

# The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, MARCH 7, 1896.

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VOLUME XVIII.

## REV. GEORGE W. PEPPER AB- HORS ANTI-CATHOLIC PREJU- DICE.

From the Cleveland Plain Dealer, Feb. 21.

In his sermon upon the life and character of Washington in Brecksville, M. E. church last evening, Rev. George W. Pepper, in speaking of that clause in the constitution which declares that no religious test shall be asked of any one in the United States, denounced all secret political prescriptive organizations as anti-American, contrary to the teachings of Washington. He noted Randolph's famous sentence, "I have seen a white crow and heard of black swans, but an Irish opponent of American liberty I never either heard of or saw." He also quoted from Judge Black, a distinguished member of the Disciple Church, that five times the Irish aided in saving our liberties. He closed as follows:

"As a Methodist and a Protestant of the Protestants, I cannot permit the opportunity to pass without uttering an indignant protest against all attempts to vilify the immortal memory of the father of his country by wanton and infernal attempts to impugn the loyalty of our Roman Catholic fellow-citizens. It is only a few years ago that the Methodists were defamed in like manner; that their Bishops, their elders, their preachers were declared to be so many wheels to grind the rights of the people; that their episcopacy was said to be anti-American."

"Now, it is the Catholics who are accused of a divided allegiance. I take my stand upon the records of the last hundred years of the revolution who was it that Washington thanked for his patriotism? The Catholic Archbishop Carroll. Who was the most renowned singer of the Declaration of Independence? The Catholic Charles Carroll of Carrollton. Who was the first admiral of the American navy? The Catholic, Jack Barry."

"Was there an ocean or a bay during that revolutionary struggle not whitened with Catholic bones and redened with Catholic blood? They were true to their allegiance and unshaken in their fidelity to the American constitution. As time rolled on, in the war with Mexico, who was it that bore the brunt of the battle, whose body was riddled with bullets? The Catholic general, Shields. In the war for the union, on every battlefield, did not Catholic German, Catholic Irish, Catholic American bleed and die for the land of Washington and freedom? Were they cowards? Were they traitors? Next to Grant the loftiest names were the Catholic Sherman and the Catholic Sheridan. Where is there an American who does not love their memories?"

"Need I name Thomas Francis Meagher, the pure, gallant, generous, eloquent cavalier, the commander of the Irish Catholic brigade, which received the thanks of congress for their grand devotion to the country; that Irish brigade which extorted from the confederate general, A. P. Hill, at Fredericksburg, the exclamation, 'There comes those infernal green flags again!'"

"Who would have whispered to the soldiers of the Potomac that my old friend Meagher and his soldiers were traitors to the union? New York, the Empire State, did not think so when the crowds surged up like a human sea to bid them welcome upon their return. Lincoln did not think so—that Catholic who was loyal when, according to Col. Hay's admirable history, he declared that if Knownothingism ever became rampant here he would emigrate to Russia. History does not say that Catholics are unfit for freedom. Behold Belgium, an exclusively Catholic country, electing a Protestant king a few years ago? Behold Hungary, electing Kossuth, the glorious Protestant, governor! Behold Catholic Poland, first emancipating the injured Jew! Behold Catholic Ireland, affording shelter to the English Protestants when they fled from the persecutions of Mary! "These defamed Catholics have American hearts; American feelings, and I will never submit to the imputation which is refuted in a hundred pages of history and written in characters of blood."

## CATHOLIC PRESS.

How few persons know how to offer condolences to their friends on occasions of death! Some sympathizers give expression to unbounded grief, as if they and their stricken acquaintance were heathens; others, on the other hand, think only of the Christian hope; they speak only of nature. Other sympathizers, taking no account of the human side of the bereaved, trust the teachings of religion at them as if they were in no need of comfort and as if sorrow were a sin. It is not wrong to cry at the departure of some dear one. It is reasonable, an evidence of affection, a relief to the overwrought, nervous system. What is deplorable is deliberate and persistent marring against the will of God. We may not have the grace to accept the dispensations of Providence with dry-eyed equanimity at the first moment of the trial, but we can, and should, and must, refrain from wilful rebellion and blas-

phemous complaint; and even in the lawful flow of our grief, we ought to force the will to resignation, saying, although the white the heart bleeds, "Thy will be done, O Father; Thou knowest what is best." And so, usually the best way to console with the troubled is to say simply—"May God comfort you!" That gracious phrase implies that the affliction is beyond human power to alleviate. So it is indicative of appreciation for the merits of the deceased, whose good traits were so endeavoring as to render their loss an irreparable misfortune, and it points to the true source of strength and solace, to Him who has felt our woes, and who will yet wipe the tears from every eye of those who trust Him.—Catholic Columbian.

The despairing forecasts of the future of the negro race in America, made by the prejudiced or ill-informed, are discounted by the history of the very brief past—dating only since their Emancipation in 1865—during which the opportunity for education, acquisition of property, and advance in the industries and professions, has been within the reach of even a small percentage of it. In the demonstration of their ability to earn, save and profitably invest money, the colored people have astonished those who unhesitatingly accepted the assertion of former slave holders that the negro is idle and shiftless, and being unable to take care of himself, was better off in slavery than in freedom. The generosity and disinterestedness of some colored people of means might well put to shame the parsimony and selfishness of self-styled superior races. We have in mind several instances in the case of colored Catholics. One is that of Antonio La Ton, of New Orleans, who has acquired great wealth, and left a bequest of \$50,000 to the Church. Another is that of Mrs. Leveina Bedford, of Nashville, Tenn., who bequeathed her accumulations of \$75,000 to religion. The generosity to all Catholic interests of Robert Morris and his wife is gratefully remembered in Boston. These people never limited the scope of their benefactions to their own race—though on the plea of the greater need they might have been justified in doing so. They were as large minded as the Church herself is.—Boston Pilot.

There was a storm of opposition from ultra Protestants when the sign of redemption began to be raised over their places of worship fifty years ago. "But the cross has won its way every where, and now there are none found to oppose it. Of late years the innovation has extended to cemeteries, from which the cross was banished utterly. No crosses can be seen among the old tombstones of New England. The natural symbol of every Christian denomination is to be found now-a-days even in rural cemeteries, and the form that occurs most frequently is the Celtic—the combination of the cross and the circle—the emblem of Christ and the emblem of eternity. This, by the way, is one of the very earliest of Christian grave-stone forms reduced to its simplest elements. The day is probably not far distant when the stone-cutter's clumsy and mechanical wares will cease to be in demand; and the Celtic cross, with some simple inscription, will find favor everywhere. Nothing could be more expressive in its meaning or more attractive to the eye. There is a simple pathos in a grave-stone like this, although lacking the chiselled monuments usually erected over the graves of rich men who have died without the last sacraments.—Ave Maria.

Cardinal Vaughan offers this solution of the school question in England: "It seems to me that this complex education problem may be solved, if we regard the matter, not at the point of altitude where it ramifies into differences, but at the common basis. That basis I take to be the newly-created right of each child to receive education at the cost of the State. Then let a certain sum be fixed as the normal and proper cost of educational maintenance per child in each district; let that sum follow the child from the public purse to whatever public elementary school the parents send him. The scale of cost should be settled either by the Educational Department alone or in conjunction with school boards or other local authority, provided it be the same for all and paid from either taxes or rates or from both. We should thus secure in the basis perfect equality and respect for the natural law." Let the State make itself responsible for the education of every child, and so long as the State's standard of study is reached, let the child go to any school it likes. Then those parents who prefer the secular system of training could have it, and those who choose the religious system could have it.—N. Y. Catholic Review.

One of the topics of the hour both in the secular and religious press in Rome, Italy, is the resignation of the Grand Orient of Italian Freemasonry, Sig. Adriano Lemmi. Charges that he was a thief in his young days and had not improved in his mature years, were made against the Grand Orient, and his resignation follows, because, it is alleged, he cannot refute the charges.

## Recantation.

Antigonish, Casket.

The following authoritative statement which was anticipated by announcements in the secular press some weeks ago, has been given to us for publication. This grace vouchsafed Father McRae is a very extraordinary one, and we would our readers to pray that he may continue to correspond with it:

"I hereby declare that I deeply deplore my defection, which occurred during a period of insane folly; and I beg pardon for the terrible scandal of which I have been the occasion to the people of the Maritime Provinces, and especially to the people of this diocese with whom I have been more familiar. God in His goodness has vouchsafed me the grace to retract my steps, and I am again, thank God, a child of the Holy Roman Catholic Church, having been received by the Very Rev. Father Columbus, in the presence of many witnesses, at the Trappist Monastery, Tracadie, Francis McRae, Ash Wednesday, 1896.

## Like the Canadian Branch.

In the course of a long editorial note, says the *Catholic Review*, in which Braun of *Iconoclast* fame, pays his respects to the publisher of the A. P. A. magazine of San Francisco, he says: "With Price for the little 'Apes' must be exemplified a sweet-scented aggregation of simians. There seems to be something peculiarly demoralizing about this secret politico-religious society. Or perhaps it were more correct to say that its objects being inherently evil, it only attracts those who are politically rotten and morally corrupt. We could scarce expect a loyal American to be connected with a society essentially un-American in character; its advocate of freedom of conscience to ally himself with citizens because of a difference of opinion about religious dogma; the pure in heart to become active workers in an organization whose weapon of offense and defense is cowardly calumny."

## Missions to Non-Catholics.

Missions to non-Catholics are rapidly becoming popular in many lands. A Danish clergyman in the Reformed Church, recently converting in Copenhagen, has been lecturing to Protestants and Catholics, spoke so highly of his discourse that his old parishioners invited him to come back and address them on the same subject. This fact speaks well for the religious liberty enjoyed in Denmark; and the lengthy reports of M. Jensen's lectures given in the Danish press attest the fairness and generally prevailing opinion of the Reformed Church. On doing his Protestant parish, M. Jensen had taken up the life of a farmer; and it was only at the solicitation of Mgr. von Euch, the Vicar Apostolic, that he betook himself to the platform, where, it is to be hoped, he will henceforth frequently appear.—Ave Maria.

## The Irish Leadership.

Mr. Thomas Sexton has absolutely refused to take the leadership of the Irish Nationalist party. He has gone further, and declines to serve it in Parliament so long as the party is riven by miserable dissensions and personal jealousies. Whether he is wholly right or not in this decision, is not so important as the fact that such a decision, made by an able and experienced statesman, shows how sorely the cause has been hurt by its discordant elements.

John Dillon takes a brighter view of the future, and does not refuse to assume the leadership declined by Mr. Sexton. Mr. Dillon's spotless character and long record of patriotism, courage, for whom neither jail nor galling holds any terrors. In the crisis of the Venezuelan controversy, he told the House of Commons, in plain language, that Ireland would not take up arms to aid Great Britain in a war with Ireland's friend, the United States. He did not add, for it was unnecessary, that whole brigades of Irishmen would be found on the American side if it came to the arbitration of war; but by what he said and by what he left unsaid, it was made plain to Lord Salisbury that in any such struggle, especially with this country, England might expect to find an earnest, active and dangerous enemy at her own doors. Mr. Dillon is not enthusiastically devoted to the sentimental union of hearts idea, especially when it does not mean any union of material interests for mutual benefit. With a united party behind him, he can force England to listen to the just demands of Ireland, and it has enough "rebel blood" in its veins to make a sterner demand whenever the inevitable great war finds England in need of friends. Let the Irish party support John Dillon and whatever else he may prove himself, he will most surely bear him as the loyal, brave, incorruptible champion of his country's rights.—Boston Pilot.

## DIOCESE OF PETERBOROUGH.

CONTINUED FROM FIFTH PAGE.

able debt upon it, but our success in the past implies with a confidence that we will within a few years be able to discharge that debt. We join with all your diocesan subjects in welcoming your Lordship on your return from your visit to the Eternal City and European countries, and trust that your presence will result in great benefit to you personally and will be of great benefit to the diocese. It is with great pleasure that we have learned that your Lordship had kindly consented to deliver a lecture in our new church upon your recent travels, and since the announcement we have been looking forward to the event with bright anticipations.

In conclusion, Your Lordship, we express the hope that the erection and equipment of this beautiful edifice, together with the influence of this day's proceedings will inspire the members of the church with greater energy and the principles and practices of our holy religion, and be a means of promoting their spiritual and temporal welfare, signed on behalf of the congregation.

HIS LORDSHIP'S REPLY.

His Lordship replied felicitously. He said: My dear people of the parish of Cobourg—Most assuredly you must feel a pardonable pride at the ceremony to-day, and at the thought that you are gathered in this beautiful and hand-some church, which you say in your kindly address, when I anticipated last year, filled you with doubt as to your being able to bring it to a successful completion. Thanks be to God, you have witnessed its dedication to Almighty God, not only as an ordinary church, but as you say, it far eclipses your expectations in beauty and grandeur and equipment in every particular. We may apply to this beautiful temple the words of the Psalmist, "How beautiful are thy tabernacles." We know in the Old Law when Solomon was commanded to build the temple, it was to be the most magnificent of temples, then known, for the worship of God. Hence ever since in the New Law it is our duty to make what sacrifices we can in order to erect churches and temples to the glory of God. You have erected a temple here that is worthy of praise, considering your means. As you say, the workmanship of the temple speaks for itself. To whom is the credit due? In the first place, it is due to your good and zealous pastor. When he spoke to me over a year ago about the need of a church in the centre of the town, I gave my consent to it, with pleasure. At the same time when we commenced to consider ways and means, I had no idea that we would be able to complete such a beautiful structure. I did not wish you to be overburdened; at the same time I knew your good will and what you had done in the past in payment for the school, convent and other church property. Your pastor wanted to have the handsomest church in that diocese. His heart was set on this, and when his heart met with yours, it is the Bishop bears testimony that it is the handsomest church in the diocese of Peterborough, and for miles outside the city. We have also to thank the architect who planned the church, and the contractors and workmen who completed the work. Through their skill, we see the work—a beauty! a gem in itself, and an ornament to this beautiful town of Cobourg. I am pleased that not only our Catholic friends, but even those who differ from us in religion, those who do not work in contribution, and assisting us in the construction of the church. I thank them heartily, and I pray that Almighty God may reward them temporally and spiritually for their good will and co-operation and contributions. The Church is a work of charity. We are all children of the same God; we all believe in the same Saviour; and when we contribute to the erection of a church, we contribute to the spread of the gospel of Christ, contribute to have another temple where the people may meet glorified, where the people may meet together and hear good will, charity, kindness and peace amongst all people preached to each week; each trying to promote the other's spiritual and temporal welfare. I also thank the Catholic congregations outside this parish who have also assisted. May should suffice to protect him from evil. He is a man of boundless courage, for whom neither jail nor galling holds any terrors. In the crisis of the Venezuelan controversy, he told the House of Commons, in plain language, that Ireland would not take up arms to aid Great Britain in a war with Ireland's friend, the United States. He did not add, for it was unnecessary, that whole brigades of Irishmen would be found on the American side if it came to the arbitration of war; but by what he said and by what he left unsaid, it was made plain to Lord Salisbury that in any such struggle, especially with this country, England might expect to find an earnest, active and dangerous enemy at her own doors. Mr. Dillon is not enthusiastically devoted to the sentimental union of hearts idea, especially when it does not mean any union of material interests for mutual benefit. With a united party behind him, he can force England to listen to the just demands of Ireland, and it has enough "rebel blood" in its veins to make a sterner demand whenever the inevitable great war finds England in need of friends. Let the Irish party support John Dillon and whatever else he may prove himself, he will most surely bear him as the loyal, brave, incorruptible champion of his country's rights.—Boston Pilot.

dren and grandchildren may gather together for all time, to worship God.

BISHOP O'CONNOR'S LECTURE.

The announcement that Bishop O'Connor was to lecture on his recent trip to Europe was sufficient to fill every available seat in the handsome church on Monday night. After the seating capacity of the church was filled innumerable chairs were carried in to accommodate those who came to hear. The beautiful structure was handsomely lighted, and showed to the very best advantage. The handsome appearance of the church at night was generally commented upon. His Lordship's tales of his travels in European countries proved a rare treat. He spoke quietly, but earnestly, and in a conversational way, succeeded in imparting a great deal of information. His Lordship's pleasant, agreeable manner, his clear enunciation and happy voice charmed every body. The choir contributed excellent music for the occasion, as solo by Mother Theodora, of St. Joseph's convent, being especially delightful. She possesses a rare, beautiful voice, and the fine acoustic properties of the church were fully demonstrated during the progress of the solo.

Bishop O'Connor commenced his lecture by stating that a detailed account of the various places he visited, the principal buildings and museums and other points of interest, would occupy so much time that he would give but a cursory glance at the objects and scenery that made the greatest impression upon him. Going as he did for the first time to Europe, his ideas were purely Canadian. This was a new country, our towns, cities and railways are new, our ideas are new; and, consequently, when we go to the Old World we find fault because things are not done the same as we do them here. But we must make allowance in our minds for the different customs and habits in our different countries. The more limited our views are the more narrow are our ideas. We must remember that we are not trained in the same school as the inhabitants of other countries; we must bear in mind consideration of climates, habits and people.

Starting from New York he was first impressed with the promptness with which the steamer left. She was timed to leave at 9 o'clock, and at that hour precisely she began to move, leaving two belated passengers behind. He was very fortunate regarding the sea sickness, and was compelled to pay tribute only once. His first view of Ireland—the native country—greatly impressed him, and he was struck with its beauty. Landing there on the last day of October, the green fields certainly justified the name of the Green Isle. The country roads were in a fine condition, and the railway facilities were managed differently from here. He had been asked by an Irishman how long since he left Ireland, and he replied, fifty-four years. "Then, sure you must have left Ireland long before you were born," came the reply. (Laughter.) Owing to the many changes in the land laws, the reduced rents have enabled tenant farmers to live within their means. There were very few beggars, and the country showed many signs of prosperity. The people had not to live now on potatoes and straw-berries. (Laughter.) There were many ruins, druidical towers, monuments, etc., of great interest. The Irish people were remarkable for the purity of their morals, chastity of their women and uprightness and bravery of their men; and they were entitled to the name of the Green Isle and Isle of the Saints.

