ARCHBISHOP IRELAND ON ETERNAL PUNISHMENT.

He Touches on Mivart's Theories.

Archbishop Ireland has been giving a course of Lenten sermons in his Cathedral, St. Paul, Minn. The latest Cathedral, St. Paul, Minn. The latest of these was on the everlasting punishment of the impenitent, and Catholic teaching thereon. There has been within the past few months an almost unprecedented amount of discussion on this terrible truth of revelation, started by the articles of St. George Mivart in the Nineteenth Century. We quote some passages from Archbishop Ireland's discourse, and his allusion to Mivart:—

Is there a hell? Yes, as surely as there is an ethical ordering in this universe, as surely as the Christian revelation is from God.

Given a moral ordering — and this

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Given a moral ordering - and this we have already proven—there is and there must be a sanction to God's moral there must be a sanction to God's moral laws. Virtue leads to reward, sin leads to punishment. The sanction not showing itself upon earth, it must be sought for beyond the grave. Without punishment beyond the grave, there is a premium set upon sin, which frequently leads to mundane felicity; virtue, which frequently suffers, or is without reward, becomes

an illusion.

Annihilation of the soul at death dees not vindicate the moral law. The sinner would be quite satisfied with annihilation. His wish is to eat, drink and be merry, and to-morrow die. God made man's soul indestructible, crossing the portals of death it survives for weal or woe, according to

its deserts.
God's wisdom demands hell, because God's wisdom demands hell, because it demands order in the universe, moral order for rational creatures, physical order for the irrational, and moral order would be meaningless in fact without a sanction in the next life. God's own moral goodness, or holiness, demands hell. He owes it to His heliness to draw the sharpest distinction between righteousness and sin, between the ending of one and that of the other. God's justice demands hell. He is the Supreme Master, the Law-He is the Supreme Master, the Law-maker. Sin is the breaking of law, a maker. Sin is the breaking of law, a rebellion against Divine power and majesty. To allow sin to go unpunished is in God the dethronement of His power, and the assertion of impotence before His creature. Plato aggrees that it is do wrong and not be the state of the second state. argues that "to do wrong, and not to suffer for it, is the greatest of evils, for

this is to perpetuate the wrong."

The human race has never been without moral instincts, and without a belief, however vague and undeter-mined in many instances, in a here-

after of rewards and punishments.

The existence of hell — a state of punishment for the wicked after deathis the clearest of the teachings of the Christian religion. The denial of hell is the complete setting aside of Christianity. The whole burden of the gospel is the salvation from sin and hell offered to men through the merits of Christ, and the punishment awaiting the unrepentant sinner.
The teaching of Christ as to the dur-

to those who contend against the eternity of hell. Applied to the future time this Greek word, aionios, is nowhere used in the New Testament except of eternal life or punishment, as the late Dr. Pusey lucidly shows by numerous quotations. There are other passages, teo, no less explicit than the words which describe the Last Judgment. There is the passage in St. Mark, "Where their worm dieth not, and their fire is not extinguished," and that in the Apocalypse, in which there is twice the vision of the "smoke of their torments "going up forever and The Church in her Councils has more than once formally declared the dogma of the eternity of the pains of hell, so that there is no roo hesitation or quibbling of any kind. The Christian religion is unalterably committed to maintain the dogma of the eternity of the punishment of the

The sufferings of the souls in hell we must assume to be most acute. There is in hell, first, the pain of loss. The soul has lost God, has failed to reach up to its destiny. There is the total wreck of being's purpose, the permanent emptiness of the soul, which was created for the Infinite, from whom it is now severed forever. Upon earth the soul had no clear vision of its needs and powers, it found a half-satisfaction in creatures. In hell it is cut off from creatures; it is conscious of what was its destiny and is lost to it through its own wrong doing. The soul becomes its own tormentor; its worm shall never die. There is, next, in hell the pain of sense. Scripture and common language of the Church's doctors are so clear as to punishment from with-out, from created agencies working upon the soul, that we must hold the existence of this punishment as certain, although I may add there has been no formal Church definition on the matter. The words of Scripture are: "Depart from Me into everlasting fire, which was prepared for the devil and his angels"—Every one shall be salted

man knows, unless he whom perchance the Holy Ghost teaches."

We must approach the contemplation of the great law of Divine justice neither with a harrowing view of God's vast workings in creation, nor with a too close adherence to mere human sentimentality. The lost soul is not the whole universe; nor are God's laws directed exclusively to this soul. It is a part of an immense creation, and a part of an immense creation, and terrors. comes in for its small portion of God's universal government, of which the great laws cannot be blotted out from the divine record because of the failure of that soul to accommodate itself to them. Indeed, farther than this universe must we reach up the eye, even to the bosom of the Infinite. What know we of all the purposes of the Divine mind, of all the ends to be obtained in creation, and hence why should we dare judge the Infinite by the application of His laws to that soul? Of one thing are we absolutely certain, that God is super-eminently just: that that God is super-eminently just; that not one soul shall be punished without having fully deserved its lot, that God's ation of the punishment of hell is that it is eternal.

A carping eriticism of the Greek word for the adjective "everlasting" is of no avail spurned time and again His grace and pardon, and that souls descending into hell shall have penalties meted out to them in diversified degrees, exactly in

proportion to their deserts. often nothing else than mere softness of nature, which would spoil even the government of a family, not to speak of that of human society, and which excludes all notion of justice as the basis of all right government and as the necessary condition of moral order. This supreme justice which we acknowledge in God is, we must also

but were needful to them. Nowadays, we are a people of nervous, morbid sensibility; we endure no pain. We go to other extremes, and we would compel the Omnipotent to be as we weaklings are, and to change His whole universe and the revelations of His divine plan in order to meet our effect.

own small views.

We must guard against this apprehension of hell which allays all fears in the sinner. We need to keep in mind the language of the Scriptures. Figurative as sometimes it may be, it conveys a fearful idea of suffering. In hell, "There is weeping and gnashing of teeth." "Every one shall be salted with fire." "Hell is the pool of ing of teeth." fire burning with brimstone." The lost souls are separated forever from God. Say what we will, and explain

nor with such mildness as to induce the fancy that hell ceases to be a strong deterrent against sin.

DESCRIPTION OF SUFFERING.
A great deal of the wording of Scripture is metaphorical. The "worm that dieth not" is the remorse of conscience. Other descriptions of the life of the damned are metaphorical. The idea of the Blessed Lord and of the inspired writers was to teach in intelligible language the severity of the suffering. The great Roman theologian. Peronne, says that it is no article of faith, that the very fire of hell is not metaphorical, although, he adds, that to assert this would be a departure from the common teaching of the Church. One of the Roman congregations has recently held that there is a moral obligation on Catholics to believe that the fire of hell is a. material, corporeal fire. But even so, a writer in the Dublin Review (January, 1881) is able to say: "Catholic tradition does not teach anything about the nature of the fire of hell except that it is not metaphorical, is not mental, or imaginary. He then put forward, in a more or less teach anything about the nature of the the doctrine a few uniforms, fire of hell except that it is not metal, and rather repulsive, popular notions, phorical, is not mental, or imaginary He then put forward, in a more or less or spiritual; but that it is material and tentative manner, the notions that, external, acts immediately on the persons of the lost, and is accompanied by pain on the part of those who are diminish; that the damned do not subjected to it." . . . Indeed, fire ceaselessly and necessarily hate God and subjected to it." . . . Indeed, fire ceaselessly and necessarily hate God and even on earth is of so many kinds and sin anew in all their acts; that, degrees that any picture of burning simultaneously with never interrupted coals and heated metal, though useful suffering, they may have a few crumbs as an analogical illustration, is of no of comfort; that, universally speaking, use whatever to a theologian or philosopher. Heat is a mode of motion. Fire is simply a corporeal substance under the influence of that kind of motion or ideas of Mr. Mivart depart from the the influence of that kind of motion or energy which is called heat. If the lost are punished corporeally, the instrument of their punishment will be that energy which plays the chief part in the fashioning and transforming of the universe. "He will arm the creature for the revenge of His enemies." St. Augustine wrote: "Of what nature is the fire of hell, I think no man knows, unless he whom perchance the Holy Ghost teaches." ideas of Mr. Mivart depart from the teachings of the greater number of theologians and doctors of the Church, but find support in the teachings of a few of her theologians and doctors, who believe that such assertions may be made without exposing one's self to be condemned by the Church. This, and nothing more. Of the greater number of theologians and doctors of the Church, but find support in the teachings of a few of her theologians and doctors of the Church, but find support in the teachings of a few of her theologians and doctors of the Church, but find support in the teachings of a few of her theologians and doctors of the Church. This support in the teachings of a few of her theologians and doctors of the Church. The find support in the teachings of a few of her theologians and doctors of the Church. The find support in the teachings of a few of her theologians and doctors of the Church, but find support in the teachings of a few of her theologians and doctors of the Church, but find support in the teachings of a few of her theologians and doctors of the Church, but find support in the teachings of a few of her theologians and doctors of the Church, but find support in the teachings of a few of her theologians and doctors of the Church.

> I return to one of my first ideas: primeval love permitted hell. The benefit to come to you and to me from a consideration of it is an accrued power to still our passions, and to direct our souls upward toward God. Heaven calling us upward, hell open-

THE NEW CONDITIONS

century we are in an epoch of awakening What we call goodness, and what and transition. Outside of the Church we accordingly expect from God, is mere human sentimentality, which is often nothing also the church old faiths and traditions are falling away and men's minds are searching expect from the country of eagerly for the truth. Inside the Church faith and doctrine are affirmed more strongly, and Catholics are realizing more clearly than ever the duty incumbent upon them of setting forth by example and word the claims of truth. Bigotry is evaporating under the rays of study and knowledge. Selfrespecting men are no longer satisfied with denunciation and condemnation formatory, having only in view a change of heart in the culprit; it is expiatory and vindicatory in the high meaning of this word. ness and form their opinion upon evi-dence and argument. We see that the meaning of this word.

