere personal van-

He says in this letter that his father, while visiting the United States, " showed himself unkind and unappre Schools Act in 1870; and though the ciative to us personally, and was hard, cost of the education of a child in the lill-tempered, and impossible to please. voluntary schools has increased since He also states that salvationists gener-1870, in order to keep them to the ally were in fear of the general and ing out.

standard prescribed by law, the therefore kept their mouths shut when

On the other hand, General Booth severely condemns his son's schism, yet has no stronger motive than family affection for insisting on unity. He says in a letter addressed to his son :

"You cannot be justified in the severance of the American wing of the Army from the parent body, and in separating yourself from your brothers and sisters, in going back on the dying counsel of your mother, and in stabbing your father's heart and leaving him to bleed before a scoffing world cause you were not consulted about orders and regulations applying to other commands, or because you other commands, or thought the social work was unduly exalted in other countries, or because objected to any difference being made between our soldiers in America and those of other lands on the question of tobacco.

On the question of tobacco here referred to Mr. Ballington Booth wished to retain in the regulations one which prohibited the use of the weed, but though an order to this effect had been in force for a time in America, the general ordered that it should be cancelled and permission given to soldiers to use tobacco.

We are not surprised that the only plausible reasons given by the general are family reasons, for he could not insist upon any reasons implying that unity is necessary in Christianity, without condemning his own move ment in establishing a new religion without sacraments or doctrines.

Our readers will remark the similar ity between Mr. Ballington Booth's reasons for establishing his new Church, and Mr. Dalton McCarthy's reasons for starting a new political party in Canada. Mr. Booth "was not consulted "about the management of the Army in other lands, just as Mr. McCarthy was not consulted concerning certain changes in the Dominion cabinet, and in both cases a schism is inaugurated, one being political, the other religious.

DUELLING IN GERMANY.

The question of duelling has been brought prominently before the German Reichstag by Dr. Bachem, the leader of the Centre or Catholic party, and there is ground for the belief that the result will be to abolish the barbarous practice.

Duelling is still common in Germany, and only recently, that is to say in the early part of April, at the annual congress of the nobility, the question was discussed, and it was finally resolved that it is no brand of dishonor for a nobleman to refuse to fight if he has honorable grounds of refusal.

The dubiousness of this decision is not likely to prove effective in diminishing the evil, and the fact that there is established a regular court of honor which decides for noble and military officers whether or not a duel is necesstry under any circumstances which arise provocative of a quarrel, is cal-

culated to perpetuate duelling A few years ago the emperor was himself in favor of the practice, as he has been a prohibitary order which has not been sufficient to prevent many duels from taking place, the number having increased recently to an alarming extent, and there have been several which proved fatal. Among those who were killed was Baron von Schrader, in an encounter with Count von Kortze. This fight was with pistols, and the death of the Baron has caused great excitement, which has been increased by the death of Herr Zenker, a prominent lawyer of Berlin, who was killed in a fight with sabres by Lieut. von Kottleshodt, an officer of the emperor's yacht Hohenzollern.

Dr. Bachem called attention to these events in the Reichstag, and asked the Government if the emperor's clear judgment could not be brought to bear on the matter so as ultimately to drive the custom out of Germany, as it has been driven out of other civilized countries.

It is a good sign of a coming reform that the Secretary of State felt it incumbent upon him to state that the Government is doing its duty and has under consideration the measures which should be taken to stop the practice, though a final decision has not vet been arrived at.

The leader of the Catholic party ridiculed the notion that duelling satof this kind certainly does not prove that the victorious party is in the right | to Protestants in regard to their schools and the vanquished in the wrong. Duelling is a barbarous return to the ancient ordeals by fire and water, which religion has succeeded in root- Protestants in Quebec to range them-

ical Unionist party, and as the two pected that their attitude will oblige the Government to adopt effective measures to carry out their views.

THE QUEBEC PROTESTANT SCHOOLS.

Mr. Jas. Green complains in the Montreal Witness of injustice to the Protestants of Quebec in the school laws of that Province, inasmuch as he says "Protestants pay \$9 out of every \$10 of the taxes, and receive back \$3 out of \$10 for their schools. These figures are entirely fanciful. Where there are Protestant Separate schools established, the law of Quebec provides, just as in Ontario in regard to Catholic schools, that the whole tax of the Protestant dissentients shall be paid to the Protestant Separate schools; but there are clauses favorable to the Quebec Separate schools, the like of which are not in the Ontario School Act at all.

Thus in Quebec if a majority of the children is dissentient, the dissentients retain the school house, and in case the dissentients are a minority, they obtain "a due proportion of the building fund." This proportion is based on the fairest possible principle, namely, on the number of children attending school. There is also provision made in the Quebec School Acts for the establishment and support of Protestant Model, Normal and High schools, and Universities in proportion to the Catholic and Protestant populations in the Province.

Corporations generally are subject to be taxed only by the Public School Commissioners, but the commissioners must divide the amount thus received according to attendance at the schools. In the large cities, corporations may declare whether their taxes shall be placed upon the Catholic or Protestant panel, but if they neglect to do this, they are subject to the general rule.

In Ontario the taxes of corporations are practically monopolized by the Public schools, though there is a clause authorizing them to divide their tax between Public and Separate schools in proportion to the amount of stock held by Catholics and Protestants respectively. As a matter of fact they never pass such a vote.

A very good test of the treatment accorded to the Protestants of Quebec in educational matters is to be found in the number of Protestant schools in the province, and the number of children attending them

According to the census of 1891, the total number of non Catholics in Quebec, exclusive of 2,504 Jews, was 193,

The total number of Protestant schools, elementary, model, and superior, receiving aid from Government during 1893 was 939, with an attendance of 30,882 Protestant children. In Ontario, the Catholic population is almost double the Protestant believed it maintained the military population of Quebec, yet the number spirit in the army, but recently there of Catholic schools under Government patronage amounts to only 313, exactly one third of the number of Protestant Government-aided schools in Quebec. The total number of Catholic pupils at these schools was 39,762. These figures are a most complete answer to Mr. Green's complaints, for they prove that the Quebec school laws afford every facility to Protestants to keep their schools in a state of efficiency. There may be some minor details in which the school laws of Quebec would be more satisfactory to Protestants, and if such is the case there is a spirit of liberality among Quebec Catholics to amend the laws so as to make them perfectly equitable if real defects be properly pointed out, and a remedy asked for in the proper way; but this is evidently not what Mr. Green wants. He prefers to have a standing grievance, real or imaginary. This is evident from the fact that he complains that the Protestants of Quebec are taxed for the Public schools "where they have not enough children of their own to form a district.' Such a complaint could emanate only from a chronic grumbler. It has been admitted over and over again by Protestant representatives of all political parties that there is a disposition, both in the Legislature and among the people of Quebec, to deal with perfect issies honor, and said that an encounter fairness by their Protestant fellowcitizens; and the privileges accorded

> fully bear out this testimony. Mr. Green's letter was evidently

FDr. Bachem was earnestly seconded jority in Manitoba, in their refusal to honor for his having taken so decided by Herr Richter, the leader of the Rad- grant justice to the Catholic minority, but the Protestants of Quebec are not parties thus represented constitute a to be so easily led to join in the crusade powerful combination, it is to be ex- of fanaticism. They appreciate the liberality with which they have been treated, and they are almost unanimous on the side of justice in regard to the Manitoba question. They know also that by advocating the unjust treatment of Catholics in another Province, their own privileges might be put in peril, and thus both their interests and their love of fair play lead them almost to a man to range themselves on the side of justice in regard to the Manitoba question.

THE ELECTION.

The term of five years for which the House of Commons was elected, having expired on the 25th of April, Parliament was prorogued and dissolved on the evening of the 23rd, and it was announced that the elections for the new House will take place on the 23rd of June, the date of the nominations being the 16th of June. The campaign will be short and vigorous, the parties in the various constituencies having in many instances already selected their candidates. It is announced that McCarthyites will run candidates in forty one constituencies in which they have already selected their standard bearers. It is almost needless to add that the constituencies thus selected are those in which it is supposed that an anti-Catholic election cry is likely to prevail. The Government has been reconstructed with Sir Charles Tupper as its head. It is expected that there will be several changes in the personel of the new Cabinet within a few days, but it is impossible to say yet what these changes will be, though rumors are numerous in regard to them

THE A. P. A. TACTICS.

We already mentioned in columns the game which the A. P. A. has been playing in regard to the nomination for the Republican candidacy to the presidency of the United States. Until a very late moment Governor McKinley, of Ohio, was the choice of that society, but it now appears to be a certainty that the governor will have nothing to do with any nomination as an A. P. A. candidate, and the breach between him and the proscriptive or ganization has grown so wide that the executive council of the order has openly declared its hostility to him. Colonel E. H. Sellers, the President of the National Council of the United Patriotic Associations, which includes within it all the organizations hostile to Catholics which have been hatched during the last ten or twelve years, and which is claimed to comprise thirty societies of different designations, had an interview a few days ago with a representative of the Detroit Evening News, in which he openly declared hostility to Governor McKinley.

Colonel Sellers declares tha societies in whose name he speaks, comprise "at least 5,000,000 voters." All this is the merest bluster and balderdash; and the colonel's proclaimed intention is the most satisfactory evidence of this which could be given. He admits that it is the intention of the so-called patriotic orders to endeavor to control the St. Louis Republican Convention, and for this purpose the name of Mr. Linton, a fifth rate politician, the A. P. A. Congressman for Saginaw district, Mich., is to be presented as the candidate of the party for the presidency.

Colonel Sellers is evidently quite aware that Mr. Linton has not the ghost of a chance for even the party nomination, and so he blurts out the admission that the "patriots" will be satisfied to play second fiddle if they can secure the nomination of Governor Bradley, of Kentucky, as their second choice.

But to Governor McKinley he de clares that the patriotic orders are now decidedly hostile, and they will oppose him in any case because "he has repudiated our organization, and declared that he would have nothing to do with it. He would not treat with us, and would not consider us at all. ' But the colonel adds what would be a great surprise to the public, if the least credit were to be given to the statement in the sense in which Mr. Sellers wishes it to be taken: "he has associated with men who are pronounced Roman Catholics.

It is greatly to Governor McKinley's credit that he has refused all parley with the A. P. A., and we do not believe that the organization is strong enough to resent the indignity, but written for the purpose of influencing whether or not this be the case, the governor will stand all the objectionable because it elevates the selves on the side of the Protestant ma- higher in the estimation of people of wearer above Lincoln is too glaringly

a stand in reference to the despicable proscriptive associations. These associations have probably not one-tenth of the votes they claim under their control, and we do not believe they can move the St. Louis convention as they will; but if they do, they will probably only so muddle matters as to ensure the defeat of the party to which they have attached themselves, like Sinbad's Old Man of the Sea, of whom he could not rid himself when he had him perched on his shoulders, until he knocked out his brains.

It can scarcely be doubted that the A. P. A. will die a natural or a violent death during the coming presidential campaign. A general election killed the P. P. A. in Ontario, and we are quite of the belief that the November election in the United States will have a similar effect on the A. P. A. there,

EDITORIAL NOTES.

SIR John Carling, M. P. for London, has been created a Senator. As to the political career of Sir John we have nothing to say, as the CATHOLIC RECORD is not a party paper. We may state with all truth, however, that in all that constitutes good citizenship the new Senator has ever been a model. His public life in Ottawa covers a period of nearly forty years - a long span, truly- and during all that time his personal conduct has been above reproach: -considerate, kind, obliging, and a gentleman always to every one, rich and poor alike. We wish Sir John Carling many years to enjoy the honor that has been so deservedly bestowed upon him. He will be an honor to the Upper Chamber.

THE Chicago Interior, the Western organ of Presbyterianism, expresses its dislike of Dr. Talmage's methods as a Presbyterian minister. It styles him "a startling and eruptive orator," and doubtfully admits that "in his own way" he has "done a great deal of good, but, it adds: "Nevertheless his career has not been one of glory to the Presbyterian Church, nor has it redounded to the replenishment of the treasuries of the missionary society.' It was Dr. Talmage's conviction all along that that there is an ample missionary field at home which ought to be worked up before sending contributions to "Borrioboola Gha.

THE Pall Mall Gazette in a late issue reports Lord Halifax, the President of the Church Union Association, as having declared that:

"If I may express my own personal conviction, I should say that the course of history points to the chair of St Peter as the centre of unity. The Church of Rome possesses in a high degree the qualifications of successful leadership. She combines a rigid hold on every principle once laid down, with a wonderful facility of applying principles to cases. When the determination of Christian men to seek peace and ensure it has reached its due development, they will find ready to their hands all the resources of the Apostolic See, whose venerable occupant is now calling them to a wider love, rousing them to a greater energy, inspiring them with new hopes, and the power of unfailing prayer.'

These are remarkable words from one who still remains outside of the Church. It is worse than useless for Lord Halifax to wait till the Church of England is ready for corporate union before becoming himself a Catholic. Salvation is for individuals, not for corporations, and, on the other hand, the divisions which exist within the Church of England in regard to doctrine make it extremely unlikely that there will be any movement which will result in corporate union, during this generation at least.

J. H. D. DAVIDSON, President of the Executive Board of the A. P. A., in an interview at Washington, gave recently a new view of the reason on account of which that society opposes the statue of Father Marquette which has been placed in the Capitol. He says:

"We recognize the services rendered the country by Father Marquette as an explorer and as a citizen. willing that history shall give him the credit he is entitled to, but what we do object to is the placing beside the statue of the immortal Lincoln, the statue of a man attired in the garb of a Jesuit with the beads and cross attached. If he had been attired in the garb of a citizen like Lincoln there would have been no objection. No higher honor must be conferred

upon Marquette than upon Lincoln. This pretence is altogether too transparent. The desire to recognize Father Marquette's services is exemplified in the Nebraska A. P. A. petition to Congress which maintains that the celebrated Jesuit is a mere myth, and the pretence that the Jesuit's garb is

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inconsistent to be argued on seriously. One would not suppose that the A. P. A would regard the Jesuit's garb as doing any honor to the wearer ; but if such is the case, why pretend to give with the result that the Reichstag has the Jesuit explorer all the credit he is entitled to, whereas they desire to deprive him of the dress to which he was most undcubtedly entitled?

