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INTEMPERANCE.

Two Powerful Sermons

Father Coy's, the Paulist, at St. Patrick's;
Father Garze, the Dominican, at
Notre Dame.

On Wednesday night last, Father Coy, the eminent Paulist, repeated, in substance, the powerful sermon on intemperance, which he had given to the young men of our city, a few weeks ago. The young men's retreat would be incomplete without it. Taking as his text, the words of Isaiah, "Woe be to ye who are strong men, to drink wine, &c.," he declared the mission of the preacher to elevate man to a higher morality, and to stamp out the parent of nearly all the evils that cause humanity—the demon of intemperance. The cause of intemperance was clear to him, as a priest and as a man; it should be clear to every one who loves his fellowman. It is the burning question of the day; it has to do with man in his civil, political and spiritual life. Intemperance degrades the reason, and it is the reason that makes us what we are, that elevates us towards God in whose image and likeness we were created, that raises us above the level of the beasts that perish—it is there our most precious gift, and intemperance robs us of that treasure.

Look out over this vast continent and behold intemperance, like a plague, setting down upon the land and extending its ravages on all sides. Moses asked of the pagan King the reason of his people's suffering. He said, "I have commanded them that they might have more nerve to work. The result was that his wife died, his children, his daughter, driven out on the street, went to a mad moon earth, and he died cursing God, and before his death he layed out a black shadow of the cold pale-house falling upon his helpless pain. Medical testimony, and that of common experience, tell us the dangers and the ravages of drink. Today the liquor that men get is adulterated to the last percentage with vile drugs. There is a moribund man in the States today, a giant in body, a man of extraordinary physique, one who could tell an ox, and who has challenged any man on earth to meet him; one day, in a New York saloon, that man took up a glass of whisky and said: "This is the only thing in the world that can knock me out." He was right! It takes the life and manhood out of you. It is a feeder of lust and passion. Our soul lives in a body surrounded by passions, and these are so many combustibles. Drink is the match that lights them, and once lit all the evil inclinations arise and the temptations and occasions flock about like carion birds to a feast of putrid flesh. Take man upon a noble horse; while he sits steady and keeps a firm grasp of the reins, the beauty and aid of power of the animal are his; but if he relaxes, the steed takes the bit between his teeth, rushes off, tosses the rider to earth, deags him to death in the mud. So with our unguarded passions; if in drink we let go the reins, the demon rushes away with us.

and tramples us in the mire—and finally kills us outright. Drink is a vampire that sucks the life-blood; a serpent that stings to the death; a demon that haunts the whole of life; a ghost that tracks its victim to the grave! Of all the priceless gifts that God has set in the human diadem, there is one which is a gift of heaven, a charm of earth, a joy of the present, a promise of the future—it is temperance. Man was made stronger than woman that he might extend his arm over her and protect, and save, and guide her in life. It is a noble mission, a grand vocation, an honorable office, that God has given to man. Yet there are men who would sink so low in the scale of being, who are mean enough, cowardly enough, despicable enough, to rob woman of her priceless treasure, to steal her virtue! Yes, and the cowards must get drunk in order to stir up their evil passions to such a degree as to permit of such heinous conduct. There are places on earth where unfortunate females barter virtue for gain; the young man, filled with the demon of drink, forgets his manhood, forgets his noble mission, forgets his mother and sister, forgets all that is God-like and heaven-inspiring in his being, forgets all, and sneaks down the avenues of sly vice—step by step to enjoyments that lower him from being little less than an angel to becoming little less than a brute. Oh! the young man who could, drunk or sober, rob that person of that only treasure; the man who would insult a woman—decent or otherwise should be flogged through the streets of a Catholic City, as an example to the world.

DRINK DOES IT ALL. Intemperance grapples with man in his family life; the highest and best life man can have. It is not good, man should be alone; he must have his family, his home. A good man should have that home where he can sit in peace and enjoy the sweets of repose. The Angel of Peace is at his fireside; but when the Demon of Drink enters the Angel of Peace takes wing. Everything good, noble, high, elevating disappears in the presence of the monster of hell, all beauty departs when the Phantom is on the Threshold. From being a quiet abode of joy and love, that home is transformed into the anti-chambers of hell. Go to the cold cellars where vegetate the victims of drink; it was the breath of intemperance that blew out the fire, that carried away the food, that tore the clothing from the bed. It grapples with

the spiritual life—the life of the soul. You can talk to a murderer, to an adulterer, to a thief, to any bad man, and he can understand you, there is a chance of repentance, he can be reasoned with; but not so the drunkard. He is less than the dumb animal, he is a caricature of his Creator. He loses God's mercy, for if he does drink, there is no salvation for him. The lower side of a drunkard's grave empties into Hell.

After all this, in God's name, what are we going to do? What are you in Montreal going to do about it? You are not drunkards; no! But have you no exam-ple to show, no lessons to preach by your life example?

"TOUCH NOT, TASTE NOT, HANDLE NOT!" It is God's remedy; when on the cross upon God's agony, as He was expiring, and had undergone every sorrow and deep of mental torture. He wished to preach a lesson of temperance—and he died for it in his agony. "I thirst, I thirst." He was expiating the mortal sins of intemperate drunkards. And He took the gall and vinegar, although the mixture augmented His thirst. If you would straighten a crooked stick, you must bend it in the opposite direction from the one it has taken; if you wish to stop the ravages of drink you must go to the opposite extreme and become a total abstainer.

This appeal is not made from base or unworthy motives; it is not made to the fear of being drunk; it is for the sake of Christian example, and Catholic penance. Christ who thirsted for our souls will bless every one who becomes a total abstainer—bless him with wealth and happiness in this life, and joy and glory in Eternity.

At Notre Dame.

Rev. Father Garze, in speaking on intemperance, said:—

"Intemperance, in whatever degree it appears, is a wickedness; it is found, in a vice that contaminates the nature of man. God created man as the divinity between the spiritual and material world. By his mind, man bends towards God, but by his flesh he is drawn towards matter, and hence the struggle in life. The mission of man is to subject the material portion of his being to that which is superior and spiritual, and to render unto God the homage of a soul living in a body of matter which has subdued. This is his end, and this is what makes the saints of heaven. Intemperance destroys this order of things; it takes matter and makes it rule over the soul and lowers man to the rank of a beast and a slave. Savagery has been abolished in this free land of America, and yet the army of slaves is still innumerable. It is the great army of drunkards kept in greater ignorance than were ever the slaves of Ancient Greece and Rome. Where is the liberty and will of the drunken man? He has left it at the bottom of a glass on the counter of a saloon. The question is whether drunkards have a soul left in them. St. Chrysostom and St. Basil assert that intemperance makes beasts of men. Here is a man who has always been respected, but he meets with friends, takes the fatal cup, and a moment after becomes the laughing-stock of the crowd on the street—he has been turned into an ape. Another has always been noted for his mild disposition, but also is imprudent enough to indulge in strong drinks and under their influence he becomes cross-and angry—he is turned into a bear. A third has always been a kind husband and an exemplary father, but alas! he is also induced to taste the fiery fluid, and his effect is to unloose the tongue which then speaks naught but filth and pollution—he has become—well, the name cannot be mentioned.

NOW AS TO THE ACTS of these various classes. This first, who is, say, a mechanic, has been earning a few dollars during six days of hard labor. A loving wife and lovely children are awaiting his return for the purchase of some much needed article of furniture or clothing; but he has forgotten all about them, and, having spent his money, is just now amusing the idlers on the street with the disgusting of his inebriety—this is the ape. As regards the second, the clock has struck twelve, the poor wife, tired out and weary, has just fallen asleep by the side of the little ones, consulting herself with the thought of joys gone by in the earlier years of her married life. All is silence around, when all at once a noise is heard at the door; the wife and children tremble with fear, and the neighbors are aroused as if by a hurricane. It is the arrival of the drunkard—the bear! Oh! how those poor wives are to be pitied. It is useless for them to try and argue with the brute. The only thing for them to do is to carry him to his bed. To-morrow he will be as meek as a lamb, and he will cry. Nothing is so tender as the heart of a drunkard. What comes out of his eyes is that superfluous drink. Of the acts of the third class drunkard nothing can be said. Suffice it to remark with the Holy Bible that drink and lust go together. It is often difficult for a temperate man to subdue the interior portion of his being—how, then, can a man do so when he kindles the fire of his passions with strong drink! Holy Writ says that the inebriate even sells his own daughters. To intemperance men are to be traced adulteries, houses of ill fame, misery and trouble in families. The inebriate even lacks the instinct enjoyed by animals. What does the drunkard care about his wife and children so long as he can indulge in his passion? "I was once called at two o'clock in the morning," said Father Garze, "for a dying woman. By her side, on the bed, were two children, one of whom had just been born. As I left the room there sat the drunken husband in an adjoining apartment, emptying a jug of liquor with some friends, and he had

the audacity to offer me a glass. What did he care about his dying wife?" "I knew a little girl twelve years old," again added the preacher, "who is prevented from going to church on Sundays, having to watch over her father, who comes home drunk every Saturday night. Why are so many intellects impaired? Why are there so many debts? Why does poverty exist to such an extent? Intemperance is the cause.

THE SECOND PROPOSITION developed by the preacher that intemperance contaminates the Christian vocation. As a Christian, man is the son of the Spirit of God and heir to God. Intemperance refuses these high prerogatives. The apostle Paul declares that inebriates shall not enter the kingdom of Heaven. And why not? Because the drunkard's soul is the receptacle for all vices. "Do not merely refer here," said the preacher, "to tramps and men in the gutter. There are drunkards in broadcloth who carry on their orgies in the seclusion of their chamber and the silence of the night. Intemperance reaches the highest classes of society. It is strange to see how these men find an easy excuse for their offense, so long as the outside world preserves a good opinion of them. In confessing their sins they will admit that they sometimes indulge a little too much. Let us see how stands the conscience of these high-toned indulgers." Here Father Garze made a summary review of the commandments, showing that the man habitually under the even partial influence of liquor, cannot do justice to his duties towards God. He showed that the man who loses for the appointed hour when he can take his customary drink, has his mind more turned towards Salomon Park and kindred places, on Sunday, than towards the temple of God. Intemperance is the seven-headed hydra, and to destroy it

Two Things are Necessary.