In the Middle Ages people were hardened in soul by the harsh conditions of life, and hence, when they ditions of life, and hence, when they are was inners with an analysis of hell, they have a was introduced to a learned and hence and the was introduced to a learned and henc had recourse to descriptions and imagery which are repulsive to us, but were needful to them. Nowadays ity. Dr. Stanley Hall is a distin-guished man and honored himself by doing honor to the President of the

Two days later at Cambridge, Dr Keane gave a lecture on the dom of the Ages." On the platform were seated the most distinguished men of Boston city and of Harvard University, men of every faith and race. He was introduced to the audi-ence by President Eliot of Harvard University, in a most noble speech. Among other things President Eliot, alluding to the fact that Dr. Keane was president of the Roman Catholic

"How else save through the Roman Catholic Church was the ancient wisdom brought down to modern generations? It was through the devotion of priests and brothers and scribes within its monasteries that it won the treasures of the learning of won the treasures of the learning of the Renaissance. And what Church, what denomination of Christians has a batter right to found in a democratic society like the United States a Patrick. true university?

"Has not the Roman Catholic Church "Has not the Roman Catholic Church in all history been the Church of the masses, the Church of the people? Has it not always, throughout its whole history, been the pop-ular Church—the Church which took firm hold of the hearts of the masses; the Church which was recruited in its priesthood and hierarchy from the peasantry, from the great body of the people? Have not its highest offices always been open to the men of the people? Have they not always been filled with men risen

from the ranks?" The noblest minds in Protestantism are new investigating with respectful study and even anxiety the claims of the Church. Not only that but in all countries, in far off India as well as in Europe, in Japan and in the East generally as well in America, learned menhave been impressed with the grandeur of the Roman Pontificate, and are enquiring into its claims. Not merely the Christian, be he Protestant or of the Greek and Russian Church, but the Brahmin the Ruddhist and the Market in the Ruddhist in the Ru Brahmin, the Buddhist and the Mahomedan, are turning their eyes to Rome and are admitting with astonishment that there must be something divine about a church which has gone through centuries of combat and still stands forth full of strength and vigor as if it were yet and vigor as if it were yet animated with the buoyancy and en-thusiasm of youth; something divine in a Church which each century has met some new enemies, and has van quished them all; something divine in a Church which has met every peril and every attack in every shape and form and has parried them all and came out victorious; perils of persecution and martyrdom from the Roman emporors; perils of violence and murder from the barbarian conquerors; perils of division solicing and harmonic of division solicing and harmonic and the second perils of division, schism and heresy from the Nestorians, the Arians, the Greeks and a hundred more alien creeds and doctrines; the still greater perils arising from the encroachments of kings and emperors during the Middle Ages, and the yet still greater perils coming from three centuries of conflict with Protestantism. Men saw that through them all the Church has

come out triumphant. Ever on the brink of disaster, seemingly doomed to die, and yet fated not to die, the Papacy has stood forth throughout the ages the champion of divine right and of human right, the peace-maker, the reconciler, and and yet dauntlessly fighting the battle of centuries, vanquishing sin and error in all the assaults which the violence of the world could make against the citadel of truth and virtue These things men have seen and marvelled at. The thinkers and the sages have tried to explain them With all their genius, and after a life

long study, they can barely deny but that something more than human must inspire a Church which could so long and amidst such trials retain all the vitality and enthusiasm of youth. Still they could not be reconciled to accept her divine mission, for said they: In the past the Papacy has had only one form of aggression to meet, it was violence of men, their brutal passions, their wild ferocious propensities, for after all the whole of the history of the world can be summed up in a never ceasing contest of warfare and bloodshed But there is now coming to meet her an enemy which she will not be able to fight with the arms of the past; the spirit of martyrdom, the constant reistance to change, the unswerving vis enertiae of her existence will not avail her in the new field where the in the battle array. Now it is the in-tellect of man which shall lead the assault and not his passions. To that assault the Papacy must surely suc-

The contest has come. Science and philosophy, reason and learning have united to assail the Church; the traditions of old have been scoffed at, the truths accepted by ages denied, the very principles which were considered the foundations of society have been derided. The industry of man and his whole genius have been devoted all this century to upset the system upheld by the Church and the battle now

universally rages. The Church has entered the intellectual arena dauntlessly as she did the Coliseum. If she calls not on her sons to shed their blood for the truth, ormal Church definition on the matter. The words of Scripture are: "Depart rom Me into everlasting fire, which ras prepared for the devil and his agels "Every one shall be salted rith fire."

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tremes are to avoided. They are to be described neither in such a needlessly repulsive and extravagant manner as to shock our ethical perceptions, nor with such mildness as to induce the fancy that hell ceases to be a strong deterrent against sin.

the Roman Catholic denomination or itual, is so impregnable that when she opens up the treasures given her by the saitts and scholars and seers of Church.

"Was not the Roman Catholic the Roman Catholic the past, and offers them as remedies to the past, and offers them as remedies to the past, and offers them as remedies the past, and offers them as remedies to the past, and offers them as remedies t something wonderful and strange But all through the centuries her glori

AN ENCOURAGING SIGN.

It is encouraging to see Protestants beginning to fall in love with Saint Patrick. It shows that they can appreciate a good man when they learn to know him. Catholics have all along to know him. Catholics have all along believed that the Apostle of Ireland was a practical Catholic, and consequently a good man. This is why the Church canonized him. The Irish people have stood by him through good and evil report for one thousand four hundred years, and have suffered persecution for the faith he taught them. They have been ridiculed for bearing his name, and have seen him hanged in efficy in and have seen him hanged in effigy in the streets of our towns and villages. They have borne all this with patience and resignation. Their unwavering loyalty to the saint at last begins to

bear good fruit. Protestants are beginning to recognize the fact that he was a very great and very holy man. They like him so well that they claim him as one of their own. The world moves. For some years back the Presbyterians have been straining the muscles of our credulity by claiming him as a Presby-terian. While their claim is fourteen terian. While their claim is fourteen hundred years too late to have any convincing value, it is yet, from their point of view, a high compliment to a Catholic saint and an evident sign of their great admiration. The strangest part of it is how the Roman Catholic Church came to canonize a Presby terian! Just here there is something

incongruous. But the Presbyterians are "foreordained" not to have it all their own ordained" not to have it all their own way. Their example has set others to thinking. Rev. Frederick L. Anderson, pastor of the Second Baptist Church, of Rochester, in his sermon last Sunday, informed his hearers that St. Patrick "was in fact a pretty good Baptist." And he added, with a burst of generous sentiment, "As I read the story of his noble life last Friday, I wanted to wear the green for him." wanted to wear the green for him. Long live Brother Anderson! W hope some son of St. Patrick will, on the next 17th of March, present him with a nice bunch of the chosen leaf of bard and chief-Erin's native shamrock. But as his claim to spiritual kinship with the saint dates only from last Friday, the Presbyterians are a little ahead. Besides, the mere fact that St. Patrick made the snakes "take to the water" is not sufficient ground to claim him as a Baptist in

not many years ago, when the cross on a steeple or tombstone attracted the distinctive attention of the iconclast. The sign of salvation cast its shadow only from the humble Catholic steeple. The more pretentious Protestant houses of worship were decked with the rooster and the weather vane. The former has gone into politics, and the latter was so evidently the symbol of change and variation that it became painfully significant and fell—into disuse. The cross once more prints its outstretched arms on a background of blue sky over many a Protestant church. May it bring the blessing of true faith to those who worship beneath it!—Philadelphia Catholic Times.

GLADSTONE'S BATTLE.

Easter week will be fraught with much that will be of importance to Ireland. The Hone Rule Bill will be put on second reading on April 6, and have precedence of all other business every day excepting Wednesday, until dis

Gladstone outgeneraled the Tories genius of man shall meet the Church on the censure vote and displayed his unrivaled mastery of parliamentary tactics. Against the advice of his leading colleagues, he insisted upon an immediate discussion of the vote of censure, instead of postponing it until after Easter, and as a result he obtained a splendid vote of confidence in his Irish policy, which will inspire the speeches of the recess with a tone of courage and reliance.

The deputations of Ulster men and

others who have visited the Premier to protest against the establishment of a separate Legislature in Ireland have had their labor for their pains. In a In a few well-chosen sentences Mr. Glad-stone disposed of their vague allega-tions, reminding them that the period of the last Irish Parliament had been one of financial progress, and the pro-

Dr. Leonard Freeman, one of Cincin-

nati's most famous physicians, has recently returned from an extended tour. He visited the Sandwich Islands, which are attracting so much attention just now, and after much trouble secured the privilege of visiting the celebrated leper colony on the island of Molokai. The learned physician in last Sunday's issue of the Enquirer published a pen-picture of what he saw. Dr. Freeman says in his article: "In the colony, besides the Methodists, there is a Catholic church and a Mormon church. But the Catholics seem to be doing most of the real work. The others take it out largely in talk. There are nine Sisters of Charity and two Fathers, all from Syracuse, N. Y. The buildings in which they live are neat and clean, and are surrounded by gardens and banana trees. These noble women are sacrificing their lives to a great and loving work under the most discouraging circumstances. How sweet, good and gentle they were to the tepers! Some have been in the colony five or six years without having once felt it. I met on the island a gentleman named Dalton, who had been an officer in the United States Army, and lived for a time in Cincinnati. He was formerly wealthy and stood high in the social world. or six years ago he was converted to the Catholic faith, disposed of his fortune, gave up his social position and went to Molokai to devote the remainder of his life to the lepers. I found him a good-looking and intelligent man, about forty-five years of age, with black hair and beard and a pleasing address. He lived in a one-storied, three-roomed cottage, surrounded by a high stone wall. The little rooms con-tained many religious emblems, pic-tures of Christ and the Virgin Mary, and were very neat and clean for a bachelor's apartments. A century plant grew in the yard, emblem-atical, perhaps, of the slow, monotonous life around it. Every morning this good Samaritan puts on an old, blue blouse and a pair of overalls, and goes down to what he calls his " workshop," a small, frame house with a veranda, around which are arranged a number of benches and some dishpans filled with warm water. Miserable, decrepit lepers come hobbling in until the benches are filled, and standing room is at a premium. Mr. Dalton, with true religious courage and sym pathy, bathes the leprotic sores in the pans of water, and applies fresh salves and bandages. A Cincinnati lady has presented him with a large music box, and while he is attending to these poor people with great ulcers on the soles of their feet, and without toes, or even without much if any feet at all, this music box plays waltzes by Strauss good standing.