THE Rev. Father Tolstoi, a priest of the Russian Church who became a Catholic in Rome early in 1895, has been arrested in Russia, and it is feared he will be sent to Siberia. Immediately on his return, the ecclesiastical tribunal sentenced him to degradation, but no further steps were taken for his punishment. If the czar really prevented his punishment at that time, as it has been asserted, it would appear that he has now assented to it, as the officials would not have dared to arrest him in opposition to the czar's wish. It is evident that the period of persecution of the Catholic Church has not yet come to an end in the czar's dominions, though on his accession to the throne a more liberal policy was expected from him.

CATHOLIC PRESS.

A late convert to imported Hindu mysticism gives the following account the doctrine: "We teach the Vedantic philosophy, which differs from the Buddhistic in that it is idealistic, theistic, while the Buddhis tic is materialistic, atheistic." Perhaps there is also a slight touch of lunatistic in this new mystic. - N. Y. Freeman's

We think we are right in answering an emphatic "No!" to the following despatch received at this office at 6 p. m.. Thursday: "Can it be true that the lateness of the opening of spring this year is due to the A. P. A. having gained entire control of the Weather Bureau so as to keep nature from turn ing green?"-Catholic Standard.

'Free thought' is a senseless phrase; as well talk of free mathemat ics or free geometry. Liberty is the faculty of choice, an attribute of the will, notof the intellect. Ana t of volition is not an act of thinking or reasoning; it is the result of it. To will is to form a desire. Free thought, to the average advocate of it, is the liberty to buttonhole you and talk nonsense at you. - Freeman's Journal

We hear now and then of a union o Protestant churches and creeds which is to be established as an offset to Cath olic solidarity. How likely it is to come the following facts will indicate In Rome, the center of Catholic unity the place above all others where Pro testantism would yearn to show a one ness in faith, there are 4,000 Protestants, who are divided into nineteen different denominations. - Michigan

Thirty-six converts from various re ligious sects were confirmed at St Augustine's church, Kalamazoo, Mich. Rt. Rev. Bishop Foley last Sunday This incident speaks volumes for the zealous and effective ministry of Dean O'Brien and his able assistants. It may be mentioned in passing that a real Catholic spirit is very strongly manifested by the faithful of Kalamzoo, and is constantly stimulated by the energetic public iservices and private spiritual offices of the local clergy.— Catholic Universe.

During the past sixteen months Father Smith has received eight per sons into the Church who heretofore were professing Protestants. Among them were Mrs. Phil. Daly (Jenni Joyce), Frank Bang, son of the late Henry J. Bang; Mrs. E. P. Hogan, widow of Senator Hogan; Harold Depew, and a well-known Unitarian clergyman, whose name is withheld. The conversion of Jennie Joyce, the former actress, was not unexpected It is said that she was never before a nber of any church.-N. Y. Catholic Review.

H. H. Holmes, the murderer, has entreated to be received into Catholic Church and has been baptised in the prison in Philadelphia. If divine mercy is extended to him, as is most reasonable to believe from the grace that he has had to seek admittance into the Church, he will be another proof that God's ways are wonderful, not like the ways of men, and past finding out. Men would have no ruth for such an apparently heartless homicide. But God sees the extenuating circumstances of his case if there be any, and, besides, appreciates fully that the redemption of Christ was copious. If the sins of Holmes were as scarlet, yet the blood of the Saviour would make his repentant soul whiter than snow. - Catholic Columbian.

Those who know that the Catholic Church excommunicates not only all of her members who engage in duels, but even those who counsel or promote them, and deprives of Christian burial persons dying as a result of duelling, have no reason to wonder at the initiative taken last week by the Centrist or Catholic party in the German parliament asking that body to take steps curbing at least, if not prohibiting, duelling in the empire, the one country of Europe in which the barbarous

simply clever manœuvring, as does Mr. Harold Frederic in his letter from London of last Saturday. And they have pressed their motion and had it considered on the early days of this week, unanimously condemned the practice But this is not enough. A law should be passed making it a criminal offence to give a challenge to fight a duel and punishing it with a heavy penalty .-Catholic Standard and Times.

The American Bar Association, at its next annual meeting, to be held Aug. 19, 20, and 21, at Saratoga, N. Y will entertain a distinguished visitor from abroad, Lord Russell, of Killowen Lord Chief Justice of England. Lord Russell is an Irishman and a Catholic -the first Catholic to hold the office of Lord Chief Justice since the religious separation of England from Rome in he sixteenth century. Home Ruler. It speaks volumes for his personal character and professional ability that racial, political and religious prejudices should have levelled themselves in his path to this high pre-ferment. Like his predecessor, Lord Coleridge, who visited this country some years ago. Lord Russell has a brother, the Rev. Matthew Russell, Jesuit. He has also several sisters in the Sisterhood of Mercy, two of whom are in convents on the Pacific Coast. Rosa Mulholland (Mrs. John Gilbert) the novelist-is a sister-in-law of Lord Russell's. - Boston Pilot.

There must be a large number of the Methodists of Massachusetts who are heartily ashamed of the disgraceful scenes which occurred last week at their quarterly conference in Spring-The resolutions on Romanism which were passed at that meeting, and the methods that were taken to put them through, were surely not such as any religious body might look upon with pride. The defeated minority, which, in the interests of common sense and decency, withstood those resolutions, certainly deserve the pity as they merit the respect of moderate men. Scenes of this kind are occurring with such frequency at these Church conventions that one is no longer shocked at the display of hatred and bigotry these Christian ministers do not blush to parade. It is, however, a surpris ing thing that such a large and respectable body of American Christians -native American Christians, tooas are the Methodists, should not by this time have risen any higher in the scale of civilization than to counten ance and to relish and reward the noisy and irresponsible ringleaders in nese religious riots. - Providence Visitor.

We have often observed that when ever Methodist ministers meet there is sure to be a howl against "Romanism. It is a sad comment on the enlighten nent and fairmindedness of those pious They live on, but will not learn ing. At a recent conference in men. anything. At a recent conference in Springfield, Mass., there was a "hot discussion" of the question of appoint ing a committee on "Romanism. " and excited addresses were made in favor o the appointment. The Rev. Mr. Brady spoke caluminously of Catholics; and when one of his fellows, the Rev. C. F. Rice, ventured to say something in of the Church, there were loud cries of "No. no!" all over the church There are many honest men among the Methodist clergy, however, who keep in mind the command not to bear false witness against one's neighbor. The Rev. C. J. Jackson, of the Wesley Chapel, Columbus, Ohio, is one of these. In a recent sermon he remarked that 'any one who is not, by his unfortunatemental or moral constitution, a bigot must recognize that the Roman Catho lic Church is the oldest Christian Church, built upon the foundation o the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone.

None but fools will slight those sincere and godly Catholics, who are naturally our best allies." John Wesley was so broad-minded that he pre pared an edition of Thomas a Kempis for the use of Methodists. Many of his followers among the clergy in country, it must be said, do not share his breadth, or hi his liberality. charity. - Ave Maria.

Just as Christmas has won its way to general observance, so Lent is coming to be kept by our neighbors more and more The Lutheran Observer says: 'Many Christians of Protestant churches are accustomed to observe it as a season of fasting and devotion. The fact that this is a special custom of the Roman Catholic Church is not a good reason for discarding it, unless the custom itself is objectionable or unscriptural. It is a good practice for Christians to observe certain seasons for special self-examination to promote their spiritual culture and growth in originally designed and observed for are so absorbing that special seasons of oreak their power, and afford Christians an occasion and opportunity to cultivate their souls by considering the eternal realities of the life to come, When Lent is kept in the right spirit, it puts into practice the Christian principle of penance. "Unless ye all likewise perish." The cross should be borne the whole year round, but now it weighs down and galls the bearers, to remind them of their duty to

WHY NOT ACCEPT THE CHURCH AS IT IS?

One of the strangest anomalies of the religious history of the times in which we live is the fact that our advanced ritualistic friends are prepared to ac cept the whole Catholic system, except the supremacy of the Pope. They call themselves Catholics, and they profess to do this on historical and doctrinal grounds. They go back of the socalled reformation, with which they have no more sympathy than we have and claim the continuity of the Anglican establishment. In other words they insist that they are the same Church that existed from the beginning down to the reformation.

Now, the notorious fact is, that that Church was one great, universal, compact, divinely organized body, with a head in Rome, who was everywhere recognized as the successor of St. Peter. and whose power and authority ex tended to the uttermost bounds of the That power was the great, controlling, directing force, both in deciding questions of faith and morals and in exercising discipline in the Church universal. All the specious reasonings of our friends to prove the contrary are of no real value-they serve to perpetuate the schism which was forced upon the English Church through the blind, ungovern able passion of a wicked and audacious monarch, and which has entailed un told evils on that Church from that day to this.

The claim that the English Church always protested against the authority of the Pope, is false. The very ampitious, wicked princes, who ald tested, not against the spiritual author ty, but against the temporal admin istration of the Popes, trembled at the exercise of his spiritual authority, and stood in mortal fear of his excommuni

cation. Now, what seems so strange to us is the fact that our ritualistic friends in claiming to be Catholics, and legitimate heirs of the ancient Church, refuse to receive it whole and entire, as it was and as it is to this day, especially that they should refuse that which is its chief glory-its tower of strength, its indispensable power of attraction and adhesion - its principle of unity, of continuity and reproduction.

The fact is that a Church without head is not and cannot be the true Church-it is no Church at all. Our friends in their contention would mutil ate the Church, would destroy its power of cohesion and its principle of perpetuity. They would dethrone that divine authority for government, discard that immunity from error in teaching and declaring the divine truth, that infallible tribunal and final ourt of appeal for settling disputes and ending controversy, without which all experience proves there is absolute ly no certainty of faith, no relief from doubt, no end to the disputes and the vagaries to which the ignorance, the pride and presumption of men constant v give rise

We are glad to see that that eminent English churchman, Lord Halifax, seems to understand the issue better than his Protestant contemporaries In a late issue of the Pall Mall Gazette,

e does not hesitate boldly to declare: Church-what things, new or old, He may bring forth from the treasures of His wisdom. But if I may express my own personal conviction I should say that the course of history points to the chair of St. Peter as the centre of The Church of Rome professes in a high degree the qualifications of successful leadership. She combines a rigid hold on every principle once laid down, with a wonderful facility in applying principles to cases. . . . When the determination of Christian

men to seek peace and ensure it has reached its due development, they will find ready to their hands all the resources of the Apostolic See, whose venerable occupant is now calling them to a wider love, rousing them to a greater energy, inspiring them with new hopes and the power of unfailing

That is certainly an extraordinary declaration for a Church of England man to make, and we are naturally led to wonder whether he will ever have the grace to act upon his convictions, as thus expressed. We sincerely tions, as thus expressed. hope he will not prove to be another Leibnitz and die outside the Church whose principles he thus recognizes and for union with which he seems to

have such a longing.

What hinders him and those who sympathize with him from taking the mportant step? It cannot be judice-their sympathies are all with as. Is it, then, pride of opinion? In many cases, no doubt, it is. But there are multitudes of good, sincere Chris tian men and women in their ranks who long for reunion, and who seen grace, and the season of Lent was to be held back partly from their environment, partly from the confidence that purpose. The cares and labors, and dogmatic persistency with which the anxieties and trials of this world some of their party maintain the right of their position, but more than all prayer and devotion are necessary to perhaps, from a natural repugnance to change, fear of ostracism from the society in which they have been accustomed to move and an unwillingness to cause pain to friends by taking a step so unpopular as that of joining the real, old Catholic Church. They wis They wish to come in as a body instead of individdo penance," said the Lord, "ye shall ually, in the way of God's appointment. The leaders, especially advocates of the "Branch theory, seem determined to maintain their position shoulders of all who pretend to be its in spite of the patent fact that there is not the slightest possibility of their practice is now most prevalent. It carry it daily and to make amends for ever accomplishing the end at which

"branches," as they please to term hem, ever being reconciled to each other, and the Greek and English Churches being recognized by the old, original Roman Catholic Church, would seem that the very divisions in their own Church. opposing Protestant element which ponent and heir of the English reform ation, and which will never cease to protest against the Catholic tendencies the ritualistic brethren -should teach them the utter folly of ever ex pecting to accomplish the end at which hey are so zealously aiming. If they have discovered that the reformation was a great mistake-that the Catho lic view is the true view-let them frankly abandon their false and untenable position, and accept the real, original Church, Catholic, Apos tolic and Roman, as she is. That would be much more logical, more rational and vastly easier than the Sisyphean labor, in which they are now engaged. They already received and practice principles which it is much more difficult to prove than that of the supremacy of the See of Peter. By accepting that principle practically, in accordance to the suggestion of Lord Halifax, they will obtain a con sciousness of logical consistency which will impart a confidence and a consequent peace of mind which they can never enjoy in their present posi tion .- N. Y. Catholic Review.

SUNDAY SECULAR JOURNALISM.

New York Catholic Review.

The leading important dailies have ecently vied with each other in making their Sunday issues huge sheets cumbersome to handle, almost encycle pedic in the variety of their contents. but calculated to exert a very question able influence on the minds and morals of their readers. To wade through Sunday paper of modern date would to us the modern editor, vielding to an unwholesome spirit of rivalry, has overlooked the true aims of journalism, and seeks to make his paper supersede the magazine.