—a strong will and the grace of God. St. Paul said that neither idolaters, nor those who commit adultery, nor robbers, nor drunkards shall enter the Kingdom of Heaven. In the mind of the preacher, all those first mentioned could enter the Kingdom of Heaven sooner than the drunkard, for he has lost his will-power, and nothing but special grace from God can save him. He insisted the case of a man sick through drink to whose bedside he had been called. The promises were many and sincere in appearance; but the man recovered and began to drink again. The habitual indulger, even if he saw Christ himself pass by with his cross, would not be touched. "I was once called," added Father Garze, "to a dying man who had lived far from God for three years on account of intemperate habits. I was exhorting him as best I could, when suddenly he turned around saying 'A drink, and immediately expired.' After stating that although the mass of his hearers did not deserve to be charged with the worst forms of intemperance, still a large number would admit that they had often made so-called 'honest abuses,' the eloquent Father concluded as follows:—

Next to the preacher you will always find the vile solicitations of hell, and these dems where the hydras are fostered—I mean saloons and taverns. I do not wish to make an abuse of language and I know that there are respectable hotel keepers who call look into the face of any honest man. But I refer to those places where all divine and human laws are ignored. You men, you are numerous here to night, and in the face of God I denounce to you those places where your race gets degenerated. Would that I had the indecible ink with which the angel of God traced the mysterious words on the walls of Balthazar's Palace: *Mon tekel, ures*. I would go and write on the doors of those innumerable dens in our fair city:—Here the Canadian name is dishonored;—Here the Catholic religion is dishonored;—Here is the direct road to eternal perdition."

The Origin of Coffee.

The Arabs were the first to discover the art of making a drink from the roasting bean of the coffee plant, and coffee was in use among them long before it was known to the Western nations. The Mahometan theologians were induced at first to regard it as an intoxicating liquor and contrary to the law, as spirituous liquors are forbidden by the Koran. The question was, however, finally settled as to its non-intoxicating qualities, and it has since become the favorite "tipple" of both Turks and Arabs. It was introduced into Constantinople in the early part of the seventeenth century, and writers of that time inform us that the inhabitants of that city drank it as hot as could be endured. A Greek merchant as introduced it into "Merrie England." Early as 1663 it was satirized in England and on every hand the bitterest invectives were applied to it by the press and pulpit. In one instance a preacher hurled anathemas at the heads of those who used as a beverage a "syrup of root and essence of old shoes." Probably he had good grounds for this statement, having sampled some boiled coffee. It was not until 1668 that the French learned to drink this "essence of old shoes." A Turkish ambassador, on the occasion of a dinner given to some public functionaries, served the seductive drink in elegant porcelain cups, placed on highly wrought silver salvers and handed to the guests by richly caparisoned slaves. This turned the heads and hearts of those thus honored and in a surprisingly short time coffee drinking became a craze among the elegants of Paris.

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FAITH IN ST. JOSEPH

A REMARKABLE CASE OF RELIEF

To a Community of French Nuns—Sister Teresa's Firm Faith in the Patron Saint

In one of the opening years of the present century, a small band of French nuns, of the Order of the Visitation, who had been driven from their holy retreat in Rouen by the fierce and impious revolutionists of '98, resolved to re-enter their beloved Convent of St. Mary. Considered as incapable of inheriting property by the laws of France, and many of their fortunes during the reign of iniquity, the Sisters had with difficulty collected funds sufficient to give a very humble support to their little community. Their chief reliance was on promised pupils. Many parents in Rouen, now that calm was restored to their country, desired to give their daughters a religious education; hence, although the times were still very difficult, the Archbishop of Rouen had authorized these Sisters to form themselves into a regular community.

However, no sooner had the good religious reassumed their holy habit, than a low murmur of discontent was heard among certain of the citizens, and was echoed and re-echoed in the particular quarter of the ancient city in which their convent was situated. Some parents dreading an attack on the sisters, and others fearing mischievous results to their temporal affairs, hastily withdrew their children. True, other convents, had been successfully reopened in Rouen; but this particular one was destined to undergo a heavy trial. The limited treasury of the Sisterhood received no increase from the downers of candidates; for the most common prudence would hinder them from receiving postulants. Not one of the nuns would disclose her poverty to her relatives, lest they might petition the Archbishop for leave to withdraw her; so that many months passed before the Mother Superior found that, without some extraordinary aid in supporting the community, the project of restoration must fail.

The devoted Sisters fasted and prayed fervently; novena after novena of supplications was addressed to their saintly founder and their patron saints, but still no help came. The outlook was indeed dismal; and it was with the saddest forebodings that the Mother Superior made known to the Archbishop the emptiness of the convent purse. Most gladly would his Grace have befriended the community but his own finances were far from prosperous. After laying the case before his council, the Archbishop came to the sad conclusion that it would be best for the Sisters to seek a temporary residence in other convents of their order, which had been re-opened with greater temporal success. Accordingly, a series of applications was made to these convents, and happily not one of the nuns was refused a home by their kind and sympathizing Sisters. A day was fixed for the closing of the convent and for the several departures, and the Archbishop presented himself to bid the spiritual daughter a mournful adieu; but still declaring that hope darts bright beams through the cloud that had overshadowed them. On this occasion the senior Sister of the sorrowing band, Mary Teresa, humbly knelt before his Grace, and entreated him to allow the community to remain only two days longer; for that time a novena addressed to St. Joseph would terminate, and she and some of her Sisters had (like her namesake, the great Carmelite) implicit confidence in the glorious Saint's protection.

"But on what do you propose to subsist meanwhile?" inquired the Archbishop. "I am told that your cook and refectory could serve you only boiled cabbage as an accompaniment to dry bread in your late repasts."

"Never mind, Archbishop," said Sister Teresa. "I firmly believe, as do the greater number of us, that St. Joseph will come to our temporal aid; but if he should not, then we will cheerfully acquiesce in the prudent decision adopted by yourself and our Superior."

The kind Archbishop tried to dissemble the pain, which he necessarily felt he must give, was causing him, and, while appearing to yield, continued a playful debate with some of the younger religious. Suddenly the Sister portress was summoned by the door bell.

"That," said Sister Teresa, "is St. Joseph's answer, I am sure."

His Grace smiling sadly, rejoined: "We shall see."

The portress re-entered holding a small wooden box addressed to the Superior of the Convent of St. Mary. The Mother Superior looked at it, and perceiving by certain marks stamped on the corner that it contained money, said in a low tone to the portress: "It cannot be for us, for we do not expect any such remittance; besides I really have not the money requisite to pay on its delivery."

"Do you not see, Rev. Mother," exclaimed Sister Teresa, "that St. Joseph has come to our aid!"

"It may be so indeed," said the Archbishop, taking the box. "Who brought this?" he asked of the portress, while closely scrutinizing the superscription, etc., on the heavy box.

"A young gentleman, who when I objected to taking it (as I knew we could not pay the duty on it), suggested, in a tone a little reproving, that he presumed the Lady Superior would decide that matter."

is evidently yours; I will settle with the messenger."

The box, being opened, was found filled with louis d'or fresh from the mint. This was a moment for triumph to Sister Teresa and the warm partisans of St. Joseph's protection.

"Then," said His Grace, "I authorize you to use such a portion of the contents of this mysterious box as will suffice for present necessities; in the meantime, lest (as you seem to fear) it may belong to one of the other convents of the Visitation in Rouen, write and inquire. I am too happy to reverse the decision of departure, and renew my paternal blessing, with a grateful prayer of thanksgiving to God and His faithful servant, St. Joseph."

Inquiries were made as directed, but none of the communities laid claim to the money. All were happy at the good of their Sisters and wondered who could be their generous benefactor. Sister Teresa and the portress were inclined to believe (as the messenger could never be found) that St. Joseph himself had sent the coins from heaven; others were of the opinion that it was an act of restitution made by some sincere penitent on account of wrongs imposed on the community during the Revolution; but all were agreed that unlooked for aid coming so opportunely was an undoubted proof of the protection of the foster father of Jesus Christ. The incident was always fresh in the minds of the Sisters, and the Convent of St. Mary became one of the most fervent and flourishing establishments of the Order of the Visitation in all France.—*The Homeless Boy.*

THE WEEK'S DOINGS.

Snow fell in England and Ireland last week. The United States whiskey trust earned last year \$4,723,857. The Government is making a move to exterminate lotteries. M. de Giers, Prime Minister of Russia, is said to be dying. French workmen will organize an extensive strike on April 25. Germany will initiate international action to suppress Anarchism. Cholera is spreading alarmingly in the Punjab district of British India. Mrs. John Kaufman hanged herself with her own hand on Tuesday. The University of Edinburgh has conferred the degree of LL.D. on Sir Charles Tupper. There were 60 failures in Canada reported to Bradstreet's during this week, against 21 last week. Mr. Hadstone promises to make a stupping tour shortly, whether dissolution is decided on or not. The official inspector in lunacy at Melbourne has declared inspecting the wife murderer, to be sane. Sir Michael Hicks-Beach says there is real ground for a gloomy trade outlook in Great Britain. The missing of Russian troops on the German frontier causes considerable discussion in Europe. Mr. William Edgar, general passenger agent of the Grand Trunk railway, died in this city last week. A majority of the Durham, Eng., miners on strike have again voted to continue the strike. Police Inspector Steers has taken the place of Mr. Byrnes as chief of the New York detective bureau. The estimated deficiency in the United States post-office department for the fiscal year 1891-92 is \$1,240,000. Russia has adopted a number of drastic measures which indicate that preparations are being made for war. The Italian Ministry has resigned. King Humbert has charged the Marquis di Rudini to reconstruct the Cabinet. There is a rumor that Mr. Adam Brown, ex-M.P., will be appointed vice-president of the Great Northern Telegraph Co. Exports to America and France from Belgium have largely increased since the adoption of the new tariffs by the former countries. A bitter feeling against the Jews has been created in Germany, and a similar legislation is expected at the next session of the Landtag. The Macdonald Memorial Committee of Hamilton gave the order for the statue erected on Friday afternoon. It will cost not more than \$600. The French expedition in West Africa has been repulsed near Kairatowa. Four French officers and 81 native soldiers were taken prisoners. Minister Porter has been instructed to return to Home from Philadelphia, where he had been staying during the suspension of diplomatic relations. A Russian ukase forbids naturalized foreigners from possessing real estate in Volhynia unless they embrace the religion of the orthodox Greek Church. The train, shop and sectionmen all along the line of the Erie road are discontented because of the reduction in the working force and threats of a strike are heard. Martha Hanson, who just died in the Harout Emergency hospital. The passage to his stomach was closed by an abscess, and for four months he kept himself alive by conveying food to his stomach through a funnel inserted by the doctors. The annual election of trustees for the New York Life Insurance Company took place yesterday and resulted in favor of the ticket nominated by President Nott and the policy holders. It was decided not to pay the \$37,500 pension to ex-President Beers which the former trustees voted.

The Waterford Guardians and Catholic Schools.