Passing on to England, Liverpool was a great shipping port, but in London we see the great wealthy city of business and activity; we see this in the streets, crowded and thronged with cars, busses, carriages and cabs. When we know it is the centre of the British Empire, and the centre of the great commerce of the nation, it is easy to account for this activity. Owing to the narrow streets, some of the finest commercial and other buildings are dwarfed because a view of them cannot be had. The fog and smoke had darkened the appearance of these buildings outside, but on entering, you could at once see the grandeur of them. The order regulating this heavy traffic was wonderful, and at the raising of a policeman's hand the rush on the streets halted, and pedestrians were allowed to cross in safety. A good way to see London was from the top of a bus, where the magnificent stores, museums, magnificent churches and other buildings could be viewed. The activity in New York city could not be compared to that of London. An institution of great interest was the British Museum, where relics from all parts of the world could be seen. In High Park Garden, the Albert Memorial, erected by Queen Victoria, was one of the finest sights he had seen. There were only a few street railways in London, the traffic being carried by underground railways which ran in tunnels under the streets.

Comparing London and Paris, the former is the centre of business activity and commerce, the latter shows signs of beauty. In the West End of Paris are the beautiful Gardens, magnificent places of justice, City Hall, palatial residences, all of the finest marble. Here were thirteen grand avenues

centring in one square, and the sight at night when the streets were lighted was something grand. Every foot of ground in France was cultivated, even plateaus in the mountains were devoted to vines. This was evidence of the industry of the people. In this country our people waste too much, and were extravagant—what is thrown out of our houses would often support a French or German family, so expert is their manner of cooking.

Passing on to Italy, our next stop is at Milan—famous for its cathedral, which possesses more statues than any cathedral in the world. Most of these statues were outside of the building and constituted a regular forest of statues. Next we visited Venice, where the streets are not paved with asphalt, but consist of a vast system of canals. The city is built upon three hundred islands, and the mode of conveyance is by gondolas. A pretty sight in Venice was the thousands of pigeons which came at a certain hour every day to be fed in the public square. They are protected by law.

Rome, the Eternal City—Eternal because Rome has stood while other ancient cities have fallen! She was founded 750 years, B. C. Pagan Rome was the hero of the world and the Roman arms conquered as far as Gaul. For 300 years the Church was persecuted by pagan Emperors, but she still lives. The ruins of the old pagan museums and temples remain to day, a monument to the sacrifices endured by the martyrs. The Coliseum, with a capacity of holding eighty thousand people, was still standing, and there could be observed the arena, where the martyrs were given as sacrifices to the ravenous beasts. Near the Coliseum was the Forum, wherein St. Peter and St. Paul were confined for nine months. The dungeons were still there, and he had the high privilege of saving Mass in the confined chamber. Our sufferings, compared with those of these martyrs, were very few indeed. The Pantheon was a huge building built in circular form, 140 feet in diameter, the walls 20 feet in thickness. Perhaps the greatest attraction in Rome was St. Peter's church, the largest church in the world, being 600 feet in length. These mighty structures were works of art and the Popes were certainly entitled to credit for developing the arts and sciences, until now, Rome is the centre of art in Europe. The Catacombs, the underground burial place for the ancient Christians and martyrs, were of wonderful interest, and consisted of underground passages in which niches were cut five tiers high, for the reception of the dead.

His Lordship closed his instructive address by thanking the audience for their patient hearing.

The proceedings concluded with the Benediction of the Blessed Sacrament—a beautiful and impressive ceremony.

RECEPTION TO THE BISHOP.

On Monday afternoon the pupils of the convent school held an entertainment of welcome to Bishop O'Connor, on his return from Rome, the programme of which consisted of singing and recitations by the boys and girls, and the presentation of an address on behalf of the school by Miss Amy Rooney. His Lordship responded in a nature congratulatory to the Sisters and children were made by Messrs. D. Rooney, Dr. McNeill and J. B. McColl. The members of the Separate School Board were present, as well as a number of the members of the congregation.

Pope Leo's Nineteenth Year.

When Cardinal Pecci was chosen the successor of the Pope Pius IX., so frail and delicate was his appearance, many predictions were made that his years on the Papal throne would be few in number, and that another conclave would soon have to be called to fill the vacancy which his demise would create.

Fortunately for the Church and for all Christendom and the world at large, these predictions have all failed of verification, and the Sovereign Pontiff this week enters upon the nineteenth year of his reign. What is better still, his health apparently continues good, and despite the vast amount of work he daily performs, and notwithstanding the discomforts to which, in his present condition, he is subjected, he bids fair to remain for some time yet the Bishop of Rome, the Vicar of Christ upon earth and the Supreme Ruler of the universal Church.

Considering his advanced age—in another week or so he will be eighty-sixth birthday—one may not think with propriety, perhaps, extend to Leo XIII. the usual ecclesiastical congratulation and wish him many more years of life and labor.

The Provincial Provident Institution.

From time to time we have published letters from grateful benefactors, to the officers of the Provincial Provident Institution of St. Thomas, Ont.; therefore the more extended reference to this, one of the most successful companies of its kind in Canada, which we publish in another column, should be of particular interest to those of our readers who contemplate entering into the life insurance business.



Weak and Nervous

Whenever the body has been weakened by disease, it should be built up by Hood's Sarsaparilla. Read this: "About two years ago I suffered with a very severe attack of inflammation of the bowels. When I began to recover I was in a very weak and nervous condition, and suffered intensely with neuralgia pains in my head, which caused loss of sleep, and having no appetite, I became Very Thin and weak. Fortunately a friend who had used Hood's Sarsaparilla with great benefit, kindly recommended me to try it. I did so and a perfect cure has been effected. I am now as well as I ever was, and I would not be without Hood's Sarsaparilla in my house for anything." Mrs. G. KERR, 245 Manning Ave., Toronto, Ont.

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

CHAPTER III.

On the following morning Geoffrey announced that his departure would be early, as he had business which would take him to Tremadoc, a village on the sea-coast, where it was proposed to experiment on the new life boat, and that he should proceed thence to Swinburne without returning home. This arrangement rendered necessary the leaving of various orders, which were duly received by Mary, who generally acted as her brother's domestic lieutenant, and she had accompanied him into the hall to take his last directions and witness his departure, when, as the hall door opened, they perceived approaching a carriage, which both recognized as the Merylin equipage. It was an unusual apparition, and an unusual time for visitors, and as the solitary occupant was received at the door by the brother and sister, Mary's exclamation of joyful wonder shall serve as her introduction: "Is it possible, Aurelia?"

There was no doubt, at any rate, as to the personality of his visitor, whom Mary proceeded, before ushering her into the library, to disencumber of her furs and winter wraps, displaying as she did so a stately and graceful figure entirely robed in black, for since her brother's death Aurelia Pendragon had never laid aside her mourning. Her beauty, which was undeniable, was accompanied by an air of unconsciousness and indifference to her own exterior as could hardly escape the notice of a close observer. It almost seemed to betoken that this beauty, or rather, perhaps, the admiration which it was calculated to excite, was a nuisance to its possessor instead of being a pride, and that, far from seeking to display it to its best advantage, she would gladly have concealed it had she been able. But such a result would have taxed a greater ingenuity than Aurelia dreamt of employing on the matter. We shall not undertake to paint her portrait for the reader's benefit, being of opinion that beauty is indescribable: only one feature we would beg him to remark, and that is, the mass of golden hair, which no amount of plaiting and doubling up availed to conceal. It was the hereditary appanage of her race, which marked her at once as a true Pendragon of Merylin. Not that every member of that family was distinguished by this peculiar feature; but from time to time it reappeared among them, and tradition had come to affirm that those who bore that dazzling badge of the old British royalty were marked by destiny either for great misfortune or for heroic career, possibly even for both. And, in point of fact, the loyal cavalier who had died for his king on the scaffold, and another noble youth who had assumed the priestly character and been hanged at Tyburn, were both known to have been true golden-haired Pendragons. It seemed a sort of outward and visible token of inward greatness of soul, which rose above the common lot of mortals, and led them to a noble if even, as the world counted it, unhappy end, as in particular the sorrows of her father, had stamped their own impress on Aurelia's character. Perhaps, also, the influence of these old traditions had told on her, for it could not be denied that there was a certain exaltation of ideas in the Pendragon race not altogether unalloyed with superstition. Be that as it may,

Aurelia, from her very childhood, had regarded herself as severed from many of the ordinary interests and aspirations of girls of her age and position. The retired life which she led in the old castle had fostered this disposition, and it might truly have been said that Aurelia had grown up neither knowing nor caring for the world. Her very uncommon powers of mind and force of will developed therefore in their own way, and, as her father's broken health and spirits unfitted him more and more from taking any active part in his own affairs, the direction of everything fell into Aurelia's hands. Acting under Geoffrey's advice, she had established good order both in the household and on the estate; she had in her much of that courage and talent for government which is discernible in the characteristics of so many noble women of Catholic times, united to a tender charity which made her known in every poor cottage within five miles of the castle. In times of sickness or danger she seemed altogether indifferent to the thought of her own safety, and possibly the feeling to which she had become used, almost unconsciously, that the mark of destiny was on her, had not been without its effect, and Aurelia habitually lived as one devoted.

"I am an early visitor, I know," she began, in a tone of apology, as she submitted to Mary's affectionate care. "But such a rare one," interrupted Mary, "that you would be welcome if you came at cock-crow." "The fact was, I wanted to see Mr. Houghton, and I did not know when I should find him at home if I called at a more reasonable hour," said Aurelia. "And in five minutes later he would have been on the road to Tremadoc," said Mary, "so you see how wise you were to come when you did." "Nothing the matter, I hope?" said Geoffrey.

"No, nothing whatever, only poor papa; you know when he has an idea in his head how it takes possession of him. He has been so drooping of late, I was afraid of his getting back into that dreadful despondent way. I turned over so many things, in hopes of rousing him, and at last one day, I think it must have been an inspiration of some good angel, we were talking of the chapel, you know it is all but a ruin, and I said how I wished we could restore it. He took it up and has been thinking and talking of it ever since; and I really think if we could get it going, it would be just the sort of interest to prevent his brooding." "No doubt about it," said Geoffrey, "I don't see any objection. There's the money, of course?" "No," said Aurelia, smiling, the money would not be any difficulty, for I could undertake all that. You know I have my mother's property; now you are not going to put any obstacles in the way," she continued, as Geoffrey stood before the fire, with his hands in his pockets, and a long note of interrogation on his countenance, "and it was not a Committee on Ways and Means that I wanted. At least, it was Ways, but not Means. What I want to know is, how are we to do it?" "Simple enough," said Geoffrey, "get an architect, have a plan, get an estimate, and so forth, and begin in the spring, I should say."

"Oh, yes," said Aurelia, but the case is not by any means as simple as that. You can't imagine what the chapel is to my father. He spends half the day there, damp as it is. I always tremble lest he should get a chill, and nothing will induce him to have it warmed. If an architect takes it in hand, and insists on having his own way, I don't know where he would begin or where he would end. And, you know, if he changed and upset things, papa would think it lay hands on a sacred ark. And they will do what they like—that is what I am afraid of."

"Very true," said Geoffrey, "it's like lawyers; they're all rogues. I mostly do my own buildings on that account—with a builder, you know. There's Jones, of Tremadoc, he's a very honest fellow. Well, we got the mill down there set right, and the granary; capitally done, and we employed no architect." Aurelia smiled again, but before she could reply, Mary interposed. "My dear Geff," she said, "you are the best of mill-builders, and Jones, as all the world knows, is a capital tradesman, and not a rogue; but I don't think he would quite do to restore a chapel of the thirteenth century." "I didn't say he would," replied Geoffrey, "but you are always so quick; you don't give one time. What I mean is that architects are great nuisances, and if one can do without them it's much the best." "I am afraid in the present case there will be no hope of doing without one," said Aurelia. "What I wanted you to try and find out for me if you can, is, who would be best; if there is anywhere such a thing as a man who would consider papa's wishes and feelings, and do no more than he wished to have done? I should be in agonies if anybody were to begin upon the mortuary chapel; yet it is in a dreadful state." Geoffrey continued standing as before, jingling his keys in his pockets, in serious reflection. "Well," he said, at last, "I think I'll ask Julian. You see he knows everybody—I mean artists and so forth. I'm sure if there is a man in all England that would suit you, Julian would know him, and if he doesn't know him, he'll find him. Extraordinary he is for hunting people out, and getting what can't be got elsewhere. Now he got me a plow last year; I couldn't find it anywhere; the Dunearth plow it is—goes by steam. I was sure there was such a thing, but no one could tell me the right place. Well, Julian got me the address in a

week. In Glasgow it was—most useful contrivance. I'll ask Julian; I shall see him to-night, and we can talk it over, and I'll let you know to-morrow."

"Thanks," said Aurelia; "not that I have any idea who Mr. Julian is—is he a farmer? I don't seem to know the name." Mary could not contain her amusement. "A farmer! My dear Aurelia, Mr. Julian Wyvern is her presumptive to an earldom, and Geff's dearest friend. You must have heard of him and his pictures, and his lifeboats, and I don't know what besides?"

"How stupid I am," said Aurelia; "of course I know who Mr. Julian Wyvern is, though I have never seen him, that I know of. He is just the one who could tell us about it. Really, Geoffrey," she continued, turning to him as she spoke, "you are everybody's friend. I wonder what we should all do without you. You think of everything."

Geoffrey became scarlet to the root of his hair, and looked more awkward than ever; but though extremely pleased, was far too shy to enjoy the satisfaction. "I think if you'll excuse me," he said, "I must be off to Tremadoc; I was to be there by 11, you see, and it only wants a quarter."

"Then don't stay," said Aurelia, "only let me know as soon as you can what Mr. Wyvern has to suggest." Geoffrey took his leave, and Aurelia continued her eulogium of him to his sister. "I do think he is so good," she said; "I never yet asked him a thing he has not done or tried to do." Mary listened in silent triumph to the praise of her brother. "It is very good of you to say so," she said. "Everybody knows Geoffrey is not a genius—but he works so hard, and does so much; more, I think, than many who make a better show—and, then, he is the best of brothers."

Aurelia sighed. "How happy you are," she said, "I don't know what it is, but whenever I come to Laventor it seems to me like something too beautiful to be real—as though it were a scene in a book." Mary laughed heartily. "To think of your dressing up our poor little Laventor in that style," she said, "is just one step above a comfortable farmhouse! If I were to speak of your wonderful castle, there would be some meaning in it. I never enter Merylin, with its tapestry and its armor, and its ancestral pictures, but I ask myself if it is not all an enchanted dream."

"And it is just all that which I am so weary of," replied Aurelia, "and which makes me feel as I do when I am here. The flapping tapestry and the weird old pictures are but sad companions." "You, a Pendragon, to talk so of your ancestors' portraits!" said Mary. "It is something like felony." "Perhaps so," said Aurelia; "but the fine talk about Pendragon ancestry has cost us dear. What I love at Laventor is the bright home atmosphere, like one's nursery days grown up."

"Well, I know what you mean," said Mary, "though I should never have thought of your putting it in comparison with the grandeur of Merylin. We have kept our happy childish days longer than most family circles, I think. But it is all Geoffrey—it is indeed. He is a home in himself. He is not clever or handsome, and he can't talk; and often, when he tries, he makes a sad mess of it. And he is awkward, I know, though he can show dignity when he forgets to be shy. But what he is in the house no one can imagine; always kind to mamma, and an angelic temper—a little gruff sometimes, but just like clockwork for regularity. I wonder sometimes if it will always go on so—I suppose it can't—but, as you say, we are a happy family." The tears came into poor Aurelia's eyes, and Mary wished she had chosen any other subject. "No," said Aurelia, "that is the sad thing with family happiness. It is so beautiful—but it can't go on. A death, or a marriage, and the whole thing is changed."

"Well, dear Geff will never turn Benedict, I think," said Mary. "But you and Gertrude might leave him," said Aurelia. "I hear Gertrude and Mr. Beresford are supposed to understand one another. Perhaps it is only gossip?" "Oh, I don't know that it will come to that," said Mary. "He's here now, and Gertrude likes him, certainly. I don't. There's no harm in him, you know; I have nothing to say against him. But it wouldn't make me happy. He talks, if you like; but it is all I. Old Geoffrey is worth a hundred of him, with all his blunders. Whatever Gertrude does, Geff and I shall keep together, and take care of one another. That's our dream."

Their dreams and their talk were interrupted by the entrance of the other members of the family, including Mr. Beresford, who had excused himself from accompanying Geoffrey to Tremadoc on the plea of having pledged himself to escort Miss Gertrude Houghton somewhere; for, as Aurelia had hinted, they were on terms of mutual understanding. Gertrude agreed in the general opinion of Mr. Beresford, wherein Mr. Beresford was regarded as "a most superior person." Perhaps South Cornwall was right, and Mary was unappreciative. Certainly, Rodolph shared in the sentiments of his admiring friends, and would have considered it an excellent joke to have been told that any man, and yet more any woman, could have dreamt of put-

ting Geoffrey Houghton in the balance against him. "It was extremely gratifying to him to find Miss Pendragon in the drawing-room; for the Pendragons were people of consideration, and mixed so little in general society, that to be able to tell his friends he had spent a morning with the beautiful Aurelia would be something worth saying. He, therefore, laid himself out for being brilliant and amusing, and would probably have succeeded in winning the applause of a large majority of ladies, whether young or old, by his small talk, his droll way of telling nothing, and his sarcastic skill in hitting off the weaknesses or absurdities of everybody of whom he spoke. But Aurelia was not captivated, or rather, to tell the truth, she was excessively weary, and took an early opportunity of making her escape. She had ordered the carriage not to wait, and was going to walk home. "In the snow!—and alone!—impossible!" said Rodolph. "Would she allow him to accompany her as far as the castle lodge?" Resistance and expostulation were in vain, and Aurelia, once more enveloped in her furs, found herself most politely escorted homeward by her talkative companion.

"Most fortunate I resisted our friend Geoffrey's powers of seduction," said Rodolph, battling with the acknowledged difficulties of holding an umbrella over the lady by his side. "Imagine trying a life boat in such weather as this!" "Is that what he has gone to Tremadoc for?" said Aurelia. "I am so glad something is being done about the life-boats. I did not know Mr. Houghton had taken them up."