A newspaper, as the term implie should, above all, contain the news of the day, presented in a brief compass, and made terse and bright by the higher qualities of style. It should, moreover, instruct its readers by suit able commentaries on the salient events of the day in the shape of editorials. Beyond this, its province does not lie, and when it undertakes the discussion of every conceivable topic under the sun, from a spring bonnet to a battle, it conspicuously wanders away from the functions of journalism as understood by the famous editors of the past. Nowadays, the newspaper that does not contain a novelette pretentious disquisition on art, a crit que of the drama, a sensational article on crime, a chapter of scandal, a slimy disclosure of the moral delinquencie of some noted individual, a would be funny cartoon and a page of sickly okes, is reckoned not up to date.

And what is the effect of cramming such a heterogeneous mass of verbiage into the mind? It has analogously the same effect as the ingestion of a lot of half cooked nutrient matter into the stomach. As the latter organ will inevitably fail to digest the nauseous stuff, so will the mind fail to assimilate or appropriate the unhealthy combination of trash that is presented to it It loses tone, it becomes unnerved, and, as some sagacious writer once observed, it acquires the pernicious habit of maintained by the local clergy. This loose and disjointed thinking. The is not a matter of mere preference, as nket sheets has no mental staying powers, he cannot keep up an argument for any length of time, he can form no independent opinion, and when he does enter into a discussion, he is sure. in a few moments, to wander from the question. Nor need we wonder at this when we reflect on the mass of insani ties and puerilities with which his mind has been regaled during the restful hours of the Sabbath.

The marks of hurry and lack of thought crop out in every line of the pecial articles that are found in the Sunday editions, and which, so far from enlightening and invigorating the mind, weaken and confuse it. And the moral sentiment becomes blunted, its finer bloom worn off, by constant con tact with the low and coarse ideas with which these sheets abound. If it is rime or an escapade that is handled by the writer he proceeds to pad it out so as to make his column or half column, and it need scarcely be said that if there is anything particularly prurient connected with it, it loses nothing in the setting forth. So far as the pictorial qualities of the Sunday editions of the great dailies are con erned, it may be safely said that, with one or two exceptions, they are mere caricatures upon art, and a disgrace Burlesque to legitimate journalism. and buffoonery are what they aim at and the more utterly absurd, extravagant and nonsensical are their efforts. the more assured they regard their success. Verily, Sunday secular jour nalism stands in need of reform.

Gladstone's Catholic Biographer

The Outlook announces that, beginning in the autumn and continuing throughout the ensuing year, it will publish a life of Rt. Hon. W. E. ladstone which is now being written for the magazine by Justin McCarthy Such a contribution to our literature cannot fail to be both interesting and instructive in the highest degree, as there is, perhaps, no man living whose career has been so varied as

through almost two generations, con nected now with this party and now with that, as the exigencies of public good and his own honest convictions led him to change his views.

Politics, with him was not an in heritance but a creed; hence his daring transfer of allegiance when the whirligig of time brought about those changes which mould men who recognized the inevitable and seek to turn public sentiment to the public Mr. Gladstone has been all good. things to all men; and his biography cannot fail to be both accurate and in teresting, coming from the pen of Justin McCarthy, whose long and close association with the subject, as well as his experience in that line of work fit him peculiarly for the task.

BEFORE AND AFTER THE REFORMATION.

Augustine Birrell, M. P., in Nineteenth Cen

"The English Church, before the Reformation, celebrated the Mass after the same fashion, though not in identical language, as it has to-day been celebrated in Notre Dame of Paris. Has the English Church, as a Church, after the Reformation, continued to celebrate the Mass after the same fashion, and with the same intention. as she did before? If yes, to the ordinary British layman, the quarrel with the Pope, even the ban of the Pope and his foreign Cardinals, will seem but one of those matters to which it is so easy to give the slip. Our quarrel with the Pope is of respectable antiquity-France, too, had hers. But if no! the same ordinary layman will be puzzled, and, if he has a leaning to sacraments and the sacramental theory of religion and nature, will grow dis traught and, it may be, distracted Nobody now-a-days, save a handful of vulgar fanatics, speaks irreverently of the Mass. If the incarnation be, occupy hours, and leave the mind in a indeed, the one Divine event to dazed and wearied condition. It seems which the whole creation moves, the miracle of the altar may well seem its restful shadow cast over a dry and thirsty land for the help of man, who is apt to be disouraged if perpetually told that everything really important and interesting happened once for all, long ago, in a chill historic past. However much there may be that is repulsive to many minds in ecclesiastical millinery and matters -and it is only the merriment of parsons that is often found mighty offens ive - it is doubtful whether any poor sinful child of Adam (not being a paid agent of the Protestant Alliance) even witnessed, however ignorantly, and i may be with only the languid curios ity of a traveler, the communion serv ice, according to the Roman Catholic ritual, without emotion. It is the Mass that matters; it is the Mass that makes the difference; so hard to define, so subtle is it, yet so perceptible, between a Catholic country and a Protestant one, between Dublin and Edinburgh between Havre and Cromer. believe, is one of the battlefields of the

future.

"How long can any Church allow it fathers and its faithful laity to be at large on such a subject? Already the rift is so great as to present to the ob server some of the ordinary indications of sectarianism. Some church folk of one way of thinking cannot bring themselves to attend the churches de voted to the other way. In the selec tion of Summer quarters it has long be come important to ascertain beforehand the doctrines espoused, and, as a con sequence of such doctrines, the ritual Roman Catholic may prefer torians to the Jesuits-it is, if traced to its source, traceable to the altar. ome churches 'of the English obedi ence' there purports to be the visible sacrifice; in other churches of the same ostensible communion no such profes sion of mystery or miracle is made. It is impossible to believe that a mystery so tremendous, so profoundly attractive so intimately associated with the key stone of the Christian faith, so vouched for by the testimony of saints, can be allowed to remain for another hundred years an open question in a Church which still asserts herself to be the Guardian of the Faith. If the inquiry What happened at the Reformation were to establish the belief that the English Church did then, in mind and will, cut herself off from further par-ticipation in the Mass as a sacrifice, it will be difficult for most people to re sist the conclusion that a change so great broke the continuity of English Church history, effected a transfer of church property from one body to an other, and that from thenceforth the new Church of England has been exposed to influences, and has been required to submit to conditions of exist once totally incompatible with any working definition of either Church authority or Church discipline.

Leo XIII. and the Catholic Press. The exhortation to write articles for

he press rather than preach sermons, given recently by the Holy Father to a priest, has awakened many echoes in various parts of the world. Many of them that have found their way into print in France have come to us, and are summed up in the Archbishop of Aix's interpretation of Christ's injunction to His apostles to go and teach all nations. Mgr. Gouthe-Soulard says 'If the Fathers of the Church who defended sound doctrine and morals in the early ages were to come among us, they would all be journalists, and in this they would consider the Divine street, Newark, Saturday by a reporter precept to the letter." His statement for the daily press, Miss English acwas not necessary, then, nor even excusable, and much less just, to describe the Centrists' action of last Friday as Catholic custom.—Catholic Review.

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"The Cathgallon, who said: olic press is the great work of the moment, and one on which of the all other good works depend. The press itself is dependent on popular opinion, for to deny the power of the democracy would be folly. same time popular opinion is dependent on the press, since it has been created by it and is governed by it Now nine tenths of the Paris press is in the hands of Jews. Catholics will multiply in vain their good works if have not a Catholic press. Among the side speakers was a priest, he Rev. Pere Ephrem, who has just been expending himself as Lenten oreachers at Sainte-Croix. claimed: "If St. Paul were here now he would be a journalist, and if I were not a Capuchin I should be one also -Philadelphia Catholic Standard and Times.

The Drunkard's Braggit Wean.

BY JAMES PAUL CRAWFORD wee bit raggit laddie gangs wan'rin' thro' th street.
Wadin' mang the snaw wi' his wee hacket feet.
Shiverin' i' the cauld blast, greetin' wi' the pain;

pain; Wha's the puir wee callan'? He's a drunk-ards's raggit wean. He staun's at ilka door, an' he keeks wi' wistfu'

e'e
To see the crood aroun' the fire a' lauchin' loud
wi' glee;
But he daurna venture een, though his heart be
e'er sae fain,
For he maunna play wi' ither bairns, the
drunkard's raggit wean. Oh, see the wee bit laddie, his heart is unco

The select is biswin' cauld, and he's droukit
through and through;
He's spierin' for his mither, an' he wun'ers
whaur she's gane—
But, oh! his mither she forgets her puir wee
raggit wean. He kens nae faither's loue, and he kens nae

mither's care,
To soothe his wee bit sorrows or kame his
tautit hair.
To kiss him when he waukens, or smooth his To kiss him when he had ate 'en, he date 'en, An' oh! he fears his father's face, the drunk-ard's raggit wean.

Oh, pity the wee laddie, sae guileless an' sae The oath that lea's his father's lip'll settle on his tongue: An' sinfu' words his mither speaks, his infant lips II stain, For, oh! there's nane to guide the bairn, the drunkard's raggit wean.

Then surely we micht try an' turn that sinfu' mither's heart.

An' try to get his faither to act a faither's part,
An' mak' them lea' the drunkard's cup, and
never taste again, never taste again,
An' cherish wi' a parent's care, their puir
wee raggit wean.

Protestant Ministers at Bishop Ryan's Funeral.

A notable circumstance attendant on the recent death and obsequies of the late Bishop Ryan, of Buffalo, was the sincere sympathy shown by the Protest ants of that city with their Catholic townsmen in the bereavement they sustained in the loss of their beloved chief pastor.

solutions of condolence with the Catholic community were unanimously adopted at a Protestant revival meeting and forwarded to Vicar General Lanigan, who, in acknowledging their receipt, sent an invitation to the Protest ant ministers of the city to attend the Bishop's funeral. Seats, he added, be reserved for them in the cathedral, and more than a score of ministers, representing different denominations, accepted the invitation thus extended.

Death is always a great leveler of listinctions, be their nature what it may and his summons seldom fails to awaken sympathy with those whom it sadden. In these days, when so many malicious efforts are being made to sow religious dissensions among the American people the presence of these Protestant ministers at a Catholic Bishop's obsequies is very gratifying, as indicating the true Christian spirit, and equally significant, as constituting a rebuke to re igious prejudice and fanaticism .-Catholic Columbian.

Miss Alice English's Conversion.

Miss Alice English, a daughter of Dr. Thomas Dunn English of Newark, J., was on Thursday last received into the Catholic Church, having renounced the Protestant faith. English's fame as a poet, and incidentally as the author of "Ben Bolt," has made his name a familiar one all over the world. Miss English inherited the poetic instinct, and many poems and prose articles from her pen have appeared in the leading American mag azines during the last ten years. is a strikingly handsome woman, with unusually beautiful eyes.

Miss English was formerly a member of Christ's Protestant Episcopal Church, in Congress street, Newark of which her cousin, the Rev. W. H. Lylburn, is the rector. Her sister Florence, is married to an Episcopal elergyman named Arthur Noll, who is connected with a church in Louisi

The friends of Miss English in Newark, many of whom remain loyal to her, say that she was very unkindly treated by her brother in-law and by her cousin, as well as by some of the members of Christ Church, when she made known her decision to renounce Protestantism.

Dr. English approved the course of his daughter, saying that she had reached the age of discretion. Her brother Arthur said vesterday that his sister had more brains than all the rest of the children put together, and that when she joined the Catholic Church she did so because she thought she was doing right. The Rev. Father Cody, pastor of the St. James' Roman Catholic Church, in Madison street, Newark, received her into the Church after the usual examination.

When seen at her home, 81 State street. Newark, Saturday by a reporter

CHATS WITH YOUNG MEN.

Catholic Columbian

A blasted reputation is more to be dreaded than the loss of a limb. It is a dead weight no one can afford to carry least of all the young man ambitious to secure life's prizes. Therefore, without weighing other considerations, let him not cripple his soul by blinding himself to the

Value of a Good Name. People do not always recognize that

besides those who have a good or a bad name, respectively, there are a great who have no name at all.

Good names and bad names are acquired, and very many people do nothing to distinguish themselves as either good or bad. A bad name may be acquired very quickly and sometimes undeservedly; but a good name is only earned by long years of upright conduct. It is this, in part, which gives it value, for in gaining it habits are established which help to preserve A good name is reckoned as of value chiefly because it promotes the business interests of its possessor. The man who has a good name is accorded credit according to his own means, and can borrow without collat-As the saying goes, his word is as good as his bond.
But he enjoys other advantages.

He is respected and trusted, his word is accepted as truth. It is far different with the man of bad name. He has no credit. Men do not care to deal with him even when he offers his bond and gives collateral security. They are afraid of some trick whereby they may be cheated. He is neither respected nor trusted, and his word is always doubted. Between these two classes there is a third, the members of which are without a name. They are neither trusted like those who have a good name nor distrusted like those who have a bad name. They may get credit if they enter security; they may be believed if their story is supported by evidence, or is not improbable; but they enjoy no such advantages as the trusted man with a good name. Many of the members of this intermediary class are in a transitional stage. They are establishing, but have not yet established, a reputation. If they should prove through long years to be trustworthy and honest, they will be rewarded with a good name; if they should discredit themselves by dishon esty or lying they will acquire a bad

The man who knows himself to be trustworthy, but has not yet established a reputation, sometimes chafes under cold distrust of the world, which has not yet taken his measure; but it is useless to fret about it. The good name cannot be forced; it is developed by natural processes.

Apart from moral considerations,

which would lead to such conduct as insures a good name, the young man who desires to attain success should guard his reputation jealously and seek to lift himself out of the class without a name to the one above it. He can do this only in one way, and that is by being scrupulously exact, honest and truthful. He should also guard against carelessness and neglect of en gagements, obligations or duties, for the world measures a man in various ways, and if it finds him tardy in fulfilling engagements, and careless in the performance of duties, it will suspect that he may carry these bad habits into his business dealings. It is not enough, therefore, to be honest in busiaffairs. One must be honest in all things, great and small-scrupulously exact, punctual in meeting engagements, considerate of other people.