We suppose by next Patrick's
Day the Methodists will put in their
claim and pretend that the meeting at
lived some sixty years among the Tara was a camp meeting!

We live in the sweep of a great revolution of sentiment. Time was, not many years are when the average of the disease the horrors of which he had

How Riley Fooled the Critics.

Years ago, when James Whitcomb Riley was merely an itinerant sign painter, he wagered that after a brief study he could imitate any style of poetry. Poe's was suggested, and this vas the result: LEONANIE

Leonanie—angels named her
And they took the light
Of the langhing stars and framed her
In a smile of white;
And they made her hair of gloomy
Midnight, and her eyes of bloomy
Moonshine, and they brought her to me
In a solemn night,

In a solemn night of Summer,
When my heart of gloom
Blossomed up to meet the comer,
Like a rose in bloom;
All foreboding that distressed me
I forgot as joy carressed me—
Lying joy that caught and pressed me
In the arms of doom.

Only spake the little lisper.
In the angel's tongue;
Pet I. listening, heard her whisper:
"Songs are only sung
Here below that they may grieve you,
Taless are told you to deceive you,
So must Leonanie leave you
While her love is young."

Then God smiled and it was morning,
Matchless and supreme;
Heaven's glory secund adorting
Earth with its esteem
Every heart but mine seemed gifted.
With the voice of prayer, and lifted
Where my Leonaule drifted
From me, like a dream.

A Way of Thorns.

All grown up persons who are saved must either be martyrs in blood or martyrs in patience, in conquering the assaults of hell and the inordinate desires of the flesh. Bodily pleasures send innumerable souls to hell, and, therefore, we must resolve with courage to despise them. Let us be assured that either the soul must tread the body under foot, or the body the soul. We enter the kingdom of God through much tribulation.
If we look to ourselves, says St. Ambrose, we can do nothing; but if we trust in God strength will be given but if

Our character is our will; for what



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Everything catarrhal in its nature, catarrh itself, and all the troubles that come from catarrh, are perfectly and permanently cured by Dr. Sage's Catarrh Remedy. No matter how bad your case or of how long standing, you can be cured.

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GRAPES AND THORNS.

M. A. T., AUTHOR OF "THE HOUSE OF YORK," "A WINGED WORD," ETC.

CHAPTER XIII. - CONTINUED.

F. Chevreuse, standing one silent coment to contemplate the scene, was startled to see his companion break from his side, and, running to the tree at a little distance, catch one of its branches, and swing himself into the air by it. The priest's first glance was one of dismay; his second, a smiling one. He understood the abounding joy of which the act was an outbreak, and was pleased with the boyishness of it, and that the impulse should have been yielded to in his presence. Sad as he was, he could not help feeling glad to see another possessed by a full and un-thinking happiness.

Mr. Schoninger laughed, as he re-

turned to his companion.
"Don't be afraid," he said; "I am not a lunatic. I am free! Do you know what a delight it is to be in a place where you can swing your arms without hitting anything? I could without hitting anything? I could run here half an hour, and neither turn nor be obliged to stop; and I can staud upright without feeling as though my head were going to strike." While speaking, he was continually making slight motions, as though trying if he had the free use of his limbs; and when he stopped, he lifted his head to its full height, and drew in a long breath.

"How delicious the air is!" he ex claimed. "How fresh and pure! It comes here from the forests and the mountains and the sea. There is no smell of lime or close dampness or human breaths in it. Pah! F. Chevreuse, when you preach again, and tell your people what they have to be thankful for, in spite of sorrow and poverty, remind them of the air they breathe, the sun that shines on them, the sky above their heads, and the power to move about as they will. If this sky were gray, and pouring down rain, I should still think it beautiful; for it is the sky, and not a stone.

He walked away again to a little distance. "Instead of being obliged to give a reason for being happy, I think we should be obliged to account for being unhappy," he said, coming back. "How many sources of delight we have which we overlook because we are accustomed to them! Mere motion, walking, running, any natural and unconstrained motion, is a pleasure; breathing is a pleasure; the eyes have a thousand delights. It is a source of

pleasure to exercise one's strength and overcome obstacles. I never went up a hill in the country or climbed any height but I felt like singing. Swimming, skating, riding, driving—how exhilarating they are! And for all these delights you do not need the companionship of man. Yourself and nature—these are enough.

"I did not know you were so fond of nature," F. Chevreuse said, smiling.
"I do not think I ever mentioned it o any one before," remarked the other

The priest was struck by this reply and looked with astonishment on the man who for thirty years had loved nature, yet never said a word in praise of it. Could it be because of a reserved and unsocial disposition? Or was it that he had been too much isolated The priest was almost afraid to speak, he should check a confidence at once so charming and so manly. quite understood that it was the un-usual and deep agitation of Mr. Schon-

up at the illuminated dome above.

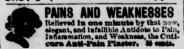
to His creatures," Mr. Schoninger re sumed in a voice as gentle as be might have used when a child at his mother' knee. He had been holding his hat in his head. At the same instant, F. Chevreuse uncovered his, and the Jew and the Christian, each after his manin that thought, which was almost like a visible presence.
"To me," said the priest, "the

acknowledgment comes more surely when I am in trouble. It seems to me hat if I were in chains and torments He would be nearer to me than ever

"That is because you have been taught to believe in a suffering God," was the calm reply. "I have been taught to see in God a being infinitely glorious and strong, a mighty, shore-less ocean of deep joy. That He could

HOW BABIES SUFFER





suffer pain, that His puny creatures could torment and kill Him, has always been to me a thought at once absurd and blasphemous. It is probably for this reason that you see Him best in

sorrow, and I in joy."

He stood a little while thinking, then added quietly, as if speaking to him-self: "Yet it is a sweet and comforting thought."
F. Chevreuse blushed red with a

sudden gladness, but said nothing. It was no time for controversy; and, besides, he had the wisdom to leave souls to God sometimes. That people are to be converted by a constant ing of argument and attack he did not believe. His experience had been not made in that way, and that the soul that studied out its own way helped by God, and teased as little as possible by man, was by far the most possible by man, was by far the most steadfast in the faith.

They went slowly down the hill to-gether in the direction of the priest's house, and stopped a moment to on Mrs. Ferrier's gate in passing. That lady had just entered her house having been all the day and evening at Mrs. Gerald's. She would gladly have stayed all night had Honora

recognized, been near enough to hear the long sigh the good creature gave mounted the steps to her door. and the exclamation she made to the servant who followed her: "Little did think last night at this time what orrible things were going to happen within twenty-four hours." Some per sons have that way of dating backward from startling events, and renewing thus the vividness of their sensations. She did not know what kind thoughts were following her in at the

forted. sight of what had been Mrs. Gerald's home. The blinds were all closed, and not a ray of light was visible. Under the vines and large, over-hanging trees the cottage appeared to shrink

door, or she might have been com-

and hide itself. "I would like to go in for one min ute, if you do not object to waiting." F. Chevreuse said. "That poor girl neans to sit up all night, and she is likely to have no one else in the room. It is a gloomy watch, and she may feel better, if I speak a word to her.

"Pray do not think of me!" Mr. Schoninger exclaimed.

F. Chevreuse stepped into the yard, and, as he held the gate open for his companion, Mr. Schoninger followed, were many reasons why he would not be willing to enter that house. Indeed, the priest well knew that it was no time to take him there openly; but for some reason he wished him to come near enough, at least, to feel the sor upon it. Perhaps he wished to soften Mr. Schoninger still more toward the unhappy man the burden of whose guilt he had borne; perhaps he wanted to remind him how entirely that burden had been removed from him by showing how cruelly it had fallen elsewhere

The priest tried the door before ringing, and, finding it not locked, stepped quietly into the entry, which was lighted through the open doors of rooms at either side. In one of these rooms sat three or four persons. He said a few words to them, and closed the door of their room before going to

the other. Mr. Schoninger held back a moment but could not resist longer the tempta-tion to approach. The outer door was inger's mind which had brought this still open, and a soft light shone over feeling to light, as the sea, in its agita- the threshold of it from the parlor. Drawn step by step, he went to the He said nothing, therefore, but threshold, and stood just where the waited for his companion to speak light and shadow met, and the door again, not observing him, but looking framed a picture for him. The room framed a picture for him. The room seemed to be nearly all with and when one is free, and has the use of one's limbs, and is happy, then one believes in a good God, who is a Father to His creatures." Mr. Sabanic and tables, the coldness above the coldness of tender purity by flowers and green leaves, arranged, not profusely, but with good taste. On what appeared to be a sofa covered with black lay a his hand; but in speaking, he covered motionless, white-draped form lying easily, as one might sleep; but there needed not the covered face to show that it was the sleep of death. Candles ner, acknowledged the presence of God burned at the head of the sofa, and a prie-dieu stood before it. All this Mr. Schoninger took in at a glance : but his eyes rested on what was to him the principal object in the room-Honora embroke, sitting near the head of the sofa, with the light of the candles shining over her. She looked up, but did not speak, as F. Chevreuse came in and knelt at the priedieu. Her eyes dropped again immediately to her folded hands, and she sat there motioness, an image of calm and silent grief. Her face was pale and utterly sad and languid with long weeping, her hands lay wearily in her lap, and her plain black dress, and the hair all drawn back together and fastened with a comb, showed how distant from her mind was the thought of personal adornment. Yet never had she looked

more lovely or shown how little her beauty depended on ornament.