The Waterford Board of Guardians have adopted the following resolutions:—

1. That we consider the rules of the National Board, which impose restrictions upon the freedom of religious instruction in schools frequented by children and upon the admission of teachers, in localities where there is abundant school accommodation for Roman Catholics and Protestants, under management acceptable to each denomination, as unnecessary and vexatious, and do hereby call upon the Government to adopt the recommendations of the Royal Commission on Primary Education (Ireland), 1876, p. 571, which urge the Government to remove them.
2. That as the Christian Brothers have rendered means service to the country by educating the great bulk of the children of the working classes in many cities and towns in Ireland, we regard their exclusion from a share in the money voted by Parliament for the education of the poor in Ireland as an injustice not only to them but to the parents of those children, and we call upon the Government to redress this grievance as soon as possible.
3. That copies of these resolutions be sent to the Prime Minister, the Chief Secretary, Mr. Gladstone, and to our city and county members, and to the several Boards of Guardians in Ireland; and that the attention of our representatives in Parliament be called to these resolutions with a view to their speedy removal.

Mushrooms spring up in a shower, and that's why they are shaped like umbrellas.

THE ASPEN TREE.

BY C. SWAIN.

Why tremblest thou, Aspen? No storm... Not a cloud mars the peace of the love beaming sky...

RELIGIOUS NEWS ITEMS.

The Bavarian government will permit the return of the Redeemerists. A \$61,000 church is to be erected in St. Joseph's parish, Ottawa, Ont. It is expected that St. Patrick's church in Rome will be completed next year.

dinal Simor, the late archbishop of Gran, Most Rev. Claus Vazary, will, in the first instance, illustrate anew the democratic spirit of the church, for Monsignor Kopp is the son of a Hanoverian weaver, and Cardinal Simor, whose place Monsignor Vazary fills, was the son of a Hungarian cobbler.

been placed upon his head, he passed down from the altar and paused in the centre aisle before the first pew. A tall gray-haired woman, her eyes beaming with such a proud love as shines only in a mother's eyes, arose to receive his first blessing.

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NOTICE. Application will be made to the Legislature of Quebec, at its next session, to explain two deeds of donation by Dame Hortense Delpe, widow of Louis Jodoin, to the Revs. Pugin and Lussier, the former cure, and the latter deservant, of Boucherville, on the 3rd March, 1875, and on the 19th August, 1876, and to allow the construction of a school on the lands granted.

NOTICE. An application will be made to the Legislature of Quebec, at its next session, for a bill conferring, so far as may be necessary, certain estates contained in a deed of agreement (acte d'accord) passed on the Twelfth of March last (1892) before Mre. Louis N. Dumouchel, Notary, Montreal, between the School Commissioners for the municipality of Ste. Catherine, in the County of Hochelaga, and La Communauté des Sœurs de Ste. Anne.

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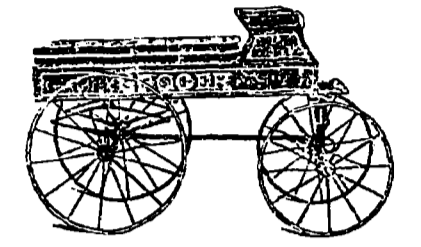
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NOTICE. A private bill will be submitted to the Legislature of the Province of Quebec, at the next session, to authorize John Paris and Marie Louise Paris to take the name of John Lee and Marie Louise Lee.

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CANADA, PROVINCE OF QUEBEC, DISTRICT OF Montreal. Superior Court. No. 384. Dame Anna Maria Prasse, wife of Frederick Frothingham Albert Workman, Agent of the City and District of Montreal, has this day instituted an action against her said husband for separation as to property.

ATWATER & MACKIE, 33-5 Attorneys for Plaintiff

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WEDNESDAY, APRIL 20, 1892

To Our Readers

About this time a good many subscriptions fall due. We wish to ask of our Old Subscribers to look upon this notice in the light of a personal letter, asking them to send us promptly their own renewals, and also the names of some amongst their friends as New Subscribers. The date on label of paper shows the time up to which subscription is paid. Each subscriber can easily tell from this what amount to forward. Addressed envelopes have been enclosed in every paper for the remitting. We hope our readers will respond promptly to the demand.

EASTER DUTY.

It is the desire of the Pastors that the faithful should not forget the fact that the time for the fulfillment of the "Easter Duty," ends upon Sunday next. Although the Church, ordains, under the severest penalties, that each Catholic should approach the sacraments at least once in twelve months, and that at Easter, still there may be a hundred and one good reasons why a person could not perform that important duty in Holy Week or on Easter Sunday. In order to prevent anyone from disobeying this strict law, the Church sees fit to extend the time beyond the exact day. Consequently, all through the octave, that is to say, until next Sunday, the Pascal Duty may be performed. It is not, as some think, necessary that when the sacraments are received the person receiving them should have the intention of making the Easter Duty: the fact of receiving the sacraments suffices to satisfy the law of the Church. And even should any one be unfortunate enough to miss the season, it is no reason for neglecting to approach the sacraments at the very earliest opportunity. It is bad enough to let the whole period of Easter—the prescribed time—go past, without making matters worse by putting off and off the reparation of the mistake. And if the missing of the Easter Duty is not the result of neglect, or worse, then there is no great wrong done: if circumstances were such that a person could not possibly avail himself of the opportunities offered during the limited time, there is no harm done. Neither God nor the Church ever asks what is impossible: not even what, in reason, is injurious to health or to position. But both God and the Church expect that just as soon as these adverse circumstances can be overcome, and that the Catholic is free, or has an opportunity of performing the omitted duty, that he should do so at once. And if then he neglects, he falls under the stroke of the law, there is no longer any excuse for him, his sin becomes as great as it would have been had he intentionally refrained from going to the sacraments when he was able and when the time was at hand.

It is to be hoped that everyone of our readers has performed the Easter Duty before this; and if there be a delinquent, we trust he will not allow weeks to roll past before repairing the omission. We have been specially requested to draw attention to the fact that next Sunday, 24th April, will be the last day for this year's Easter Duty. Let all whom it may concern take notice and guide themselves in accordance.

SEEKING FOR TRUTH.

Three weeks ago we had occasion to refer to a very peculiar sermon preached on St. Patrick's Day last, by the Rev. Mr. Noble, of Quebec, in which that gentleman laid down the basis of Protestantism in these words: "Protestantism, as it should be understood, acknowledges no dogma whatsoever pronounced, and no custom whatsoever ancient. It seeks for the Truth!" As far as the first portion of this strange statement goes we said enough about it to show that the Rev. Mr. Noble must either be misrepresenting Protestantism or else it must be a belief without principle or standard. We prefer to think that the minister was more zealous than exact in his definition. But as concerns the second part of that statement we have a word or two to say this week. According to Mr. Noble, and to nearly every other member of any Protestant sect, "Protestantism seeks for the Truth."

When Pere Lacordaire began his first Lenten series in Notre Dame of Paris, he opened with one of those oratorical efforts the effects of which never die out upon the minds of the hearers. He asked of the vast concourse, the im-

mence assemblies that flocked to hear the word preached, the thousands that sought instruction—que me demandez vous? La Verite! Donnez vous ne l'avez pas! What seek you? The Truth! Then you have not got it! How truly spoke the great French orator; his simple question, the answer and his emphatic exclamation form the three parts of a perfect syllogism. The two premises from which flows the conclusion. No one seeks that which he possesses; no one can possess Truth and at the same time be looking for it. We cannot blame any person who feels that he has not got the Truth for searching for it with all his energy; but we must either blame him, or perforce think ill of him, if, when he has the way pointed out to him and when he has the Truth set down before his eyes, he will not walk that path nor see that which confronts him. We are perfectly aware that no one seeks falsehood; nor is it astonishing that millions should seek for Truth. But since they thus acknowledge the want of it, and the absence of it in their religion or principles, why, in the name of common reason, will they notarken to those who profess to have the Truth?

The Catholic does not seek for Truth, nor does Catholicity look for it. Why? simply because the Catholic Church professes to have it, and knows she has it, and knowing so, need but turn to herself and behold that which others vainly search after. Either the scriptures are or are not exact and inspired; if exact and inspired in one part they must be so in every part. Now from the very scriptures, the new testament we learn that Christ established His Church, appointed His earthly representative, and promised to be with him and his successors until the end of time, and that Hell should never prevail against that establishment. If it be true that Christ did and said all these things, equally true is it that His Church must be the "pillar and ground of Truth," that its head, with whom Christ is to abide, must be infallible, that is incapable of deceiving or being deceived, that since He is in that Church it must necessarily hold the Truth, and that since "the gates of Hell," that is to falsehood, can never prevail against it, the Truth within it must be imperishable. And if the Vicar of Christ can neither deceive nor be deceived in matters of Faith, he must know that he possesses the Truth; and when he teaches all Catholics that the Church is based upon the foundation of immutable Truth, all Catholics know that they have in their Church the Truth; therefore they do not seek for it, but they strive to propagate it and to preserve it in all its beauty and power.

Having then the Truth we can turn to our separated brethren and offer them—if they will accept it—that which they vainly seek amongst each other. *Nemo dat quod non habet*; no one can give that which he has not, and since they are all seeking for truth none of them can have it, consequently none can give it to his neighbor. The further you go into the labyrinth of Protestantism the further you recede from the Truth. What one of the numerous sects, that are brandishing the fragments of a broken creed against each other, can assert boldly that it holds the Truth? Not one. In fact there is no such thing as a Protestant Religion. There are communities, bodies, corporations, sects, juntas, factions, divisions—but there is no religion. There are bodies corporate, congregations, such as a bank or a railway company, or a society of any kind, but there is no religion. In fact there are just as many creeds as there are individuals; and no two individuals can agree upon any one principle or dogma of Faith. They all seek for truth, a few find it, but these few are of the Newman and Manning stamp—they are of the Dr. Brownson class, who hunted for Truth through a score of sects and after sifting them all in the fanning-mill of his great intellect, turned to the Catholic Church and therein found, at last, the object of a life's researches—the Truth.

And so will it go on till the close of ages—or till the conversion of all the world to Christ—they who will not see the Truth when it is pointed out to them, who will not hear it when it is told to them, must ever grope in the mazes of their unfortunate condition and seek in vain. Christ said to His first envoys: "he that hears you hears me, and he that despisech you despisech me;" and He told His Apostles, speaking of the rebellious Christian, the protesting class of would be believers, "he that hears not the Church, let him be to you as the heathen and the publican." And still there are men insane enough to go about refusing to hear the Church, refusing to see the Truth, and yet pretending to seek for it. If there is an advice at all that we could offer to such it is to read carefully the history of Catholicity; to seek for Truth if they will, but in their hunt after that precious gift not to skip the Catholic field; to seek for it sincerely, without prejudice, with a resolve to accept it no matter where they find it, if they do so we can guarantee they will not seek long, but God will guide them to the home of Truth—into the fold of the Catholic Church.