It is the men who observe all these duties who slowly build up for them selves a good name, leaving behind them some who may be equally houes so far as the mere payment of debt is The man who worthily enjoys a good name does not stand upon the letter of his bond, like Shylock ; he is a just man, and pays a debt just as cheerfully, if only equity requires its payment, as he would pay one that could be collected by law. Extending the range of obligations beyond those in which money is concerned, it may be said that the man of good name i one who respects equity as well as law. while the man of doubtful reputation or no name is one whose honesty is felt to be dependent upon the legal hold one may have upon him.

A good name cannot be bought in the market place-it must be earned and when it has been acquired it be comes, as Cassio says, the immortal part of one's self.

O'Connell's Rule of Life.

The following transcript of Daniel O'Connell's rule of life was made by his daughter. The original was found among the papers of the great emanci pator after his decease in 1847:

1st. To avoid any wilful occasion of 2ad. To appeal to God, and to in-

voke the Blessed Virgin and the saints in all real temptations. 3rd. To say the acts of faith, hope

and charity every day.

4 h. To repeat as often as may be

a shorter form. 5th. To say daily at least, and as

often as may be, a fervent act of con-

trition.
6th. To begin every day with an unlimited offering of myself to my crucified Redeemer, and to conjure Him, by all His infinite merits and divine charity, to take me under His direction and control in all things.

7th. To meditate for at least half ar hour every day if possible - longer if

God pleases.
Sth. "We fly to Thy patronage, and St. Bernard's prayer to the Virgin, as often as may be convenient-daily

Blessed Mother, and the saints for a happy death.
10th. To avoid carefully small faults

hope or fear.

and venial sins—even the smallest. To aim at pleasing God in all my daily actions, and to be influenced by the love of God in all, rather than

This is a good ru'e for every Christian. If O'Connell found time to practice it, surely our young men can also Nor need they be ashamed to conform their lives to the example set them by the Emancipator. His greatness was not diminished by his piety, but on the contrary ennobled and made more brilliant.

They Know it All.

We all know young men who cannot be taught anything, because they tancy there is very little they do not know. Who so loud in expressing their opinions, so confident that their own judgment is infallible, so impatient of control, so disdainful of authority, so certain that all thoughts except their own are narrow, old-fash-ioned, or stupid? These are the young men who follow some self-kindled torch, believing that there is no clearer light, either human nor Divine, and stumble on through follies to failure.

It is well for all of us to have some true understanding of ourselves.
"The true humility," says Augustus
Hare, "is not to underrate ourselves, but to form a proper estimate of ourselves," to know where we are strong and where we are not so strong. Young life is strong in powers of acquisition, in sympathetic grasp of new ideas, and in many other things; but it is not yet strong in judgment, in the reading of the world, and in the solution of the great problems, social, political and religious. The opinions of young men on these questions are bound to be crude, immature, and one sided. It takes years of observation and experience to go round them and take in their manifold bearings.

Striking an Average.

"It ain't so hard to be contented with the things we have," said the old woman dolefully. "It's bein' conwoman dolefully. tented with the things we haven't that's so tryin'. "
"I don't know about that; I don't

know," said Uncle Silas. begin to look at the things our neigh-bors have and we haven't, we always pick out just the things we want. They live in a nice house, we say, and we have only a little one. They have money, and we need to count every penny. They have an easy life and we have to work. We never say: we have to work. We never say: They had the typhoid fever, but it did not come near us. They have a son in the insane asylum, but our brains our sound. Staggering feet go into their grand door, but nothing worse than tired ones come home to ours at night. You see when we begin to call Providence to account for things that don't come to us it's only fair to take in all kinds of things."

Ten thousand poets pipe their paltry lays; Empurpled panders prostitute the press, While sodden dullards cant at "old dead days," And paint a fearful future of distress.

Perverted "science" leads the weak from God; God:
An individual greed promotes the thought
That loyal love has perished from the sod
Whereon our fathers human freedom
wrought.

The sleek, insidious sophistry of towns Would sacrifice our honor and our trade; But far upon the plain the freeman frowns, As from his scabbord springs his stubborn blade.

My country! Still God's mighty will inspires he patriot faith that bath no feeble fears Still lights on humble hearths the holy fires That made and saved this land in other

The race advances—Destiny impels; Through drowsy peace and war's baptis-

mal fire.
One lesson Time in glowing letters spells:
"On! sons of God—to nobler heights aspire!"
—Frank Putnam.

This is out in Frisco. It must be a strange atmosphere that

breeds the kind of young men described by the editor of the San Francisco Monitor. He says:
"It is a beautiful and edifying

sight to behold the look of rapt unconsciousness with which the San Fran case young man contemplates the frescoes when the plate is passed around. He is occupying the seat which another has paid for, he is sheltered by a roof a timber of which he has not contributed, he is partak ing of an altar a stone of which he has not laid, yet, unconscious of his own illiberality, he is not ashamed.

"Protestant young men recognize that they who profit by religion should contribute to the expenses of religion. If they spend all their money on them selves they do not try to obtain the benefits of the church by a system of out-door relief. Only Catholic young men allow other people to pay that their starveling little souls may play the part of a parasite on Almighty

God "The Sunday young man goes into the church—of course it never enters into his head to rent a seat—only millionaires and men of family can afford such luxuries as pew rent. It ne has still some lingering sense of decency he plants himself where he escape the appeal for a single nickle to support Gcd's house and to succor God's poor. But if he is an old timer he carefully selects a good seat, unpaid for of course, and progresses thither and scornfully ignores the empty plate which the col lector, with a wisdom born of experience, does not even motion toward

him. " Of course if one comes down to the

Church it is better for such a one to come to Mass than to stay away. But as grace supposes nature, and as even the Almighty cannot do anything with meanness, we have more hope of young man who stays away from Mass like a gentleman because he does not want to deny himself even five cents for God and God's poor.

"We are not dealing with an unfamiliar type. We wonder if the pew books of the pastors of the city were published how many of our San Francisco young men would be found re-gistered as paying for a seat. The cost, even in the best localities, does not exceed a dollar a month, yet the young man, with his shave, shine and Sunday paper, is too poor to afford even this. If he belongs to a club he must pay its dues, if he belongs to a society he must contribute to its expenses: there is only one society on which he can afford to sponge, and that society is mainly supported by those who are far poorer than himself—the Catholic

The San Francisco type of barnacle is not indigenous to California soil. The Pacific Coast has its representatives but there are others.

Sowing Wild Oats.

We often hear men say: "Boys be boys. They must sow their oats. They will settle down after wild oats.

There are three errors in connection with that old proverb. The first is, that it is a lie; the second is, that it is a mean lie; and the last is that it is a

dangerous lie.
It is a lie to suppose that any man must sow his wild oats, and the devil never created a more dangerous, a more cowardly, or a meaner lie than one just uttered in that proverb. The proverb that boys will be boys is all right. They must be boys, but they should be true boys and embrace all that which a fine character embraces.

Our passions are so many wild orses, and the will is the rider. There is no safe course for us but to curb these passions. The carousal of a single night has often blasted a promising future and the wild oats sown, no matter when or where, or in however small quantities, bring wild harvests of disease, of insanity, of ruin to others, of misery to the next genera tion, of sin and death to the soul.

Don't say too Much.

When the mind is heated and con roversy waxes high, many words are spoken which will not well bear repeating in colder blood. Happy is it for old friends who differ to say to them selves: "He did not mean half he said," and so let it drop. It is always wise to apologize in detail for such hasty speeches. "I did apologize," said a man, with reference to such an interruption of friendship. "I smiled and held out my hand and spoke, which was as much as I could risk." How often we have seen people who were determined to come to a good understanding once more, begin little by little to beat over all the old ground until they ended further apart than they began.

No man had stronger convictions, or expressed them more vehemently, than Thurlow Weed. His opposition to the editor of an Albany paper was of the most determined character, and the parties never spoke when they met. But the failure of a bank nearly wrecked the fortune of the other, and Mr. Weed could not bear malice or resentment against a man in trouble The same evening that he heard the bad news he walked out past the house of his opponent, and this he did more han once. But the man triumphed over the politician. He ran up the steps and rang the bell. When the surprised editor entered the room, Mr. Weed advanced to meet him, extend

ing both hands and saying,
"Mr. C——, I hear that you are in trouble. Let us bury the past. I have come to you as a friend to offer you anything I have or anything I can do. Trust in me ; let me help

you. It was not all empty talk with him He went out among his own and the other's friends and raised the money and put him on his feet again. Which ever side we take in politics we cannot but admire such an example of Christian chivalry. And there is room for a great deal more of it in the land just now. A smile and a handshake, and a simple "Good morning," would tell a great deal between some parties, and both would be the better for it. Business would be the better for it, and the example to others would be beneficent. The plain duty of Christian men to day 'First be reconciled to you brother." And when you go about the task don't say too much. It is the spirit in which you go rather than your much speaking that will make the de-

Stray Chips of Thoughts, Blessed is the parish whose young men appreciate the heritage of the

faith ! One of the easiest things in this world is to get money. The task of life lies in earning it.

There is morally no difference between the thief who loots a bank and the man who charges \$1 for 50 cents worth of goods. No man's creed is complete which

does not declare a belief in himself. He who minds his own business walks head and shoulders above 90 per cent. of his fellows.

If you say what you like you will hear what you do not like.

Don't Smoke Awheel. A practice with most wheelmen, that

that riders adhere to. It not only injures the wind but is directly respons-ible for various kinds of lung disease. Physicians have argued that the wheel is injurious; physicians who do not ride. But let them examine other features of cycle riding, and they will come to the speedy conclusion that it is not the exertion dependent upon propelling a wheel but the dissipation of the riders in practicing cigarette and cigar smoking, when they should be mindful of the fact that they wheel chiefly for exercise and the health this

CONTINUED FROM LAST WEEK. AN HOUR WITH A SINCERE PRO-TESTANT.

By Rev. J. P. M. S.

recreation brings them.

The conviction that the holy Scriptures are inspired writings is not all that is required. There yet remain doubts regarding the true meaning of their contents. This is confirmed by daily experience. Nothing is more evident than that those who do not admit the infallible teaching authority of the Church, although they still admit the authenticity and inspiration of the holy Scriptures, are continually quarrelling among themselves about its meaning, and the most learned among them are just the very ones who disagree most. Catholics, on the contrary, having first convinced them-selves of their Church being endowed with infallibility in teaching, are infallibly sure, not only of the inspira-tion of the holy Scriptures but also of their true meaning.

XVIII.

THE BIBLE NOT THE SOLE RULE OF

FAITH. That the Bible alone was not intended to be the sole rule of faith is sufficiently evident from history, which tells us that the Catholic Church existed already fully three centuries before it had become known which were inspired writings. History tells us, also, that the Bible was not the sole rule of faith, even after the Third Council of Carthage had declared which willings were inspired and which were not. This is apparent from the fact that, before the art of printing was invented. it was, at least, morally impossible for the great majority of people to have a bible for their use. Neither is the bible intended to be the only rule of faith at present. The rule of faith left by our Lord must be a rule that all can make use of. Such a rule cannot be the bible, since there will always be a great number of people who either cannot read or cannot get a copy of the Bible, in their own language, or cannot understand what they read. This is corroborated by every day's experience. In fact, the boastful atchword of the so-called Reformation, The Bible, and nothing but the Bible," has never been carried out in practice. The real difference between Protestants and Catholics consists actually in this, that Protestants accept as interpreters of holy Scripture un authorized individuals or small bodies of men, whilst Catholics have as their interpreters of Holy Writ the infallible

Church of God. XIX.

THE FAITH OF CATHOLICS UNIFORM.

Of those who do not listen to the Catholic Church the words of St. Paul ecome perfectly true, that they are "tossed to and fro, and carried about with every wind of doctrine" (Ephes. iv. 14); whilst Catholics believe and profess the same doctrine all over the world with a unanimity which cannot otherwise be accounted for than by admitting that it is the work of Almighty God. The faith of Catholics is not only uniform but it is also unchangeable, both regarding time and place-like its Divine Founder, the same yesterday, to-day, and forever.

XX.

Part, at least of the Episcopalians also claim to be in full possession of the powers left by our Lord to the Apostles and their successors. But this claim, including that of apostolic succession,

XXI.

THE BRANCH THEORY UNTENABLE.

The so-called "branch theory," that the Episcopal is a branch of the Catho lic Church, is untenable; for there can e no different and contradictory doc trines in the true Church, which, after all, would be the case, if the Episcopa Church and the Roman Catholic Church belonged as branches to the same Church of Christ.

> XXII. A SUICIDAL PROFESSION.

The true Church must necessarily claim infallibility, or freedom from error, in teaching. A Church not claiming infallibility in teaching cannot claim the right to oblige people to admit its teachings as true. From this it follows that since the Episcopal From this Church does not claim infallibility in teaching, confesses that it has neither authority to teach nor authority to require its teaching to be admitted as true, and, consequently, that it is not the Church which our Lord has founded, to teach all nations.

> XXIII. ST. PETER'S PRIMACY.

The Episcopalian Church is adopting more and more every year the doc-trines and practices of the Roman Catholic Church-doctrines and practices which this same Episcopal Church at one time repudiated as useless, erroneous, and superstitious. But if this Episcopal Church should adopt all the

fession and observance even more faith- tion to the custody of the Catholic ful and zealous than the Roman Catholic Church herself, it would, after all, remain only a soulless body until having submitted to the authority of the Roman Catholic Church and to that of the Roman Pontiff, successor of St. Peter. Until then it re-sembles a statue, which, though you may vest it so as to make it appear like a living being, yet is and will always be but a lifeless thing.

XXIV.

It is evident, both from Holy Scripture and from tradition, that Peter was appointed by our Lord the head of the postles; that to him our Lord gave a Primacy not only of honor, but also of jurisdiction, and that, consequently, this Primacy of St. Peter and of his successors is an essential part of the government of the Church founded by Christ.

XXV.

The "keys" of the kingdom of neaven -that is to say, the supreme spiritual power—Christ gave to Peter alone. "I will give to thee the keys alone. "I will give to thee the kingdom of heaven." (Matt.