"Well, you know what an excellent fellow he is, though as simple as a child. I suppose he understands as much about life boats as I do of upholstery—but he goes in for it as a duty he owes to society; just like his magistrate's work—solemn duty. Nothing comes of it you know, but the satisfaction of his own mind. If the dear fellow could learn to put two words together it would be a great providence. When his sister Mary is at his back, she prompts him; but if he tries to express his sentiments without her at his elbow, as he did yesterday at the meeting, the effect is peculiar."

No doubt Mr. Rodolph Beresford had no intention of being ill-natured. He was obeying his instincts of hitting off the droll side of everybody. Geoffrey did do his work rather solemnly, it is true; and his style of speaking was, as has been said, fragmentary and imperfect, but he was no simpleton; and if the amount of real business done by him at the meeting alluded to had been set side by side with that effected by Rodolph, glibly as the latter had spoken, the balance would have gone against him. Of this Aurelia felt an instinctive assurance. "I have the greatest regard for Mr. Houghton," she said, "he has been everything to my father."

"Oh, he is thoroughly worthy," said Rodolph; "only not so fortunate as to have had a fairy god-mother to look after his personal charms, and so forth, to use his own expression." "What a hateful man!" thought Aurelia, as they reached the Merylin Lodge at last, and he had bowed his leave-taking. "What can Gertrude see in him to admire!" Then she laughed at her vehemence. "Just like everybody, I suppose, everybody but Geoffrey;" and then she laughed again to think what Rodolph's surprise would have been, could he have heard her comments, or have guessed it possible that the distinguished lady from whom he had just parted could be serious in preferring to his amusing and good-looking self, the stupid, awkward, ugly Geoffrey Houghton.

TO BE CONTINUED.  
Fulton Again.  
The New York Sun thus pays its compliments to the notorious bigot Justin D. Fulton: "The Rev. Justin D. Fulton, now of Somerville, Mass., formerly of Brooklyn, has withdrawn his support from the Christian Endeavorers and refuses to allow them to bask in the light of his countenance. Persons familiar with the principles of Mr. Fulton and the high old crusades upon which he has gone will now make up their minds that the wicked Jesuits have crept into the Christian Endeavor fold in Somerville. Mr. Fulton cannot abide Jesuits, and indeed the Pope gives him more than a permanent easiness. The particulars of the Somerville business are not at hand, but depend upon it, Dr. Fulton would never from upon the Christian Endeavorers if they had not fallen under Jesuit influence. He has a wonderful scent as a Jesuit finder. Even the most noble Henry William Blair of New Hampshire cannot find so many Jesuits, or in so unexpected places, as Dr. Fulton can. He discovers them every time he looks for them, and as he looks for them between fourteen and eighteen hours a day, he naturally has made an impressive record as a discoverer."

"A crick in the back," a pain under the shoulder-blades, water brash, biliousness, and constipation, are symptoms of disordered stomach, kidneys, liver, and bowels. For all ailments originating in a derangement of these organs, take Ayer's Pills.

Sir Oils.—The most conclusive testimony, repeatedly laid before the public in the columns of the daily press, proves that Dr. THOMAS'S ELECTRIC OIL, an absolute pure combination of six of the finest remedial oils in existence—remedies rheumatic pain, eradicates affections of the throat and lungs, and cures piles, wounds, sores, lameness, tumors, burns, and injuries of horses and cattle.

PROTECTION from the grip, pneumonia, diphtheria, fever and epidemics is given by Hood's Sarsaparilla. It makes Pure Blood.

AT THE LAST MOMENT.  
The Final Triumph of Grace Over a Proud Heart.  
BY EMILIE FOSTER.

With Dupuytren's death closed the generation of distinguished surgeons who have given pre-eminence to the hospitals of Paris. Regarded by his subordinates with fear and dread, disliked by his equals on account of his offensive and arrogant manners, his home rendered desolate by his overbearing conduct, there seems little, save his talent, to admire, but his life was full of incident. It is a worn old adage that "Nothing is so successful as success," and Fortune seemed ever ready to lend Dupuytren a helping hand.

While still a youth, treading the streets of Paris, at early dawn, on his way to the Hotel Dieu, where he was an interne, studying indefatigably by the bedside and in the dead room, returning at night to a frugal meal and cheap lodging, he one day was attracted toward a crowd of excited Parisians making frantic endeavors to check the progress of a run-away horse. In another moment came a crash, and the young interne eagerly pressed forward to proffer his services. The unfortunate occupant of the carriage proved to be one of the Rothschilds, and the young surgeon's endeavors were rewarded by the announcement of the patient, when convalescent, that there were 20,000 francs in the bank awaiting his pleasure.

Years later, as the Duke de Barri was ascending a narrow stairway of the Opera House, to attend a masked ball, a treacherous assassin, maddened by jealousy, recognizing him despite his disguise, as the heir apparent to the throne of France, plunged a dagger into his side. Dupuytren, already known as a skillful surgeon, was summoned to attend him, and henceforth regarded as court physician. His term of service at the Hotel Dieu was indeed a reign of terror; the shrinking patient gained neither confidence or sympathy from his eye, and internes and nurses well knew that the fierce imprecation or cutting sarcasm was all their inexperience would win from him.

One day a very pale, delicate-looking man, from one of the little villages outlying Paris, appeared at the surgeon's residence and sought advice regarding a tumor upon his neck. Dupuytren closely scrutinized the swelling, and then in a harsh tone exclaimed: "Avec cela il faut mourir." "That will kill you." The pale face neither flushed nor became a shade whiter, nor did the quiet, honest eye show the slightest emotion at the verdict of the unsympathetic judge, as he exclaimed, a sweet smile illuminating his countenance: "I thought so, but it was at the earnest wish of my people I came to you." Then proffering five francs, he said: "It is but a small recompense, but it is all my people could raise, for they are very poor." The assistants were amazed to see a semblance of emotion upon the surgeon's face. Then he hastily took from his drawer an order for a bed in Hotel Dieu, and giving it to the cure, bade him report there upon a certain day. The hour of the operation came, and he whose life had been spent in the shadow of the Cross, imbibing the spirit of his suffering Master, "Learning of Jesus how to die," as he had learned from the same blessed Exemplar how to live, now calmly endured the torture of the surgeon's knife. Dupuytren, from time to time, sharply scrutinized the pale face of his patient, but could never detect an outward expression of the torture he was inflicting. The operation was successful; the patient lived, and for several years, each returning anniversary the grateful cure appeared at Dupuytren's residence with some slight tribute of his gratitude. Sometimes it was a basket of golden pears or ruddy crimson plums, again a few fresh eggs or a pair of tender chickens, but the day was never forgotten. Years passed on, and the cure worked on in a placid, contented spirit, working ever for his Master, in the simple little village, and Dupuytren, too, worked, but for himself and science; and then came a day when the suffering surgeon read his own verdict in the eye of a celebrated contemporary, whose opinion he eagerly sought for his own ills. His days were numbered; the heart which had so rarely beaten in sympathy with his fellow men would very soon cease its heavy throbs. Then, as the wolf creeps into his lair to die alone, the great surgeon shut himself up in his own apartment with his God. No one will ever know what struggles that lonely chamber witnessed, as the proud man yielded himself to the power of the King of Death. One day the cure was surprised at receiving a card with these words in Dupuytren's characteristic hand-writing: "Le medecin a besoin de cure." Dupuytren. He quickly obeyed the summons, and only left the bedside when the hard lock had passed from the surgeon's face, the fire from his eye, the hand which for forty years had so successfully wielded the scalpel, lay nerveless at his side, for Dupuytren was with his God.—Catholic Columbian.

General Interest  
Messenger of the DEVOTION TO THE  
During the month of our Associates, for import of a revival spirit among the besought with earnestness the D to bring about the His own glory and mankind.  
But nations w Christ as their R way has been ac tions by families members. Cath quently use ever serve or to renew in those lesser around the dome in their aggreg peoples and natio By far the most compass this end devotion to that was so highly, so he able to count bers.  
We are now Joseph, who was ily upon earth. title to our ven father of our Lo month sing his p powerful inter furthermore, co- empilar of the C family he sets denial, of disti implicit trust. In studying this the Christian he per his authori a peaceful and not a tyrant in The Christia imitate Mary's scendent, but virtues in her o peace, of unal piety the most The educat another subject instructive m parents. Fro direct the reg their children Brother of Na them, while v ingenious pi touching and It was to that on June Leo XIII, issue versal Associa "There is no Pontiff, "wh prosperity of that of the con cipally on the tuted. The o rooted in the the greater t inculcate by precepts of r also will therefrom a Wherefore, a domestic soc holly consti governed by religious spi Christian life pale with ca "Evident view that t plating the which had b ages, so ar work and th ception, it in the augu stituted Ja stood behol of domestic the most ex "Such w where, befo the fullest Justice, he remained Mother an sponse, the Jesus, wa father. In the perfect and home-fidelity of from saint tice of vir lustre wit destined o other hom "When of Provid so consti whatsoever belong, m study, fin tion to the In fact, J Joseph an and Blessed V mothers modesty, perfect t who was a divine to venter The de a devoti in Cana early da of havin establish Family ascribed of the g It was the fam Family see th Jesus, w Provide pletion.

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MARCH 7, 1932.

LEAGUE OF THE SACRED HEART.

General Intention for March.

Messenger of the Sacred Heart.

DEVOTION TO THE HOLY FAMILY.

During the month of February all our Associates, recognizing the full import of a revival of the Christian spirit among the nations of the earth, sought with more than ordinary earnestness the Dispenser of all graces to bring about this great reform, for His own glory and for the salvation of mankind.

But nations are not likely to hail Christ as their Ruler until His benign sway has been accepted without limitations by families and their individual members. Catholics must consequently use every endeavor to preserve or to renew the Christian spirit in those lesser societies which meet around the domestic hearth, and which in their aggregate go to make up peoples and nations.

By far the most efficacious means to compass this end is to propagate the devotion to that Blessed Family which was so highly, so divinely honored as to be able to count a God among its members.

We are now in the month of St. Joseph, who was head of the Holy Family upon earth. This is his greatest title to our veneration, and as Foster-father of our Lord we shall during this month sing his praises and invoke his powerful intercession. We shall, furthermore, consider him as the exemplar of the Christian father ruling his household. To the father of the family he sets the example of self-denial, of disinterested devotedness, of implicit trust in Divine Providence. In studying this his model, the head of the Christian home will learn to temper his authority with meekness, to be a peaceful and beneficent ruler, and not a tyrant in his little kingdom.

The Christian mother will strive to imitate Mary's more hidden, less transcendent, but not the less admirable virtues in her own inner life, for those virtues made of Nazareth the abode of peace, of unalterable sweetness and of piety the most gentle and attractive.

The education of Jesus will prove another subject of most consoling and instructive meditation for Christian parents. From it will they learn to direct the regards and the hearts of their children towards their little Brother of Nazareth, and to awaken in them, while yet tender in years, that ingenious piety which is always so touching and oftentimes so generous.

It was to encourage this devotion that on June 20, 1892, His Holiness Leo XIII. issued his brief on the Universal Association of the Holy Family.

"There is no one," says the great Pontiff, "who does not know that the prosperity of the individual, as well as that of the community, depends principally on the way the family is constituted. The deeper, indeed, virtue is rooted in the bosom of the family, and the greater the solicitude of parents to inculcate by word and example the precepts of religion, the more abundant also will be the fruits resulting therefrom for society at large.

Wherefore, it is all-important that the domestic society should not only be holily constituted, but that it be also governed by holy laws, and that the religious life be developed within its pale, before lawning upon nations in the fullness of His light, the sun of Justice, the Christ God, our Saviour, remained hidden with the Virgin Mother and Joseph, her most holy spouse, the one who, in relation to Jesus, was to assume the office of father. It admits of no doubt but that the perfection in that domestic society and home-life, which resulted from the fidelity of each to the call of charity, from saintly living and from the greatest of virtue, shone with the greatest lustre within that sacred household destined to serve as a model for all other homes.

Wherefore, by a kind disposition of Providence, that Holy Family was so constituted that all Christians, to whatsoever condition or nation they belong, may readily and with but little study, find an incentive and an invitation to the practice of every virtue. In fact, fathers of families have in Joseph an accomplished model of vigilance and fatherly forethought. The Blessed Virgin, Mother of God, is for mothers an admirable model of love, modesty, the spirit of sacrifice, and perfect trust. In the person of Jesus, who was subject to them, children have a divine model of obedience to admire, to venerate and to imitate."

The devotion to the Holy Family is a devotion that is not of recent growth in Canada; it dates back to 1663, the early days of the colony. The glory of having first conceived the idea of establishing an association of the Holy Family in this country must be ascribed to Madame D'Ailleboud, widow of the governor who bore that name. It was with a view of modelling the families of New France on the Family of Nazareth that she desired to see the confraternity instituted. Father Chaumonot, of the Society of Jesus, was the instrument chosen by Providence to bring the work to completion.

"For me," he says in the account he has left us, "for fourteen years and more I longed most ardently and all but continually to see Mary become the mother of a great number of spiritual and adoptive children, to console her for the loss of Jesus. And the first thought I had relative to the subject was while meditating on the countless sufferings of the Compassionate Virgin at the death of her Son. . . . I found in a book a devotion practised by some persons devoted to the Holy Family. In honor of the thirty years that Jesus, Mary and Joseph passed together, these persons were accustomed to wear a cord with thirty knots and of triple circuit, to show how united, during that time, in thought, in feeling and in affection, the three august personages were."

"Thereupon, I felt a desire to establish this practice in Montreal. Mr. Souart, to whom, as my confessor, I disclosed all that passed within my soul, approved of this devotion, and, as parish priest, allowed me to make it the subject of my sermon the following Sunday. This I did, and exhorted all men and women, who so felt inclined, to wear the cord after it was blessed according to the formula given, and to prepare for its reception by a close guard over their thoughts and actions so that none might be sinful through uncleanness. The devotion was warmly approved by all, and many received the holy badge after due preparation.

"This tentative effort led to another project, *Dies diæ erectæ verbum*. This was to institute an association under the title of the Holy Family, whose object should be the sanctification of Christian families, taking as model that of the Incarnate Word. The men were to imitate St. Joseph, the women Mary the divine Mother, and the children the Infant Jesus.

"My same spiritual director, to whom I communicated my purpose, confirmed me in it by his approval. But as we could not make it a success unless we obtained the approbation of His Lordship the Bishop, and Indulgences from Our Holy Father the Pope, I suggested to the same reverend gentleman, to Madame D'Ailleboud, to humbly beseech the Mother Superior of the Hospital and to Sister Margaret, Superior of the Congregation since we were all in concert—I suggested, as I said, that we should recommend this great undertaking to St. Ignatius, offering for its successful issue a novena to the worthy founder of the Society of Jesus. I submit even the copy of the prayer which I composed in his honor, and of which I have still the original:

"Glorious St. Ignatius! who chose for motto, *The greater glory of God*, and who have left it as an inheritance to your children of the Society, we have no doubt but that you direct and so to speak, watch over the pious work of your spiritual children who undertake for God's honor. Wherefore, we most humbly beseech you to assume the guidance of and lead to success, an enterprise which we trust will contribute much to the greater glory of the Divine Majesty, since it concerns the reforming of Christian families in conformity with the most Holy Family of Jesus, Mary and Joseph. Bear in mind, illustrious patriarch, how useful to the Church such a society must prove: be mindful of the care, while in Rome, you yourself took of sinful men, of ill-wedded women, of helpless orphans and of maidens whose virtue was in danger. Continue in heaven above, through the instrumentality of your children upon earth, the works in which you were at one time engaged. Graciously inspire them in their choice of means for checking the disorders that lead families of perdition, and in all homes let those virtues flourish which are needed to transform them into so many schools of perfection, that they may fill the Church with holy members and heaven with saints.

"This charge, O Great Saint, must still be entrusted to you, since as Jesus deigned to choose you, you and your children, to impart His spirit to so many persons, to whole communities and even to kingdoms, assuredly Mary and Joseph, to be like their Son, will deign also to make use of you and your children to communicate their spirit to fathers and mothers of families.

"Thus, great promoter of God's glory, vouchsafe to be the founder of the Association of the Holy Family, as you were that of the Society to Jesus; and out of gratitude for the establishment of this new association, in which, under your patronage and through your intercession, we hope to succeed, we, the undersigned, promise, each of us, nine Communion, and will offer you in thanksgiving for the favors that God has granted to you and to your Holy Society. We promise, moreover, to see that all who are admitted into the Association recite immediately after their reception nine times the *Gloria Patri*, in the same intention. Done at Montreal, July 31, Feast of St. Ignatius, in the year 1663. (Signed) Souart, P.; Joseph Marie Chaumonot, Jesuit; Judith Bresselle, Superior of the Hospital; Marguerite Bourgeois, Instructor of the Congregation in Canada; Barbe de Boulogne, Veuve de Mr. D'Ailleboud."

"Eventually, the saint did not fail to secure success for the work he recommended to him. After a few hindrances and some opposition, which works inspired by God generally meet with, I was summoned to Quebec where His Lordship the Bishop, having given his approbation to our work, wished first to have its practicability tested. So he authorized me to convene at intervals of a fortnight a number of ladies and devout women pre-

paratory to their being received into the new society. Then, having found by experience that an association instituted with the title and in honor of the Holy Family, would be productive among the women, and of maidens of the same good results the sodalities of Our Lady produced among men and youths, he gave it his approbation.

"He even had me write to Father Paul Ragueneau, then in Paris, to obtain from Rome the concession of Indulgences, even Plenary, for the members of the Association of the Holy Family. This the latter succeeded in doing, and in the year following we received the Bulls from the Sovereign Pontiff which Father Claude Boucher, our assistant for France, had solicited, but which favored this devotion, but which did not favor the Holy Family, having expressed the wish to see the new association attached to the cathedral, we were convinced that he and his most worthy clergy, zealous as they were for the devotion, would succeed better than we could in firmly establishing it. So we left the care of directing the association in Canada entirely in their hands, with the proviso that the Sodality of the Blessed Virgin and the Sodality of the Holy Family should not be a cause of rivalry or decrease of fervor or of membership. This condition the reverend clergy observe most faithfully, since they hold meetings of the women and maidens only, who belong to the Association of the Holy Family, while the men, students and boys fulfill with greater exactness and fervor their duties as sodalists.

"Thus, the Association of the Holy Family being but the counterpart of the Sodality of the Blessed Virgin as far as the pious exercises which are practised in it are concerned, so all that was to be done was to model the former on the latter society, that they might afford mutual support instead of proving detrimental to each other. All Canada is witness of the great good effected concurrently by the sodalists on their side and by the women and maidens on theirs."