EASTER.

Resurrexit sicut dixit, alleluia! He is risen! He had promised it: He would destroy that temple and in three days He would re-build it. The clouds of the tenen night have uprolled; the angel of God came down upon Sunday morning; he rolled away the stone from the mouth of the sepulchre; his light dazzled the guards and they fell prostrated to the earth; their spears clashed upon the rocks, and their armor blended with the dust; the seal of the tomb was broken; glorious, resplendent, transformed, in all His superhuman majesty, the Christ came forth; the grave was conquered, death defied, sin wiped out, man saved, and the Redeemer of all had arisen! Amidst thunder and lightning God appeared upon Sinai; in robes of transfigured splendor His Son stood upon Tabor; in all the beauty of eternal glory Christ arose from the tomb in the valley behind Calvary. The promise of ages has been fulfilled; the gates of Heaven have been opened; the sufferers in Limbo have been relieved; the Messiah has done His work. Eighteen hundred and fifty-nine years ago the Resurrection took place, and every year has it been commemorated by the Church, and yearly shall that mighty event be celebrated until the end of time.

Who was the first to rejoice in that glorious and triumphant exit from the tomb? She who bore Him, she who nursed Him, she who nurtured His infant years, she whom He called by the sweetest name on earth—Mother, she whose agony was only second to His own, she whom He appointed to become the mother of the human race, she who is the Queen of Heaven, she to whom the Church addresses the first anthem of glorious joy upon Easter morning and whom her millions of children bid rejoice.

Regina celi, letetur, alleluia! cry out the extatic choirs, sing the Seraphim and Cherubim. *Quis quon meruisse portare, alleluia!* chant the Thrones and the Dominations, and the whole celestial and angelic army of the Church Triumphant. Rejoice, O, Queen of Heaven, the One whom you loved and adored, whom you beheld in the agonies of Friday's execution, has arisen! And after the mother, and the angels and saints, the Church Militant is called on to rejoice to hold high jubilee, and to join in the spirit of that mig'tiest of all triumphs, Easter morning! The just rejoice, for it was the day when Christ made it possible for them to reap the eternal reward of their virtue by opening the long locked gates of the Celestial Jerusalem. The sinners rejoice, for upon that day the seal was set upon the work of redemption, and the ultimate result of the expiation became manifest in the presence on earth of the really risen Saviour.

Children are told that on Easter morning the sun, as he peeps above the eastern hills, dances for very joy and exultation. A beautiful tale, founded on a mighty truth, for the infant mind is thus made to understand that every creature, animate or inanimate, participates in the universal jubilation. Nor would it have been astounding if, upon that first Easter morning, the orb that grew dark over Calvary, on Friday, were to leap in wild exultation, to flash the herald rays of the first day of glorious redemption upon the hill-tops of the world. But not only matter arose, mind arose with it. Not only the glorified Body, but also the Divine Soul came forth from the jaws of death.

And the Church teaches that we should arise, in spirit, upon Easter morning. From out the night of sin, the clouds of iniquity that hovered over our lives, and to appear radiant in all the spiritual magnificence of purity and regeneration. During forty long days have the faithful been performing penance, that they might prepare for the arising upon Easter morning. The sack-cloth and ashes are now cast aside, the vestments of joy and happiness are put on. There are few precepts of the Church, the non-fulfillment of which carries great and severe penalties with them; and one of these is the Easter duty. At least once each year, and that at Pascal time, and in his own parish church must the Catholic approach the sacraments. It is not that he is invited to do so; but he must do so, or else he incurs the malediction of God, the anathema of the Church, the forfeiture of all rights in the communion of saints, and even the privilege of entering the temple, or of receiving Christian burial should he die with that duty unfulfilled.

Severe, some will say; yes, but just in all. What greater insult can you offer a man than to despise his gifts and scorn his proffers of friendship and assistance? Yet, the Church, and through her Christ, yearly offer the faithful the gifts of grace, the assistance of the sacraments, the more than friendship, the very love of the Redeemer. If the believer in all these neglects them, scorns the bounties of heaven and laughs at and neglects the donations of the great Saviour of all men, can he expect aught else than a punishment for his barefaced insolence, his fearful presumption? Moreover, the Church wishes to thus oblige each true Catholic to participate in the glories of

Easter, to arise with the risen Saviour, and to reap the full benefits that His passion and death bestowed. In the grand universal chorus of jubilee our Holy Mother Church does not wish to hear a discordant note, nor to miss the sound of a single voice. She wishes to hear from all ends of the earth the song of rejoicing ascend to heaven, there to be taken up the celestial choirs, and waited to the throne of the Almighty.

This year, most happily, we can feel assured that the rising on Easter morning has been more universal than ever in this city. The four last weeks have been spent in retreat by the great majority of the faithful, grand missions have been going on in almost every parish, the results of these efforts have been most gratifying. A new life seems to have come into our spiritual world; a fresh impetus has been given to the fervor of our Catholic community; vice has been crushed out with a vengeance, and the heads of the hydra have been struck off and their stings extracted. If ever there dawned a glorious Easter morning for the faithful of this region, most assuredly it has been that of 1892.

To all our readers then we wish a happy, a joyous, a glorious Easter! We wish them many and many future Easters, each one, if it is possible, an improvement upon the foregoing one. We hope and trust that all can say that they have truly arisen from the night of spiritual trouble into the dawn of spiritual peace—arisen with Him whose glorious resurrection we celebrate. *Resurrexit sicut dixit, alleluia!*

THE ST. PATRICK'S MISSION.

The famous four week's Mission is over. All during Lent have the Paulist Fathers, under the leadership of Rev. Father Doyle, been performing prodigies in St. Patrick's Church. Much was expected when it was announced, five weeks ago, that these zealous and eminent preachers would occupy the pulpit of St. Patrick's during the last four weeks of Lent. The Rev. Father Quinlivan and the priests of the parish anticipated a grand retreat; the Paulists looked forward to a harvest of souls; the faithful were all hopeful of thousands of fresh blessings that this great event would bring in its wake. Today all parties—the guests of St. Patrick's, the Missionaries, the people—are more than satisfied. We must sincerely and heartily congratulate the Rev. Father Quinlivan and his assistants upon the unprecedented success of their good enterprise; we must tender the same congratulations to Rev. Father Doyle and the other Paulist Missionaries upon the real triumph which they have had—a triumph over sin, error, indifference and all that could militate against the perfection of religious life; we must unite with the faithful, young and old, in gratitude to the preachers for their efforts, and to God for the untold benedictions that He has so lavishly showered upon our city at this holy time.

Figures, like facts, speak with no uncertain sound. During the whole of the Mission—comprising the four retreats—an accurate account was kept of confessions, communions, pledges, and attendances at the services. We hold a few of the results! In all there were 26,000 communions. This alone is an item that speaks volumes. Of the temperance cards signed there were in all 17,311; and during the young men's retreat seventy-five per cent. of those who attended the mission signed these cards. In the first week 945 married women, in the second week 843 married men, in the third week 1,710 young ladies, and in the fourth week 1,275 young men gave their solemn promises, for different periods of time, to refrain from intoxicating drink. Glorious result! Grand Mission work! Happy people! Noble preachers! Proud pastors! All, all deserve today the greetings of a Happy Easter. To the faithful the Missionaries can say, and to the Mission the faithful can repeat, the words of Holy Writ, "Go forth, with that courage which animates you. I will be with you forever." The former will ever conserve a proud and satisfactory recollection of their work in Montreal; the latter will ever retain a fond, and grateful remembrance of the good men who scattered the seeds of so much happiness in their midst.

The Fathers state that the mission went on better and better as the days flew past; the enthusiasm augmented as they advanced, until finally the young men—the hope of the future—rowed the work with their unbounded devotion and hearty co-operation. Long may be the effects of this Mission be felt; may the seed planted, by the Paulists, be nurtured by the waters of grace till it buds forth, grows, expands into a noble tree—a forest monarch—driving its roots deep into the soil that gave it birth, and towering aloft in the atmosphere of religious perfection, sheltering beneath its limbs the weary travellers along life's highway, and shading from the rays of sin's intolerable heat, and from the poisoned breath of the desert sunbeam of unrighteousness, the pilgrims that walk the sands of life, as they journey towards the Celestial Jerusalem!

THE LATE HON. ALEX. MACKENZIE.

On Sunday morning, at an early hour, the Angel of death—that for long months had hovered in ever narrowing circles over the home of Canada's ex-Prime Minister, the Hon. Alexander MacKenzie—came down and, in the shadow of his wing, the spirit of a good and truly noble man went forth to the great majority. All lovers of Canada, all admirers of sterling worth and honesty of purpose, all true-hearted citizens of this great Dominion, must feel the oppressiveness of a great gloom when informed that the Hon. Alexander MacKenzie is no more. For months, yes, for years his health had been giving gradually away; the end was expected; but even that foreknowledge of the inevitable does not draw the sting from the pain. It is useless for us to attempt either a biographical sketch, or a panegyric of the distinguished deceased. The former will be traced upon the page of Canada's history, and the latter will be read even when our generation shall have passed away.

There are certain men whose lives are interwoven with the history of their land—be it the land of their birth or the land of their adoption,—men whose deeds are like stepping stones in the stairway to fame; men whose words and deeds are the imperishable blocks in the mausoleum of their greatness,—and of these men Alexander MacKenzie was one. He was a politician because he was a lover of his country; to that country he gave his energies, his hours of labor and what should have been his hours of repose; to that country he consecrated all his being, and in her service he grew aged and feeble; for that country he set in motion every faculty of his mind, and the best fruits of his labors were cast into the lap of Canada. It is not for us, nor for any true Canadian, to question the wisdom of his policy, nor the adaptability of the means he suggested for the advancement, glory, and prosperity of this Dominion. Suffice it to know that he was the personification of honesty, and the embodiment of upright patriotism. He was a man in a thousand. He had arisen, thanks only to his own exertions and perseverance, from the wrecking of the stone-mason's hammer, to the guiding of the ship of state. He met with and had of necessity numberless political opponents; but not one enemy. And in the great exigencies of war, we are positive that not a single harsh word can be heard to-day, nor is there a discordant note. Canada has lost a great and good man—and she laments!

TAX EXEMPTION.