XXVI.

THE SUCCESSOR OF ST. PETER. It is also evident from holy Scripture that the superiority of authority which our Lord gave to St. Peter was acknowledged and admitted by the other apostles, and history tells us that the Bishop of Rome, as successor of St. Peter, was always regarded as the head of the whole Church and as endowed with special powers. As a last desperate effort to find an excuse for their not submitting to the authority of the Bishop of Rome the Anglicans have tried to disprove this historical fact. In this endeavor they have made a lamentable fiasco, and only succeeded in opening the eyes of many well-mean ing and sincere members of their com munity to the untenableness of their position.

XXVII.

St. Peter was, and, consequently, every Bishop of Rome, as successor of St. Peter, is for the Church of Christ what the foundation is for the house Shake the foundation and the whole house will be moved. From this it fol lows that every Bishop of Rome in his capacity as successor of St. Peter must necessarily be endowed with infallibility in teaching the Church.

XXVIII.

Our Lord appointed St. Peter as the shepherd of the whole flock,—that is, of the whole Church; consequently every member of the Church is bound in conscience to follow the direction of St. Peter and of his successors. But, if we are obliged by our Lord to follow the su preme shepherd of the Church then we have also at the same time the assurance that our Lord will never allow us to be led by this supreme shepherdi. e., by the successor of St. Peter-into pastures of error.

XXIX.

THE LORD PRAYED FOR ST. PETER.

Our Lord prayed for St. Peter that his faith fail not.

To deny St. Peter's and his successors' infallibility in teaching the whole Church is the same as to declare that the prayer of the Son of God was null and void, which is certainly pronounc ing a blasphemy.

XXX.

History, too, is proof of the infallibility of the successors of Many learned men have spent almost life-time in order to discover one single instance of a Pope having taught doctrine in contradiction with wha was taught by another Pope. they have labored in vain. Catholic most willingly admit that among the successors of St. Peter there have men who were far from being saints but this fact is only one more proc that the Papacy, as well as the Church that the Papacy, as well as the onurch, is a divine institution, preserved by the Almighty power of God Himself from falling into error. Our Lord has promised not to allow His Vicar on earth to become a teacher of error This promise our Lord is both willing and able to keep. He has kept it and will continue to keep it unto the end of time, and even of the most unworthy men should happen to sit on the throne of Peter.

XXXI.

THE GIFT OF FAITH.

As soon as you shall become con-vinced that the Roman Catholic Church is that one and only Church which our Lord has founded, and which He ha endowed with authority to teach all nations and with freedom from erro in teaching, you will be also convinced of your strict duty to submit to this Church and to ask of her to be instructed in all you have to believe and to do in order to save your soul. What is yet wanting to you may be the gift of faith. To be intellectually convinced and to believe are two things infinitely different from one another. The former belongs to the natural, the latter to the supernatural order; the one you can obtain by the natural faculties of the intellect, the other only by a supernatural help coming directly from God. Without the light or gift of faith, one, however intellectually convinced, is unable to believe supernatural, revealed truths, just as one who has perfectly healthy eyes is unable to see without light. This fully explains why so many highly talented and highly educated persons do not believe, notwithstanding their being consoften as may be convenient—daily.

"Of course if one comes down to the of smoking while riding the wheel, is doctrines and practices of the Roman vinced that God gave a revelation to Other. To pray daily to God, His ology and the commandments of the one of the most dangerous pasttimes Catholic Church, and be in their pro- mankind, and confided this His revela-

Church. They do not believe because they cannot believe, and they cannot believe either because they have never received the gift of faith or they have lost it by their own fault. If talent and learning were sufficient to believe. then highly talented and learned persons would also be better off spiritually than persons less talented and less learned, whilst daily experience proves that poorly talented and poorly instructed, but truly humble persons, believe most firmly. They possess the gift or light of faith in a very great measure. In this light all that God has revealed and what holy Church proposes to their belief, appears to them so clearly and so certainly revealed that to doubt it in the least becomes for them, as it were, a moral im possibility.

TO BE CONTINUED.



CURED BY TAKING

"I was afflicted for eight years with Salt Rheum. During that time, I tried a great many medicines which were highly rec-ommended, but noue gave me relief. I was at last advised to try Ayer's Sarsa-parilla, and before I had finished the fourth bottle, my hands were as

Free from Eruptions

as ever they were. My business, which is that of a cab-driver, requires me to be out in cold and wet weather, of without gloves, but the trouble hancer returned."—THOMAS A. JOHNS STRAIFOR, Out.

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Fourth Sun SUP "Thou shalt not me. (Exod. xx. 2.)

There are som bidden in these to consider to-da ing and the obsomens. These a and the consulting of the truth from First, then, w amulets, and the unfortunately to present day, who things which o power to accomp but must deriv

they can be sup devil, whose aid invoked by the stand that the u amulets, though good object, as th life, is a great curse instead of who perseveres then, has any st been told will k give him succes or anything of it aside or burn Doubly sinful, or use such ob working harm evil passions i character of th this way. But how," holy things, s Agnus Dei, gos like? Surely

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lieve most firmly. They possess the gift or light of faith in a very great measure. In this light all that God has revealed and what holy Church the proposes to their belief, appears to them so clearly and so certainly revealed that to doubt it in the least becomes for them, as it were, a moral im possibility.

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FIVE-MINUTE SERMONS.

Fourth Sunday After Easter.

MAY 2, 1896.

SUPERSTITION. "Thou shalt not have strange gods before me."(Exod. xx. 2.)

There are some sinful practices forbidden in these words which it is well to consider to-day, beside fortune-telling and the observing of dreams and omens. These are the use of charms, and the consulting of spirits, or seeking of the truth from the dead.

First, then, with regard to charms, amulets, and the like. Christians are unfortunately to be found, even at the present day, who use, in a superstitious way, and it may be for sinful purposes, things which can have no natural power to accomplish the end desired, but must derive any efficacy which they can be supposed to have from the devil, whose aid is therefore implicitly invoked by those who possess such things. Let every one, then, understand that the use of these charms and amulets, though it might be even for a good object, as the preservation of one's life, is a great sin, and will bring a curse instead of a blessing on any one who perseveres in it. If any one, then, has any such object which he has been told will keep him from danger, give him success in his undertakings, or anything of that kind, let him cast it aside or burn it up without delay. Doubly sinful, of course, is it to keep or use such objects with the hope of working harm to others, or of exciting evil passions in them; and the sin will in no case be avoided by the absurd

this way. But how," it may be asked, "about holy things, such as relics, medals, Agnus Dei, gospels, scapulars, and the like? Surely you would not call it superstitions or sinful in any way to keep or wear such things as these, or to think that they might do us some good, not only spiritually but even in the temporal order?" No, you are right about this. It is not sinful even to ask for miracles by the aid of things like those, which are either sacred by their nature or by the blessing of the Church. And the reason why it is not sinful is very plain. It is because God is invoked by means of them, and that any favors which are obtained by them will be for His honor and glory. Still that this should be so, they must be used with piety and devotion. To wear a scapular, for instance, simply as a sort of charm, without any desire or intention of honoring the Blessed Virgin by it, or to invoke her aid to escape from sin, would be not only useless but highly displeasing to her Divine Son. Almost every one feels this; few dare to profane holy objects of this kind by such use of them; those who have really given themselves up to the devil seldom try to protect themselves in his service by such means.

Well now, to pass to the other subject, that of consulting spirits, or seek-ing, as the Jewish law has it, the truth from the dead. You see it is no new thing, this spiritism, though the rapping and table-tipping business is rather a new form of it in these days.

It has been and is still very common among us, though it may be losing ground somewhat lately. But I do not think that Catholics have at any time been much interested in it, com pared with some other people. With regard to the next life, we have our faith to instruct, us and are not inclined so much as others to ask the spirit-rappers to give us information. But still many Catholics have gone to their meetings, and would have little scruple in going now, just, as they say, from curiosity. They think there is nothing in it; that it is only a more or less clever piece of jugglery. Now, in this they should understand that they are likely to be greatly mistaken. Jugglery and trickery it is sometimes, no doubt; but there is the gravest reason to suspect that in many cases the spirits actually have a hand in the matter. Not, it is true, the spirits of the departed who are invoked, but evil and lying spirits who personate them, and wish by information seeming to come from them to weaken or destroy our belief in the truth of revelation. It is, then, no joking matter, but a very serious and dangerous one, to put one's self in the power and under the influence of these spirits from hell; and this is what one who goes to these spiritual seances, as they are called, may probably do. Remember, then,

NATURE'S SPRING GARB.

NATURE'S SPRING GARB.

No wonder that every one hails with delight the appearance of Dame Nature in her emerald Spring gown. After the long dreary winter when we have been wrapped and muffled up like mummies it is a treat to throw off heavy clothing and enjoy the mild air. Winter is specially trying in the country, where there are such long distances to travel and so much outdoor work to attend to. The cold seems even more penetrating than in the cities, and the question of suitable clothing is one of vital interest. Furlined coats are warm, but too heavy and cumbersome to move about in with comfort, to say nothing of the expense, and a FIRBE CHAMOIS interlining seems to be the best thing yet found for all-round satisfaction. It gives no weight or bulk and yet is absolutely wind and weather proof, and, what's more, is cheap enough to be in every one's reach.

Fatal Result of Delay. Sickness generally follows in the path of neglect. Don't be reckless! but prudently take a few doses of Scott's Emulsion immediately following exposure to cold. It will save you many painful days and sleepless nights.

mights.

Money saved and pain relieved by the leading household remedy, Dr. Thomas' ECLECTRIC OIL—a small quantity of which usually suffices to cure a cough, heal a sore, cut, bruise or sprain, relieve lumbago, rheumatism, neuralgia, excoriated nipples, or inflamed breast.

THE MOST remarkable cures on record have been accomplished by Hood's Sarsaparilla. It is unequalled for all Blood Diseases.

OUR BOYS AND GIRLS.

LILIAN AUBREY.

BY J. F. FITZGERALD. It was a lovely morning in May

the air was redolent with the perfume of roses, lilies, and violets; bright groups of merry children played, running hither and thither through the beautiful grounds attached to St. Cecelia's, the gray walls of which could just be seen through the foliage of the stately trees, stirred ever and anon by the gentle, rippling breeze.
Sitting alone at some distance from

the gay, thoughtless children, whose mirth awakened no echo in her heart, was a lovely girl, graceful and elegant in her carriage, with a pure, pale Patrician face and a wealth of wavy, golden hair; but in the tender blue eyes there lurked, unmistakably, the

shadow of a sorrow.

As she sat there wrapped in her own thoughts she did not hear the footsteps of the gentle, pale-faced Sister who came slowly and noiselessly down the

pebbly path, plying her knitting needles industriously as she walked. "Alone, my child?" she said, as she reached the young lady. "And why so?" continuing, without giving her time to reply. "I am really ashamed time to reply. "I am really ashamed to say that, though introduced to you upon the day of your arrival, I have forgotten your name."
"It is Lilian, Sister-Lilian Au-

brey," she answered, rising and bowing gracefully, then timidly extending character of the things employed in her hand.

" Be seated, dear," said Sister Blandire, "and I will sit here with you for awhile. I fear that you are not well, my child, you are so pale and thin."

"I am well, dear Sister, quite well." Then, after a moment's hesitation, she added: "We have woes sometimes that we may not tell, heart woes, Sister ; did you ever hear of such?" and she smiled faintly.

"My child," replied Sister Blandire with a world of pity in her soft, brown eyes, "our sweet, merciful Lord has 'Bear ye one another's burdens,' and I think if we fulfilled better this divine precept the loads of all would be made lighter; so do not hesitate to pour all your sorrows into my heart, my dear child, for I can at least sympathize with you and pray with you for strength to bear whatever crosses Our Lord has seen fit to lay upon your

young shoulders."
"May I really tell you my troubles Sister; may I tell you all? It seems to me that a load would fall from my heart if I could unburden it to some kind, sympathetic friend."

'Yes, tell me all, Lilian, and be assured that your confidence will be a you more than I can here. sacred thing to me." "Well, dear Sister, I am an orphan.

I was educated in a convent far away from here. I left there but two brief years ago, a happy, gleeful girl. I have wealth, Sister; an elegant home, where I am surrounded with everything that is beautiful and luxurious; I have a good, kind uncle for a guardian, who gratifies, as far as he can, my every wish. I entered society the winter after I left school at the age of eighteen, and, of course, had suitors, as all young ladies in society have but I was indifferent to them all until I met one." She could not speak his name, but after a momentary pause, continued: "O, Sister, he so noble and manly and parted. would, without persuasion, be brought to investigate our holy faith, and I had not the slightest doubt as to the result. He accompanied me to church one day, would soon come to know and love our

faith, and finally to embrace it.
"I shall never forget the agonized expression of his face as he answered, 'I would that it could be so, Lillian but if this is necessary to our happi-ness, then I would that we had never met, unless I could bear all the pain of parting, for, Lillian, I would gladly give my life to spare you one moment's pain-believe me, I would-but I feel that in all honor I must tell you now that I, alas! am an infidel.

"I must have turned deadly white. to have nothing to do with them if you value your immortal soul.

I felt as if in that instant I had become petrified. He sprang toward me. I motioned him away. 'Did you not know that a Catholic could never wed an infidel?' I asked.
"'Lilian, I thought not of it; only

lately I began to fear it, but thought if I promised solemnly never to tamper with your faith it would be sufficient.