Mr. Schoninger, looking at her attentively, perceived that her face was thinner than when he had seen it last; and though the sight gave him a cer tain pain, it gave him, too, a certain He would have thought her pleasure. cruel had she been quite prosperous and happy while he was in torment. F. Chevreuse rose from his knees, and Miss Pembroke looked up and

waited for him to speak. "Had you not better go to bed, and leave the others to watch?" he asked.

'You will be exhausted." "I do not want to leave her, Father," she replied. "If she had had a long "Tell Jane to give us our supper illness, it would have been different; right away, Andrew," the priest said.

stopped a moment, for her voice begun to tremble a little; but resumed: "She

dropping further objections.
"Oh! no. The others will sit all

night in there, with the doors open between. At daybreak Mrs. Ferrier is coming down, and then I shall go to rest. I am glad you came in."
"I was passing by with Mr. Schoninger," he said, "and I asked him to

wait for me a moment." Her eyes had dropped again while

she spoke, seeming too heavy to be lifted; but as the priest said this, she glanced into his face; then, becoming aware that the street-door was open, looked toward it.

Mr. Schoninger stood there motion-

A change passed over her face, her sadness becoming distress. She rose from her seat and went to him, her hands clasped.
"Mr. Schoninger," she said, "she

was the last person who would have wronged you or any one."

Then seeing that he had not come as an accuser, she held out her hands

The night before he had been like one buried alive, and his hand had

life had crowded back upon him with its honors, its friendships, it pathos, and this last scene of sorrow and ten-He bent, and kissed the hands she gave him, but did not utter a word, and they parted instantly. Honora returned to the *prie-dieu*, and, kneel-ing there, hid her face and began to

en against all the world; to night

weep again, and Mr. Schoninger went out to the gate without giving a backward glance.

F. Chevreuse joined him immedi-

"All these wretched doings have left Miss Pembroke very lonely," he said. "She has really no one left who is near to her, though she has a host of friends. But what, has a host of friends. But what, after all, is a host of friends, as the thunderbolt falls on you, people always gather round, and a great deal of kind feeling is struck out; but, perhaps, you have needed the kindness a great deal more in the long, dry days when there was no thunder. It is the constant, daily, intimate friendship that gives happiness. But there! it is of no use to abuse the world, especially when one forms a part of it, and is thus abusing one's self. All of us feel our hearts warm towards people who are in great affliction, when we do not think of them in their ordinary trials. It is only God who is constant to all needs, who knows all. Mr. Schonin-

ger, you are welcome."

They had reached the house, and the priest turned on the threshold to offer his hand to the man whom he had so long courted in vain, and who had so many times refused his friendship. his hospitality was accepted.

He had conquered, in so much as h

had won the Jew's friendship and confidence; for, having renounced his distrust, Mr. Schoninger was, in an un demonstrative way, generously confid-ing. Hard to win by one whose cir cumstances were so alien to his own, when won, there was no reserve.

F. Chevreuse's sitting-room was never a very pleasant one, except for It had too many doors was too shut in from outside, and had also the uncomfortable air of being the first of a suite. One never feels at rest in the first room of a suite. He fel the unpleasantness of the place, without in the least knowing the cause of could not only hold herself guiltless of it, and always took his special visitors fault, but even assume an air of uninto his mother's room.

Mother Chevreuse had, woman-like known precisely what her son's apartant look by employing those little de-vices which can introduce a fragment of beauty into the most desolate place but her mantle had not fallen on Jane, the housekeeper, and thus it chanced that the priest had, without knowing

t, lost more than his mother. Her sitting room was cheerfully lighted when the two entered it, and the table, prepared for supper, awaited them. It was the Thursday before Palm Sunday, and F. Chevreuse had eaten nothing since taking a cup of offee and a crust of bread in the morning; and now, the work and excitement of the day over, and nothing worse than he had anticipated having happened, he felt like resting and reshing himself. If Mrs. Gerald had had been alive and mourning, he would have been tormented by thought of her : but she was safe in the care of God, and he left her there in perfect trust.

Andrew, the man-servant, sacristan, and factotum of the establishment, was lurking somewhere about when the priest entered, and came forward to make a crabbed salutation. It he ever felt in an amiable mood or was satisfied with anything, this man took good care that no one should know it; and not all the cheerfulness, patience, and amiability of F. Chevreuse could for a moment chase away the cloud that brooded over his face, or make him acknowledge that there was anything but tribulation in his life. The priest bore more patiently the constant, petty trial of such a presence about him be-cause he believed that sorrow for the of Mother Chevreuse had changed the old man from bad to worse. when the truth was that the lady had skilfully hidden much of their servant's crabbedness, or had so displayed the comical phase of it that it had ceased to be an annoyance, and was often

amusing.
"Tell Jane to give us our supper

to tremble a little; but resumed: "She has no one left but me, and I want to stay by her till the last."
"You will not be lonely?" he asked, dropping further objections."
"It."
Jane is gone to bed, sir," Andrew announced, and stood stubbornly to be questioned, his whole air saying plainly that all had not been told.

"Gone to bed!" echoed F. Chevreuse. "What is the matter with her?"
"She says she is sick." The man

suffered an acrid smile to show in the

corners of his mouth.

"Jane sick!" said the priest, much concerned. "Is there any one with her? Has anything been done for

In speaking, he took a step toward

the door.

"Oh! don't you trouble yourself sir,"interposed Andrew quickly, finding that he must deny himself the pleasure of a long cross-examination. She says she doesn't want anything or anybody. She'll get well when she's ready. She's got the supper, and I can manage to bring it up. All the doctors and all the nurses in the world won't make her well till she's a mind

to be."
"Well, well!" said F. Chevreuse rather mortified at this exposition of his domestic trials. "Bring up the

Jane had, in fact, one of those cor venient illnesses sometimes indulged in by some women, and now and then by men, when they are siezed by a fit of ungovernable ill-humor which they dare not show in its true guise, o when they desire to appear very much abused, or to escape blame for some ill-doing. F. Chevreuse had not been home since early morning, and dinner had been prepared, had waited, and been put away—no small grievance to even a good-natured house keeper. Secondly, about noon, when all the rest of the city knew it, Andrew above all, the great news of the day had burst upon Jane. It was too much; and when, toward evening, Andrew had come home with an order that supper

should be prepared for two that night, and a little extra preparation made, and that, moreover, the priest's visitor would stay all night, the housekeeper's cup ran over. News had started from the priest's house, and made the circuit of the city, electrifying every-body, and she had been the last to hear it, and had heard it at last from Andrew! She would not have dared to hint such a thing; but she thought that F. Chevreuse should have told her before leaving the house, even if he

had commanded her silence. It would have saved her the mortification of being taken entirely by surprise and displaying such utter ignorance. While she mused, the fire burned. She would henceforth bear herself very stiffly toward F. Chevreuse. Since he could fire this little shot. "I sup they are all at sixes and sevens. thought that she was not to be trusted, that she was nothing but a servant, she

would act like a servant. All those things which she had done for his comfort without being asked she would now wait to be asked to do. He should see the difference between a house keeper, who should, according to her opinion, be in some sort a friend, and mere hired servant. She would be very dignified, and immensely respect-ful and reverential would be ful and reverential; would be astonished if he should ask if any

thing was the matter; would in great and anxious haste whatever he should command, and no more than he commanded; and she would go to F. O'Donovan for con-fession. In short, this woman, who knew that all the comfort of the priest's home depended on her, marked out for herself a line of conduct which would have made that home a place of penance to him, and herself a minister of torment: while at the same time she

To be frankly and henestly disagree able or wicked, one does not need to study; but a pious hatefulness requires careful preparation.

Her plan of future conduct ar ranged, Jane perceived that a notable pivot was needed where it should turn from her past behavior: and what so suitable as a short illness? she did not feel equal to assuming her new role as yet. The temptation was too strong to give way to anger. She bewailed Mrs. Gerald, therefore, with many tears; Mrs. Gerald's death, which might have happened from any other cause, being the only point in the whole story which she would recognize or hear anything about. Weep ing brought on a headache, and the headache increased. At 5 o'clock in the afternoon Jane bound her head up in a wet linen band, and began to feel unable to stand or walk. Duty alone compelled her to keep about. What would become of the house, if she were to give up? What could a poor woman do who had no home or friends of her own, and was obliged to take care of a priest's house? She must work and watch early and late, sick or well. Nobody but herself knew what a trial it was. And here the victim began to weep over her own misfortunes.

Presently, at 6 o'clock, Jane began ing would induce her to rest. Chevreuse had sent word that he would have some one to sup and stay all night, and she must get the bed-room night, and she must get the bed-room a proud and fastidious person would ready, and cook something extra. She like to have the power to banish for didn't see how she could do it, but it ever with a gesture of the hand or a must be done.

When her gossips had gone home, after vainly offering their assistance, Andrew came in and found the house-keeper holding on to her head with one word.

The two friends talked long together that night, and Mr. Schoninger told the priest quite freely all his plans.

"I shall stay here and take up my

mentioned in the priest's message as late. This infernal persecution - I

but it is all so short, so sudden !" She "And bring up a bottle of wine with about 7 o'clock. At 6:30 Jane could not suppress an occasional moan of pain; and at ten minutes before seven she consigned the supper, which was all prepared, to the care of Andrew and staggered into her own room, holding on by chairs and tables as she went. She would not, perhaps, have indulged in such violent symptoms had she seen the smiles with which her fel-low-servant beheld her tottering pronaded that she had vanquished hi scepticism, and half convinced herself that she was suffering severely, Jane set herself to listen for the priest's coming.

Seven o'clock came, but not F. Chev. reuse; 7:30, and still he had not appeared.

Jane stole out into the kitchen, scarcely able to stand, and renewed scarcely able to stand, and renewed the spoiling dishes. She did not wish to leave anything to be complained of, meaning to be herself the only one ill used. At length she heard a foot on the door-step, and, making haste to shut herself into her room, with only a very little opening left, Jane became a prey to grief and pain.