It will certainly be a great consolation for our associates to think that the country in which we live adopted the devotion to the Holy Family from the beginning. It is a glory for Canada to have at so early a date held in high honor a devotion destined in the designs of Providence to become, after the lapse of centuries, universal in the Church. Our glorious reigning Pontiff, Leo XIII., in the Brief we have already quoted, takes especial pains to point out that Canada was among the first of the nations to recognize fully all the advantages of the Association of the Holy Family. We offer no other apology to our associates for having gone more minutely into the particulars of its first establishment on the shores of the St. Lawrence.

They in turn will pray all the more fervently that other nations may be favored, in adopting this devotion, with the same advantages they have enjoyed in the past. Nor will they limit their efforts to prayer alone, but every faithful soldier of the League will become a zealous apostle of the association of families consecrated to the Holy Family at Nazareth. It is the wish of our Holy Father, formally expressed, to have every family join the association in our homes by the means of reviving in it the pious practice of family prayers, and of strengthening the growth of so many other domestic virtues and customs, which have become all but obsolete in the material age in which we live.

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 that Catholics of every land strive to imitate the virtues of which the Holy Family of Nazareth has set them an example. Amen.

Religious Hate Dying.

The *Catholic News*, New York, says: In Norway we have a notable illustration of the vitality of the Catholic Church. In no other part of Europe Catholicism is so suppressed and so successful. Fifty years ago priests were still banished from the country under the penalty of imprisonment, and the very name of the church was held in contempt. According to Bishop Fallize, however, the reaction in favor of Catholicism is as strong as the prejudice was violent. At the dedication of a Catholic church and hospital at Christiansen recently thousands of Protestants, including the chief officials of the province, were present. At the close of the ceremony a prominent official made an address, in which he prayed for Christian unity and the decay of religious hate. Bishop Fallize modestly attributes this remarkable change of popular sentiment to the influence of the nuns who travel in their religious garb, and are in constant demand as nurses in Protestant homes. So highly are they esteemed that they are allowed free passage in street-cars and on many of the steamship lines.

Not that Kind.  
Scott's Emulsion does not debilitate the stomach as other cough medicines do, but, on the contrary, it improves digestion and strengthens the stomach. Its effects are immediate and pronounced.  
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A LIFE OF SACRIFICE.

The Arduous Labors of Priests Drag Them to an Early Grave.

When some American priests applied a few years ago to the insurance companies to insure their lives in favor of the churches which they had built, and were at the time heavily in debt, the companies, before issuing policies, deemed it prudent to make inquiries as to the number of years Catholic priests in the United States lived after their ordination. Their actuaries made a report, based on a period of forty years, and the figures were startling. From this report it was shown that the average life of a priest, after his ordination—say when twenty four years of age—was fifteen years. And, if it should be asked: "What is the cause of this alarming mortality?" we will not have to go far for an answer, writes Very Rev. Dean Harris of St. Catharines, Ont., in his recently published book, "The Catholic Church in Niagara Peninsula." When the young man enters the priesthood, after passing fourteen or fifteen years in college and seminary, he is scarcely fitted for the rough, hard work of missionary life. All aglow with fervor and zeal, his piety prompts him to undertake more than very often what his strength warrants, or he is assigned as assistant to a large parish, where his labors are more than his young constitution can bear. After a year or two he is appointed to the charge of a scattered parish, where he must hear confessions, say Mass and drive eight or ten miles to another church, where he again offers up the Holy Sacrifice, and while he is still fasting, addresses his people.

If his parish, as is very often the case, be territorially large, he is compelled in the most trying seasons of the year—Lent and Advent—to give Stations in the remotest parts of his mission. Returning some afternoon from one of these Stations, he finds, when he reaches home, that perhaps a "sick call" awaits him in another part of his parish. A call of this nature is imperative, and cannot be neglected under pain of mortal sin, whether it come at day or night, in a pelting rain or the severest frosts of winter. Nor can he excuse himself on the plea that the dying patient is stricken with smallpox or diphtheria. The Catholic Church holds that the salvation of a soul counts for more than the life of a priest, and she commands that, under all circumstances, where possible, the dying man must receive the sacraments.

The young priest, scarcely giving himself time to snatch a morsel of food, leaves to attend the sick man, and returning that night he takes to his bed and never may rise from it again. The already enfeebled constitution is not equal to the strain and in a few days all is over.  
Let us take another case. The newly-ordained priest is appointed by his Bishop in a large city parish where three priests are trying to do the work of six. The pastor is engaged in building or (what is perhaps more onerous) fighting a heavy debt on a church already built. The repeated calls upon his time as the responsible head of the parish, throw upon the shoulders of his assistant the visitation of the sick, and much of the labor which, under more favorable circumstances, would devolve upon the parish priest. For seven hours on Saturday the priests in large parishes are morally chained to the confessional, and none but a priest can conceive what this trying ordeal means. The following day brings severe work and more severe responsibilities. The young curate may be on the altar at 7 o'clock saying the Mass, in which he administers Holy Communion to one hundred and fifty or two hundred people. After Mass he drives to some Catholic institution and again offers up the Holy Sacrifice. In the afternoon he superintends the catechism classes, attends the meetings of the religious societies, and, in the evening, is expected to deliver an excellent sermon.

He retires to bed at 10 or 11 o'clock anticipating a fair night's sleep, when, about 1 o'clock the door-bell rings. When he opens the door a man tells him that one of his parishioners has been taken suddenly ill and wishes to see the priest immediately. The messenger is unable to give any clear account of the nature of the attack, the extent of the danger, or the opinion of the doctor—for no doctor has as yet been called in. The tired priest may hesitate for a moment, and be tempted to argue with himself that the case is not so urgent as to call for immediate attendance. Frequently before he had been summoned at night to attend the sick, and found that he might risk serious consequences to the sick person, or of conscientious remorse to himself. However, on a moment's reflection, he remembered that after a succession of some dozen or more of these cases, in which he might have put off the visit to more convenient time, there was one instance in which he found the patient in his agony, and had barely time to administer Extreme Unction. So he goes to the Church, takes the Blessed Sacrament from the tabernacle, and in the darkness of night, walks the silent streets till he arrives at the door of the sick man, only to find that the patient has no serious illness. Nothing is so trying to the patience of the city priests as this practice, which prevails among the poor, of summoning them at inconvenient hours without necessity, and of exaggerating the urgency of the case in order to secure their attendance. Still there can be no doubt that their anxiety for

the presence of the priest at the side of the sick has its foundation in a deep sense of the importance of his ministrations in sickness and at the hour of death. It is also a recognition of the potency and efficacy of those sacraments, on the proper reception of which the salvation of a sinner may depend.

"The Catholic poor," writes Dean Oakley, "look upon the priest as Protestant do upon the physician and as every reasonable and humane person would call in a physician where there is the slightest chance of illness being serious, even though in fact it be not so. I hope the time will never come when we shall pass a severe judgment upon our poor for summoning the priest in twenty cases, of which nineteen had been less urgent than their fears had led them to suppose."  
This continual wear and tear soon tells upon any but a rugged constitution, and if it lives till the age of 50, the priest is practically an old man. It is gratifying, however, to learn that the vocations for the holy priesthood are increasing, and that, in the division of labor which will follow, the priest will have a better chance for a long life.

Protestants Returning to the Cross.

Less than fifty years ago the cross was exclusively a Catholic symbol. There was a storm of opposition from ultra Protestants when the sign of redemption began to be raised over meeting houses, as they were called in those days. But the cross has won its way everywhere, and now there are none found to oppose it. Of late years the innovation has extended to cemeteries from which the cross was banished utterly. No crosses can be seen among the old tombstones of New England. The natural symbol of every Christian denomination is to be found nowadays even in rural cemeteries, and the form that occurs most frequently is the Celtic cross—the emblem of Christ and the emblem of eternity. This, by the way, is one of the very earliest of Christian gravestone forms reduced to its simplest elements. The day is probably not far distant when the stone cutter's clumsy and mechanical wares will cease to be in demand; and the Celtic cross, with some simple inscriptions, will find favor everywhere. Nothing could be more expressive in its meaning or more attractive to the eye. There is a Christian humility and dignity and a simple pathos in a grave-stone like this, which is lacking in the clumsy monuments usually erected over the graves of rich men who have died without the last sacraments.  
Mr. J. A. Schweinfurth, a well known architect of Boston, who deserves the credit of introducing appropriate and artistic designs in tombstones, holds that "gravestones should be at once unobtrusive yet artistic, plain yet beautiful." Good taste should not only in the restricted use of ornament, but in its tasteful application and skilful designing—Ave Maria.

The blue-bird is hailed as a harbinger of Spring. It is also a reminder that a blood purifier is needed to prepare the system for the debilitating weather to come. Listen and you will hear the birds singing: "Take Ayer's Sarsaparilla in March, April, May."  
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AT THE LAST MOMENT.

The Final Triumph of Grace Over a Proud Heart.

BY EMILIE FOSTER.

With Dupuytren's death closed the generation of distinguished surgeons who have given pre-eminence to the hospitals of Paris. Regarded by his subordinates with fear and dread, disliked by his equals on account of his offensive and arrogant manners, his home rendered desolate by his overbearing conduct, there seems little, save his talent, to admire, but his life was full of incident. It is a worn old adage that "Nothing is so successful as success," and Fortune seemed ever ready to lend Dupuytren a helping hand. While still a youth, treading the streets of Paris, at early dawn, on his way to the Hotel Dieu, where he was an interne, studying indefatigably by the bedside and in the dead-room, returning at night to a frugal meal and cheap lodging, he one day was attracted toward a crowd of excited Parisians making frantic endeavors to check the progress of a run-a-way horse. In another moment came a crash, and the young interne eagerly pressed forward to proffer his services. The unfortunate occupant of the carriage proved to be one of the Rothschilds, and the young surgeon's endeavors were rewarded by the announcement of the patient, when convalescent, that there were 20,000 francs in the bank awaiting his pleasure.

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

Lenten Regulations for 1896.

(OFFICIAL.)

The following are the Lenten regulations for the Diocese of London:

1st. All days of Lent, Sundays excepted, are fast days.

2nd. By a special indulgent from the Holy See, A. D. 1894, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz.: Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions.

They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament, besides the public devotions, family prayers, especially the holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

M. J. Tiernan, Sec.

N. B.—The pastors will take up a collection for Peter's Pence in their respective parishes on the second and third Sundays of Lent. As this is the first time in many years that a collection of this kind has been taken up in the diocese, it is to be hoped that all will contribute according to their means, and show by their generosity the filial affection and high esteem they have for His Holiness the Pope. The amounts collected will be remitted to His Lordship the Bishop as soon as possible.

THE SCHOOL QUESTION IN THE PROVINCES.

During the discussion of the Manitoba school question it has been frequently stated by the journals opposed to the restoration of Catholic rights that they should not be restored because the Catholics may easily reconcile it with their consciences to make use of the Public schools, Nova Scotia and New Brunswick being given as cases in illustration of the statement.

It is said that the Public school system of Nova Scotia especially gives universal satisfaction, and that Catholics make use of the Public schools without any difficulty or remonstrance, and that they might do the same thing in Manitoba.

We have also been reminded that, after Confederation, there was an appeal made by the Catholics of Nova Scotia against the school legislation then passed by the Nova Scotian Legislature, but the appeal was dismissed by the Canadian Government on the ground that the Provincial Government was not bound to continue the grants which had previously been made to the Catholic schools, because these schools had no legal status, and therefore the Act of Confederation did not limit the powers of the Provincial Legislature to legislate them out of existence, as far as the law could effect this.

This is not a fair statement of the case. It will be remembered by our readers that there were appeals made by the Catholics of both Provinces to Ottawa, and that though the Dominion Government at the time referred to did not take remedial action, the New Brunswick Government, at least, was requested by a resolution of the House of Commons to take into consideration the grievances of which the Catholics of the Province complained. Thus while it was admitted that the Dominion Government had not the legal right to interfere by legislation to enforce the equitable treatment of Catholics, the Parliament recommended that they should be dealt with equitably, and as a matter of fact the Govern-

ments of both these Provinces to some extent acted on the advice so given; for though the school laws were not actually changed, they were administered in a liberal spirit, leaving it possible for the Catholics to have Catholic schools wherever Catholics constitute a majority of the population of the school district, and also where they are in a minority large enough to secure recognition from the education department.

As in most of the rural districts, Catholics or Protestants are grouped together, the result is that a liberal administration of the law usually gives to Catholics nearly all the advantages of a Separate school system, though the law itself makes no provision for this purpose. It is, therefore, because the letter of the law is not strictly carried out that the school system of the Province is generally accepted without complaint. But we are informed in a recent issue of the *Antigonish Casket* that there are many localities in which these conditions do not exist, and there the Catholics find the necessity of establishing Separate schools which do not receive a penny from the public funds towards which Catholics contribute equally with Protestants. Thus at New Glasgow, Stellarton, and other places there are Catholic Separate schools on which thousands of dollars have been expended for building, equipping and maintenance, without any aid from the public treasury.

We contend that this is a gross injustice, though it is done by virtue of a law passed by a legislative majority. But in Manitoba, beside the inherent injustice of such a law, the Greenway legislation is in direct contravention of a compact between the people of Manitoba and the Dominion Government, made at a time when it was not known whether the minority requiring protection would be Catholic or Protestant. The injustice is all the greater on account of this breach of faith.

A PROBABLE SCHISM IN THE SALVATION ARMY.

The growth of the Salvation Army under the rule of General Booth has undoubtedly been phenomenal. From a small beginning, with only a few followers without education, and without any fixed belief or creed, it has extended itself throughout the English-speaking world within a few years, and even in India it has many garrisons among the Hindoos.

Much of its success is to be attributed to the strong personality of General Booth, who has proved himself to be an able administrator, and so great is the confidence reposed in him that he was able to establish his organization as a species of military despotism, in which he was the autocrat whose will was obeyed by soldiers and officers without dispute. Not only is his word law as regards the forms of Salvation Army worship, but also all the property of the army is held in his name alone, as far as it has been possible to adhere to this plan, but as in the United States there were legal difficulties in the way of a non-resident foreigner holding the title to the army property, the nearest to this which could be done was that it should be held by a trusted lieutenant, and it was deemed nearly the same thing that his son, Mr. Ballington Booth, should hold the title deeds, and thus the latter has now in his name all the property of the army in the United States, to the amount of about \$700,000.

Down to the present moment the plan seemed to work fairly well, though there has been from time to time some discontent at the exercise of so much absolutism by one man. The confidence reposed in the general enabled the army to retain its coherence in spite of the murmurings which at times disturbed it, but within the last couple of weeks its cohesive powers have been sorely tried, and at this moment it is threatened to be broken in twain by a serious schism, no less than the secession of the whole United States army from the parent stock.

The immediate cause of the threatened schism is an act of absolutism on the part of the general.

Under Mr. Ballington Booth's rule, the United States Army prospered to an amazing degree, but the inevitable principle of disintegration which pervades Protestantism in all its forms, was at work, and there arose a spirit of discontent that the Army should be ruled by orders from England, and it appears that the American Commissioner, though he is the general's son, followed certain methods which were distasteful to his father, and he accordingly received orders to retire from his command, and to give way to a successor who has already been named,

and is now on his way to assume the position.

Mr. Ballington Booth positively refused to accept the new command which was offered to him elsewhere; but his father's orders being imperative, he seemed at first inclined to obey, so far as to give up the command on this side of the Atlantic. He even declared that he would give no trouble in regard to the handing over to his successor the title deeds of all the Army property. It appears, however, that in regard to this he has changed his mind, and though so lately as the 22nd ult. he and his wife, Mrs. Maud Booth, made a statement to the effect that they would make no trouble concerning the relinquishment of their command, and the transfer of the property, on the 23rd he is said to have formally announced to the members of his staff in New York that he has decided to retain his command, and to receive, for the future, no orders from England.

This is understood to mean that he will re-organize the Army in America, and, as the American Army is thoroughly devoted to him, there is little doubt that there will be now a declaration of total independence issued by the American section of the Army. Mr. Booth's announcement was received by the staff officers with cheers and demonstrations of approval.

It appears to be the intention to popularize the American branch by making it subject to representative government to some extent at least, in order to fashion it more after American ideas.

Whatever may be the outcome of the present critical situation the event has shown that anything like a universal, or even an international, Church organization is an impossibility in Protestantism, notwithstanding all that we have heard within the last few years concerning a reunion of sects.

The Salvation Army differs from most other Protestant sects in this respect, that it has no special creed, no sacraments and form of worship beyond something in the form of processions, band playing, and other imitations of a military display.

The latest advices make it appear probable that Commander Ballington Booth will put himself at the head of an independent army for the United States, to be known as the American Salvation Army.

Major Peter Glen, the oldest officer in term of service on the headquarters' staff, has resigned his position on the staff in order to attach himself as Secretary to the ex-Commander, and he declares that he will be with his late superior officer in the inauguration of such a movement, and one man in New York, it is said, has offered a million dollars for the same purpose. Miss Eva Booth, the sister of the mutinous Commander, is doing his work until the arrival of the new Commander, Mr. Booth-Tucker. She asserts that the cause of the dismissal or resignation of her brother was that he opposed in many things their father's management.

THE REUNION OF CHRISTENDOM.

At the opening of a mission chapel in Landport, near Winchester, England, the ceremony was most Ritualistically elaborate. The procession which was formed to pass through and around the chapel is thus described by a press reporter:

"First came a thrifer swinging the censer, from which was emitted the fragrant odor of incense. Beside him was an acolyte carrying the crucible. Both were attired in red cassocks, with shoes, stockings, and skullcaps to match; and above the robe. Other acolytes, similarly dressed, came next. Some bore aloft long white candles, and another the cross. Following came the choir, the clergy, and other acolytes with an upraised crucifix, and a censer with incense. Immediately behind the choir came the Bishop, and on each side of him walked two clergymen. Most of the clergymen wore birettas. The company of clergymen was brought up by 'Father' Dolling in gorgeous cope and alb; and then a large number of worshippers, walking four abreast, completed the pageant."