"Rising, I drew his ring from my finger and handed it to him, saying, 'It can never be,' then passed from the drawing-room and went up to my room. When my maid came up to announce dinner that evenup to announce dinner that even ing she said I was in a high fever, and felt nearer to her than ever and wonassisted me in undressing. The doctor dered if heaven could be very far away.

was sent for, and from that night I was sent for, weeks. I had brain

As she knelt thus in prayer and the sent that the sent that in the sent that the sent the sent that the sent that the sent that the sent the sent the sent the sent that the sent th fever, the doctor said, and at one time he had little hope of my recovery. When I was at last fairly convalescent my letters were given me. There was one from him saying that his anguish and remorse were unendurable; that he could never forgive himself, but humbly prayed my forgiveness, assuring me that he could never love another-that he would never marry an-

other. "I wrote only a few lines in reply, ness.

ing, she threw herself on her knees lt all seemed at once so extraordinary beside the Sister and buried her face and yet so natural that they should be

in her lap, then burst into a flood of

The good Sister let her weep unrestrainedly for a few moments, then put her arms around her and pressed her to her heart; lifting her head, she said, "Sister, these are the first tears I have shed since that sad day.'

"Well, it will do you good to weep, my child; but now, dear, listen to me: you must not grieve as one with out hope. You have proved to Our Lord that you love Him above all things; you have sacrificed all most dear to you on earth for your faith, and now do you think Our Lord will allow you to outdo Him in generosity? Believe me, my child, in His own good time He will lift this cross from your shoulders, will remove this weight of sorrow from your heart. All things are possible to Him, dear; He can soften the most obdurate hearts; can enlighten the darkest minds. hear me : I, too made a sacrifice once that I hope was pleasing to God, and now we will unite in prayer to His

and tears never fail to move that merciful Heart. As the kind Sister concluded, there was a faint smile on the tear-stained face as she said, "O, Sister, and do you think I may really hope?"

Sacred Heart for the conversion of the

one you love, and pray with faith and confidence, dear child, for prayers,

"I bid you hope, Lilian, in the Sacred Heart. "How good God has been to send me to you, Sister, I was so utterly desolate and hopeless. After my recovery my

wished me to travel with him, but I knew that I could not enjoy traveling, and hearing of your beauti ful convent through a friend, I begged her to write and persuade your good Mother to receive me for a year as a parlor boarder, and what a happy thought it was, for you have comforted me already.'

As the months rolled on, Lilian grew stronger and more cheerful, and pro fited much by the peaceful hours passed in the good Sister Blandire's company, but as Lilian improved in health, the gentle Sister visibly declined, which was a source of great sorrow to her. One day as she sat looking at her with brimming eyes she said: "O,

Sister, if I could only do something for

you it would make me so happy. "Well, be happy, then, dear child, for you are doing very much for me you are telling me every day how much I help and comfort you, and you do not know how much happiness it gives me.
It is true I know that I shall not be with you much longer, but I know you will be willing for me to go to heaven, where I hope to go when our dear Lord calls me, and where I can even help

"But, dear Sister, how can I ever do without you? I will be so utterly

"Our Lord will not leave you alone for long, my child. Be assured that when He takes me He will send you some one who will more than supply my place," said the Sister, smiling.

"And now, Lilian, my last prayer on earth will be for the conversion of your friend. You have never told me his name. "How ungrateful in me, dearest

Sister, after all you have done for him and for me. His name is Guy Clitheroe," said Lilian with a blush. It was the first time she had ever breathed his name, except in prayer, since they

The winter passed. After Christmas Lilian saw but little of her friend, now grown so very dear to her; though he was allowed to spend a few moand upon some inquiry he made after ments with her every day, she was too we reached home I told him that he weak to talk much. But though Lilweak to talk much. But though Lilian grieved at the thought of parting from her, Sister Blandire forbade her to be sad, saying that it would make her feel so badly, and that really she had no cause for sadness, so she tried

to be brave and cheerful for her sake. And now it was May again, and though the roses blushed and lilies and violets filled the air with their fragrance: though the birds sang sweetly and the sun shone brightly outside, in the dim convent chapel there was a

solemn scene. Before the altar rail there was a lowly bier; the sombre draping of the altar, the glow of the waxen tapers, 'Did you not the profound quiet that reigned, all told of the presence of death. The sweet, gentle, humble, self-sacrificing Sister, who had been dying slowly for weeks, was at last at rest - at last in the happy possession of her eternal re-

ward.

Near the bier, on the altar step, bowed low in prayer with tear-stained face, yet with her heart filled with a strange and almost undefinable hope and peace, knelt the gentle girl who had so loved the dead. Somehow, she

silent communion with her friend in heaven, she heard a step that made her heart give a sudden bound, and as she raised her head with a half surprised, half eager, expectant expression in her beautiful eyes, a hand was laid tenderly on her head, and in answer to her questioning gaze Guy Clitheroe knelt down by her side and made the sign of the cross, then taking both her hands in his he bent his head low over them, and there they assuring him of my entire forgiveness."

Here her voice failed her, and risHearthad heard her friend's last prayer.

Best for Wash Day For quick and easy work For cleanest, sweetest and whitest clothes Surprise is best

brought together so. How merciful and loving is not the Heart of Jesus! how abundantly does He not reward even our least sacrifices made for His

Hand in hand they walked through the grounds and sat down on the rustic bench where one short year ago the sweet, gentle Sister, now sleeping so peacefully in the chapel, had promised Lilian, in the name of the Sacred Heart, that He would give the loved one back to her in reward for her fidelity to Him.

As Lilian related all that had happened since they parted, they wept happy, grateful tears together, feeling that the dear friend now in heaven was sharing their happiness.

Mr. Clitheroe in traveling through Italy had met a holy and learned priest, with whom he engaged in conversation, and, being much interested accepted an invitation to visit him. The rest is soon told. The good Father became so much interested in him that he offered sometimes the Holy Sacrifice for him, and frequent con troversies and much reading finally, united to earnest prayer, resulted in his conversion.

After his reception into the Church he spent some days in Rome in fervent thanksgiving, and then traveled day and night until he reached Philadelphia, when, after making a hasty toilet, he called at once at the house of Lillian's uncle.

It was only then that he heard of her illness, when, securing her address, he lost not a moment in seeking her. How wonderful are God's ways, and

how merciful He is in His dealings with those who love Him and trust in Him !-Church News.

DO YOU SAY YOUR MORNING PRAYERS ?

The nature and necessity of prayer point out that morning is the most suitable and proper time to pray. It is true that God is both willing and ready to hear our prayers at all times when offered with the proper dispositions. "I will pray," says the prophet, "and He shall hear my voice." But in the morning is found that freedom from distraction which the after occupations and business of the day do not guarantee. And if prayer is to be old: offered with attention, if prayer must be free from all voluntary distractions in order to be what it really is-" an elevation of the soul to God "-morn-ing is the most fit and proper time to Hence, the saints and beloved of God have never neglected morning prayer.

Our mother the Church wishes to encourage her children in the practice of saying their morning prayers. To her to recite the divine office, are invitations of this kind: "Now that the day has dawned, let us adore God and pray to Him." "Away with sleep, let us rise quickly and seek God in the night, as the prophet says." But more powerfully than the example of David, the invitations of the Church, does the day in the invitations of the Church, does the day in the invitations of the Church, does the day in the invitations of the Church, does the day in the invitations of the Church, does the day in the delicately-constituted, the financier, the capacity of the day if the delicately-constituted, the financier, the delicately-constituted, the financier, the capacity of the day if the delicately-constituted, the financier, the capacity of the day if the delicately-constituted, the financier, the capacity of the day if the delicately-constituted, the financier, the capacity of the day if the delicately-constituted, the financier, the capacity of the day if the delicately-constituted, the financier, the capacity of the day if the delicately-constituted, the financier, the capacity of the day if the capacity of the day if the delicately-constituted, the financier, the capacity of the day if the delicately-constituted, the financier, the capacity of the day if the delicately-constituted, the financier, the capacity of the day if the capacity of the day if the capacity of the day if the delicately-constituted, the financier, the capacity of the day if the delicately-constituted, the financier, the capacity of the day if the delicately-constituted, the financier, the capacity of the day if the delicately-constituted, the financier, the capacity of the day if the day if the delicately-constituted, the financier, the capacity of the day if the capacity of the day if the delicately-constituted, the financier, the capacity of the day if the capacity priests and religious, who are obliged honorable; so congenial to me in every way, but one; I knew that he was not a Catholic when I met him, and soon learned that he was not a member of any church; but knowing how great his love for me was, I felt sure that he try to be both."

"Well, my dear child, be assured to recite the divine office, are invitations of this kind: "Now that the day has dawned, let us adore God and pray to Him." "Away with sleep, let us rise quickly and seek God in the night, as the prophet says." But more the invitations of the Church, does the example of the Saint of Saints, Jesus Christ, exhort us to say our morning "Rising up early," says ravers. st. Mark, "going out He went into

desert place and there He prayed." What more does the Christian need han this example? If the example of Christ Jesus moves him not to raise his hands "early "in prayer, what can? Prayer is a necessity for us in order o preserve and keep from sin. At what time, then, is it more necessary than at the beginning of the day Have we not passions to overcome, temptations to resist, the occasion of meditations. sin to avoid, the allurements of the world to guard against every day of our lives? How, then, shall we resist sin and the occasions of sin that surround and beset us each and every day of our lives, if the morning light sees

us not at prayer? What is the strength of man if the grace of God assist him not when tried by strong temptation or thrown among the occasions of sin? Does not the Sacred Word compare it to tow before the fire, which feeds rather than resist the Those, then, who commence the day with morning prayer, devoutly and piously said, will have the advantage over every enemy of their soul. In the words of one of the Fathers of the Church: "They make God their friend, and what enemy need they fear luring the day?"

Morning prayer not only acquires for us the grace of God to keep us from sin during the day, but it also, if we ve in a state of grace, merits for us additional degrees of grace and consequently greater glory in the king-dom of heaven. How? Because, if properly said, it directs all our actions, ven the most indifferent, to God; and it is an article of faith that all cur actions, when performed in a state of grace and directed to God, are meritorious of grace and everlasting happi-



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morning prayers faithfully and with devotion? Never shall we know until devotion? we pass into eternity to stand before our Lord and Master, and then perhaps have to say to Him what Peter said of old: "Master, we have labored the whole night and have caught nothing.'

But there is no neglect of duty for which we cannot give an excuse. Says one: "I sleep so long in the morning that I really forget my prayers, or I don't feel like saving them." No doubt. When sensuality is indulged by much sleep, the inconvenience of four or five minutes in prayer is too much.

Another says: "I have so much business to attend to that I have no time prayers on account of business must remember that it is bad to be always in too great a hurry. There are some persons who are always in an impetuous haste, and, somehow, they do not succeed. "He that laboreth and is in haste is so much the more in want. (Eccl. xi., ii.) You are no busier than David, who had to govern a large kingdom, prosecute many wars, and yet he watched for the morning dawn to pour forth his soul in prayer. And so it was with many of the saints, who had more business to attend to than we, and yet they found time to say their morning prayers and make long

But let us be candid with ourselves Is not our sloth and indifference in the service of God and the sanctification of our souls the real cause of the neglect of our morning prayers? If the holy King David watched at the break of day to pray to the Lord, it was because his soul thirsted for its God. "O God, my God, to Thee do I watch at break of day. For Thee my soul hath thirsted. We want both the zeal and love o God, and therefore we neglect prayer, and particularly our morning prayers This is the real cause of the neglect.

Let us, then, when morning comes cast away all sloth, all over-indulgence in sleep, all domestic duties, all business, all temporal cares that may hinder us from praying to and praising God. Let us say to ourselves each morning: This may be my last day on earth, I will rise and give its first minutes to God who made me, so that when my days shall come to an end and the night of the grave is near, my soul may see with joy the dawn of eternal day. - The Sodalist.

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Many are the advantages of morning prayer. How many sins would be avoided? how many new graces would be acquired if only we said our time.

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C. M. B. A.

Politics and the C. M. B. A.

Editor of Catholic Record:

Dear Sir: In the correspondence about
two years ago, still in my possession, in
reference to electing the late Hon. C. F.
Fraser an honorary member of the C.
M. B. A., Grand President O. K. Fraser M. B. A., Grand President O. K. Fraser strongly opposed the suggestion, on the ground that it might have a tendency to in-troduce politics into the C. M. B. A. His brother had at about that time resigned as a member of the Ontario Government. Though differing from our Grand President in Domin-ion politics, I feel that, in justice to him, I should make this statement and to dispel any apprehension of his using his high effice in apprehension of his using his mga capprehension to promote the interests of his party.

Yours respectfully,
J. C. O'Neil.

Simcoe, Ont., April 25, 1896.

Resolutions of Condolence.

Westport, Ont., April 21, 1896,
At the last regular meeting of St. Edward's
Branch, No. 99, the following resolutions of
condolence were unanimously adopted:
Whereas it has pleased Almighty God, in
His infinite wisdow, to call to Himself, Miss
Julia Twohey, sister of our esteemed Spiritual Adviser, Rev. Father Twohey, be it
Resolved that we, the members of Branch
99, while humbly bowing in submission to
the divine will of God, wish to tender our
sincere sympathy to Rev. Father Twohey in
this sad affliction at the loss of so kind a
sister. Be it, further,
Resolved that copies of these resolutions be
sent to Rev. Father Twohey, entered in the
minutes of this meeting, aed published in the
CATHOLIC RECORD.

J. P. Fahey, Pres. Resolutions of Condolence

minutes of this meeting,
CATHOLIC RECORD.
J. P. Fahey, Pres.,
J. E. O'Horo, Rec. Sec.

Westport, Ont., April 21, 1896.
At the last regular meeting of St. Edward's Branch, No. 99, the following resolutions of condolence were unanimously adopted:
Whereas it has pleased Almighty God, in His infinite wisdom, to call to Himself Mrs. Patrick O'Donnell, sister of our esteemed Bro., Dr. Dwyer, he it.
Resolved that we, the members of Branch 99, while humbly bowing in submission to the divine will of God, wish to tender our sincere sympathy to Bro. Dwyre in this sad affliction at the loss of so kind a sister. Be it, further.

Resolved that copies of these resolutions be sent to Bro. Dwyre, entered in the minutes of the meeting, and published in the CATHOLIC RECORD.