In *La Semaine Religieuse* of last week is a favorable and very timely article upon the subject of our benevolent institutions, and the question of tax exemption. That organ makes several explanations as to the actual management and the condition of many benevolent establishments under the charge of the State. We could not do better than to quote from these remarks. As *La Semaine Religieuse* does not reach many of our English-speaking co-religionists we deem it our duty to reproduce, from time to time, some of its important statements. This article is likely to cast a new light upon the subject in question and result in the disappearance of much misunderstanding. The article states: "We are both surprised and pained to find in certain newspapers of this city repeated attacks against our benevolent institutions. They are blamed because they cannot receive all the sick and aged of the community, and taking this as an argument they would judge the amounts granted them by the city unjust, and it appears to us nothing more unequal. When the asylums and houses of refuge receive any sick or aged, it is, unarguably, because space is lacking, and not because they have the means placed at their disposal to their devotion, and their charity knows no limit, but this charity cannot enlarge the space of their buildings or double the number of beds."

Nothing could be truer; nothing more exact. It is but a poor excuse to point to some isolated case and say that the misdeeds of such a worthy person admit of no reasonable man, knowing the good Sisters, acquainted with their lives of sacrifice and labor, would imagine them capable of turning away a needy person, if it were at all in their power to afford the necessary succor. And if our benevolent institutions are so often filled to overflowing, and that more accommodations are daily required, it is a poor kind of encouragement to wish to tax them, to stint them of the amount from the payment of which the city exempts them.

The article, further on, asks of the public—those favorable to the institutions and those unfavorable to them and the exemptions—to "enter these hospitals, and houses of refuge, no matter which of them, visit the sick rooms, the dormitories, the orphans' quarters, and if there is a room where space is limited, where there is any disadvantage, you will be told that the room is occupied by the nuns, who have given up the best quarters to the sick and to poor children. This is the truth. It is well that it should be known. As to the tax exemption nothing is more just, since these buildings are employed in the public service for those not favored by fortune, for all who cannot assist themselves, and to whom society has a duty and a moral obligation to fulfill. If you

tax these houses, it is not the Sisters, with their vows of poverty, that you strike, it is the poor, since you diminish thus the subsidies used for their protection."

It is to be hoped that these words from His Grace's official organ will be read, pondered over, and that they will be acted upon by all who have it in their power to aid in the matter. There is an old saying that "charity begins at home," each individual should look to his own household and there be just before being generous to others; each community, municipality or corporation should put the same maxim into practice upon a larger scale and protect its charitable institutions; it should be just towards its own poor before being generous towards those whose circumstances are not so absolutely needy. It is to be hoped that our city will never lose its reputation for benevolence and benevolent institutions; and the way to preserve that fair fame is to encourage those good people, whose lives are consecrated to the poor, the unfortunate, the suffering of all classes.

DR. JAMES FIELD SPALDING.

Some months ago the religious world, Protestant as well as Catholic, was deeply interested in the announcement that Dr. James Field Spalding, Rector of Christ Church, Cambridge, Mass., had given up the belief in which he was educated and joined the Roman Catholic Faith. The Tribune of the 9th April—a Cambridge organ—stated that Dr. Spalding had gone back to the Episcopal Church. As yet no explanation has been given by the recent convert for his subsequent return to his first love. What his reasons can be it is very difficult to imagine. It is in vain to speculate, for neither Protestant nor Catholic would likely strike the exact mark. In last November, Dr. Spalding preached a farewell sermon to his former congregation; in it he made a clear and unmistakable statement; he thus spoke:—

"I would not have you suppose I have been busy in taking the step of resigning, or in teaching the English people of my own mind, and of which I am now about to tell you. . . . I have no sympathy with error, and have in such an investigation, been carried out by the aid of an English nation about the doctrine of worship or morals; to give up one's own communion from some personal discontent, or because of grave faults in its workings, are matters which I do not view with no clear notion of what it teaches or stands for; a Holy which might be expected to be followed, and which in my opinion, I have tried to be as thorough in my investigation as ability and opportunity would allow."

"I have not been solicited by any one, in inducements or any sort have been held out to me. There has been no attempt at proselytism. I have rather been kept back many times; I have received letters, written by me or counsel or explanation, when I have asked for the chief thing, I have been told, 'I have been told, to bring myself to a decision in this great matter, has been to pray; for knowledge of God's will and for the guidance of the Holy Spirit. No I have not sought, and I have not sought, and I have not been impressed with the naturalness of error, heresy, gentleness, indulgentliness, charity of those whom I have met; and there has been a sufficient number of such people, in different places, in different walks of life, or occupation sacred and secular, to enable me to reach an intelligent conclusion, and I believe that I have reached it, and I have as I have just named has not been, as narrow-minded enemies sometimes say, the working of any special policy to gain me, but of sincerity and truth, and assured I bear my witness to it."

We may conjecture all we like, but until Dr. Spalding has vouchsafed some statement with regard to his backward step, we are at a loss what to think. We do not wish to judge rashly, much less harshly; he may be able to recede the foregoing language with his recent action. If so we are curious to know how he will go about it. We could not offer, at this stage, any better comment than that of the Boston Pilot of the 16th of April. Referring to the report (and as yet it is only a report unconfirmed by himself) the Pilot most wisely and justly says:—

"It has taken him (Dr. Spalding) many years, he further said, to reach the conviction that the Catholic Church is the true Church. He made unbounded sacrifices to enter it, and he would not have been more which awaited him. He is now in the great city of Boston, and has been on a week or two ago. It is not complimentary to the reverend gentleman's decision to intimate that, within the space of a few days, he has discovered the cause of years to be illusory; and yet that supposition is more charitable than the alternative that he was, for some four months or so, in error. We have no reason to make the latter charge against him, nor shall we question the assertion of the Tribune that he is a man of great moral courage and unflinching conscientiousness. We simply question his intellectual force, as we should question that of anybody who can make two so remarkable changes of opinion in so brief a time. It is a case for compassion and gentle judgment."

To say that the reverend gentleman was playing a theatrical part, or merely seeking notoriety through means of sensations, would be tantamount to stating that he was not sincere; to say that he was influenced by the regret for some worldly advantage, would be to suppose him weak and vacillating; to say that he only found out his mistake when inside the Catholic fold, would be to pronounce his last utterances in Christ Church untrue; to say that he has acted this time from conviction, would be to state that he became a Catholic for some unworthy motive. The better course, then, is to pass no judgment, but to await his own statement. Should he never make one, then we can but conclude that not having any good reasons to give for his strange conduct, prudence dictated silence on his part.

The observance of Good Friday was more marked in New York city this year than perhaps ever before.

Several bombs and a French paper with an article marked relating to the emigration of Paris Anarchists to America have been found near Brookport, N. Y.

THE SPELLING LESSON.

Orchard! spell it quick! I'm sure that's easy enough to spell, "Of course the word is easy enough, and I can spell it very well."

YOUTH'S DEPARTMENT.

TABLE TALK.

In Too Many Homes It is of a Meantly Personal or Gossiping Kind. Many Christian people, who are most zealous for the conversion of the world, sit down after a table blessing on the food, rumble at the viands, snap up children and servants, and with gloomy faces indulge in such morbid talk that the little ones hastily bolt their food and get to rush of again to school, where they find at least free from such everlasting nagging.

Children and servants are sharp-eyed, and the blessing does not counteract the disagreeable actions that follow, and they are too prone to put but little faith in a religion that is not stronger than dyspepsia or nervous irritation. By the petty talk the young form their ideas of the good and find a rude acquaintance. By this method all rules are tested, and a serene recollection and a kindly appreciation of services rendered will save as a far more potent example for good than the long grace could ever exert.

Another error is to confine the table talk to persons, to criticism of acquaintances, and to all that mean sort of conversation that is comprised in the word gossiping. A card error, which is really more prevalent than this, is that the table talk is confined to year in and year out exclusively to home interests. No outside element is ever introduced and meal time becomes a sort of safe-valve where all the excess, perplexities and trials of unseeking are allowed to escape into the bosom of the husband and father, or whoever has patience enough to listen to the cook's shortcomings, Aunt Martha's late back or the body's new tooth.

This style is not confined to vulgar, ignorant people alone, but can be heard in homes of culture and refinement. It would be good to establish in a family of growing children that gossip, dress and admiring smiles, never be discussed at the table. Surrounded three times a day by the influence of such breath-taking conversation minds cannot enlarge or expand and it is the duty of parents to originate new topics, beaten out into the world of literature and art and make meal time a pleasant and instructive life-val, as well for the mind as for the body. If the elders would drop business cares and bring to the table faces free from perplexity and household worry, they would be rewarded by an improved digestion and a genuine delight in the society of their children and friends. Over let a little chat be used to make the conversation weather and consequently more enjoyable, and you will begin to learn that life was given for nobler ends than mending chatter over trifles, and that your own home, own business and own city are not all there is in the world.

The Black Bears Winter Nap. Bunn does not retire from the open till he is compelled to do so by frost and snow. He lives through the summer on berries, buds, insects of every kind, grass, mice, or any other animal that he can get. I may say, for the benefit of the gentlemen that publish so many terrifying bear stories in the daily newspapers, that bunn is as harmless as a cow during the summer, and will take to his heels in flight on sight of a human being. It is only when he leaves his fur for early in the spring and he is not able to find anything to eat that he will attack man; but he prefers a calf or sheep, and the farmer's tale is often short at sundown. But, as I have said, when winter overtakes him he seeks out a winter home. He has very likely, during the summer, when poking his nose into hollow trees looking for the honey of wild bees, seen some place that will suit him, and to this he goes straightway. The tree must be a large one, and he will not select it unless there is a space with plenty of room where the snow or rain cannot reach him. This secured, he huddles himself together, his head on his paws, closes his eyes, and remains in this posture until "these blind motions of the spring" tell that "the year has turned." Then he drags himself out and begins his struggle for an existence. Sometimes, however, when lying in this stupor, loud sounds startle him, and his tree castle shakes; this is when the lumberman have found him and are assailing the tree with their axes. He seldom escapes, and if he does he will surely die in the snowy forest unless he can find another home.

Little Jennie's parents lived in the country, far away from stores, where fine cards, calendars, and picture books were not as common as they are in most New England towns, and where it was hard to procure nick-nacks and toys for the children. But Jennie's mother did not forget that at one time she was a little girl herself, and how happy her

Easter mornings used to be. The least she could do was to see that Jennie had on her plate every Easter morning a variety of beautifully colored eggs. On this particular morning Jennie had taken her plate of eggs into her own room, and pretty soon she called out to her mother, "Oh see the beautiful Easter rainbow!" Jennie had taken her light blue sash, arranged it in a most symmetrical bow, and had produced a very good likeness of the covenant which God has set in the clouds for the everlasting guidance of His children.