The use of the "crucible" is something novel in the way of church ceremonial, but it may be a mistake of the reporter for crucifix, unless it be a novelty specially introduced by the English Ritualists. It is worthy of remark, however, that the Bishop of Winchester was present, and must have approved of the gorgeous ceremonial, yet the Evangelicals or Low Church party would have us believe that they constitute the real Church of England, and they do not hesitate to attempt to drive the Ritualists and their Ritualism out of the Church.

Dean Farrar, who a year or two ago put himself virtually at the head

of the Evangelical party, recently stated that seven thousand of the English clergy avow themselves to be "supporters of the Romeward movement." It would seem that a Church party with such a following would be more than likely to turn the tables on their aggressors and put them outside the fold, rather than submit to be themselves ejected by a comparatively small faction.

It is true that the Ritualists, while adopting many Catholic practices and doctrines, are very hostile to the supremacy of the Pope, yet when we see that by their earnest theological investigations they have arrived at a belief in so much of Catholic doctrine, there is room for hope that the last obstacle to their return to Catholic unity may also disappear.

In thousands of parishes confessions are heard; so-called masses are celebrated every morning; prayers are publicly offered for the dead; the saints, and especially the Blessed Virgin, are honored and invoked, precisely as is the case among Catholics, and a belief of the Real Presence of Christ in the Eucharist is inculcated. In addition to all this, it is being universally recognized that the cold ceremonial, or rather the absence of ceremonial, introduced by the Reformation into public worship, has diminished public respect for the House of God, and resulted in a general disinclination on the part of the people to attend church at all on Sundays or any other day. It is for these reasons that the Ritualists have deemed it necessary to reintroduce the new forms of worship which are now denominated "Ritualism." These forms, however, are not really according to the Catholic ceremonial, though they imitate it to some extent. However, the general tendency of the Ritualistic movement is to increase reverence for those things in the Catholic Church which Protestants have been taught to regard as superstitions, and the result must be that multitudes who have supposed that the claim of the Catholic Church to be the one true Church instituted by Christ to teach mankind is not worth examining into, will be led to give more attention to Catholic teaching, and the result will be numerous conversions, as they discover the conformity of the Catholic faith with that of the Apostles.

The Holy Father's appeals to the English people to return to the unity of faith are well timed, and they will have their effect in spite of the efforts of the Archbishop of Canterbury, the London Times, and others of the Protestant press, to create the conviction that no attention will be paid to the Pope's earnest appeals to the general Christian sentiment in favor of Christian unity.

We do not pretend to think that the Protestants of England are prepared to become Catholics all at once. Anglicans, equally with Presbyterians and Methodists, have been imbued from infancy with the belief that the Pope is the anti-Christ and the "Man of Sin" and the "Son of Perdition" described by St. Paul in his second epistle to Thessalonians, "who opposeth and exalteth himself above all that is called God or that is worshipped." It takes time for people who have been thus indoctrinated to return to common sense, but common sense is asserting itself as they become better educated, and the prejudices of past days are fast passing away.

There is no more satisfactory evidence of this than the changed attitude of Presbyterianism toward the Catholic Church. The Westminster Confession declares as a matter of Christian dogma that the Pope is the anti-Christ, but though that antiquated document is still held by most Presbyterians to be the "standard" of divine faith, there are very few Presbyterians of the present day who are bold enough to maintain that in this particular the "standard" is correct. The late Dr. Philip Schaff stated that it was based on an "erroneous exegesis," and at the present day, when the utmost liberty of belief is allowed, there are found even among Presbyterians, many who are willing to acknowledge that the Catholic Church is not the "synagogue of Satan" which the Confession of Faith declares it to be, but a "branch" of the Church of Christ, equally with their own.

We are not superabundantly grateful for this concession, but we think that, weighing all these things together, there are indications that Protestants are more disposed than heretofore to consider the claim of the Catholic Church to be the one true faith "delivered to the saints" and handed down by tradition through the ages which have elapsed since the days of the Apostles.

There are certainly signs that the Protestantism of to day has more respect for the Catholic Church than that of any age since it was begotten in Europe in the brains of Luther, Calvin and Zwingle, and we need not despair of living to see a great step taken toward the reunion of Christendom by the return of thousands to the one fold.

A PRESBYTERIAN VIEW OF THE SITUATION.

From the Protestant religious press we cannot, as a rule, expect fairness in argument when a question affecting the interests of Catholics is under discussion. There are, however, some honorable exceptions to this rule, and we do not hesitate to give due credit to these papers, and to the Protestant clergy who from time to time speak of Catholics more fairly than is usual on the part of their colleagues. Hence we have frequently referred to such cases in our columns. It is, however, the usual custom with the religious press to misrepresent Catholic doctrines and the doings of Catholics, especially of the Catholic clergy and hierarchy, by putting them in an odious light, so as to increase as much as possible the animosity and prejudices of Protestants against us.

An article appeared in the *Presbyterian Record* for February, which was full of the misrepresentation characteristic of that journal, and we are surprised that the *Toronto Globe*, which proclaims itself to be a model of fairness and liberality, should have reproduced it in a prominent place in its columns on the 26th ult., as if to manifest its approval thereof.

The matter dealt with was the Education question, with special reference to the Catholic schools of Quebec and Manitoba.

The article maintains throughout that it is the duty, or at least the right, of the State to furnish an education to the people, and argues from this that such education should exclude religion in order to be fair to all. Hence it draws the curious consequence that the Government of Quebec is doing an injustice to the Protestants of that Province by taxing them at all for the Public schools, except in such places as have Protestant schools; whereas it maintains that the Protestant majority in Manitoba are perfectly right in forcing upon the Catholic minority a Protestant or godless system of education, whichever it may be, and it states that the Catholic minority there have no grievance to be redressed.

The very absurdity of these conclusions ought to have been enough to show the editors of the two journals the utter absence of logic in the reasoning, but that we may not be suspected of misconstruing the argument we shall quote the following passages, which fully bear out our analysis of it. We find the following principles or statements therein:

"In Manitoba the majority provide schools that will fit all the young people for being good citizens, but demand that these schools shall not be used for advancing the special interests of Presbyterians, Roman Catholics, or any other denomination."

This implies that the State should impose a system of non-religious education upon the people, and force all to maintain it, even if they provide a more complete system of education for their children, including both secular and religious subjects.

Again we are told in reference to the school system of Quebec, "to compel Protestants to support such schools, established for the purpose of opposing or destroying their most cherished beliefs, would be bringing into Canada something of the middle ages when men had to worship with Rome or die."

From this it would follow that Quebec, or any other Catholic State, ought not to have a Public school system, unless it be a godless one. Protestant States may, however, impose either a godless or Protestant system upon Catholics. It is now admitted that the schools of Manitoba are Protestant schools, inasmuch as Protestant religious teaching is insisted upon in them under penalty of deprivation of the school grant, and under this system the editor of the *Presbyterian Record* maintains that Catholics are treated as they deserve. He says:

"Fair play demands that the present order of things in Manitoba be maintained. To go back to the former position is to give to the Romanists an advantage that others are not allowed."

We do not by any means pretend that the State exceeds its duty or right when it insists upon the education of the children, and even when it provides for such education, and we fully approve of any reasonable steps taken to assure that the young shall be prop-

erly educated; but we maintain that while doing this the State is bound to observe distributive justice, and not to favor those who want a godless education at the expense of those who wish to inculcate morals and religion at the same time with secular knowledge. If the State does this, it is guilty of gross injustice and does violence to the conscience of those who make or are ready to make provision for the complete education of their children, moral as well as secular.

It is impossible in a mixed community like ours for the State to supply religious instruction in the schools, but it gives aid to the schools at all it is an injustice to exclude from this aid schools which teach religion to the pupils. We do not mean that the State should pay for the religious teaching of the schools, but it should furnish religious schools with all the facilities for secular instruction which it affords to godless schools. This is the key to the school question as far as it regards State control—and thereby we find that a Catholic country like Quebec has at least the same right to establish a school system based upon religion, as a country without religion has to establish a system of godless schools.

As far as Quebec is concerned, it is to be borne in mind that Protestant children are in no case bound to receive Catholic teaching when they attend the Catholic schools; and, on the other hand, so great are the facilities afforded to the Protestants to have schools of their own that though their numbers are only a little above one-half of the Catholic population of Ontario, while there were in Ontario in 1893 only 318 Catholic schools receiving Government aid, there were in the same year 941 Protestant schools receiving such aid in Quebec, including 47 Model schools, 2 Normal schools, etc. In fact, it was not long since stated by Mr. Morris, who represents the Protestants of Quebec, in the Provincial Government, that on every occasion when he had deemed it necessary to bring forward any claim of the Protestant minority, he had always been listened to with attention and respect, and that no reasonable demand of theirs had ever been rejected. How different from this is the treatment accorded to the Catholics of Manitoba by the Protestant majority there!

The article of the *Presbyterian Record* is also at fault in maintaining that the Catholic laity of Canada do not want Catholic schools. They have proved before now that they do want them, and our contemporary gives no proof but its bare assertion that they have ceased to want them.

But we forget: the article tells us that numbers of Catholics "take advantage of other and better schools (i. e., the Public and Protestant schools) when they have the opportunity." We have only to say that this is a mis-statement. There are a few cases where Catholics send their children to Protestant or Public schools, when Catholic schools are within their reach; but we know it to be a fact that there are also cases where Protestants send their children to the Catholic schools by preference, often on the plea that the moral influences are better there, and sometimes even on the other plea that the education given is superior. We may well balance the cases with each other and admit that a few exceptional cases count for little or nothing either way.

AN OUTRAGEOUS ACT OF INJUSTICE.

We copy the following from the Montreal Star of 27th Feb.:

"The Senate had a most unusual and exciting time yesterday afternoon, the bone of contention being the appointment of a Housekeeper in the place of the late Peter Dunn, which came up on the report of the Committee on Contingencies. The committee recommended that Mr. John Carleton, private messenger to Sir Mackenzie Bowell, be appointed. Hon. Mr. Dickey moved in amendment that Mr. John Dunn, who had been appointed *locum tenens* by the Speaker, be appointed. He urged that they were 'thrusting out a servant to make room for an outsider,' and that Mr. Dunn was entitled to the position on the ground of seniority. Then the fight began, and for two hours the discussion was continued with considerable heat, the chief speakers being Senators Ogilvie, Bellerose, Masson, Kirchoffer, Clemon, Loughheed, Almon, Sir Mackenzie Bowell, Aikens, MacInnes, Boulton, McCallum and Perley. Senators Dickey and Loughheed referred to the proceedings before the committee, which show a protest from Senator Power. Senator Almon accused the Premier of canvassing for Mr. Carleton, and said it had been stated that the Senate looked to the House of Lords for its precedents, but he never heard of a British peer canvassing to put his body servant into a Government position. He also made allusion to the belted knight, Sir Mac-

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From the *Herald* of Feb. 26 we learn that the vote on Hon. Mr. Dickey's amendment, to appoint Mr. John Dunne, was a tie, 28 on each side. On the main motion in favor of Carleton, Senator Bellerose voted with the yeas.

We are not surprised to find Senator Bellerose indulging his anti-Irish Catholic penchant by giving his casting vote for the Master of the Black Chapter. Like certain other of his compatriots—his kinsman, for instance, Senator Armand—Mr. Bellerose would prefer any day and for any position that he might control an Irish Orangeman to an Irish Catholic.

This was not a party matter; there was no political principle at stake. It was simply a choice between a faithful, well and long-trying member of the Senate staff, an Irish Catholic, and an outsider, a comparative junior and a rabid Orangeman.

The division list, which we publish in another column, will be perused with astonishment by our readers. With those who have "No Irish Need Apply" inscribed on their banners we find associated some who own their positions to the claim that they were the representatives of the Irish Catholic portion of our population.

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kenzie Powell indignantly denied that he had ever canvassed, nor was Mr. Carleton his body-servant. He was a public servant. As to his knighthood, he had never asked any honor for himself, but could the honorable gentleman say the same? He had exercised his personal influence less than any of his predecessors.

"On a vote being taken on the amendment, it stood twenty-eight yeas to the same number of nays, being a tie, and the amendment was lost."

The vote on the adoption of the report resulted in a repetition of the tie, and again Senator Bellerose had not voted. On being challenged, he said he voted for the report; which therefore carried by twenty-nine yeas to twenty-eight nays.

So the Premier's valet, the "Master of the Black Chapter," John Carleton, has been voted Housekeeper of the Senate, vice Mr. Peter Dunne, deceased, by a majority of one. Senator Almon told the secret of Carleton's success by describing him as Sir Mackenzie Powell's "body servant." This was the man's position, as well in the Customs Department as in the Privy Council. He accompanied Sir Mackenzie, in the capacity of valet, on his pleasure trips through Manitoba, the North-West and British Columbia, and, if we mistake not, to Australia. Sir Mackenzie denies that he canvassed the Senators in favor of his *protege*, Carleton; but can he deny, with truth, that he encouraged this person to resign his place as "confidential messenger" to himself, to oppose Mr. John Dunne in his candidature for the position of Housekeeper? Can he deny that he enlisted a certain Irish Catholic Senator so warmly in Carleton's favor that this same Senator used his utmost influence to induce Mr. Dunne to step aside and give up his claim to the appointment, and solicited, moreover, votes for Carleton.

It would have been wise and well had the honorable Senators who voted in favor of Carleton made inquiry as to the manner in which he performed the duties which he was paid to discharge in the Department of the Privy Council, in the Militia Department, and the other Departments in which he had been employed as Messenger, and where he made himself so obnoxious to every one by his insolent and over-bearing conduct—before giving him their support.

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**EDITORIAL NOTES.**

A TELEGRAM from Washington, dated Feb. 28, states that the universal theme in the corridors of the capital on that day was that W. Bourke Cockran, the celebrated orator, had applied to a well-known Catholic seminary for admission as a student for holy orders. The sensation created is profound. Congressman Cockran does not deny the rumor. Since the death of his wife he has forsaken the charms of political strife and sought the consolation of religion.

We read in the *Semaine Religieuse* that the Hon. A. W. Morris, who represents the Protestants of Quebec in the Government of that Province, declared in the last Legislature before prorogation that "since my entry into the Cabinet all my suggestions and remarks in favor of the Protestant minority were welcomed with the greatest good-will, and no reasonable demand has been refused." There is a great difference between the ideas of toleration entertained by the French-Canadians, and those of a certain faction in

Ontario. The French Canadians are tolerant in act toward those who differ from them, but they make no boast of fulfilling a duty; while the Ontario factionists are constantly prating about their adherence to the principles of freedom of conscience and equal rights to all, but they are very loth to practise what they preach. A notable instance of this hypocrisy was given by many of the speakers at the public meeting recently held in Massey Hall, Toronto.

On Tuesday morning a despatch appeared in the public press announcing the death of Lady Smith, wife of Sir Francis Smith, which occurred on the 2nd inst. She had been ill for a couple of weeks. Lady Smith's maiden name was Mary Theresa O'Higgins. She was born in 1832 and married to Sir Frank Smith in 1852. There are five children by the marriage. During her residence in London, and afterwards in Toronto, Lady Smith was noted for her many estimable qualities. She was charitable in a large degree, and the afflicted and needy ones have by her death lost a benefactor and a friend. She was a most devoted Catholic and at all times was ready to devote her means and her energies to everything having for object the advancement of the interests of the Church. We extend to Sir Frank Smith our heartiest condolences in this the hour of his affliction.

The celebrated Noble case is being investigated once more. Our readers will remember that the Messrs. Noble, of Killarney, had their fishing boats seized by the inspector, on a charge of illegal fishing. It seems that for many years it has been the custom of all fishermen to send their money to the department for their licences; but if the licences did not arrive in time they proceeded to their work. After the boats of the Messrs. Noble were sent to the fishing grounds, they were advised from Ottawa that their licences would not be granted; whereupon orders were sent to the fishermen to cease fishing and return to port. This did not satisfy the inspector, however; he had a technical case against them, and he made the very most of it. Several other charges were also brought against the accused, some of them of the most trivial character. These charges are now being investigated at Collingwood before Judge Johnston. Mr. Osler, counsel for the plaintiff, desired that the Government should substantiate the charges brought against the fishermen, but Judge Johnston refused, and said the aggrieved party would be expected to show that the charges laid against them were untrue. Mr. Osler said it was the first time in his life where the accused were expected to prove their innocence. Those who have followed this case will be likely to conclude that the treatment of the Messrs. Noble looks very much like persecution.

**DIocese of Peterborough.**

The New St. Michael's—The Grand New Church Dedicated by Bishop O'Connor.

Cobourg Sentinel-Star, Feb. 28.

The dedication ceremony in connection with the new St. Michael's church last Sunday, was probably the most important event in the history of this parish for the last half century; and the members of the congregation, as well as the citizens of the town generally, took a marked interest in the occasion. The completion of this beautiful structure—by far the handsomest church within miles of Cobourg—was sufficiently important to attract wide-spread interest. The new edifice is a credit to the town as well as to the congregation, whose fidelity and zeal prompted them to undertake the work. For this reason there was a general desire upon the part of Catholics and non-Catholics to witness the ceremony of the opening of the building to the worship of God. The event passed off very pleasantly. The dedication ceremonies on Sunday morning were impressive and beautiful; the preaching strong and liberal; while the Bishop's lecture on the habits and customs of people in other parts of the world, on Monday evening, proved a very pleasant diversion from the ordinary cares and worries of our daily hum-drum life. The contributions—an important consideration—proved to be substantial and encouraging, the offering on Sunday morning amounting to \$521; Sunday night realized \$118. The total day night realized \$639. The Monday collection at the door on Monday, including the placing of a \$25,000, which is in contemplation. It is a matter of congratulation that the offerings thus far have been so liberal that the new church will not be burdened with a very heavy debt.

We trust our efforts to place before the public a full report of the dedication proceedings will be appreciated. The sermon of Archbishop Casey, of Peterborough, will be found strong and able exposition of Catholic principles; and much information as to the tenets

and belief of the Catholic Church will be found in perusing it. Bishop O'Connor's lecture will prove interesting and instructive reading. The description of the new church is full and accurate. The publication of the names of the altar boys, the members of the choir, and the details of the Memorial windows will make this Memorial issue of the *Sentinel-Star* a valuable paper to keep and hand down to generations who will succeed to worship in the new temple.