J. P. Foley, Pres.
J. E. O'Horo, Rec. Sect.

At a regular meeting of Branch 90, Picton, the following resolution was passed:

That whereas it has been the will of Divine Providence to summons to Himself, the mother of our esteemed 1st Vice-President, therefore
Resolved, while humbly submitting to the Divine decree of Almighty God, who always does things well, we do tender Bro. Fitzgerald, his father, sisters and brothers, our deepest sympathy in this the hour of their trouble; and we pray our Heavenly Father, through the merits of His divine love, will console them in their deep sorrow. And it is further

console them in their deep section further
Resolved that a copy of this resolution be
sont to the family and to the CATHOLIC
RECORD, and our official organ, The Canad
ion.
W. Stortz, Rec. Sec.

successful literary societies in the Province, and great praise is given Father Mahoney, to whom is due in a great measure the credit of bringing the society to its present state of

efficiency,
FORTY HOURS DEVOTION AT ST.

PORTY HOURS DEVOTION AT ST.

JOSEPH'S.

On Friday morning, the 24th ult., the devotion of the Forty Hours adoration of the Blessed Sacrament was begun at St. Joseph's church. Rev. Father Hinchey, the pastor, officiated. He was assisted by Fathers Mahony and Holden, as deacon and subdeacon. Instructive and eloquent sermons were preached during the devotion by Rt. Rev. Mgr. McEvay, Rev. Fathers Brady and O'Reilly. His Lordship the Bishop was present at the closing of the devotion Sunday evening, attended by Rt. Rev. Mgr. McEvay, and he preached, with his usual eloquence, to a large congregation. A large choir, under the direction of Miss McHenry, rendered appropriate music.

the direction of Miss McHenry, rendered appropriate music.

MUSICAL VESPERS AT ST. LAWRENCE.

On Sunday evening musical Vespers were sung at St. Lawrence church. Rev. Father Brady, the pastor, officiated. The services were a rare musical treat. The choir was led by Mr. J. B. Nelligan, and assisted by Mr. Nelligan's Opera House Orchestra. Mrs. Martan-Murphy sang several solos with exquisite sweetness. Miss Yorrell, the organist, and Mr. Nelligan, the leader of the choir, are to be complimented on the efficiency of

NEW PAROCHIAL RESIDENCE AT ST. LAWRENCE.
On Sunday Father Brady announced that the new parochial residence for the St. Lawrence clergy would be opened on the lst May. It would be the dawn of a new lst May. It would be the dawn of a new era of spiritual prosperity to an already prosperous parish. He spoke of the benefit and convenience to be derived from having their clergy living in their midst.

The Forty Hours Devotion will be opened at St. Lawrence on May 6, by Father Kreitz, Superior of Carmelite Monastery at Niagara Falls.

Falls., Confirmation will be given at St. Lawrence church on Sunday, May 17, by His Lordship Bishop Dowling.

A VISIT TO NOTRE DAME.

For the CATHOLIC RECORD

For the CATHOLIC RECORD.

A visit to a great educational institution is a tonic—intellectually. The very air in such a place is charged with thought. You feel about you the strong currents which feed and energize the mind.

It is indeed pleasant to note that commensurate with the wonderful advancement and expansion of the Catholic Church in this country, has been the growth of her higher educational institutions. Georgetown, Laval, Ottawa, and Notre Dame Universities have responded to the needs of the times. They are developing and modernizing.

A visit to Notre Dame on my way back from the Catholic Winter School of the South was one of the most pleasing incidents of the trip. I had heard in my boyhood of this great Catholic University and the noble plannings of its founders, and I was anxious to see something of the spirit and ideals which obtained within its walls.

It will be remembered that last summer this far famed institution celebrated its golden jubilee, rounding out its fifty years with a wealth of achievement and a potency of promise that evoked the heartiest congratulations of its host of friends in many lands. The seedling planted half a century ago by the great hand and saintly heart of Father Sorin in the wilderness hard by Lake St. Joseph has now indeed become a very cedar of Lebanon, refreshing and invigorating the hearts and minds of the many thou sands who seek its shelter.

Notre Dame is far more than a chartered college, furnished with academic courses and invested with degree-conferring powers. It is a great literary centre, from which radiates a ripened thought in art and letters, that is entering into and moulding most benific

invested with degree-conferring powers. It is a great literary centre, from which radiates a ripened thought in art and letters, that is entering into and moulding most benificently Catholic life in the great West.

Take, for instance, its beautiful publication the Ave Maria—what other Catholic periodical has been so invariably noble and constant in its teachings? True to what is best and highest in Catholic art and literature this white-winged messenger of grace, under the wise and scholarly hand of Father Hudson, has scattered during the past quarter of

in such works as those of Newman, Wiseman, Faber, Spalding, Shea and Brownson.

Bishop Hall, with its portraits of the American hierarchy dating from the first Catholic Bishop in America up to the present, is an education in itself. Here, too, you come across autograph letters that are deeply interesting—letters that tall up some of the great personalities that have passed away; A Hecker, a Hickey, a Gilmary Shea, a Brownson, a Father Ryan, a John Boyle O'Reilly. In reading a letter of the latter, gratefully acknowledging the honor conferred upon him by Notre Dame in creating him a Doctor of Laws, I was struck with the closing words so characteristic of the great and noble mind that gave them utterance, "I hope," said the patriotic and gifted O'Reilly, "the Doctor you have created may always stand before the world pure handed and a worthy Catholic citizen."

I had a pleasant talk with Father Cavanaugh, assistant editor of the Ave Maria, and Professor of Rhetoric. Father Cavanaugh holds some very sound and sane views as to the teaching of rhetoric. He believes that composition must be built up and style unfolded just as a you would demonstrate scientific facts in a laboratory.

In company with Dr. Zahm I also visited St. Mary's Academy, which is conducted by the Sisters of the Holy Cross. The attendance at this convent is very large, the number of boarders varying from two hundred to two hundred and fifty. It is the most admirably equipped convent I have ever been in; and the work done there in music and art is said to be equal to that of the best conservatories of Europe.

During my stay at Notre Dame Nora O'Brien, a graduate of Loretto Academy, Niagara Falls, aspeared in the Opera House, South Bend, in the role of "Portia" in "The Merchant of Venice." This clever young actress has been playing during the past year with the Spencer Handford Dramatic Company, and is fast achieving success on the stage. Miss O'Brien has fine dramatic gifts, added to a very graceful and charming stage presence.

What will a centur

cess on the stage. Miss O'Brien has fine dramatic gifts, added to a very graceful and charming stage presence.

What will a century of labor bring forth for Notre Dame? Surely not even a prophet may hazard an answer. Year by year the harvest becomes greater and the golden ear richer and more heavily laden. The Fathers of the Holy Cross have done a great work—yet have they a greater work to do. These veritable Soldiers of the Cross possess within them all the possibilities and power requisite for pushing Notre Dame into the very front of great American universities. Let not Harvard nor Yale nor Cornell lead the way. The Catholics of the United States number twelve millions. The time will come when two or three Catholic universities splendidly equipped will do all the higher work. Notre Dame has entered a new orbit of life. It has golden opportunities and possibilities ahead. With a clear-eyed and gifted President such as is the genial and large-hearted Father Morrissey, and a professional staff worthy of any university in the land—what can impede, under the blessing of heaven, the pace and progress of this great and noble institution?

CATHOLIC TRUTH SOCIETY.

Its Aims and Objects.

J. MCDONAGH, L. D. S., PRESIDENT ST. MARY'S BRANCH, TORONTO.

Before going into the objects and aims of this society, it may be interesting to know that the parent society was established in England by a few Catholic gentlemen among whom was the afterwards illustrious Cardinal Manning. They noticed that small leaflets, etc., were printed by our separated brethren and distributed at a nominal cost, and the thought suggested itself, should not we also endeavor to do something of this kind so that it would be possible for the whole people, whether rich or poor, to learn the greatest of all knowledge, the knowledge of the gospel of Christ as taught by Holy Mother Church. So, with this object in view, they, by a considerable amount of labor (and it requires a considerable amount of labor (and it requires a considerable amount of labor to establish any new movement), established it réquires a considerable amount of labor to establish any new movement), established a society for this purpose. Of course, after a start had been made in England, where already there was a leaning towards the Catholic Church, a great field opened itself out and a great deal of good was done by this society, whose objects were to spread devo-tional, educational, and controversial litera-ture.

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tainment committee will secure a paper to be read on some subject for the edification of members, and whatever other suitable entainment they see, fit. So we expect our society to grow and to flourish and to receive the moral and financial support of all thinking Catholies. We have the hearty support of the highest ecclesiastical authorities of the Church—His Holiness the Pope having granted Indulgences to all helpers and members of the Catholic Truth Society who comply with the usual, régulations at the specified times to be found in the constitution, and we also have the support and commendation of His Grace the Archbishop of Kingston, and of their Lordships the Bishops of Hamilton and Peterborough.

We have made the terms of membership as low as possible, so that all may help; and the only condition is, that applicants, male or female, be practical Catholies. Terms of membership are as follows:—Ordinary, 50 cents per annum; Honorary, \$2.00 per an aum; Life, \$10.00.

This entitles all members of the society to all publications at actual cost.

Subscriptions may be received by any of the following officers, viz:—A. J. McDonagh, L. D. S., President, 274 Spadina avenue; Mr. John Doyle, Vice-President, 514 Queen West; Mr. B. J. Cronin, Treasurer, 381 Adelaide West, or to the Secretary, Mr. W. E. Blake, address P. O. Box 576, Toronto, from whom lists of publications may be received. The society meets the first Monday in the month in St. Mary's school house.

CONCERT AT INGERSOLL

The concert given in the town hall on Monday evening. April 20, under the auspices of the Catholic congregation of this town, was a grand success in every sense of the term. The hall was packed, to the doors, standing-room being barely available. The dulies of chairman were ably discharged by Dr. McKay, M. P. P. The entertainment was opened by an instrumental duct on the piano by Mrs. Dunn and Miss M. Keating. Then followed a vocal solo by Mr. Price, "Sancta Maria," which was rendered with great expression. Mrs. Dunn's sweet voice was heard in the next number. Miss Fanny Dumphy showed evidences of dramatic power in her recitation of the "Execution of Montrose." The Misses Murphy, of Woodstock, so pleased the audience in their rendering of the quartette, "Come Where the I.lites Bloom," that they were obliged to respond to an encore, when they treated us to the "Young May Moon." The feature of the evening was a musical drill by twelve little girls from the Separate school. They went through intricate and bewildering movements without a hitch, and deserved, and received, hearty applause from the audience, and had to give a recall. The Sisters who taught them deserve great credit. Little Ethel Enright captivated the audience by the nativeté with which she rendered the recitation, "The Stubborn Doll;" and in response gave "What is Fame?" at the end of which she almost upset the chairman by presenting him with a bouquet, thus designating him as the representative of Fame. Miss Phalen. of Stratford, followed with a soprana solo, which was so well received that a response was necessary to satisfy the people. After a duct by Mrs. Dunn and Mr. Price, little Susle McGill, of London, gave a Spanish dance, in costume, and captured everybood's heart; she had also to give an encore. This little girl was duct by Mrs. Dunn and Mr. Price, little Susle McGill, of London, gave a Spanish dance, in costume, and sagin carried the house by storm. Mr. Warrell, of Woodstock, gave humorous songs and step-dancing in both parts, and were s

OBITUARY.

MRS. MCNAUGHTON, GOUROCK. Died, in Guelph township, on Monday arch 30, Ann Grant, relict of the late Pete March 30, Ann Orant, fenct of the late Peter McNaughton, aged eighty-nine years. Mrs. McNaughton was one of the oldest and most highly respected residents of this section of country; and by her death a most exemplary life, full of years and honors, has been brought to a close. She was noted for her charity to the poor and generous contributions to every

the poor and generous contributions to every-thing pertaining to church matters. She was one of the oldest members of the church of Our Lady, Guelph, and was a constant and faithful attendant up till lately, when the severe cold of the winter prevented her attending. The deceased was one of those

attending. The deceased was one of those truly pious and exemplary mothers who throughly educated her children in everything pertaining to the Christian doctrine and brought them up to be useful members of society and the church.

The funeral took place on Wednesday, April 1, to the Church of Our Lady, where Solemn Requiem Mass was sung by Rev. Father Kenny, S. J., and the services at the grave was conducted by Rev. Father Kavanagh, S. J. The function was largely attended by sympathizing friends as well as by relatives of the deceased.

There survive three sons—James and Peter

by relatives of the deceased.

There survive three sons—James and Peter on the homestead, and Alexander in Guelph:
—and two daughters — Mrs. Keough, wife of the late James Keough, of this city, and Miss McNaughton at home. R. I. P.

MRS. CHARLES FOOTE, ST. THOMAS.

Mrs. Charles Foote, nee Maria Burr, died on the evening of Saturday, the 18th ult., at St. Thomas, leaving her afflicted husband and four young children to deplore the irreparable loss they sustain in the almost sudden and untimely departure of one so loved in life. Mrs. Foote's Catholic piety and examplary Christian patience and cheerfulness under trial was a theme of admiration and respect in the minds of all who knew her intimately. She was fervent above the ordinary, and most zealous for the Catholic education and training of her children. Her exemplary life was crowned by a happy, peaceful and Christian death.

On Tuesday morning, the 21st April, High Mass of Requiem was chanted by the Rev. Dr. Flannery, in the church of the Holy Angels, to which her remains had been conveyed, accompanied by a long cortege of mourning relatives and friends. Father Flannery spoke briefly, but feelingly on the necessity of being always prepared, and of the good example set by the deceased, who, ever true to principle, had obtained part of her reward in a happy death, and was assured the remainder in a glorious eternity. R. I. P. MRS. CHARLES FOOTE, ST. THOMAS.

NEW BOOKS.

"The Bread of Angels" contains instruc-tions and prayers for Catholics generally and especially for first communicants; edited by Rev. Bonaventure Hammer, O. S. F.; pub-lished by Benziger Bros., New York city; price 40 cents.