What to Teach a Daughter. Teach her that not only must she love her father and mother, but honor them in word and deed, says a writer in the Ladies' Home Journal. That work is worthy always when it is well done.

That the value of money is just the good it will do in life, but that she ought to know and appreciate this value. That the man who wishes to marry her is the man who tells her so and is willing to work for her, and not the one who whispers silly love speeches and forgets that men cease to be men when they have no object in life.

That her best confidant is always her mother, and that no one sympathizes with her in her pleasures and joys as you do. That unless she shows courtesy to others she need never expect it from them, and that the best answer to rudeness is being blind to it.

That when God made her body he intended that it should be clothed properly and modestly, and when she neglects herself she is insulting Him who made her.

Teach her to think well before she says no or yes, but to mean it when she does. Teach her that her own room is her nest, and that to make it sweet and attractive is a duty as well as a pleasure.

Teach her that if she can sing or read, or draw, or give pleasure in any way by her accomplishments, she is selfish and unkind if she does not do this gladly. Teach her to be a woman—self-respecting, honest, loving and kind, and then you will have a daughter who will be a pleasure to you always, and whose days will be long and joyous in the land which the Lord hath given her.

Manners at the Table. Since last month, I am sure we have put into practice, the little hints given about manners at home, and more especially our manners at the table. Would it not be well now to look more carefully to the way in which we eat our food. Is anything more annoying than to hear a person eating with such a noise that a stranger looks around the table in surprise at the sound. When we take our food upon a fork or spoon, we convey it to the mouth by playing the elbow as close to the side as we conveniently can, and then lifting the forefinger to the mouth, not as if it were made of solid wood, but easily. No one hears anything of the process of chewing, and of course it goes without saying that it is very bad taste to allow the food to become visible, while the work of mastication goes on. Two little hints only this time. Let us make use of them each day.

FOR THE TRUE WITNESS. MY SOUL, WHAT IS THY VALUE? Today, my soul, I ask thy value; I know not the price to name; I know Jesus died on Calvary for you. This gives you a lofty claim.

O, my soul! what is thy value? Who for thee has died and bled? For thee he died on Calvary's cross; On the bloody Mount to die.

O, my soul! what is thy value? None but Jesus who died for you. No one knew your worth so well.

O, my soul! what is thy value? I had tried to make the choice. I had tried to make the choice.

O, my Jesus! tell me the value of the soul you came to save? Brother, you cannot tell you; This you'll know beyond the grave.

Mark these things, will help to guide you; See all the world our Father made; These are triles small beside you; Grand, indeed, but doomed to fade.

These vast realms no soul have cost me; With my own at this world's exchange; I had tried to make the choice; Behold how much I paid for Man!

Know it now how dear the treasure I had tried to make the choice; And of the cost its value measure Till I know thee thy reward.

BLOOD WILL TELL. Good blood will show its quality. So will bad blood, the one is a healthy body and ruddy complexion, the other in ill health, blotches, pimples, boils and sores, and frequently in fatal forms as cancers, abscesses, erysipelas, etc. It is the life-giving power of every organ of the body depends upon the blood for force and vitality, and is but scantily served when the blood is impure. No remedy is so powerful as a blood-purifier, or more rapidly produces new and healthy blood than Burdock Blood Purifiers, which neutralizes the various poisons, and restores the vitalizing power of the blood. As an instance of this, we read what J. S. Nell, of Algoma Mills, Ont., says in a recent letter. "I was troubled with spots breaking out all over my body, the effect of bad blood. I consulted three different doctors, who gave me medicine but did not cure me. I was advised to try B.B.B. and after using two bottles I noticed the spots getting less. I continued the use of B.B.B., which entirely cured me, giving me also a splendid appetite. Since then I would use no other medicine."

Jack Meadows—I want a plain ring. Jeweller—Would you like a filled one? Jack Meadows—No. Give me an empty one. I know a girl that will fill it exactly to my notion.

CONSUMPTION CURED. An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful curative power in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing with stamp, naming this paper, W. A. Noves, 239 Bowery, Rock, Rochester, N.Y.

When the balloon fails to go up as announced it is a sore disappointment to many.

"I was troubled with continual headache and loss of appetite, but before I had taken many doses of J. B. B. Appetite and health returned."

J. B. Thompson, Bethesda, Ont.

COMMERCIAL.

FLOUR, GRAIN, &c. Flour.—There have been sales of straight rollers at \$4.61 to the city trade; but less flour has been accepted for car lots, as low as \$4.41 being mentioned. Patent Spring Roller..... \$4.85 @ 5.15 Straight Roller..... 4.40 @ 4.55 Extra..... 4.05 @ 4.20 Superfine..... 3.75 @ 3.90 Fine..... 3.20 @ 3.50 City Strong Bakers..... 4.80 @ 5.00 Manitoba Bakers..... 4.50 @ 4.75 Ontario Bakers..... 4.20 @ 2.10 Straight Rollers..... 2.20 @ 2.25

Oatmeal.—The sale of a round lot of rolled oats was reported as low as \$3.85 by one mill. We quote prices as follows:—Rolled oats and granulated \$3.95 to \$4.00 per bu., and in bags \$1.92 to \$1.95. Standard in bags, \$3.85 to \$3.90, and in bags \$1.85 to \$1.90.

Mill Feed.—There has been some business in bran on the basis of \$3.50 for cut lets. Shorts are steady at \$18.00 to \$18.50, and Middlings \$17.50 to \$18.00. Moulins is quiet \$20.00 to \$25.00 per ton.

Hay.—There has been made of Manitoba No. 1 hay at 77c for May. A slipper, however, stated that he would not pay that price today. We quote No. 2 hay at 90c to 97c, and No. 3 regular 50c to 57c. A lot of 17,000 bushels Ontario winter wheat was reported sold in the West at 80c per bushel, vessel for May shipment. A lot of Manitoba No. 4 hay is also reported sold at North Bay at 90c.

Corn.—Prices are nominal at 51c in bond, and 50c to 52c in car lots, duty paid.

Peas.—Here we quote at 75c per 60 lbs. about May and 73c to 75c for store.

Barley.—Sales of Manitoba feed barley have transpired at 42c, but dealers say it is difficult to get that figure now. Making are still quoted at from 55c to 60c as to quality, but business continues limited.

Oats.—Car lots are quoted at 31c to 31c per 34 lbs. for No. 2, 31c to 32c, for No. 3, and 30c for no grades. A considerable quantity of mixed and unsorted oats have been sold in the West during the past few days at 25c and 26c f.o.b., respectively, supposed to be for export.

Wheat.—We quote No. 2 to 75c, the inside figure having been quoted for a round lot.

Rye.—The sale of 15,000 bushels rye, No. 1, at 57c to 58c, and No. 2, at 55c to 56c on spot and 55c May. Sales are reported in the West at 50c.

Needs.—Clover 50c per bushel in Chicago, and here the market is very steady, prices ranging from \$7.50 to \$8.00 per bushel. Alfalfa \$7.00 to \$8.00, and Timothy \$2.00 to \$2.15 for Canadian, and \$1.85 to \$1.90 for American.

PROVISIONS. Pork, Lard, &c.—American mess pork has been sold at \$14.50, and is now offered at \$14.25; in Canada short cut mess pork there have been sales at a shade below par, but in the West a few more could be had at the same figure. In fact there is no change, latest sales of compound being reported at 1.35 to 1.40 per lb. for No. 1, and 1.20 to 1.25 for No. 2. Eastern demand for smoked meats at fairly steady prices which we quote as follows:—Canada short cut mess pork per brl. \$19.00 @ 19.50 Canadian clear pork, per brl. 15.50 @ 16.25 Chicago short cut mess, per brl. 15.20 @ 15.75 Mess pork, American, new, per brl. 14.25 @ 14.75 Extra mess beef, per brl. 14.50 @ 15.00 Hams, per 100 lbs. 10.00 @ 10.50 Lard, pure in bulk, per lb. 8c @ 9c Lard, com. in bulk, per lb. 6c @ 7c Bacon, per 100 lbs. 9c @ 10c Shoulders, per 100 lbs. 8c @ 9c

DAIRY PRODUCE. Butter.—The sale of a lot of 100,000 lbs. of old creamery was sold at 18c, which cost 23c in the mill. The sale of a lot of new creamery is reported at 22c, but that price is now considered low. After Friday or Saturday, buyers at some dealers think the demand will fall off and prices recede. In fact, as we go to press there is an excess of supply, and the top figure will range from 12c to 13c.

Cheese.—Sales at 9c in the West for the April month of quite a number of factories for May delivery.

COUNTRY PRODUCE. Eggs.—Considerable sales have been made at 27c, and a few single prices have transpired at 28c. After Friday or Saturday, buyers at some dealers think the demand will fall off and prices recede. In fact, as we go to press there is an excess of supply, and the top figure will range from 12c to 13c.

Hops.—Hundred-pound pea beans are quoted at \$1.25 to \$1.50 per bushel; ordinary mediums at \$1.10 to \$1.15; and inferior at 90c to \$1.00.

Wool.—Several purchases have been made for the Canadian. Prices are quoted at 20c to 25c as to quantity and quality.

Honey.—At 6c to 7c per lb., for extracted, a small lot of very fine bringing \$8c. Comb honey is also quiet at 10c to 12c.

Milk.—Sales having been made of car lots at 10c to 11c for fat to choice. Other qualities \$8.50 to \$9.50. A very fancy ear of timothy was sold for private stables at \$12.00. Straw \$1.50 to \$2.00.

FRUITS, &c. Apples.—\$3.00 to \$3.25 for choice stock in small jobbing lots. One car load was offered at \$2.25, but was not sold. Poor quality fruit has sold at \$1. to \$2. as to quality. Export quality Apples.—A few sales being reported at choice fruit at 75c per lb., poorer qualities ranging from 60c to 70c.

Dried Apples.—Eastern Townships fruit has sold at 5c to 5 1/2c in small lots, and Western fruit at 3c to 4c per lb. to choice. Other qualities \$2.50 to \$3.50. A very fancy ear of timothy was sold for private stables at \$12.00. Straw \$1.50 to \$2.00.

Oranges.—Sales of Jamaica have transpired at \$7.50 to \$8. per bu., and Florida have sold at \$4. to \$6. per case as to quality. Juices, \$3. per box.

Lemons.—We quote \$2 to \$2.50 per box.

Strawberries.—Sales are reported at 15c to 25c, the Eastern demand being fair.

Asparagus.—Choice fruit are quoted at 50c, although there have been sales of poor lots at 25c to 28c per box.

Corn Nuts.—Sold at \$1. to \$1.50. Cultivated (Coon Nuts), however, are worth \$1.25 to \$3.