All these movements Andrew had

All these movements Andrew had listened to with great edification ; but what Andrew did not know was that the invalid, skurrying out to stand at the foot of the stairs when she heard talking in the room above, had had the pleasure of listening to the whole con-

versation regarding her state of health Ten minutes after, F. Chevreuse, without much surprise, it must be owned, saw his housekeeper coming eebly into the room where he sat at table, her face red and swollen with laborious weeping, and expressing chief among its varied emotions and sentiments a saint-like and anxious desire and determination to sacrifice herself to the utmost rather than omi-

It was an unwelcome vision. There was a point beyond which even he did not want to have his sympathies drained. He felt that he was human, and would like to rest both mind and body. "I am afraid, F. Chevreuse,"

began, in a very sick voice, leaning against the side of the door-"I am afraid that your toast is too dry. I made it fresh three times "
"Never mind, Jane," he inter"Never mind, Jane," ht does

very well. You need not trouble your Jane came into the room a few to

tering steps, and rested on the back of a chair. "I don't know how Andrew brough things up," she said, very short of breath, but not so much so but she

I wasn't able to do any . . . "
"If you are not well, you had better
go to bed," said the priest quite
sharply. "Andrew will do all I want

Taken unawares by this unusual severity, Jane lost her discretion. is my place to look that things are properly done in the house, and I shall lo it," she said, half defiant, half hysterical, and took a step nearer to the

As she did so, her eves fell on the pale and haggard face of their guest. At that sight she paused, transfixed with a genuine astonishment, for she had expected to see F. O'Donovan; and, after one wild glance, as if she had seen a ghost, uttered a cry and

covered her face with her hands.
"Jane!" exclaimed the priest in a voice that told her he was not to be tried much further. "Have you lost "My heart is broken for Mrs.

Gerald !" "I haven't been able to stand hardly since I heard about her. Oh! such a wicked world as this is. I shall be glad when the Lord takes me out of it. To think that I shall never see her again, that"
F. Chevreuse laid down his knife

and fork, which he had made a pre-tence of using. "You and Mrs. Gerald were by no means such intimate friends that her death should plunge you in this great affliction," he said Her nearest friends bear their sorrow with fortitude. Your agitation is therefore quite uncalled for. I have no further need of you to-night. If you want anything done for you, Andrew will go for some of your friends."

There was no possibility of resisting this intimation, and the housekeepe retired speechless with rage and morti-

"Mr. Schoninger, remarked the priest gravely, when they were alone, women are sometimes very trouble-

"F. Chevreuse," returned his visitor with equal gravity, "men are some-times very troublesome." "That is very true," the priest made aste to admit. "I didn't mean to say haste to admit.

anything against women. And yet, at the woman's first glance and cry of horror and aversion, Mr. Schoninger's face had darkened.
"Was he always to have these vulgar animosities intruded on him?"

asked himself. It was one of those annoyances which

The two friends talked long together that night, and Mr. Schoninger told

hand, while with the other she did work which there was not the least meed of doing. He had been watching with great interest the progress of her malady, and perceived that it was near the crisis.

The supper-hour had been casually for me I do not know. It is now too

shall never call it has destroyed my have only to dism my mind as far as

APRIL 8,

pupils, begging a struction of them vited me to play church, but I hav

to-day a letter sig DEFENDING

Cardinal Moran'
Master of a Cardinal Mora M. P., Grand Ma Ledge of New Son Sydney Morning

have no intent to engage in o Neild, yet there speech on which to make a Neild expresses the words of TH consecration ta I will persecute according to massare Mr. Neild my unnecessary In my oath of c ne such words a They are not in the United Stat over, they have meaning as tha the Bishop's d teachings of Di he assaults of time there wi battlefield com Church. The ual interests net to make u material warfa with the armou Mr. Neild cites which I rejoic from the fetter he adds: 'Th that the Pope i peral sovereig en guilty of no reference v deed, that the ters which in bendage; and of Providence Faith is the re very enemies as courtiers n Church desire and Apostles. highest pres powers of Eu sey was at the slavery for history of F bear the impi and Mazarin those were of the Pope His domain i State of the ested in the of the Churc Pontiff, Lec lustre of his Ne one can he ways o again smile of justice sh mony of St amid the re Mr. Neild a positions, pr tury ago by IX. I must though I c

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ng together ninger told is plans. take up my xcept that I est for that aid. "All way in the would, in t is now to cention — I

have only to dismiss the subject from my mind as far as possible. I received to-day a letter signed by all my former pupils, begging me to resume my instruction of them. They expressed themselves very well, and I shall consent. The Unitarian minister has instant me to play the occan in their vited me to play the organ in their church, but I have not decided on that TO BE CONTINUED.

DEFENDING THE JESUITS.

Cardinal Moran's Reply to a Grand Master of an Orange Lodge. Cardinal Moran, in reply to some statements made by Mr. J. C. Neild, M. P., Grand Master of the Orange Ledge of New South Wales, wrote to the Sydney Morning Herald: "Though I have no intention to enter the arena to engage in controversy with Mr. Neild, yet there are some misleading statements in his violent anti Catholic speech on which it may be permitted me to make a few remarks. Mr. Neild expresses considerable alarm at the words of THE OATH OF EPISCOPAL consucration taken by me, which he thus cites: 'Heretics, schismatics, etc., I will persecute and make war against, according to my power.' I beg to assure Mr. Neild that he need not be in any unnecessary alarm on this head. In my oath of consecration there were h words as those which he cites. They are not in use in Great Britain or Ireland, neither are they used in that the Assembly in Paris adopted the United States or Australia. Moreover, they have no such exaggerated the local Parliaments of Francheover, they have no such exaggerated meaning as that which he would fain attach to them. They refer solely to the Bishop's duty to safeguard the teachings of Divine faith, and to repel battlefield combating against God's Church. The Bishop is the guardian of faith; but, in defending the spiritual interests entrusted to him, he is not to make use of the weapons of net to make use of the weapons of material warfare, but to clothe himself with the armour of truth and charity.

Mr. Neild cites some words of mine in which I rejoiced that the Church in Paris, wrote soon after to D'Alembert: our days was in a great measure free from the fetters of golden slavery, and 'Thus the Cardinal rejoices he adds: 'Thus the Cardinal rejoices that the Pope is despoiled of his temperal sovereignity. But I have not been guilty of any such folly. I made no reference whatever to the temporal sovereignty of the Pope. I rejoice, indeed, that the Church is at present free in most countries from the golden fet-ters which in former days held her in bendage; and in the mysterious ways of Providence this freedom of the Faith is the result of the action of the very enemies of Holy Church. Bishops as courtiers may, perhaps, have been at times useful to the State; but the Church desires that her Bishops should be not courtiers, but true missionaries and Apostles. England attained the highest prestige among the great powers of Europe when Cardinal Wol-sey was at the helm of State. Never-theless, that was a period of dismal slavery for the Church in England. There are no brighter pages in the history of France than those which he impress of Cardinals Richelieu and Mazarin. Yet, who will say that those were days of freedom for the Church? The temporal sovereignty of the Pope is quite another thing. His domain is the patrimony of Christendom, of which he, as the successor to St. Peter, is the guardian. Every State of the Christian world is interested in the independence of the Head of the Church. The present illustrious Pontiff, Leo XIII., has maintained that independence, and added to the lustre of his triple crown by the heroism of his suffering for justice sake. No one can doubt that in due time, in No one can doubt that in due time, in the ways of Providence, peace shall again smile upon the Church, the cause of justice shall triumph, and the patrimony of St. Peter shall be restored amid the rejoicing of all Christendom to the guardianship of the Holy Sec. Mr. Neild accuses me of throwing overboard the Syllabus, or series of propositions, published a quarter of a cen tury ago by the late great Pontiff, Pius IX. I must again plead not guilty, though I confess there is something ludicrous in the fact that the Grand Master of the Orange Society should be found setting himself up as the cham-pion of the Syllabus. Were the Jesuits one half as bad as Mr. Neild paints them I should conclude that he himself must be a Jesuit in disguise. The Syllabus may justly be styled a treasury of golden maxims, having for their object to illustrate the harmonious relations that should subsist between religion and society. But we must not cast pearls before swine. The infidel writers of the present day are not to be taken as the exponents of the Syllabus. We will not go to the Orange Lodges to seek an explanation of its teaching. Neither will we ask Mr. Gladstone nor Lord Salisbury to be its may safely look to these great states-men as our guides and leaders; but their individual opinions on religious matters will not have much weight with us when we are in search of Divine truth. The Syllabus is to be accepted only as it is interpreted and explained by the Holy See and the Bishops

shall never call it anything else, sir—
has destroyed my last chance, and I
have only to dismiss the subject from
my mind as far as possible. I receive them, and the reason of this tagainst them, and the reason of this enmity is not far to seek. That religious order was raised up by Providence in the sixteenth century to defend the faith against the many novel heresies that then arose; and so fruitful were their labors that, not to speak of other re-sults, the zeal of St. Francis Xavier and a few other missionaries gathered