A neat little prayer book—(bound in brown and gold), published especially for very small children, and containing many good illustrations, printed on good paper, with clear type—entitled The Child of God, is just published by Benziger Bros., 36 Barclay street, New York City, Price, cloth, 20 cents.

HOPE WAS ABANDONED.

he Peculiar Case of Mrs. Hill, of Winchester - The Doctor Told her That her Trouble was Consumption of the Bowels-There was no hope of her Recovery — But Health was Won-derfully Restored.

Winchester, not many months ago was looked upon as one whose days were numbered. To-day she is a hand-

From the Morrisburg Herald Mrs. Hill, wife of Mr. Robt, Hill, of

some, healthy woman showing no traces of her former desperate condition, and it is therefore little wonde that her case has created a profound sensation in the neighborhood. reporter who called upon her Mrs. Hill expressed a willingness to give the story of her illness and recovery for publication, and she told it with an earnestness that conveyed to the listener better than mere words cou'd do, her deep gratitude to the medicine which had brought about her restoration to health and strength. "I feel, she said, "almost like one raised from the dead, and my case seems to me wonderful. About a year ago I was confined, and shortly after I was taken with canker in the mouth, and suffered terribly. Although I had good medical attendance I did not seem to get better. In fact other complications set in which seemed fast hurrying me to the grave. I grew weaker and weaker, until at last I was confined to bed, where I lay for three months. My bowels were in a terrible condition, and at last the doctor said he could do no more for me, as, with the other complications, I had consumption of the bowels. My limbs and face became terribly swollen, my heart became weak and my blood seemed to have turned to water. I became simply ar emaciated, living skeleton. At last the doctor told me that I was beyond the aid of human skill, and that Turther attendance on his part would do no good. One day sometime later my friends stood around my bedside think ing every moment to see me breathe my last, but I rallied, and at the urgent solicitation of a friend it was decided at this apparently hopless juncture to give Dr. Pills a trial. In less than two weeks a slight improvement had taken place, and from that out I slowly but surely progressed toward recovery, until, as you can see for yourself, I am once nore a healthy woman. It is impossible for me to express how grateful I feel towards Dr. Williams' Pink Pills, which, under God's blessing, have restored me to health and family and friends. I feel that the world should know my story, so that some other suf-fering sister may be able to find health in the medicine which I believe will never fail.

The experience of years has proved that there is absolutely no disease due to a vitiated condition of the blood or shattered nerves, that Dr. Williams Pink Pills will not promptly cure, and those who are suffering from such troubles would avoid much misery and save money by promptly resorting to this treatment. Get the genuine Pirk Pills every time, and do not be persuaded to take an imitation or some other remedy from a dealer, who, for the sake of the extra profit to himsel may say is "just as good." Dr. Wil liams' Pink Pills make rich, red blood and cure when other medicines fail.

MARKET REPORTS.

London, April 30.— Wheat, 75c, per bushel.
Oats, 23 to 23 4 5c per bushel. Peas, 51 to 60c
per bush. Barley, 31 1.5 to 33 5c per bush
Buckwheat, 26 2.5 to 28 4-5c per bush. Rye,
39 1.5 to 44 4-5c per bush. Corn, 39 1.5 to 42c
per bush. Turkeys sold at 10 to 12c a pound
fowls, 50 to 75c a pair. The meat supply was
large in veal, and 4 to 5c per pound was the
ruling price by the carcass for first quality.
Spring lambs were offered at 82.50 to 83.50
aptece. Mutton, 7 to 8c a pound by the carcass.
Dressed bogs \$4.75 to 85 per cwt. Rhubarb, 60
cents per dozen bunches. Potatoes 25c to 30.50
cents per dozen bunches. Potatoes 25c to 30.50
per dozen. Hay, \$10 to \$11 per ton.

Toronto. April 30.— Wheat, white, \$20.50

per dozen. Hay, \$10 to \$11 per ton.

Toronto, April 30.— Wheat, white, \$0c.; wheat, red, 78c.; wheat, goose, 60 to 60g.c.; peas common, 52 to 53c.; oats, 27 to 27g.c.; rye, \$50.00g.; barley, 31c.; buckwheat, 36 to 40c.; ducks, spring, per pair, 40 to 90c.; chickens, per pair, 40 to 60c.; geese, per 1b. 6 to 8c.; butter, in 1lb. rolls, 14 to 18c.; eggs, new laid, 11 to 13c.; hay, Timothy, \$1.00 to \$15.00; straw, sheaf, \$1.00 to \$35.00; beef, hinds, 54 to 7c.; beef, fores, 24 to 33c.; spring lamb, carcass, \$4.00 to \$5.00; lamb, carcass, per 1b., 7 o 9c.; veal, per lb., 4 to 56c; mutton, per lb., 4 to 56c; dressed bogs, \$5.00 to \$5.25.

Detroit, Mich., April 30.— Wheat, No. 2, red, 72f; No. 1, white, 72c; corn, No. 2, 314c; No. 3, yellow, 33c; oats, No. 2, white, 23fc; ye, 38c. Potatoes, best Michigan, 18c per bush. Hay, No. 1, Timothy, \$15.50 per ton in car lots. Honey, best white comb, 12 to 13c, per lb. Eggs, strictly fresh, 10c per dozen. Onions, Michigan, per bush., 39 to 35c. Butter, fancy dairy, 14c; first class dairy, 12c; creamery, 16 to 17c per lb. Beans, city handpicked, \$5 to \$6c per bush. Apples, \$2.50 to 83.25 per barrel. Foultry, 13 to 14c; 10 to 11c lb. Wool, from 16) to 22 to 22ge per lb.

PORT HURON.

Port Huron, Mich., April 30.—Grain—Wheat

from 16½ to 22 to 22½c per lb.

PORT HURON.

Port Huron, Mich., April 39.—Grain—Wheat
per bush., 65 to 68c; cats, per bush., 18 to
20c; corn, per bush., 39 to 35c; rye, per bush.,
30 to 38c; peas, 30 to 38c per bush; buck
wheat, 20 to 25c per bush; barley, 60 to 65c of

wheat, 20 to 25c per bush.; barley, 60 to 65c per 100 lbs.

Produce.—Butter, 14 to 16c per lb.; eggs, 9 cents per dozen; land, 6 to 7 cents per pound; honey, 10 to 12½ per pound; cheese, 10 to 12½ per pound; bas, 5:10 to 812:00 per ton; baled, 811 to 813 in car lots; straw, 85:00 to \$6:00 per ton. Beans, unpicked, 60 to 75c a bushel; picked, 75c best.00 a bushel; grass seeds, selling per bush.—Timothy, 82:00; clover, 85:00 to 85 50; alsike, 85:00.

-Timothy, \$2.00; clover, \$5.00 to \$5.50; alsike, \$5.00.

Dressed Meats. — Beef, Michigan, \$5.00 to \$5.00 per cwt. Live weight, \$2.50 to \$3.50 per cwt.; Chicago, \$5 to \$0.50 per cwt.; pork, light, \$4.25 to \$4.50; lawry, \$4.00 to \$4.25; live weight, \$3.00 to \$3.50 per cwt.; pork, light, \$4.25 to \$4.50; per cwt.; pring lamb, \$2.50 to \$5.00 per cwt; pring lamb, \$2.50 to \$5.00 per cwt; per cwt.; pring lamb, \$2.50 to \$5.00 each alive; veal, \$4.50 to \$5.50 per cwt.; chickens, 10 to 11c per pound; fowls, \$to 9c per pound; spring ducks, 12½c per pound; urkeys, 11 to 12c per pound; greese, 10c per pound; pigeons, 15c per pair, alive, \$7.50 to \$3.00. per lb. No. 2, \$7.50 to \$1.50 per lb. No. 2, \$7.50 per lb. No. 2, \$7.50 per lb. \$7

TORONTO.

TORONTO.

TORONTO.

TORONTO.

Toronto, April 30.—Cattle—For a few picked lots of exira quality 3½ to 3½c was paid; lots of extile did not sell in any case above 3c; for cattle that scarcely deserved to be classed as secondary 2½ to 2½c was the average figure, and common stuff sold slowly at from 2 to 2½c per pound.

common suit sout slow, with scarcely any en-pound.

Milk cows are slow, with scarcely any en-quiry, and prices are weak. Stockers are sell-ing at from 24 to 34c per pound, and for very choice perhaps 6 more than the latter figure would be paid. Good grain-fed yearlings are selling at from

41 to 5c; sheep are nominally 3c per pound; and spring lambs are in 1ather better demand, at from \$1\$ to 5c each.

Some calves of good quality are wanted, at from \$4\$ to \$6 each.

Hogs are steady and unchanged, at from \$3.75\to \$6.85\to \$6\$ for choice off cars, with an occasional deal at \$4\$ per 100 pounds; thick fat fetch \$8.50\$ per 100 pounds. Sows, 3c, and stags, 2, per pound.



A Minister's Experience.

It is about six years since I felt that some thing was out of order, although I didn't show except that I looked pale and thin; a sort c numbress affected me so that I couldn't spea properly, my eyesight was also impaired b sparks apparently moving in the eyes so that couldn't read, but after I took Pastor Koenig Nerve Tonic all these symptoms disappeared, feel fresh and well again. May God bless Refeoring.

Thanks to the Almighty.

Toronto, Iowa, Feb, 1894.

My wife had headache sixteen years, and I falling sickness seven years and could not sleep. Pastor Koenig's Nerve Tonic helped at once; my wife has had no more headache since; and I am cured entirely. Thanks to the Almighty God for the Tonic.

A Valuable Book on Nervous Dis-cases and a sample bottle to any ad-dress. Poor patients also get the med-leine free.

This remedy has been prepared by the Rev. Father Keenig, of Fort Wayne, Ind., since 1876, and Is now under his direction by the

KOENIC MED. CO., Chicago, III. 49 S. Franklin Street.
Sold by Druggists at \$1 per Bottle. 6 for \$5.
Large Size, \$1.75. 6 Bottles for \$9. In London by W. E Saunders & Co.

J. J. HEFFRON & CO., -Manufacturers of-

Mattresses & Bedding. Orders by mail promptly attended to.
Mattresses re-made equal to new. Institutions supplied on 'liberal terms, Ordered
goods a specialty. Feathers renovated.
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NOTICE.

When the publication of the Canadian Freeman reased, a large amount of money was due
by subscribers. Up to this time, the publisher
did not trouble them with accounts or ask for
settlement. The financial circumstances of the
undersigned oblige him to appeal to those who
were in arrears for the Freeman to pay part,
at least, of what they owe. Though the indebtedness of all is long since out-lawed by
lapse of time, the undersigned ventures to
hope that a large number of his old friends and
supporters—or their children—will be led by a
conscientious sense of justice and a recollection of the Freeman's usefulness, in trying
times, to come to his aid and respond to a call
patiently delayed for a quarter of a century.
The books of the Freeman having been lost,
the matter of payment is left entirely to the discretion and honesty of the subscribers.
Please address
Daly avenue.
Ottawa. TO ALL WHOM IT MAY CONCERN.

STENOGRAPHER WANTED

HOW OFTEN you see such and how few there advertisement—and you see such an are who are qualified to fill such positions. I make a specialty of fitting young men and young ladies for office positions by my individual plan.

Terms reasonable. Instructions by mail a specialty. FIRST LESSON FREE.

Address or apply to CHAS. A. COLT.
408 Burwell st., London, Ont.,
Proprietor London Shorthand School.

Instructor at the SACRED HEART CONVENT

\$55 PER ACRE WILL BUY THE Williams farm — 160 acres — situated in Westminister Township, five miles from the City of
London, Ont.; one and a quarter miles from
Electric Railway. Dwelling, Barns and
Fences in good order. Seventy acres under
cultivation: fifteen acres wood land, and balance unbroken. The orchard is one of the
best.
Suitable for market, garden, milk business
and mixed farming: hence its great advantage
so near the city. For further particulars, atdress J. W. POCOCK,
in care of Pocock Bros.

in care of Pocock Bros. London, Ont.



SEALED TENDERS for the supply for the Necessaries. Barrack Stores and Camp Equipment, consisting of Boots, Socks, Under Clothing, Shirts, Razors, Brushes, etc.; Russ, Sheets, Corn Brooms, etc., Elankets, Waterproof Sheets, Marquees; Saddlery and Numans, will be received up to noon, Friday Sthof May, 1895. The Funders are to be marked on the left hand corner of the envelope. Tender or "Militia Store Supplies," and are to be addressed to the undersigned.

The Contract for Roots is to cover a period of three years from the 1st July, 1896; those for Necessaries. Barrack Stores and Camp Equipment are for one year from 1st July, 1896.

Printed forms of tender containing full particulars may be obtained containing full particulars may be obtained for the Department at Ottawa, at the office of the Department at Ottawa, at the office of the Depart Adjutant General of Military District No. 9, Halifax.

Every article of Necessaries, Barrack Stores, etc., to be furnished, as well as the material thereof, which may be seen at the office of the undersigned at Ottawa. This does not apply to material for saddlery. Nether seated patterns, nor somples, will be sent to parties do siring to tender.

No tender will be received unless made on a printed form iurnished by the Department, nor will a tender be considered if the printed form is altered in any manner whatever.

No tender will be received unless made on a printed form furnished by the Department, nor will a tender be considered if the printed form is altered in any manner whatever.

Each tender must be accompanied by an accepted Chartered Canadian Bank cheque payable to the order of the Honorable, the Minister of Militia and Defence, for an amount equal to ten per cent. of the total value of the article tendered for, which will be forfeited if the party making the tender declares to sign a contract when called upon to do so. If the tender be not accepted, the cheque will be returned. The Department does not bind itself to accept the lowest or any tender.

A. BENOIT, Capt. Department of Militia and Defence,

Department of Militia and Defence, Ottawa, 15th April, 1896.

OUR PRICE LIST SEEDS

That are Specially Grown for a Critical Trade IS NOW READY And will be Mailed on

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