Humms.—Sales reported at \$2. to \$2.75 per bunch, which is quite a decline.

Asparagus.—Sales at 50c to 75c per bunch as to quantity and quality.

Onions.—Onions are quoted at \$1.00 to \$2.25 per bu. A lot of 55 bbls. was sold at the inside figure.

Potatoes.—Sales of truck loads being reported of good stock on 4c per bu. to 8c per bu.

FISH AND OILS. Oils.—One or two lots of Newfoundland cod oil at 40c and 45c, and we quote 40c to 45c as to quality. Steam refined cod oil also remains firm at 40c to 45c as to size of lot. We quote Newfoundland oil at 35c to 38c.

Smoked Fish.—We quote \$3 to \$3.50 for No. 1, although it is said the inside figure has been smothered. Dry salted herring \$1.50, but there is no much here. Labrador herring are still quoted at \$4.75 to \$5. for choice, although common shore herring are offered at less.

Fresh Fish.—On and haddock at 4c per lb. Fresh British Columbia salmon 18c to 25c per lb.

Nothing creates more disease, discomfort and distress than constipation of the bowels. In B. B. we have a remedy sure to remove it and cure it.

FARMERS' COLUMN.

Beets and Hay for Sheep. Breeding ewes can be wintered fairly upon any cut or nicely cured clover hay, but would not come out very well on timothy hay, and if the lambs were to be prepared for the market, it would be profitable to provide a good quantity of the winter on the best hay, because the ewes would bring heavier and stronger lambs, and they could be prepared earlier for market and bring a better price. If the ewes weighed 100 lb. they could be kept 5 months or 180 days upon 2 1/2 lb. of hay per day. Or they would eat 77 tons of the best clover hay. Small animals eat a little more in proportion to size than large animals—that is, two sheep weighing 100 lb. each would eat more than one sheep weighing 200 lb. The mixed clover beets are 88 per cent. water; common timothy hay 14 per cent. The dry matter in the beets is considered as digestible, while the dry matter in the timothy hay is not so digestible, and the beets also have the advantage of assisting to digest other food, and we add for this effect, for the succulent food, but still it takes about 3 tons of mangold beets to be equal to 1 ton of good timothy hay. But as 4 or 5 times as many tons of beets can be raised upon the same ground as that which produces the hay, it is suitable for beets, they might be the cheaper food, and succulent food being very valuable to the animal, as they are usually when mixed with dry food, gives it a great advantage.

Time to Water Animals. At the farmers' institute held at Little Falls, I notice that the question was asked, "When shall we water our animals—before or after feeding?" Dr. Samuel H. Fox, of Little Falls, N.Y., said he would not water a horse in the morning before feeding, and dropped the subject without giving any reasons therefor. In fact, he said that he would not water a horse before eating his breakfast, if thirsty? I think not; neither would the horse refuse if he had his master's liberty, but he is compelled to eat and to eat dry food and water from the animal always eats first, then drinks, and he believed that we should water both horses and cattle after feeding. In reply to Mr. Fox, he said he would not water a horse in the morning before feeding, and dropped the subject without giving any reasons therefor. In fact, he said that he would not water a horse before eating his breakfast, if thirsty? 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INFANTILE SKIN SCALD AND DISEASES CAUSED BY CUTICURA. EVERY HUMOR OF THE SKIN AND SCALD OF infancy and childhood, whether occurring suddenly or gradually, itching, burning, scaly, crusted, pimply or blotchy, with loss of hair, and every impurity of the skin...

IRISH NEWS.

The Lord Lieutenant, in Kildere, has revoked all licenses to have and carry arms and ammunition granted to Joseph Porter, the Lagganurran planter, who was recently bound to the peace at Athy Petty Sessions.

The award by Mr. Walker, Q.C., as arbitrator, of £700 and costs to Mr. T. M. Healy, M.P., in his libel action against the Freeman's Journal relating to the Gweedore trials at Maryborough, has been made a rule of court.

It is said that the authorities are now engaged collecting evidence to sustain a charge of conspiracy against the Rev. Father Humphreys and other prominent members of the tenants' combination on Mr. Smith Barry's Tipperary estate.

On Sunday morning, Mar. 13th, after eight o'clock Mass the new pastor of St. Peter and Paul's, Clonmel, the Rev. F. O'Brien, late of Cappoquin, was formally installed in his sacred office by the Most Rev. Dr. Sheehan, Bishop of the diocese.

The Community of the Good Shepherd, Waterford, have received £100 from Most Rev. Dr. Sheehan, Bishop of Waterford to aid them in the erection of a new Magdalen Asylum; also £100 from Anonymous, per Most Rev. Dr. Sheehan, for the same benevolent work.

The 'lock-out' of the Belfast linen lappers terminated on March 25th, when, after a struggle lasting twenty weeks, a compromise was effected, the men agreeing to return to work on the 25th. A large number of the men left Belfast on the 25th, for America, at the invitation of the Knights of Labor.

Mr. Patrick Kehoe, who was possibly the last of the old drivers in Mr. Beauvoir's sidcar post system, died in Wexford on St. Patrick's Day, at the advanced age of 78 years. The deceased will be remembered as the driver of the mail-car which plied between Ross and Wexford for a great number of years.

At the recent Kildare Assizes, the Rev. Mr. Cotton presented a petition for a presentment, for alleged malicious injuries to the coping of his church wall, and for breaking several panes of glass. Justice Holmes held that there was no evidence of malicious injuries to the coping of the wall, but allowed for injury to the windows.

The first annual meeting of the Clonalkin Branch of the Irish National Federation was held on March 20th. The report showed that the branch numbered over one hundred members, and that the year closed with a balance to their credit. The meeting was addressed by Father O'Byrne, C.C.; Father J. Behan, Mr. David Sheehy, M.P., and Mr. James O'Connor.

We regret to record the death of the Rev. P. J. Sheehan, P.P., Cahir, a native of Carrick-on-Suir, for some time on the English mission at Manchester, called home by the late Bishop of Waterford, and appointed Administrator of the Cathedral Church in that city, from which he was chosen Parish Priest of Cahir in succession to the late Rev. Maurice Mooney, P.P.

A testimonial is to be presented to the Rev. Thomas Cassidy, for some fifteen years connected with the parish of St. Peter, Drogheda, on his promotion to the pastoral charge of the parish of Mastrosboice and Tenure. At a preliminary meeting in the Whitworth Hall, Drogheda, Alderman Casey Connolly, J. P., presiding, a subscription list was opened, and some £200 subscribed on the spot.

At the North Presentation Convent, Clarence street, Cork, on Sunday, Mar. 13th, two novices were clothed in the habit of the Order by His Lordship the Most Rev. T. A. O'Callaghan, O.P. They were Miss Maria Howe, of Charleville, in religion Sister Mary Antony of Padua, and Miss Mary Agnes Kennedy, in religion Sister Mary Peter, both being the third members of their respective families consecrated to the service of God.

The Carlow Nationalist states that, at the morning parade on St. Patrick's Day, a large number of the Carlow militia corps displayed the shamrock in their caps and tunics, and that the Sergeant-Major, who is an Englishman, commanded the men to throw away those 'tufts of grass,' and that a few who disobeyed, and replaced the shamrocks in their tunics, were ordered to the guard-room. This is almost incredible, but it is the fact.

The following changes in the diocese of Cork have been announced: Rev. P. Tracy, C. C., Douglas, to St. Peter and Paul's; Rev. J. Long, C. C., Drimoleague, to Douglas; Rev. J. Roche, C. C., Watergrasshill, to Drimoleague; Rev. W. Murphy, Sr., Fintona, to Watergrasshill; Rev. S. Cotter, Murragh, to Carrigaline; Rev. J. Crowley, Schull, to Murragh; Rev. D. Cummins, late of Westminster, to Schull; Rev. T. O'Leary, Carrigaline, to Glanaree.

The Census Commissioners have given the figures for the county of Cork. In 1841 Cork had 854,118 inhabitants. Now it has 438,432. The decline, even during the last decade, has been eleven per cent. The population is about one-half what it was fifty years ago. Deducting the borough of Cork, which has 97,281 inhabitants, the rural population is 341,151. These three hundred thousand are

represented in Parliament by seven members. The religious statistics show: Catholics, 396,174; Protestant Episcopalians, 35,407; Presbyterians, 2,130; Methodists, 3,283; and other denominations, 1,872. Education is improving in the county of Cork. In 1881 only 53.1 per cent. could read and write; now 65.3 can do so.

At the Assizes, in Belfast, on March 21st, in the case of bankrupt Read, who was found guilty of defrauding his creditors, Chief Baron Pallas sentenced the prisoner to four months' imprisonment, with hard labor.

A deliberate and wanton outrage was perpetrated at the Catholic church Raskarkin, on the night of March 17th, when several stone crosses were smashed. There can be no doubt that the injury was malicious. There were bands from Dunloy and Army in the town during the day, and they seemed to be admired as much by the non-Catholic as by the Catholic inhabitants. This is the second time within a year that the Catholic churches of this parish have been out raged.

On Saturday, March 19th, in the Lorette Convent Chapel, Navan, there was a Solemn Office and High Mass for the repose of the soul of the Rev. Mother Mary Josephine Barry. The chapters, at the office were Very Rev. H. Brian, P.P., V.F. Trim; and the Rev. James O'Neil, P.P., Dunshaughlin. At High Mass—Rev. C. Murray, The Seminary, was celebrant; Rev. E. Crewe, Drogahda, deacon; Rev. M. Lorrigan, Seminary, subdeacon. Rev. M. Dooley, president of the Seminary, acted as master of ceremonies.

For some time the constabulary all over Ireland has been calling on farmers and occupiers of land collecting statistics presumed to be for use in Parliament in connection with the Local Government Bill. A few days ago special instructions were issued to the police in Ireland to the Chief Secretary's office, Dublin Castle, to ascertain the acreage and valuations of all holdings in Ireland. They were strictly enjoined to obtain these statistics verbally from each farmer or occupier, and not from the books of the various poor law unions.

At a special court at Limerick, Mr. Bassett, J.P., in the chair. Mr. Daniel Molony, at of Lakhsheda, County Clare, a magistrate, was sent for trial on charge of conspiracy, intimidation, with boycotting. It appears a number of placards were found in his possession, threatening in their nature to anyone who would take a farm of land and fishery formerly rented by Mr. Molony's brother, but from which the latter had been evicted. It will be remembered that a man called McCauley proposed to the Court of Chancery for the land and fishery, and on being accepted as tenant tried to get released from the bargain. The Judge had threatened to attach him before he consented to sign the agreement.