"India repaired half Europe's loss;
O'er a new hemisphere the Cross
Shone in the azure sky;
And from the isles of fair Japan
To the broad Andes, won o'er man
A bloodless victory." I do not, however, propose just now to discuss the merits of the Jesuit Fathers, but rather to inquire into the historical accuracy of the statements made by Mr. Neild. The Jesuits, he contends, were suppressed and their property confiscated in France in 1762. But at that time Canada, he says, belonged to France, the Treaty of Quebec ceding France, the Treaty of Quebec ceding the Canadian territory to Britain not being signed till 1763. Hence he plausibly concludes that the Jesuits were already suppressed in Canada, and their property appropriated to the State before the British conquest of that Colony. It is an old saying, however, that facts are stubborn things; and I may add that they are particularly stubborn when there is question of the date of events. Now, what is the fact regarding the suppression of the Jesuits in France? It is quite true that the Assembly in Paris adopted Comte, Alsace, Flanders, and Artons protested against the measure; and in their protest declared that the accusations against the Jesuits were fictitious, What progress has our boasted philosophy made? You will say we have expelled the Jesuits. I admit it, but I can make it evident to you that it was pride, private revenge, cabals, and, in fact, self-interest that accomplished the work. On the other hand, the British conquest of Canada dates from 1759. The surrender of the colony to Great Britain was not ratified till the Treaty of Quebec in 1763, but no French law was allowed to run in Canada after the military occupation in 1759. One extract from the 'Encyton's Canada after the military occupation in 1759. clopædia Britannica '(edition of 1876, art, Canada) will set this matter in its proper light: "For two centuries and a quarter Acadia (Noiva Scotia) and Canada were provinces of France, and when in 1759 they passed to English rule a French population of sixty-five thousand souls changed their alle-giance. Everything was then done con-sistent with British honor to make the change as easy as possible. They were secured in the undisturbed possession of their lands and in the free exercise of their religion. All ecclesiastical property was respected and the rights of the Church so effectually rights of the Church so effectually guarded that the only remnant of a state Church in the Dominion is the Roman Catholic Church in the Province of Quebec.' I may add that in the very Treaty of Quebec of 1763 to which Mr. Neild refers the Jesuits are mentioned as an existing and recogning the control of t mentioned as an existing and recognized religious community of Canada. The Treaty of Quebec, which was ratified in Paris in 1774, guaranted to all the religious communication of the communication of the religious communication. ties their property and to the Catholics of Canada the free exercise of their religion with all their civil rights. From the very first, however, there was a violent anti-Catholic Party who sought to render the treaty inoperative, that thus they might centre all authority in themselves and appropriauthority in themselves and appropriate to their use the Catholic Church property. It was the same anti-Catholic faction that had violated the Limerick Treaty eight years before and had flung to the winds similar compacts in the various American colonies whenever the circumstances of the times permitted them to pursue such a course with impunity. Mr. Lecky, in the third volume of his "History of England," refers to the official report of General Carleton, Governor of Canada, that there were in the colony in 1774 no fewer than one hundred and fifty thousand Catholics, and less than four hundred Prolics, and less than four hundred Protestants; and he thus sketches the animus displayed by the anti-Catholic faction: 'The Protestant grand jurors at Quebec had insisted that no Catholic should be admitted to grand or petty juries, and the party they represented would have gladly concentrated all civil and political power in the hands of an infinitesimal body of Protestant immigrants, degraded the Catholics into a servile caste, and reproduced in America in a greatly aggravated form the detestable social condition which existed in Ireland.' There was, however, one circumstance which told favourably for the Canadian Church at this crisis and compelled the Home Government to ignore the suggestions which were made by anti-Catholic bigotry. I need scarcely say that I refer to the dangerous proximity of the United States and the War of Inhardly say that in conformity with such authentic interpretation of its teaching it is difficult to conceive anything more supremely absurd than the supposition that the Church is opposed to liberty and enlightenment, or is the enemy of science or true progress, whether in the individual or in society. It is against the Jesuits, however, that Mr. Neild directs his fiercest attacks. During the past three hundred years

Catholic bigotry. I need scarcely say that I refer to the dangerous proximity that I refer to the dangerous proximity of the United States and the War of Individual or in society of the United States and the War of Individual or in society. It is against the Jesuits, however, that Mr. Neild directs his fiercest attacks. During the past three hundred years

Catholic bigotry. I need scarcely say that I refer to the dangerous proximity of the United States and the War of Individual or in society and enlighted the existence of that treaty the French in 1713, and by one of the dictation of the Govennments of France, Spain, Portugal, Austria, Naples and Parma. He repeatedly declared that he was constituted to adopt that course as a religious rights. Their smiling farms and happy homesteads, however, in the course of time stirred up the the royal will and pleasure was set against the Jesuits, however, that Mr. Neild directs his fiercest attacks. During the past three hundred years

longer continued as a body corporate length an official mandate ordered evils. It was the case of a commanderor politic; and all the possessions or property shall be vested in the Crown for such purposes as we may hereafter think fit to direct and appoint.' This instruction very clearly proves that to that date the Jesuit estate had not been appropriated by the Crown, but was a recognised corporation administered by the Jesuits themselves.

The Royal Instruction, however, remained a dead letter. The Governor and a few other missionaries gathered many more into the Church in the New World and in India than had been lost to it in the older countries.

"India repaired half Europe's loss:

"India repaired deemed an inconvenient precedent and inconsistent with English law that a mere paragraph in Royal Instructions to a Colonial governor could deprive an individual or a corporation of its property. Hence as a matter of fact, with the exception of some houses and land required for military or State purposes, the Jesuits continued to hold and administer the property of the Society till the death of Father Cazot, the last survivor of the order in Can-ada in 1800. The funds were prudent ly and honorably used by them as ecclesiastical property and applied for promoting education, relieving the wants of the poor and encouraging the Missions among the Indians. The official Gazette of Quebec on March 20, 1800, announcing the death of Father Cazot, said: 'His immense alms brought to him in abundance the bless ings of the poor: he was one of those whose life is a hidden treasure and whose death is a public calamity. After the death of Father Cazot the question of the Jesuit domain entered on a new phrase. The House of Assembly in Canada at once presented a petition to the Crown assigning the reasons why the administration of the property should be committed to them and be applied to purposes of general utility. The governor replied that 'an order had been issued by the ministry to take possession of the Jesuit property on the part of the Crown.' thenceforward administered by the Crown as a distinct fund, and in 1831 was handed over to the Colonial Parliament. In the official report presented on that occasion to Parliament it was stated that the revenue of the property during those thirty-one years was during those thirty-one years was £3,900 and of that amount only £1,000 had found its way to the Treasury, The rest had been applied to Protestant churches and other Protestant purposes and to the salary of an administrator (generally a person from England, who received the title of Jesuit Chaplain (Chapelain des Jesuites) and in whose hands lay practically the distribution of the revenue. Lord Durham was commissioned by the inquire into the administration of this fund, and his report was officially laid before the Canadian Parliament in 1846. He stated, among other things, that the pretensions of the Protestant Church in Canada to be the Established. Church in Canada to be the Established Church 'imperilled the existence of the colony and endangered the loss to the Empire of that most valuable possession.' He added: 'I regret to be obliged to say that the British Government, since it got possession of the colony, has done nothing, and taken no steps toward the general encouragement of education.' In fact, the only occasion when the Government had to deal with the mat House of Assembly, in the endeavor to perpetrate such an unjust appropria-tion.' "It is truly creditable to the Ottawa Parliament that, in the final discussion on the act of tardy justice which restored the Jesuit property to the Church, only eighteen representatives could be found to vote against it in a Parliament of over two hundred members, the vast majority of whom were non Catholics. The capital thus restored amounted to £80,000, and of this only a sum of £8,000 was assigned to the Jesuits. It appears at first sight strange that the allotment of the capital would be referred by the Canadian Government to the Holy See. There were, however, many delicate questions of ecclesiastical law involved in the distribution of the fund. The capital had accrued from grants for specified religious purposes, made by the French Crown; also from pequests and private donations, imposing certain religious burdens, and, in fine, from the purchase of property, the value of which, with the growth of the Colony, had increased manifold. All the interested parties were agreed in into the matter in his usual spirit of religion, justice, and enlightenment, and every one has rejoiced in his award. The greater portion of the amount was allotted to the University of Laval and the other educational institutions of Canada, and the Protestant colleges were not excluded from their share. I have stated that the peculiar circumstances of Canada in relation to the United States were not without their United States were not without their influence in securing to its Catholic people the rights guaranteed by the various treaties with the French Government. Two instances will illustrate what I mean to say. Nova Scotia was ceded to England by the Treaty of the dictation of the Governments of France, Spain, Portugal, Austria, Naples and Parma. He

all those Catholic settlers to meet at their chapels without fail on Septem-ber 5, 1755. They promptly obeyed, being quite unsuspicious of the sad fate prepared for them. By one sweeping decree all their holdings and property were handed over to Protestant support in fleeded threatened controlled those vise to quit the camp. The secret infidel agencies which controlled those various Governments at this time were not revealed to the world then as strangers. Ship were in readiness, and, helpless as they were, men, women and children, with a few of their clergy, were forced on board, to be scattered throughout the various British colonies from New Hampshire

British colonies from New Hampshire they were destined to reap the whirlto Georgia, among people whose guage they knew not, and whose creed they abhorred. Such was the spirit of justice displayed by the anti-Catholic faction in the British colonies of America before the War of Independence. By the same treaty of Utrecht, Newfoundland became a British colony. The annals of that island are but scanty, and yet, through anti-Catholic bigotry, they are blotted with 'whole pages of sorrow and shame.' Each governor in succession considered it his duty to signalize his tenure of office by some proclamation against the Catholics. One penal enactment appears to have been characteristic of this colony. The celebration of Mass was strictly interdicted; any house in which it was offered up was to be conwhich it was offered up was to be consigned to the flames; and any Catholics convicted of being present at the worship of their fathers were to be expelled from the colony. If Canada were exempt from those disgraceful consequences of anti-Catholic bigotry, it was indebted for the blessing to the spirit of freedom evoked by the War of Inde-pendence in the United States. Mr. Neild appears to be bewildered by the statement that the Pontifical Brief for the suppression of the Jesuits was not carried into effect in some countries. The Jesuits, so far as they were personally concerned, at once obeyed the Papal Brief, and everywhere proved themselves worthy of their institute and true to their traditional loyalty to the Holy See. But by the very terms of the briefs of suppression it was to be operative in particular districts and territories only when published by the prelates to whom it was addressed. In Russia, after the annexation of the Polish provinces, the missions of White Russia had been entrusted to the Jesuits. The Empress, Catharine II., expressly forbade the publication of the brief of suppression in her empire, and notified that transportation to Siberia awaited whomsoever would attempt to introduce it into her dominions. At length the Holy See accorded its approval that the Jesuits might publicly continue their missionary labors there. In Prussia, also Frederick II. extended ber 8, 1777, that there were no other professors able to take the place of the Jesuits in the schools and universities; and that if they were removed nothing would remain for him but to the schools in Silesia, and to send the students to Bohemia, a thing unheard of in the traditions of the kingdom. As a matter of fact, they continued, with the sanction of Rome, to teach in several of the Prussian schools till the Napoleonic invasions to hold the property and carry on the various missions entrusted to them. We learn from the history of the Church in Canada that at the request of Lord Dorchester, then Governor of Canada, the Vicar-Apostolic of Quebec allowed the brief of suppression to remain inoperative throughout his jurisdiction, which at that time embraced the whole of the Canadian territory. Mr. Neild is desirous to raise the ques tion as to the suppression of the society by Pope Clement XIV. I have no intention to engage in such a controversy Suffice it to say that, as the Protestan historian School remarks, the Papal Brief condemns 'neither the teaching, nor the morality, nor the discipline of the Jesuits. The petitions of the courts of Europe are the only motives alleged for the suppression.' Pope Clement XIII., replying to the petition of the Spanish Government a few years be fore, called God to witness that the body, the institution, the spirit of the society were innocent; that it was pious, useful, and holy in its object.' A letter of Clement XIV. himself to King Louis XV., is extant, where he candidly writes: 'It is not possible for the interested parties were agreed in that their claims should be referred to the decision of the Pope, and the Canadian Government wisely ratified their wishes. Leo XIII. entered fully do so since it has been approved by the do so since it has been approved by the Council of Trent.' In 1772, when the Spanish Ambassador set forth the deter mination of the various Governments