**DESCRIPTION OF THE CHURCH.**  
The church is built in the Romanesque style. Its dimensions are, length, about 130 ft.; width, 50 ft.; height of walls, 24 ft. Buttresses, with stone tabling, are placed between the windows. The front is flanked by two towers 16 ft. square and about 75 ft. high, which are also buttressed upon the angles, and ornamented by moulded string courses. Stone sills are placed in all windows. The building which it appears above the ground is of Longford square, stone, and above that red pressed brick to roof. Rounded reveals are placed to all openings. The windows are filled in with traciered frames and these are filled with figures in handsome stained glass. The chancel end is semi-circular in plan, attached to which is a sacristy 30x16 ft., the windows of which are also filled with lead lights. The entire is roofed with a specially designed truss roofing.

Under the entire building is a lofty and capacious crypt, partially utilized for the reception of fuel and the heating apparatus, access to which is obtained by extension porches and stairs.

Internally the building is divided into a nave with two side aisles, the ceilings, which are semicircular arches, divided into panels by moulded and paneled belts. The nave ceiling is in one unbroken length from the entrance to the chancel end. The ceiling with its paneled belts being supported by a neatly designed freize and dentilled cornice, which in its turn is supported by fluted Ionic columns, dividing the length of the nave into five equal spaces. The arched ceilings of the two aisles are divided by similar moulded and paneled belts, springing on one side from the entablature supported by the columns before mentioned; and from the wall side from a similar entablature, supported by fluted pilasters against the walls. The capitals of the columns are handsomely carved.

At the entrance end over the entrance vestibule and extending well into the church, is a capacious gallery with a curvilinear, moulded and paneled front access to this gallery being obtained by means of a staircase in one of the towers.

At the chancel end the belts of the ceiling radiate from the circular walls, springing from wall pilasters with carved capitals, the belts meeting in the ceiling in the centre of the church, the intersection of which is covered by a handsomely carved boss. From the sanctuary lamp is suspended in front of altar. The pedestal of the pilasters are paneled and moulded and break the line of a handsomely moulded, dentilled waistcoat and sub-waistcoat.

The altar rail is of polished white oak, supported by very handsome hammered brass bracket supports. The whole is seated with neatly and conveniently designed oak seatings, with hinged kneeling stools. The pulpit is of handsomely carved paneled and moulded oak.

The entire building is heated throughout with a proper ventilation. The means of ingress and egress have been well considered, there being no less than five separate entrances to the church.

The church is lit by means of specially designed three armed gas brackets, fixed on to the columns. The internal embellishments have a chaste and peculiarly graceful and bright effect, white and gold being predominant. The walls of the delicate bluish green; those of the chancel being a delicate lavender, above the white and gold, the details of the cornice and the freize also with color, and the freize white. The ceilings are of matched white wood braded and varnished, the dividing ribs being white picked out with gold.

The floors are laid down with colored bordered matings, and the entire chancel with a handsome crimson carpet, the entrance doors from the vestibule being covered with baize of a similar color. The carpet of the chancel imparts a very white and gold combined with the white and gold pilasters and dado, which are thrown out by the lavender colored walls. In this connection it might be well to mention that the Building Committee of the church consisted of the following gentlemen, to assist Father Murray: Messrs. Dr. McNicholl, J. B. McCall, Jas. Bulger, Ed. Gordon, M. Quinn, D. Rooney and Jas. Butler.

The contractors who brought the work to perfection were: Carruthers & Gordon, woodwork; John Hayes, Peterborough, masonry; P. J. Macdonald, Peterborough, brickwork; J. Namara, Peterborough, brickwork; J. Comrie, Bond, stone capping; J. Comrie, plating; W. R. Whitelaw, plumbing.

**THE MEMORIAL WINDOWS.**

Not the least interesting features of the new church are the beautiful stained glass memorial windows which have been placed by friends and relatives in memory of departed loved ones. In the sanctuary there are two figured windows. On the gospel side are the Blessed Virgin and the Divine Infant and St. Joseph—erected to the memory of the late Dr. Horan, Bishop

of Kingston, by his nephew, Rev. Dean Murray, of Trenton. On the epistle side, is the window containing figures of St. Adolphus and St. Augustine, erected to the memory of the late Dr. Jamot, Bishop of Peterborough, by the pupils of the convent school. Passing into the body of the church are to be found the following windows, on the epistle side:

Figures of St. Patrick and St. Bridget, erected by James G. Moylan, late Inspector of Prisons for Canada, to the memory of Michael Doyle, his son and daughter.

Figures of St. Peter and St. Paul, erected to the memory of Peter and Grace McCabe, of Port Hope, by their daughter, Miss Annie McCabe, now of Los Angeles, Cal.

Figures of the Sacred Heart of Jesus and the Immaculate Heart of Mary, the gift of the ladies of the Altar Society and members of the Holy League.

Figures of St. Edward and St. Charles, the gift of the C. M. B. A., of Cobourg.

On the gospel side are windows containing:

Figures of St. Christopher and St. Aloysius, erected to the memory of J. L. Lucy and C. L. Delanty, by the Lucy family and P. J. Delanty.

Figures of St. Daniel and St. Mary, erected to the memory of the late Daniel and Mary Donegan, by Daniel Donegan, a native of Cobourg, now of Los Angeles, Cal.

Figures of the Immaculate Conception and St. Rosa, of Lima, the gift of the Sodality of the Blessed Virgin, of Cobourg.

Figures of St. John and St. Stephen, the gift of the I. C. B. U., of Cobourg.

All these windows are works of high art, and reflect credit upon the manufacturers, the Dominion Stained Glass Co., of Toronto.

**THE DEDICATION.**

The dedication proceedings opened at 10 o'clock a.m. sharp. His Lordship Bishop O'Connor, preceded by the attending boys, first blessed the outside of the walls and then, entering the centre aisle of the church, sprinkled the chancel and then the walls on either side of the body of the church.

The attending priests were: Archdeacon Casey, of Peterborough; Very Rev. Dean Murray, of Trenton, brother of Father Murray, pastor of St. Michael's; Rev. Father Keilly, of Douro; and Rev. Father Connell, of Brighton.

The altar boys, who assisted in the ceremony were: Chas. McNicholl, Ed. Bulger, Thomas Bulger, James Cashen, John Casey, Leo Downs, John O'Hara, Chas. Duffy, Daniel Hand and John O'Rourke. The choir rendered special music for the occasion, under the leadership of Mother Theodora, of St. Joseph's Convent, the members of the choir being: Messrs. Hugh Gordon, John Cawley, Misses E. Mulhall, M. Mulhall, M. Tucker, E. McDonnell, M. McNicholl, M. Ryan, M. Meahan, M. Doody and T. Backnell.

**THE DEDICATION SERMON.**

Archdeacon Casey preached the sermon on the occasion, which is a strong presentation of Catholic principles. The preacher took for his text, "Upon this Rock, I will build My Church." He said: "The occasion which has brought us together today is one of very great importance—the completion and dedication of a praise to the glory of God. Certainly it must be Almighty God. Certainly it must be to my dear brother, Father Murray, a source of very great joy. Scarcely a year has gone since this beautiful church and all its ornamentations and completeness, to the very windows, was a thing only to be found in the imagination of your pastor. Since then it has taken form and grown up, and today, completed, it is offered as your offering to Almighty God; and here for all time to come the Immaculate Lamb slain for the redemption of the world may be offered up for your sins, and for generations to come after you. Therefore, my dear brother, I congratulate you."

First of all I congratulate His Lordship that upon his return from the Holy See, from visiting our Holy Father, his first work is one which should bring such joy to his heart that in this diocese another church has sprung up, another altar raised for holy sacrifice; and that this, his first work, is to bless and dedicate this beautiful church.

I congratulate your pastor, whose zeal and energy, whose devoted work in this undertaking. He felt the difficulties that were before him; he knew the labor he was undertaking now after thirty years in the priesthood, and his heart was filled with zeal for the Almighty and he thought of you, my dear brethren, and the long years that you trod that long way to the church in the west end of the town. Today he is to be congratulated; for today he shall find about us, a building so complete, so beautiful, and erected for the same expenditure? And now, my dear brethren, I congratulate you most heartily. For long years you have seen churches about you more convenient and better adapted than the one you have worshipped in, but to-day, by the noble manner in which you seconded the work of your pastor you are enabled with pride to view this beautiful arch and these noble pillars; and when you turn to look out, there the light of the sun comes down upon you bearing about your minds the likeness of some saint who was glorified before God and in whose footsteps you seek to follow the truth.

Our Divine Lord came upon earth for the salvation of all men without exception; He came that all might be

saved, and He accomplished that work, for He said: "The work which they have given to me, that have I accomplished." Therefore, we find that our Saviour, when upon earth, went about doing good. The sinner came to Him and he was sanctified. He healed those who were afflicted; and He ended His life upon the cross, as a sacrifice for the whole human race.

We see in the life of Christ, three things: He came to teach the truth; to sanctify souls; and to offer up sacrifice for the whole human race. But His mission did not end with the sacrifice on Calvary. He rose from the dead, and during forty days taught the disciples. He came not only to redeem those who lived in those days, but to redeem all even until the last trumpet shall sound. Therefore He gathered about Him twelve apostles, to whom He revealed divine truths; and when the time came He said to them, "All power is given to me in heaven and on earth; as the Father has sent me, so do I send you. Here were the apostles sent out to announce the glad tidings unto the uttermost parts of the earth. Thus it is necessary that the Church which St. Paul tells us is the mystical body of Christ, should continue upon earth. As Christ while on earth went about doing good, so must the Church of Christ go about doing good; and as He suffered Himself on Calvary for the redemption of the world, so does the priest in the Church of God, standing there in the person of Jesus Christ, offer up the same immaculate Lamb.

Now, our Saviour said, "Upon this rock I will build My Church." Our Saviour did not build upon the sand. When the winds would blow and the rain would fall and the waves should wash against it, it would never fail. The rains came and the winds blew, yet the house fell not. Why? Because it was built upon a rock, that will stand for all time and will preserve the Church from all error. This will render it impregnable for all ages, despite the storms of this world and all the powers of hell. But where is this rock to be found? Our Saviour prepares that rock. He fashions it so that it will bear the Church for all time. He chose Simon Peter from His Apostles, and sought a confession from him.

"Whom sayest thou that I am?" Our Saviour replied, "Thou art Christ the son of the living God." Then our Saviour said, "Blessed art thou, for flesh and blood hath not revealed it to thee, but my Father who is in heaven. Therefore, I say unto thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and I will give unto you the keys of the Kingdom of Heaven, and whatsoever thou shalt loose on earth shall be loosed and bound on earth shall be bound in heaven." See how He prepares that rock! It is Peter, and it is the confession of Peter's faith that leads Him to the belief that Peter shall be the Rock, against which nought shall prevail.

But our Saviour sought another confession from Peter—a confession of his life. "Simon, lovest thou me?" And Peter answered, "Thou knowest, Lord, I love thee." Then our Saviour asked, "Thou lovest me?" Peter answered, "Thou knowest, Lord, I love thee." Then, said our Saviour, "Feed my sheep." Here the same Peter was made the shepherd of the faithful. In establishing His Church to continue for all time, He made a visible society. He made His Church a city upon the mountain which cannot be hid, so that in all might see it. He tells us in the parable of the sheep, how He loves His sheep. He knows His own and His own know Him, and that there shall be one shepherd and one fold. That one shepherd for the Church upon earth was Peter, "Feed My lambs; feed My sheep." Thus did our Lord prepare Peter to be the foundation of the Church. But to fulfil these duties of being the teacher and ruler of the universal Church something more was wanted. Therefore, when the time came for our Saviour to suffer on the way from the cynical to the Garden of Gethsemane, He again addressed Peter, "I have prayed for thee that thy faith fail not, and thou being once converted, confirm thy brethren." Here is the very foundation upon which the Church was built—the infallibility of the Pope as teacher of the Universal Church. We know that Peter as the foundation of the faith of the Church; otherwise hell would prevail against it. If error should enter into the teaching of Christ being victorious, His work would perish and hell would be fed by the flock of Christ, if St. Peter is to feed the flock of Christ, it must be upon His own doctrine. Here also doctrine entered into the teaching of the Church, how could St. Peter be given the command to feed the lambs? Would Christ give him the power to feed that flock with false doctrine? That would be contrary to Christ, and a blasphemy against His stability. Therefore, our Saviour confirms the power already given to teach the infallible doctrine through the course of the building operations. How was he that Christ had revealed. How was he to teach it? Christ said, "Behold, I am with you always, even unto the consummation of the world." It is thus that Christ preserves the Church from all error. Again, the Saviour promised to send the Holy Ghost, the spirit of truth, to teach all things and to abide with them forever. Thus it is that the Church, founded upon that rock, grew up into existence, that it might go forth to teach the gospel. We find the Holy Ghost came to the Apostles and they began to teach and preach. We

find them meeting with adversity of every kind—a world sunken in idolatry, a world that forgot God, a world given up to all that was vicious, a world that seemed to be forsaken of God. Yet the apostles testified to their faith in Christ, even to the shedding of their blood. What has been the history of the Church down to the present time? Look at the days of the Roman power when the name of Christian was hated, when the sight of a Christian called for persecution. St. Peter first established his See at Antioch and then moved it to Rome, where he died, shedding his blood for the faith of Christ—died on a cross like his Saviour; but in his humility, even in death, he asked that he might hang with his head down, so unworthy did he feel to die the death of our Saviour. So St. Peter died, leaving that Church to his successors; and with it the power and authority of St. Peter remains. As the Bishops are the successors of the apostles, so is the Bishop of Rome the successor of the chief of the apostles. Our Saviour prayed that there might be one Church. "Holy Father, grant that these all may be one as Thou and I are one."

As there cannot be more Gods than one, so there cannot be more heads than one; there cannot be more baptisms, more means of salvation, than those established by Christ. In teaching these doctrines the Church met with persecution, and during three hundred years there were attempts to wipe out the Christian religion. But the power of the Roman Emperor could no more than the power of hell prevail against the Church, and soon a change came. Another Emperor succeeds the persecutors, and as he approaches Rome, in the high heavens appears a cross, and on that cross the words, "In hoc signo vinces;" and placing that sign upon his banner he marched to victory, and the Christians rushed out of the Catacombs and built their magnificent basilicas that stand even to this day.

So did the Christian religion triumph over the pagan power of Imperial Rome. But other persecutions that must have come right up from hell itself were followed by the heathens of the early ages, who sought to bring error into the teaching of Christ. What a history does Germany present to us during the reigns of the Fredericks, how they sought to impose upon the Church the right of investiture, that the Bishops should acknowledge that they received their authority from the German Emperor, and not St. Peter!

Here we see this new land covered with churches, teaching the same doctrine as did the apostles. We see the Church granting the same sacraments, and we see at our altars the same sacrifices offered up, that shall go forth to your souls all those graces which Jesus Christ purchased by His blood and death. Here you bring the new born child that the waters of regeneration may be poured upon it; here the child growing up may be instructed in its faith; here shall come the sinner to press for pardon and his sin made light; and here, time after time, you will come to receive that Christ, that cross, that pledge of everlasting life. When the sick call come to bring the bearer of peace to the sick; and at last when death does come, to receive the body and blood of Jesus Christ before the soul departs to receive its judgment.

Mass was then celebrated, Rev. Dean Murray, of Trenton, being the celebrant; Rev. Father Murray, deacon; Rev. Father Keilly, of Douro, sub-deacon. The beautiful ceremony was remarkably impressive.

**ADDRESS TO THE BISHOP.**

On the conclusion of Mass a deputation of the building committee consisting of Messrs. J. B. McCall, Dr. McNicholl, D. Rooney, M. Quinn, E. Gordon, A. McFawn and James Bulger approached the chancel, while Mr. McCall read a handsomely engrossed address to Bishop O'Connor, as follows:

To the Right Rev. R. A. O'Connor, D. D., Bishop of Peterborough.—It was with a spirit of profound loyalty and devotion to your sacred office and person that the members of the congregation of St. Michael's church at Cobourg, addressed Your Lordship on the occasion of your first episcopal visit to this diocese, and we to-day approach Your Lordship with the same loyal and devoted feelings, but with immensurably increased interest, because of the special occasion which brings you here, viz.: the dedication and formal opening of our new and beautiful church.

For many years the people of this parish have had a church near the centre of the town, having a church near the centre of the town, and have been anxiously looking forward to the time when that inconvenience would be removed. To-day we witness the realization of our desire in that respect. Although several years ago we have been making preparations for the building of a new church, yet when the announcement was made a little more than a year ago that the building operations would be at once commenced, some of us had doubts and misgivings as to the propriety of the necessary funds to successfully carry it through. But all these doubts and misgivings have long since been dispelled. Our success in every respect has exceeded our most sanguine expectations. The church itself we realize that it was for us laborated—that we were the beneficiaries of the work, and since the commencement of the work, and during the year it has been in progress, we have had the most generous and valuable assistance and liberal patronage of our Protestant fellow-citizens, for which we desire to extend our most sincere and grateful acknowledgments.

We desire also to specially thank Your Lordship for the valuable assistance given by you through the course of the building operations. We do not think it necessary to make any comment upon the character of the building, which is the testimony of itself, and we commend it to the judgment of Your Lordship. It is a truly magnificent structure.

**CONTINUED ON FIRST PAGE.**

CHATS WITH YOUNG MEN.

Catholic Columbian.

An assistant pastor in a poor city parish, determined to do something expressly for young fellows from fifteen to twenty, to keep them Christian and make them manly, tried, and at first not succeeding, tried again to help them. What he failed to do and what he did, he himself will tell us:

THE LADS OF ONE PARISH.

Grieved to see how many promising boys fell gradually away from attention to their religious duties as soon as they left school and went into the world to earn a living, I determined, if possible, to form an organization which would keep them faithful. Securing the cordial co-operation of the pastor, I first had some little gymnastic apparatus put up in a large lot behind and belonging to the church. This, however, was appropriated by the younger boys chiefly, and was soon deserted, even by them, for baseball.

Next I organized a sort of sodality, composed of all the boys up to sixteen, who had made their first Communion. For a time this worked well, but when the next first Communion class came in, the larger boys, now growing into young men, dropped off from the general Communions, and it became evident that that plan could not work as I had hoped.