A large and influential meeting of the principal merchants of Castle town, Beresford, and others, Father O'Callaghan in the chair, was held recently for the purpose of raising funds to help the Rev. Mother Assisi to pay off the heavy debt due on the schools. These schools were built about two years ago for the accommodation of from 300 to 400 children, at a cost of more than \$1200, not a penny of which was spent needlessly. The Rev. Mother Assisi, who is a nun, teach the children of all classes gratis and are a blessing to all, especially to the poor, whose children receive from them as good an education as is given in many costly boarding schools. They have, therefore, strong claims upon all. Mr. Michael Hanley was appointed secretary, and instructed to draw up a circular. The Rev. Father Rice, C.C., and Mr. Michael



Advertisement for Hood's Sarsaparilla. Includes the text: 'John Alkess of St. Mary's, Ont. A Great Sufferer from Dyspepsia. Perfectly Cured by Hood's Sarsaparilla. The best stomachic tonics known to medicine science...' and 'Eat Better, Sleep Better and feel stronger than I have for many years.'

McCarthy were appointed treasurers, and empowered to receive contributions. About Easter Sunday is the time for making the collection in that parish.

On Sunday, March 20, large numbers of the faithful remained after twelve o'clock Mass in St. Patrick's Church, Donegall street, Belfast, to venerate the relic of St. Patrick, preserved by the diocesan authorities of Down and Connor which was exposed on the altar during the day. During the entire afternoon crowds visited the church for the same purpose.

The Carrickmacross Board of Guardians at a recent meeting, unanimously passed the following resolution, proposed by the Chairman, Mr. Phelan, seconded by Mr. Reede:—That no legislation in reference to primary education in Ireland can be considered satisfactory which does not remove the existing restriction on religious teaching and emblems in schools attended by children of one religious denomination only, and does not recognize the claim of the Christian Brothers to a share of the public money for their acknowledged services as primary teachers. The Fermoy Town Commissioners and the Carlow Board of Guardians have passed similar resolutions.

His Excellency Lord Zetland on Thursday, March 10th, distributed the prizes at the Metropolitan School of Art. Mr. Brennan, R.H.A., head master, read the report. From this it was shown that satisfactory progress had been made in the twelve months. Lord Powerscourt proposed a vote of thanks to their Excellencies for attending. He alluded to the fact that the famous Irish lace industry was showing signs of revival in the Irish convents, particularly those of the Dominican Order. Lord Zetland in reply to the compliment spoke in high terms of the efficiency shown in the work done and the result of the teaching. He also alluded to the Irish lace as being world wide in its reputation for excellence; the prizes now having been awarded the proceedings closed.

A woman with a very interesting history died recently in New Ross. She was the wife of Mr. Graham, the master and caretaker of the New Ross Military barracks in Michael street, who was himself a soldier, and saw plenty of active service during the Crimean War and the Indian mutiny, for which he is in receipt of a pension. His wife—a good and well-disposed woman—was a native of the North of Ireland. During that fearful winter in the Crimean War she was one of a little band of Irish Catholic women who braved the trials and hardships of that war at sea, and wearing the Red Cross of the Ambulance Corps on her breast, tended and nursed the wounded soldiers of the campaign. For her efforts in this respect she was awarded a pension by the Government, and was in receipt of this up to the time of her death.

The Bishop of Limerick and Cruelty to Children. The Most Rev. Dr. O'Dwyer strongly disapproves of the introduction of the Society for the Prevention of Cruelty to Children into his cathedral city where he does not think there is any need or scope for the work of such a society, and if not required by grave necessity, it must do more harm than good. 'We have, unfortunately,' his Lordship adds, 'occasional cases of maltreatment of children by their parents, but these are not the result of deliberate cruelty or want of parental affection, but in almost every instance the outcome of drunkenness. The ordinary administration of the law is enough to deal with these; but a volunteer society with its detective agencies intruding into the houses of the poor, raising questions between children and parents, and using all the other methods which such a society should adopt for obtaining information and making its case for the courts, can have no other effect than to weaken, generally, the mutual love and confidence of parents and children, which by God's disposition are the true protection of families from the abuses against which this society is directed. Nothing but dire necessity, arising out of the proved existence on a wide scale of such abuses as, I believe, is the case in many English towns—but in my opinion, not in Limerick—would justify us in setting it up and tampering with the fundamental principles of social order.'

The Bishop of Waterford and the Christian Brothers. The Most Rev. Dr. Sheehan, on the occasion of his visit to the Christian Brothers, Mount Zion, on Saturday, March 12, took the opportunity of reminding his hearers that it was there the Order took its start in Ireland. Ninety years ago Edmund Rice founded the Christian Brotherhood in Ireland at Mount Zion. His Lordship, having traced the history of the Order, spoke of the national education system as one always abhorrent to the Catholic feeling of the country. Dr. Sheehan then alluded to the pronouncements and letters of his Grace the Archbishop of Dublin, 'the great champion of Catholic education.' The Bishop next alluded to the work and report of the Pows Commission on Primary Education of 1868-70. His Lordship spoke of the great need there was that the youth of the country should receive a Catholic education. The Bishop then combatted the objections speciously put forward by designing persons against the recognition of a religious training in Government schools. In concluding a noble appeal for the proper recognition of the Christian Brothers, His Lordship expressed his belief that the date was not far off when the principles they were fighting for would be acknowledged and granted to their fullest extent.

LADIES. — We secured three first prizes and diplomas at Montreal, Ottawa and Sherbrooke, 1891, for the extra quality of our manufacture of Silver-Ware and replating old goods equal to new. We supply private families and Hotels direct from our factory. Free delivery to any part of Canada. Samples replated at dozen rate to show work. THE CANADA PLATING CO'Y, 763 Craig St.

SALMON! (First of the season) We have by express from Vancouver... H. GATEHOUSE, Fountain Fish Market, Beaver Hall.

CARTER'S LITTLE LIVER PILLS. CURE SICK HEADACHE. Sick headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c.

ACHES. The base of so many lives that here is where we make our great bow. Our pills cure it while others do not. CARTER'S LITTLE LIVER PILLS are very small and very easy to take.

FATHER KENNEDY'S NERVE TONIC. Deem it a Great Blessing. IV Pastor Keegan's Nerve Tonic is the very best I have ever found. I certainly deem it a great blessing to all persons afflicted with the above ailment. Yours most respectfully, SISTER OF ST. FRANCIS, O.S.F. ST. ANTHONY ASYLUM, DETROIT, July 17, 1888.

FREE. A Valuable Book on Nerve Diseases sent free to any address. This remedy has been prepared by the best and most successful chemist in the world. KOENIG MED. CO., Chicago, Ill.

GAIN ONE POUND A Day. A GAIN OF A POUND A DAY IN THE CASE OF A MAN WHO HAS BECOME 'TALL AND BUILT UP' AND HAS BEGUN TO TAKE THAT REMARKABLE FLESH PRODUCER, SCOTT'S EMULSION OF PURE COD LIVER OIL WITH Hypophosphites of Lime & Soda.

SCOTT'S EMULSION OF PURE COD LIVER OIL WITH Hypophosphites of Lime & Soda. The most famous and reliable of all food supplements. LIVES STOCK. The report of the Montreal Stock Yards Company, Point St. Charles, says:— Cattle, Sheep, Hogs, Calves.

CARPETS!! This Spring Opening pronounced by connoisseurs to be the finest ever shown in this market. Carpets for the most cultivated desires in art. Carpets for the thrifty and humble household.

Thomas Ligget, 1884 NOTRE DAME ST. GLENORA BUILDING. Bunker: "Is it true that Hunker has separated from his wife?" Hill: "Oh, yes." Bunker: "Have you any idea what came between them?" Hill: "I understand that it was a home-made shirt."

OYSTERS ON THE HALF SHELL A SPECIALTY. FRESH NEW YORK OYSTERS By Express To-Day. H. GATEHOUSE, Fountain Market, Beaver Hall.

AN IMPORTANT VOLUME. A Bible That is at Once a Helic and an Evidence. We read much these days about the Bible and its spread throughout the world. There are persons who contend that prior to Luther's time the Scriptures were not given to the people; or at least that the Catholic Church retained the Bible for the use of the clergy; but did not allow it to be given to the faithful in the language of the people.

MAGAZINES AND JOURNALS. ST. VIEGHER'S COLLEGE JOURNAL. This beautiful illustrated magazine is one of the finest college journals in this continent. The March number contains the following interesting articles: 'The St. Viegher's College Journal,' and 'The Changeling One,' and an ode to 'Solitude.' The general articles are short, pointed, and ably written.

CONTRIBUTIONS. W. H. S., of Boston, has issued another number, the sixth, of his 'Contributions to Current Literature.' The selections are very good, consisting of Mr. T. G. Hubbard as an Authority on Prayer, on Railroad Problems, and on Diet; The Fatherhood of God; The Highest Country in the World; The Boston Herald on 'The Bible'; The Catholic Church in the West; Redemption; Dr. Griggs on English Agriculture; Why Russia Cannot be Free; Bishop Doane and his Admirers; Spurgeon and the Rev. Arthur W. Pinney; and William Bayly's Contributions and their Author; Dramatic Notes; Mrs. Remond on Sir Walter Scott.

POOR SOULS' ADVOCATE. The April number of this worthy little publication opens with an interesting article on 'The Garden of Gethsemane' by M. E. Mannix, an illustrated article on 'The Holy Places in Palestine,' by Joseph Walsh, and 'The Catacombs of Paris,' by Rev. T. J. Jenkins, and several other very instructive and powerful articles. It is indeed a credit to the publishers.

A WORLD'S FAIR. Entertaining Notre Dame, the home of the Ave Maria, has issued, by a member of the Congregation of the Sisters of the Holy Cross, Mary's Academy, a splendid little booklet entitled 'A World's Fair.' It will be given for the thirty-sixth annual commencement of the Academy. The characters are—England, France, Germany, Italy, Spain, Greece, Switzerland, China, Canada, France, Monaco, Colombia, and Thirteen original States. The idea is as clever as it is original.

THE NINETEENTH CENTURY. Here is the April number of James Knowles' world-famous magazine. It is as sold as ever. There is an article from the 'Punch' on 'How to Federate the Empire'; 'Prospects of Marriage for Women' by Miss Goller; 'Chicago and its Exhibition' by Sir H. T. Wood; 'Lord Lytton's Rank in Literature' by W. S. Blunt; 'The Story of Gilded and Keats'; by Professor David Masson; 'Impressions of the Canadian Northwest' by Michael Davitt; and a number of other equally important and strong papers upon the burning subjects of the day. It is a pleasure to see the nineteenth century at the height of its grandeur and its rare literary merit.

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