to proceed to extreme measures, the same Pontiff replied: 'Ah! I have for

a long time thought that this was what

they were aiming at. They seek even more, the entire destruction of the

Catholic religion; schism, perhaps heresy, such are their secret designs. In the Brief of Suppression, the Pope neither censured the society

in-chief disbanding a trusted battalion because a number of auxiliaries whose support he needed threatened other they are now. Before a generation wind. An illustrious prelate of France, writing to the king a few years after the suppression, said: 'The Jesuits in their humiliation have this to console them, that their enemies are your enemies and the enemies of the Church.' The Jesuit Order needs no words of eulogy from me. I may be permitted, however, to cite the words of the Rev. Mr. Littledale, of anti-Catholic notoriety, who, while pouring out on the Jesuits all the vials of his wrath, nevertheless confesses that 'for centuries they were the best schoolmasters in Europe; 'they always concili-ated the goodwill of their pupils by mingled firmness and gentleness as teachers; 'they revolutionised in-struction as completely as Frederick the Great did modern warfare, and have thus acted, whether they meant it or not, as pioneers of human progress; 'they won back respect for the clerical calling by their personal culture, and the unim-peachable purity of their lives; and he adds, 'these are qualities which they have all along carefully maintained, and probably no body of men in the world has been so free from reproach of discreditable members, or has kept up an equally high average level of intelligence and conduct.'
Thus it is that even the very avowed assailants of the Jesuits are constrained to become their panegyrists.

Heroic Charity.

There are many instances of heroic charity shown by the works of conse-crated virgins. I remember, says Cardinal Gibbons, that during the prevalence of the yellow fever in the South, eight Sisters were sent from Baltimore to replace some others who had succumbed to the scourge. They rushed like the Six Hundred of Tenny sonin to the jaws of death, bent upon deeds of charity, not of blood. Their ambition was that their deeds of charity might be recorded in the Book of Life. They cared not for the fleeting glories of this world. Of those eight Sisters who went away in the fulness of health, six died of yellow fever during the following summer. Such is the spirit of the Catholic Church; such is the spirit of charity.

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Death-like Weakness

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Cured of Nouralgia

I gained in strength rapidly, and can take a two-mile waik without feeling tired. I do not suffer nearly so much from catarth, and find that as my strength increases the catarth decreases. I am indeed a changed woman, and am very grateful to

Hood's Sarsaparilla for what it has done for me. It is my wish that this my testimonial shall be published in order that others suffering as I was may learn how to be benefited." Mrs. M. E. MERRICE, 57 Elm Street, Toronto, Ont.

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spondence intended for publication, as that having reference to business, should ected to the proprietor, and must reach a not later than Tuesday morning.

srs must be paid in full before the paper stopped.

London, Saturday, April 8, 1893. LIBERAL SENTIMENTS OF DR. ABBOTT

The Rev. Lyman Abbot of New York preached recently a sermon on the "Roman Catholic Question" which is in marked contrast with the views usually enunciated by Protestant ministers whether in the United States or Canada. Mr. Abbot is broad and Home Rule Bill, signed exclusively by liberal, and it is a good omen, when so much intolerance is manifested by Ministerial Associations generally that Mr. Abbot's sermon has been published in pamphlet form by the "Christian Union Company." May we infer from fanaticism which has been so general in the past?

Mr. Abbet declares:

"We have long since given up to divide the number of signatures by five.

To further the object of these picion, jealousy and aversion. You would have to travel far to find a Calvinistic pulpit thundering against He continues:

"We have agreed that we Protestants are to live together in the spirit of unity and in the bond

As we have seen, he'even admits into this family the Unitarians, who deny the divinity of Christ.

As to living peaceably with all these denominations, and agreeing to differ, leaving all to God and their own consciences, we fully agree with Dr. Abbot's view. We cannot agree, however, that before God it is a matter of indifference whether a man admits or not the whole body of Christian Truth. It is the will of God that His doctrines be accepted jected. In our social relations, howscores those bigots who desire to ostracise the Catholics of the United States, and to exclude them from public offices on account of their religion.

Thus the "American Protective its counterpart in Canada, "the Protestant Protective Association," deserve Dr. Abbot freely administers to them. declaring that Catholics ought "to be admitted into this brotherhood."

Further on, referring to the school words:

"I for one am more than ready to take these gentlemen by the hand and say: 'Come, let us sit down together and make a system of public instruc-tion that shall be satisfactory, if possible, to all the citizens of the nation.

Mr. Abbot's readiness to take into consideration the conscientious convictions of Catholics in regard to religious education for their children contrasts for religious education as an attack upon the Public school system.

purely secular, which is in reality an must be increased to the same extent. certain Anarchists now in prison may complexion of the Commission, which irreligious, education.

the fullest liberty in the Christian education of their children, and that on their making due provision ancy. for such an education for their own children, they should not be taxed doubly, by being compelled to provide another education of a different kind for the children of their Protestant neighbors. It is on these broad principles that we maintain that a grave injustice has been inflicted on the Catholic minority in Manitoba.

A truly Public school system should provide for the education of all the children in accordance with the reasonable religious convictions of all the people. The new School Laws of Manitoba do not do this, and for this eason they should be modified to meet the requirements of the Catholics of that Province.

WRETCHED TACTICS.

A recent despatch from Ireland is to the effect that there is on foot what is dubbed "an extensive movement" to send in a monster petition against the 'Roman Catholic Unionists of both sexes in Ireland."

We may suppose that to swell the objection on account of age any more than on account of sex against any one this that there is to be an end to the whose signature can be obtained, and thus to get at the real number of voters whose names will be attached to this monster petition it may be neccessary to divide the number of signatures by

Catholic Unionists, an appeal has been made by forty Catholics to their Irish co-religionists, six signers of the appeal being peers, and one Methodist fulminating against a Cal-vinist; and pretty far even to find a Maurice O'Connell, the son of Daniel Unitarian attacking othodoxy, or an orthodox man attacking Unitarians."

O'Connell, the famous organizer of the orthodox man attacking Unitarians." great repeal agitation.

It is difficult to see what good purpose can be served by such a petition Those who are identifying themselves with the movement are nearly all landlords, who, like the Earl of Kenmare, have been noted among their class for being the most exacting and tyrannical towards their poor tenants. The rest of the signers are either those who have received titles from anti-Irish Governments in reward for their recreancy to their country, or they are Castle hacks who have an interest in preserving the Tory Government which employed them in carrying out its work of ruling Ireland by coercion. It is not to be supposed that such by all men, and it is certainly against represent in any sense the will of the His will that His truth should be re- people of Ireland, and that they do not do so is evident from the single fact that ever, we should agree to leave all the Parliamentary representatives of denominations free in the exercise of Ireland demand Home Rule almost with their religious convictions, and we one voice. In every country in the should not attempt to coerce them into world where there is such a thing as a the acceptance of our own convictions, Parliament, a majority such as the however strong these convictions may Home Rulers possess in Ireland is recogbe, or however certain we may be of nized as the demand of the whole their truth. Hence we have only people, notwithstanding that there are of God or man must be opposed to such praise for Rev. Dr. Abbot when he a few dissenting voices, some of whom a movement. It seems to have been

The question of Home Rule is not a national importance; and there is in the Chicago haymarket outrage, and no reason why a small frag- if like energetic measures could be Association "of the United States, and ment of the population should push taken in Europe, we have no doubt themselves forward as Catholics dissenting from the mass of difficulty seems to lie in the want of unqualified censure, and this censure their co-religionists. It was never supposed that there would be absolute unanimity in the demand for any political change, and the few Catholics who are taking part in the present question, he says these remarkable movement only show their crookedness in exhibiting their dissent from the views of their fellow-Catholics.