At last, I decided upon another, the one at present in operation. I called a meeting of all the youths of the congregation between the ages of fifteen and twenty-one, without stating its object. The result was a very fair attendance of such drawn by curiosity to see what was to be done. I made a little speech, showing them how necessary it was for their advancement in the world to get a better education than most of them had had the opportunity, or the willingness to use the opportunity, of getting it. Then I assured them that it was not too late to repair this misfortune, or error, at least in part, and unfolded the plan I had for enabling them to do so.

I would have a room opened for them in the basement of the church two nights in the week from dark until bedtime; would provide some little games for their amusement; would furnish a small library of entertaining books; and would, if they desired, give them half-hour lectures on some useful subject, and assistance in any branch of literature or science they might wish to pursue. They were to be at liberty to go and come as they pleased without question or offence, and could withdraw when they saw fit.

They were pleased with the offer, and every one present gave his name to the proposed organization. Some younger boys wanted to join, but it was seen that to admit such would drive away others whom it was more important to keep, and they were refused, the only exception being the admission of a very few over fourteen who were as tall as the average youth of sixteen.

The meetings began on the first Tuesday of October, 1884, and have been continued during the autumn, winter and spring. No formal organization, took place until December, when, at the urgent request of almost all the attendants, a "Young Men's Union" was formally organized, a simple constitution adopted, and officers elected. Since that time regular minutes have been kept, the roll has been called at each meeting, and such business as was desirable, transacted, and though it was intended to open the rooms until the first of April only, from the idea that no considerable attendance could be expected when the nights became short and pleasant, it was unanimously resolved to continue the meetings for the present, and they have so far been fairly attended.

During the long nights of the later autumn and winter, the boys began to collect from 7 o'clock and amuse themselves by playing checkers or dominoes, or in conversation. At first, there was a disposition on the part of some of the younger members to skylark a little, but this was soon checked by the determination of the executive committee, to suspend them under a clause of the constitution giving it that power, and, thenceforth, there was excellent order. By 8 o'clock the attendance was good, and then the roll was called, the minutes read, and whatever business there was, transacted.

Then the writer began his lecture, and briefly sketched the history of Phoenicia, Assyria, Egypt, Greece, and Rome, as far as the establishment of the Roman empire, besides giving some readings germane to the subjects treated of. He was heard with strict attention and endeavored to make his subjects as interesting as possible. After the lecture, the library was opened; it was, at first, well patronized, but, gradually, the number of readers fell off, the books, such as Scott, Dickens, Thackeray, Cooper, etc., being evidently too heavy for most of the members; but the few Catholic stories provided, unexpectedly took well and have been most read, much to the writer's satisfaction. When the giving out of books was over, games etc., were resumed, and often there was some very good singing. At 9:15 the lights were put out and the room closed.

The monthly Communions are on the same day with those of the younger boys, but the Union occupies a separate place in the church and the attendance of the older boys is much better than before, and they have begun to join, when old enough, the literary society of Catholic gentlemen, which is doing much good in the city. Much remains yet to be done, but a good beginning

has been made, and better results are hoped for.

The question of expense naturally arises when considering such matters; so it is well to say that, aside from the lighting and heating of the room, which costs but little, and about \$25 worth of books given or loaned, only \$28 has been expended. This was not collected from the members of the Union, the writer thinking it inadvisable to have dues, as they were mostly poor, working boys with wages, but was supplied from another source.

Fidels.

Why cannot other pastors or assistant pastors do as much for the youth, for whose souls they are responsible? OUT OF WORK.

To those who are out of work there is one piece of advice. Don't lose heart. Cherish the belief that God has some work waiting for you somewhere, and will show it you, if only you trust His care and guidance. Look away from men and things to Him; and as you leave your house each day to go from place to place, to scan the advertisements, to make known your needs, let the heart repose in His fatherly love. When the graft answer is given, when the door is slammed in your face, when you are just too late, dare instantly to look up into your Father's face, and accept it as His will. Learn the lesson of patient trust, and cast on Him the responsibility of finding food and other necessities for yourself and those depending upon you. God's general method is to supply our needs through the labor of our hands; but if this fails us, He is perfectly able to provide what we need in other ways.

A good quiet time in prayer before you leave your room in the morning; a cheery song of praise; a hopeful heart, casting a light on the face; a patient bearing of disappointment; an unbroken confidence, fed by the promises of God's Word, that He cannot fail, and is bound to give you bread to eat, clothes to wear, and what is needed for wife and child; an unremitting diligence to secure work—these are the conditions to be observed.

PRINCIPLES MAKE THE MAN. Behind all character there are enduring principles, and it is by these principles, handed on from sire to son, that developed for the first time sometimes by him in whom they are illustrated, and greatness is nurtured and the truest kingship achieved. We see, now and then, men of the humblest lineage, as the world reckons such things, who mount to the loftiest eminence from the lowliest and most obscure beginnings, and we see all along in the history of such men, certain dominant aspirations, certain clear convictions, a faith and courage and majesty of rectitude, which rule and mould them from the beginning. Such men, whatever their origin, seem to be born of great truths and nurtured by grand ideas. By these their intellects were nourished, their wills disciplined and their consciences enlightened.

GOLDEN NUGGETS. (Gathered at the Baltimore National Purity Congress.) The average length of the Englishman's life is thirty-five years; the average for the morality-loving English Jew is forty-six; the average for the English "Friend," who is known for his correct habits, is fifty-five years. This is sufficient proof that purity lengthens life.

Examples of men who lived lives of strictest continence, attaining a green old age: Michael Angelo, Emmanuel Kant, Sir Isaac Newton, Isaac Watts, August Neander, Lord Macaulay, Henry Wilson.

An experienced physician writes from Bombay, India, that he has never known one soldier in the British army to be injured by his loyalty to the laws of God, but has known thousands that were utterly ruined by their vices.

Intemperance and impurity go hand in hand. They are closely allied. Drink turns a young man's mind out of its balance, and his mental capacities and his body become impaired. His will-power becomes destroyed, and the higher faculties are sluggish and dazed.

God has absolute power to give life. All creating centers in Him. He has conferred infinite honor and indefinite responsibility on man by giving him power to re-create and perpetuate his kind. Fatherhood is one of the most sacred functions. In this life alone its exercise is wrought with measureless results for good or evil: considered in view of the endless life on which all men have entered, the possibilities and results are beyond conception or computation. The indifference which abounds among men—otherwise well informed—concerning fatherhood and its obligations, are startling and criminal; while the wickedness which degrades this function to the low level of animalism is a shameful badge of degradation.

Fatherhood demands physical purity and soundness. Whatever one may have received by the laws of heredity, he must make the most and best of himself for the sake of those who are to carry his life and name into succeeding generations. Physical soundness and physical purity are inseparable. These form the best basis for all that is best.

While we all concede that purity is an essential attribute to a true man, some persons reserve to themselves an undefined feeling that a Joseph is somewhat effeminate in character. In this they are mistaken. Natural law is inviolable; it carries its own penalty. The power of unrestrained imagination means loss of purity irreparable and loss of chivalrous regard due to woman. The man who loses these fine feelings has committed moral suicide.

We may deceive ourselves, not others. Your sin will find you out. It is found out when you know it your-

self. The march of evolution throws out the man of self-indulgence and brands him as unfit to perpetuate the race. A godly life is a life prolonged and ennobled. It earns respect of good men and women. How to gain this high ideal may be answered in a word: "Overcome evil with good. Be to-day what you wish to be in the end."

A TRUE INCIDENT.

A Badge of the Sacred Heart.

In the vicinity of a town, in a mountainous district of India, stands a large house, a private school for the sons of Protestant gentlemen. The lady of the house, a kind, motherly woman, is now in the greatest anxiety. The civil surgeon has been called in to see a small boy of eight, who went for a ramble during the morning, and had slipped down to about the height of twenty feet, then again fell over the rocky edge of the precipice double as far. Reaching the ground he was taken up unconscious, and carried back to the school much weakened by the loss of blood. He got concussion of the brain and raved in wild delirium while the doctor is endeavoring to stem the blood that flows from four gaping wounds. The cuts on the head are large, open gashes, and now that the dressing is completed, they are kept together by five stitches. The cut over the brain, the doctor says, is to the bone, and is fully an inch and a half in length. Although there is shallow hope for his little patient, who is a Catholic, the lady, though a Protestant, thinks that a priest ought to be acquainted with his critical situation, and, acting on the blessed impulse, wrote to the nearest convent, where little G— was known and loved. \* \* \*

Evening was now far on the wane; the chaplain, a kind-hearted Capuchin Father, who had himself been ill for days, but hearing of the boy's danger, cast all care of self on the Good Master, and, with a servant carrying a lantern to light the way, hastened on his errand of love. Trudging for hours up the steep mountain road, he reached the house by 10 o'clock. Here the fullest scope for his sacred ministry near the sick child was given. How deeply the Father was touched by the scene before him! The nice, gentle boy, who had paid him a visit only two days before, now looking so mutilated. He has gone back to sweet babyhood days, and speaks in Hindostani to his ayah. After half an hour's prayer and trying without success to find the boy in a lucid moment, the priest left the house to reach his way down the mountain side, reaching his own humble abode by midnight.

The Sisters of the convent, to whom the account of G—'s sad accident and danger had been a great shock, were not idle. On receiving Mrs. L—'s note the Reverend Mother requested the Sister in charge of the chapel to give our Blessed Lady a lamp for the night, and as the blue lamp was raised to the foot of the statue a humble petition was made to the Sweet Mother of Sorrows, begging that she would intercede for the life of the boy to be spared until he had been to confession—after that God knew what was best for him, and His holy will would be accepted. Next morning a servant was sent with a kind note of inquiry to Mrs. L—.

The last paragraph of it ran as follows: "I am sending up a Badge of the Sacred Heart of Jesus, and if you will be so good as to attach it to G—'s clothing, or even place it near his bed, I feel assured that the loving Heart of the Saviour, whose tenderness for children was so warmly manifested while here on earth, will now be moved with mercy to restore this dear child to consciousness, and maybe even to health." Finally, anent putting the Badge into the envelope, it was placed on the high altar in the chapel, where a supplicant, kneeling with extended arms before the Blessed Sacrament, of all the promises He has made in favor of those who honored His Sacred Heart, and asked Him, too, to manifest His glory before so many Protestants. That morning another priest went to see G— and anointed him; he was still delirious; there was no confession, and the Father feared he would die without one.

Mrs. L—, in replying to the note, said that she regretted to say there was no improvement in G—'s state, and that the Badge had been pinned on his clothing as requested. Who can tell what marvels took place in that Protestant assembly? Little G— remembered nothing and knew nothing then about the Badge; however, next morning he asked for something to eat, and in less than twenty-four hours his wounds had all healed without discharge. The Protestant doctor, who knew nothing about the lamp and the Badge, said it was a most wonderful thing, and at the end of his visits, his patient was quite himself, though well marked.

A couple of weeks later he left the school and was prepared for confirmation. He paid the convent another visit, where a Badge of the Sacred Heart was put on him, and he was taken to the chapel to thank Our Blessed Lord and His Virgin Mother for his recovery.

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A FRIEND OF CARDINAL MANNING.

Monsignor Doane, pastor of St. Patrick's cathedral, Newark, N. J., in a letter to the New York Tribune, has given the following interesting account of Cardinal Manning:

"If it be permitted to review a reviewer, I should like to say something 'per contra' to the writer who reviews Purcell's life of Cardinal Manning, my old friend and my father's friend, in to day's Tribune. I say my father's friend, for he dedicated the first volume of his Anglican sermons to my father, whom he met when he went to England to preach the sermon at the opening of the parish church at Leeds, at the invitation of Dr. Hook. It is an inherited friendship as well as a personal one, the latter founded on my seeing him on several occasions when I was in Europe. I first heard his silvery voice and his persuasive words in the Church of St. Andrea delle Fratte, in Rome, over forty years ago.

"No one who has never been through the throes of conversion from Protestantism to Catholicity can form any idea of what it is, especially when the mind is losing hold of the old ideas and has not yet grasped the new. It is a period of perplexity, uncertainty and difficulty, and must have been doubly so in the early days when the converts were pioneers. I know of no sadder book than 'The Letters of Cardinal Newman,' describing that period of his own life. He had lost faith in Anglicanism, and yet he was uncertain as to his own conclusions, fearing lest he might be misled and misled others, and knowing the grief that his leaving the Church of England would cause to so many who were dearer to him than life. This, in his case, and in the case of Cardinal Manning, led to apparent oscillation and charges of dishonesty and duplicity, of which neither of them were capable. As soon as they saw their way clear before them they made the tremendous sacrifice, humanly speaking, and bravely entered upon it.

"That there were differences of opinion as to undefined dogma and policy of action between those two great men is not to be denied. Just as Paul withstood Peter to the face, so Newman and Manning differed about certain matters, and their difference was public and well known.

"One statement of your reviewer, that Cardinal Manning never did a noble or disinterested deed, is so astounding to be passed by. 'Eo uno discimus omnes,' and almost all his criticism is of the same character and of the order of travesty. Toward the end of his life, when the golden jubilee of his priesthood (or perhaps the silver jubilee of his episcopate) was celebrated, offerings amounting to many thousand pounds were made to him. When the money was given to him, he gave it all away to hospitals, asylums, seminaries, churches, and one of the most beautiful things he ever wrote was the address that he delivered on that occasion. I have not yet seen Mr. Purcell's book; but surely that must be mentioned, and this act was in keeping with his whole life. 'Per transitu benedictio' (he went about doing good, might have been said of him, as was said of his Divine Master. When he acquired the site of his new cathedral, he said he would never build it on it until every Catholic child in London was in a Catholic school.

"His devotion to the laboring classes was most marked, and though persona grata at Court and to the nobility and aristocracy of England, and a member of the Athenaeum Club (so that there was a joke about his being an apostle of the genteels), it was not among them that he was to be found, but in the slums, among the poor, leading the temperance crusade, and trying in every way to promote the spiritual and temporal interests of his flock. He led a most mortified and abstemious life, and died leaving almost nothing behind him, acting on his own principle that a priest should be without money and without debts. His manner was cold and irresponsive, and he was often misunderstood, but a nobler man or more faithful priest never lived than Henry Edward Manning, second Cardinal Archbishop of Westminster in the restored hierarchy of England.

"The last time I saw him was a few months before his death, when his emaciated frame and impaired hearing showed the ravages that time had made upon him, but the fire was still in the eye and the kindliness in the voice which I had remembered in bygone years, and which once seen and once heard could never be forgotten. I am glad to have the opportunity of offering this tribute to his memory.

THE CHURCH AND THE THEATRE.

The remarkable success of Mr. Wilson Barrett's new religious play, "The Sign of the Cross," ought to encourage thoughtful Catholics who have long mourned over the degeneracy of the stage. It should also spur them on to vigorous action. The drama is here to stay, and obviously it will continue to exert a powerful influence on the morals of the people. At present that influence is deplorably noxious. Young people sit side by side in our theatres and lock unblushingly upon scenes which would shock them in real life, and which could not be so much as mentioned in respectable company. Whoever glances at the theatrical posters, whoever skims over the dramatic reports in the newspapers, must be convinced that the atmosphere of the theatre is, to speak in general terms,

grossly immoral. Actors and actresses vie with one another in shamelessness. Who will outdo the other in recklessness? Who will approach nearest to criminal obscenity and still escape the clutches of the law?

Now, the step between witnessing immoral scenes on the stage and enacting them in real life is a short one. That familiarity with crime lessens our horror of it is the merest truism, and Pope has given us this memorable genesis of wrong doing:

Vice is a monster of so frightful mien As to be hated needs but to be seen; Yet seen too oft, familiar with her face, We first endure, then pity, then embrace.

The Puritans are dead. The taste for salacious drama grows apace; and as the coming generation gives no promise of being more reverent, modest, or conservative than the present one, the question arises, Where will it all end? Twenty years ago the late Professor Blackie asked: "Is it not a strange thing that in modern times, with our high strung religion, we have made a divorce between the stage and morality and religion; whereas in ancient times, growing out of mere joviality—out of the harvest-home, as it were—there came up a Greek tragedy, which became a pulpit from which you have sermons upon conscience which go to move the inner strings of the heart as much as any sermon which was ever preached? Recall the opening chorus of 'Agamemnon,' or read over the choruses of 'Eumenides,' and tell me if it is not a most monstrous thing for men preaching the gospel to say that there is anything in these tending to a divorce between the Church and the theatre."

The question is still pertinent. It is idle to speak of the "essential immorality" of the drama. The first modern theatre was a convent, and the first dramatist a nun. It is idle to propose shunning the stage and delivering it up to a reprobate sense. That is not the way of the Church. When an offensive institution can not be banished, she endeavors to change its character and make it an ally. Thus some of the feasts of the ecclesiastical year had in so far a Pagan origin. And if churchgoers would insist that all man-agers should be like the lamented Mr. Booth, the theatre, too, might become not merely a place of innocent amusement, but a pulpit of truth, a handmaid of the Church. On one occasion Mr. Booth was asked by a minister if he could not enter the theatre by a side door to avoid being seen. "No, sir," answered the great actor: "there is no door in my theatre that Almighty God can't see through." Here was a conscientious manager, and one who more than any other succeeded in lifting from the theatre the odium which unscrupulous management and depraved patronage had cast upon it.

The Church can not banish the drama, but organized and enlightened Catholic opinion—at least, to a large extent—can change it. It is purely a question of dollars and cents. Managers are like most other public servants: they give people what they want and what they pay for. Let it be shown that the dangerous drama is not profitable, and the dangerous drama will be promptly abandoned. Let it be once understood that the public wants decent plays, and the public will have them.

Ours is a day of agitations and movements—many of them stupid or useless, or worse. But there is work for one more agitation, reasonable in its demands and vigorous in its methods. If the patronage of the better element of theatre-goers were withdrawn from plays of doubtful character, and from theatres where such plays are enacted, the managers would very soon be brought to a sense of their responsibility. A strong Catholic league, organized by priests in every parish, and supported as it would be by the best non-Catholic opinion, would speedily transform the drama, and conduce to a higher tone in public morality. The need of such a league is great and immediate.

The drama in itself is a legitimate form of entertainment; and if it is offensive, it is so because of accidental and wholly unnecessary perversion. Let us aim not to banish the play-house—an impossible feat,—but to purify it. To quote Professor Blackie again: "If they who are God's children know not how to use the drama, depend upon it the devil is far too clever a fellow not to use it for his own ends." A healthy public opinion in revolt against indecency has already suppressed the erotic novel; let us hope that a similar movement may suppress the erotic drama.—Ave Maria.

your child

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REVERE

Blessed are they who keep it." (St. Brethren, they say to you about urge you to "Blessed are they who keep it." of God and that the blessed privilege of God from the ministers, standing speaking by His Holy Spirit; and it but a duty. I who regard His privilege, or let How small a brethren, come a regular sermon hear the five-early Masses, I give it strict a I want to say Mass sermon, special care, it ation, and go solemn of the Church. Tho than thirty mi to bring hom mystery of re practical rule we do not wis a five-minute contrary. H needed that you suade a man a lunch is b what a worki meal. The th minute serm sermon is th mouthful of The man vigoorous with from the know is the man w present at H regular serm

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Cares, given Ho in the wor vicines.

Are yo those that had the s cured by a bottle.



James E. Nicholson.

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FIVE-MINUTE SERMONS.

Third Sunday in Lent.

REVERENCE IN CHURCH.

Blessed are they who hear the word of God and keep it. — St. Luke xii, 29.

Brethren, the first thing I have to say to you about the Word of God is to urge you to come and hear it.

Blessed are they who hear the Word of God and keep it. You may call that the ninth beatitude. The blessed privilege of hearing the truth of God from the lips of His accredited ministers, standing upon His altar, speaking by His authority, is yours to enjoy; and it is not only a privilege but a duty. Yet how few there are who regard hearing a sermon as a privilege, or look upon it as a duty!

How small a proportion of you, my brethren, come to High Mass and hear a regular sermon! And of those who hear the five-minute sermon at the early Masses, how many are there who give it strict attention?

I want to say a word about the High Mass sermon. It is prepared with special care, it is given with deliberation, and goes along with the most solemn of the public functions of the Church. Though seldom lasting more than thirty minutes, it is long enough to bring home to us some great mystery of religion, or enforce some practical rule of Christian life. Now, we do not wish to belittle the effect of a five-minute sermon, but just the contrary. However, it must be conceded that you can not ordinarily persuade a man of much in five minutes; a "lunch is better than nothing, but what a working man wants is a square meal. The difference between a five-minute sermon and a High Mass sermon is the difference between a mouthful of food and a hearty dinner.

The man whose soul is robust and vigorous with that health which comes from the knowledge and grace of God, is the man who makes it a habit to be present at High Mass and hear the regular sermon.

What does a sermon do for you? It elevates you. You complain that you have to shovel mortar, wash dishes, drive a horse car, count money all day, and that such things keep the soul down to an earthly level; well, then, come to church and be elevated. Listen to the Word of God, which raises you up above the commonplace things of your life, or, rather, which sanctifies them and makes you see in them stepping stones to heaven. There is no doubt that a man needs a great deal of courage to face the difficulties of life. There is no use denying that for nearly all of us life is a hard road to travel. Then why do you say that half an hour once a week in the sermon you learn how to fight your battles. There the comforting truths of religion are brought home to you; there you learn how to hope; there you are cleansed and strengthened and equipped for the battle of life; there you are taught the highest joy known to man—the love of God.

What hinders you from coming to High Mass? Indifference to the importance of the Word of God and the need of giving God the homage of public worship. Or it may be, and perhaps frequently, a miserly spirit; or, again, it may be a miserly spirit; you want to sit down and hunker with God, and give Him the very least you can and escape the debtor's prison. A little enlightenment would enable you to see the propriety of giving to God a good, fair share of the Lord's day, to His public worship and to hearing the divine word; a little energy and a little generosity would enable you, somehow or other, to carry it out. There will be plenty of time left to read the newspapers and to make a pleasant visit to your friends.

The man who can't see the value of half an hour of instruction in matters of religion once a week has something the matter with his views of spiritual things.

The Crown of a Noble Life.

"Man is essentially a moral being; and he who fails to become so, fails to become truly human. Individuals and nations are brought to ruin not by lack of knowledge, but by lack of conduct."

"Now that the world is filled with learned men," said Seneca, "good men are wanting." He was Nero's preceptor, and saw plainly how powerless intellectual culture was to save Rome from the degeneracy which undermined its civilization and finally brought on its downfall. If in college the youth does not learn to govern and control himself—to obey and do right in all things, not because he has not the power to disobey and do wrong, but because he has not the will—nothing else he may learn will be of great service. It seems to me I perceive in our young men a lack of moral purpose, of steadfastness, of downright obstinate earnestness, in everything—except perhaps in money-getting pursuits, for even in these they are tempted to trust to speculation and cunning devices rather than persistent work and honesty, which becomes a man more than crowns and all the gifts of fortune. Without truthfulness, honesty, honor, fidelity, courage, integrity, reverence, purity, and self respect, no worthy or noble life can be led. And unless we can get into our colleges youths who can be made to drink into their inmost being this vital truth, little good can be accomplished there. —Right Rev. J. L. Spalding.

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OUR BOYS AND GIRLS.

Saint Joseph.

He stands a vision bright and pure, O'ershadowed by the Old Law's veil, While in the Gospel's dawning light He sees his glorious pale.

Most royal of his royal race, God gave no sceptered king such grace.

No patriarch of ancient times, No prophet telling awful signs, Had faith and hope in God like his, Or mission so divine.

Nor ever saint of later days Gave God such service or such praise.

His silent lips have left no word, Yet does his life a wisdom teach With eloquence that far transcends The force of human speech.

Was ever will of God so done, Save by God's Mother or God's Son.

And yet, O meekest, humblest Saint, Each simple soul and childlike heart Draws near to thee, and finds some trait In which it hath a part.

In common toil and household care We find our dear St. Joseph there.

In trials borne, and patient faith, And daily duty's quiet round, If in St. Joseph's life we find St. Joseph's grace is found, Thousands who traced the steps he trod Are crowned the hidden saints of God.

A Friend of Dogs.

The elder Dumas was a very hospitable man, especially to dogs, of which he was very fond. Indeed, he fed them so well and made them so comfortable, says the *Ace Maria*, that all the Fidols and Carlos in the neighborhood used to congregate at his house to receive his friendly words and eat the food which he provided for them. But once his servant grew tired of the bow-wowing visitors and went in dismay to his master.

"There are," he said, "positively thirteen dogs waiting for their dinner, and keeping up such a racket that I look for the police to interfere. Shall I go and drive them all away, sir?"

"Thirteen dogs, did you say?" asked the novelist. "An unlucky number, truly. Go and hunt up a fourteenth dog, Michel, so their will be no uneasiness when they eat their dinner. Some of them may be superstitious."

Michel sighed, and concluded that an old novelist, like an old dog, could not be taught new tricks.

What are You Doing?

What are you doing for Lent, my boys and girls? Do not attempt too much and end in failure. Rather resolve to make some one sacrifice every day, to practice some special virtue or good work that will make you more pleasing in God's sight. Try to correct some failing, each one in himself, not in his neighbor; each one looking into his own heart can find many weaknesses. Take hold of the one that does most harm in your spiritual life and make a mighty effort to correct at least that one. God will be pleased with your good will, and in return will give you grace to correct many more. If you are inclined to be uncharitable towards your neighbor make war on that inclination, for our Lord specially loves and commends charity. Often, my dear boys and girls, that something we are condemning in our neighbor is not so unlovely to our Father in heaven as our uncharitableness in sitting in judgment on the one who would dare "to cast the first stone" if he first looked into his own heart! Then there is sincerity of life and purpose. Put away deceit and all your double dealing. Be faithful about your prayers.—Catholic Columbian.

For Boys to Remember.

Many young persons begin the habit of using alcoholic drinks under the impression that they may be useful to them, or at least that they will do them no harm.

Surely no one in his right mind would use poison unless he believed that in some way it would be good for him, and he would refuse to use it if he was convinced that it would injure and finally kill him.

Alcohol is known to be a poison, and from the testimony of men who understand its effects upon the human system of those who use it.

Mr. Nelson, the most distinguished of American actuaries, after long and careful investigations and comparisons, ascertains by actual experience the following astounding facts:

Between the ages of fifteen and twenty where fifteen total abstainers die, thirty-one moderate drinkers die.

Between the ages of twenty-five and thirty, where ten total abstainers die, thirty-one moderate drinkers die.

Between the ages of thirty and forty where ten total abstainers die, forty moderate drinkers die.

Mind the Door.

Have you noticed how strong a street door is?—how thick the wood is, how heavy the hinges, what large bolts it has, and what a firm lock? If there were nothing of value in the house, or no thieves outside, this would not be wanted; but as you know there are things of value within, and bad men without, there is need that the door be strong; and we must mind the door, especially as to barring and bolting it at night.

We have a house; the heart may be called that house. Wicked things are forever trying to break in and go out of our heart. Let us see what some of these things are.

Who is at the door? Ah, I know him. It is Anger. What a frown there is on his face! How his lips quiver! How fierce his looks are! We will bolt the door and not let him in, or he will do us harm.

Who is that? It is Pride. How haughty he seems! He looks down on everything as though it were too mean for his notice. No, sir; we shall not let you in, so you may go. Who is

this? It must be Vanity, with his flouting strut and gay clothes. He is never well pleased as when he has a fine dress to wear, and it's admitted—You will not come in, sir; we have too much to do to attend to such fine folk as you.

Mind the door! Here comes a stranger. By his sleepy look and slow pace we think we know him. It is Sloath. He likes nothing better than to live in my house, sleep and yawn my life away and bring me to ruin.—No, no you idle fellow! work is pleasure, and I have much to do. Go away; you shall not come in.

But who is this? What a sweet smile! what a kind face! She looks like an angel. It is Love. How happy she will make us if we ask her in—Come in! come! We must unbar the door for you.

Willing to Shovel.

Nine years ago a young man landed at Castle Garden, New York City, with a large capital in a thorough German education, and a small capital of \$500 in his pocket. By the aid of the latter he expected to support himself until he could find congenial employment in which his thorough scholarly training could be of use.

He had not gone far up Broadway before he was met by an engaging person who represented himself as having unusual opportunities for investing money at large rates of interest. The young German, utterly unskilled in the devices of sharpers, placed the \$500 in the hands of his unknown benefactor, and made an appointment to meet him the next day. The next day came in due course of events, but the investor failed to appear. When the young man understood that he had been defrauded, he passed through an agony of spirit which can only be known by those who undergo a similar experience; but not for a moment did he think of giving up. He fought his battle with an evil destiny, and with his own inclination to despair, and then went quickly back to the labor agency at Castle Garden and offered to do any kind of work.

It happened that a wealthy and benevolent New York merchant needed a ditch dug on his country place, and went that afternoon to Castle Garden to employ laborers. He secured four, and among them the young German in question, who had asked for the privilege of digging a ditch, and had not thought it worth while to mention that he was a graduate of one of the most famous universities in the world. Two months the young man faithfully and uncomplainingly dug ditches in company with professional ditch diggers. At the end of that time he happened to be one day in his employer's stable. A box was being marked for shipment to a foreign port, and the coachman, who was trying to mark it, did it in such a bungling manner that the lady who was overseeing him told him to desist. The young German offered his services and performed the work so dexterously that he was asked how he came by the acquirement of writing. He stated briefly and without comment what his educational opportunities had been. That evening his employer had a little talk with him, and closed by saying: "You shall never touch another shovel on my place."

The young German was sent into the neighboring village with \$50 in his pocket, directed to get a good boarding-house, and to hold himself in readiness to act as teacher. His first engagement was in his employer's family. He is now an eminently successful teacher, with a large salary and the respect and confidence of the whole community in which he lives. Another story in three words: Willing to shovel.

Assessment System.

A STRONG COMPANY.

Twelfth Annual Statement of The Provincial Institution of St. Thomas, Ontario.

Herewith is presented the Twelfth Annual Report covering the business transacted during the year 1905. Notwithstanding the exceeding scarcity of money, and also unprecedented progress and increase of strength, attained in difficult times, as must be considered highly satisfactory by all interested in the welfare of the institution.

During the year, 1,844 applications were received and 1,836 policies were issued for \$2,477,000 insurance. The showing the determination of the management to accept only first-class risks and thus build up the Company with the very best material obtainable during the past twelve years of any company reporting to the insurance Department at Ottawa for the same period and every precaution is taken to insure a continuance of the same. The large volume of business written is conclusive evidence as to the confidence of the insuring public in the institution.

Only eight assessments were required to meet the claims of members and beneficiaries, and a net increase made in the Reserve and Emergency Funds of \$16,375.05. The large increase in the Reserve is one of the most gratifying features of the report, showing, as it does, that it is effected without imparting any burden upon the policyholders, and that the Company is able to pay more than ten assessments in any one year.

The net increase in insurance in force was \$1,000,000, and the total amount in force on the books at 31st Dec. was \$12,000,000.

One great advantage that the P. P. I. offers over other companies is that members get the direct benefit of the Reserve and Emergency Funds. Other companies collect premiums based on a higher death rate than they are actually making, and a Reserve is levied for the amount actually required to meet claims. Since organization of the Company in 1894, no assessment has been levied, and never had, a claim due and unpaid. It is an inviolable rule with the P. P. I. that no assessment shall be levied unless it is clearly shown that the financial statement of the membership funds, and it indicates such a measure of growth

Advertisement for 'BEST FOR WASH DAY SURPRISE SOAP' with an illustration of a soap box.

and prosperity as must commend the Company to the insuring public.

Balance on hand 31st Dec. Reserve fund 470,807 51

Emergency fund 11,532 83 From Emergency Fund Assessments 1,277 64

Mortuary and Annuity Funds 4,524 13

EXPENDITURE: Death, Disability and Annuity 43,540 00

Claims 29,828 10 Balance on hand 425,483 19

The above balance of \$120,838.19 held by the trustees on behalf of the membership and invested or on deposit as herein after stated, is composed of the following several accounts or funds:

Reserve fund 470,807 51 Emergency fund 11,532 83

Balance Mortuary and Annuity funds 4,524 13

Mortgages on real estate and accretions 410,803 19

Interest 21,508 25 Real Estate 1,500 19

Securities and Bonds 49,532 49 Loan and Savings Co. and Bank deposits 25,208 49

Reins due on accreted 180 00

INCREASE OF RESERVE FUND IN DETAIL: Balance on hand 31st December, 1904 179,867 54

Applications received during the year 1,844

Certificates issued during the year 1,711

Applications received during the year 171

Applications held over and awaiting examination papers or payment of preliminary dues 284

Certificates in force 31st December, 1905 1,841

1904 1,770

Certificates issued during the year 1,844

Certificates received during the year 171

Applications held over and awaiting preliminary dues 284

Certificates terminated by death, lapses, surrender and cancellations 1,212

Total certificates in force 31st December, 1905 1,841

ANNUAL MEETING.

From the St. Thomas Evening Journal.

The Twelfth Annual Meeting of the policyholders of the Provincial Institution was held in the Insurance Block, St. Thomas, 11th instant. It was a very representative gathering, and many were present from a distance. E. Miller, Esq., local Master in Chancery, on motion of President G. K. Morton and Secretary E. S. Miller, was appointed chairman, and Henry Dismore, secretary of the meeting. The annual report of the Managing Directors was adopted, and many of the members present expressed their appreciation of the splendid showing of the past year, and their continued confidence in the Company and its management, the following resolution being carried unanimously:

"That the members of the Provincial Institution, in annual meeting assembled, do hereby express their high opinion of the business capacity of the trustees of the said Institution, and their appreciation of the business methods pursued by them in the upbuilding of the institution; and it is therefore resolved that we do hereby approve, ratify and confirm the business transacted and acts performed by the trustees and officers up to the present time, and that we do hereby express our continued confidence in the integrity and ability of the said officers and trustees to successfully manage the affairs of the institution, which is to-day one of the largest and strongest life insurance companies in Canada."

Secretary Miller, in moving a vote of thanks to the agents, said that the members should not overlook the fact that the success of the institution rested largely with the agents, and spoke in very complimentary terms of the splendid showing made by the agents in the upbuilding of the institution. His motion, which was seconded by J. Farley, Q. C., was in substance as follows: "That the members of the P. P. I. in annual meeting assembled, do hereby express their hearty thanks to the agents of the institution, who, notwithstanding the unprecedented hard times, have shown a splendid showing of the past year, and their continued confidence in the Company and its management, the following resolution being carried unanimously:

"Both the trustees and agents acknowledged the comments and thanked the members for their expression of confidence. The meeting throughout was indicative of a desire on the part of trustees, agents, and members alike, to make the P. P. I. what it is becoming, the largest and best insurance organization in Canada."

Cost per \$1,000 of Insurance in The P. P. I. for 1905:

Table with columns: Age, Cost per \$1,000 of Insurance in The P. P. I. for 1905.

This Institution is the leading Canadian Assessment Company, and the only one that gives its members the direct benefit of the low Canadian death rate, while making adequate provision for their security. Considerable attractive features of the Institution, and in view of its record of progress during the past twelve years, and its present standing, it will be readily seen that the P. P. I. offers an attractive field of employment for every business man who is not profitably employed should write the secretary for particulars. The management offers liberal



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(WITHOUT CLASP.)

Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin Vulgate, diligently compared with the Hebrew, Greek, and other editions in divers languages.

The Old Testament, first published by the English College at Douay, A. D. 1609. The New Testament, by the English College at Rheims, A. D. 1582. Revised and corrected according to the Clementine edition of the Scriptures, with annotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Calmet's Illustrated and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Theological Seminary of St. Charles Borromeo, Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. F. Wood, D. D., Archbishop of Philadelphia. With references, a historical and chronological index, a table of the epistles and gospels for all the Sundays and Holydays throughout the year and of the most notable feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings.

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This Bible will prove not only useful in every Catholic household, but an ornament as well. The size is 12x10x4 inches, weighs 1 1/2 pounds, and is beautifully bound. For SEVEN DOLLARS (cash to accompany order) we will send the Bible bound by express to any part of the Dominion, charges for carriage prepaid; and besides will give credit for one year's subscription of THE CATHOLIC RECORD. The Bible and the Record for a year for Seven Dollars. Subscribers who live where there is no express office can have book forwarded to the one nearest their residence. Please note that if, on examination, anyone is dissatisfied with the purchase, the book may be returned at our expense, and the money will be refunded. Bibles similar to these have for years been sold by agents for ten dollars each.

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