It is easy enough to understand why the majority of the Protestants of Ireland are opposed to Home Rule. They wish to perpetuate the oppressive ascendancy which they have hitherto enjoyed, and which they still enjoy; yet it is a fact there are many Irish Protestants who admit the evils under very favorably with the expressions of which the people of Ireland have been those who would deny to Catholics lib- ground down, and are willing to have erty of education, and who persist in them redressed. If this were not the misrepresenting the Catholic demand case, Ulster, with its Protestant majority of 16,000 voters, would have sent a decidely Unionist major-We commend these liberal views of ity to Parliament in 1886; but instead Dr. Abbot to the consideration of those of this there was a Home Rule majorfanatics who still persist in maintain- ity of 15,500 votes. It is perfectly ing that by insisting upon their own clear that at least 15,750 Protestants in liberties Catholics are interfering with Ulster must have voted for the Home ing another bomb was exploded near the The Witness itself, while inserting the liberties of Protestants. The Rule candidates; and if we suppose that University of the Sapienza. There is in its columns Mr. Joly's letter, now persons who interfere with the lib- one or two or three thousand Catholics every reason to believe that these outerties of their fellow-citizens are they supported the Tory Government, the rages were perpetrated with the object had no intention of ignoring the minwho would force upon Catholics a number of Protestant Home Rulers of terrorizing the Government so that ority, as is more than proved by the

The strong views set forth by Dr. movement which is intended to show the animus of the guilty parties is seen. It attributes the failure of the Protessentiments of liberal-minded Protes- Rulers. This is fully conceded; but stitutions and individuals who may be of the Chief Commissioner, Mr. Mctants, who, we are convinced, will yet it is evident that the Protestant Home said to be identified with the Catholic Intosh." concede, even in the United States, Rulers greatly exceed them in number, religion and the Head of the Church. Thus another great grievance olic constituencies are always as ready good carpenter or house-painter gets

ity of the Protestants are in favor of the guilty parties to justice, as the THE EPIDEMIC IN SAGINAW. keeping up their oppressive ascend- Government are aware that the pur-____

A REIGN OF TERROR.

The European Anarchists have recently been exhibiting renewed activity especially in France and Italy, and now their efforts seem to be directed more against the Catholic religion and the Pope than heretofore, fact which seems to arise from the consciousness that the Catholic religion is the greatest bulwark of law and order. The aim of the Anarchists has

always been to overthrow all established authority, and for the attainment of this end they were willing to do all the damage possible to human life and property. To this purpose the dynamite explosions which last year spread consternation in France were directed, and the officers of the law were made specially the objects of Anarchical animosity, as well as all those who in any way attempted to counteract their designs or to bring to justice the perpetrators of their plots. In Spain a similar spirit prompted the deeds of these enemies of mankind. number of signatures there will be no and it was the same in Chicago in 1888, when a number of policemen were killed by dynamite bombs for no other reason than that they were officers of

There is a strange inconsistency beween the practice and theory of these Anarchists. Their theory is the maintenance of the equal right of all men to enjoy such happiness as the earth affords. Yet in practice they seek to enforce their views by murderous attacks upon all outside their own ranks, and by the diffusion of universal terror. It was in the name of liberty, equality and fraternity that the French Republic was established in the last years of the past century; and it was under pretence of attaining this universal brotherhood that 150,000 persons were then executed, without regard to age or sex, while more than double this number were thrown into vile dungeons and subjected to the grossest indignities and tortures. Millions of innocent victims suffered in one way or another from these endrmi-

Under the Paris Commune of 1871, within the memory of the present generation, these outrages were repeated, though on a smaller scale, because the Anarchists of the period were more quickly reduced to subjection than during the infamous Reign of Terror.

The present Anarchical movement in Europe has in view precisely the same avowed objects as those which were professed in the previous uprisings of similar character, and similar means are adopted to bring them

Of course, all who respect the laws effectually checked in the Unite States by the summary punishment religious question. It is a question of inflicted on the principal participants the result would be similar; but the success in finding out who the leaders

> The Catholic Church, by clearly stating the supremacy of God's law, and the obligation of all men to observe the ten commandments, is the chief obstacle in the way of the carrying out of the plans of the Anarchists, and so the Church is an especial object of their hate. Hence it is not very surprising that a few days ago a party of Anarchical rioters attacked a religious assemblage at Roubaix, France. A crucifix which was over the altar at which the Holy Sacrifice of the Mass was to be celebrated was thrown down and broken to pieces, the peaceful congregation were severely treated, and the furniture

of the building completely destroyed. A dynamite bomb was also exploded in the Marignoli Palace at Rome on the 20th March, and another at the the same evening, and the next even-There is no sense, therefore, in the not be punished as they deserve; but is extremely generous to the minority.

pose of the conspirators is as much directed against civil order as against religion. But were it not for the encouragement hitherto given by the Government to attacks upon religion, and to their actual exclusion of relig ion from the schools, it is most probable that Anarchical principles would not be now so formidable by having so many adherents as they have evidently found among the ranks of the irreligious population.

A GRIEVANCE EXPLODED.

It has all along been the aim of a certain class of journals in Ontario and Quebec to manufacture some set of grievances which are supposed to be inflicted by the Government of Quebec upon the Protestant minority of that Province.

If it could only be shown that in the matter of education the Catholics of the Province exhibit intolerance towards the Protestants, how much would the Mail, the Montreal Witness, and other journals of the no-Popery class, gain in the way of arguments against Separate schools in Manitoba and the North-West! Nay, it would even afford a pretence on which the defunct platform of the Equal Righters, which was signed by Dr. Caven, Mr. Dalton Mc-Carthy, E. Douglass Armour, Rev. D. J. Macdonnel and others on 5th May, 1890, advocating the destruction of the Ontario Separate school system, might be justified. It could also be pointed to as a reason why Home Rule should be denied to Ireland, as it would be said, as indeed it has been said, that a domnant Catholic Legislature must necessarily be under priestly control and therefore desirous of harrassing Pro testants in every imaginable way.

It was a godsend to these grumblers when recently it became almost certain that the Protestant schools of Quebec will not have a special representation at the Chicago World's Fair this year.

The Catholic and Public schools will be well represented, and measures have also been taken to have an attractive representation of the Catholic schools of Ontario. Hence the Montreal Witness has been for some time past complaining bitterly that "the minority has been practically ignored."

The Witness' complaints have elicited a letter from the Hon. H. G. Joly de Lotbiniere, completely exonerating the Quebec Government from responsibility for the failure of the Protestant exhibit from the Prov-

Mr. Joly praises the Witness for standing faithfully for the rights of the minority," but being himself one of the Commission for the Quebec exhibit at the World's Fair, he is in a position to know the facts, and he adds: "I maintain that in this case the rights of the minority have not been ignored." Mr. Joly is besides and from them it appears that Mr. This kind of talk certainly is not really a greated as one of the most leading to the complex of the Course ustly regarded as one of the most horoughly representative Protestants in the Province of Quebec, and on a question regarding the fair treatment of Protestants his opinion is of more weight than that of men who are known only as chronic grumblers.

Mr. Joly points out that the Chief Commissioner, Hon. John McIntosh, is a Protestant, so also is Mr. S. C. Stevenson, through whose hands the exhibits all pass, and there is a liberal representation of Protestants on the Commission. Circulars were sent to the Protestant school authorities, inviting them to prepare for the Exhibition, but it appears that no action was taken thereon, until now when it is feared that it is too late.

Mr. Joly had special charge of the forestry exhibits, but even at this late moment he will endeavor to further the interests of the Protestant schools. He concludes:

"However much I regret our failure. and while ready to take my full share of the blame, I am happy to be able to state conscientiously and with full knowledge of the facts, that the rights of the minority have not been ignored in this matter, and that every opportunity has been afforded us to show to residence of the Marquis Sacchetti, the world the value of our Protestant Grand Marshal of the Papal Court, on education in the Province of Que-

Abbot show a gradual change in the that some Catholics are anti-Home in thus making their attacks upon in-

We have received a letter from Saginaw, Mich., from Mr. Jas. Duffy, a former resident of Canada, giving an account of the doings of those unreasoning bigots who have become en rolled in what is called the American Protestant Association, an organization having objects similar to the Protestant Protective Association of Ontario. The peculiar feature in regard to these combinations is the fact that all good citizens of this province accuse the Americans of having given birth to the unlovely being, while the Americans claim that it came from our side of the line. Mr. Duffy says: "I lived in Canada until I came t

the age of manhood, nearly thirty years ago, and was brought up in the midst of Orangemen, but I have never seen anything to compare with the bigotry against Catholics which exists in Saginaw; and this hatred is carried into both politics and business. Our town is suffering in consequence, and would not be surprised to see the grass growing in our streets ere many years go by if this craze is not checked The most preposterous falsehoods are scattered among the Protestant people by men who call themselves clergy-What are we to think of a reverend gentleman who would say that people had to get down on their knees when passing Notre Dame Church, Montreal? Such was the assertion one of these men made to his congregation when preaching here lately. The same individual also made the astounding declaration that Cardinal Manning would in all probability be our next Pope !"

W. T. RUSSEL'S NEW ARU-MENT AGAINST HOME RULE.

Mr. W. T. Russell, M. P., is one of the Ulster Unionists who, along with worth. Colonel Saunderson, is most loud in is declarations that the men of Ulster will be persecuted if Ireland obtains to shoulder his musket, if he has one. Home Rule. As an example of the to go to the assistance of the Ulster ill-treatment to which Protestants will be subjected in that event, he brought up in the House of Commons the action of the City Council of Cork in authorizing the Mayor of the city to visit Rome during the Pope's Jubilee as the representative of the city, to congratulate the Holy Father on the occurrence of his festival.

He represented that if Ireland were to be governed by Catholics, it might be expected that just as on the occasion in question, they would spend the public money under direction of the Catholic clergy for Catholic purposes, and that thus the Protestants would be taxed to support Popery, indirectly if not directly, whenever the Popish majority might think proper to impose its will upon the oppressed minority. He therefore demanded that the particulars of the transaction should be made public, that the nature of the Popish intrigue might be made known. The details have been made known,

and from them it appears that Mr. Popish intrigue is completely falsified. The majority by which the resolution was carried was, of course, largely Catholic, as every majority in the Cork Municipal Council must neccessarily be, but the resolution was supported by all the Protestant members, who were desirous thus to manifest their admiration for the illustrious Leo XIII., whose adminis trative ability and benignity of character render him deserving of all honor. It appears that the minority which opposed the resolution was composed entirely of Catholics, so that it was by no means a Catholic measure, and in the debate no question of religion was even raised by either side. The ultra Orangemen of Mr.

Russell's stamp are extremely fond of picturing a possible persecution of Protestants by Catholics if Ireland be granted Home Rule, but the fact is the intolerance has been altogether the other way. It is only in the Protestant part of Ulster, as far as the matter depends upon the popular vote, that a man's religion is made a disqualification for any office; and even the Protestants of Ireland. always excepting the Orangemen of Ulster, do not dream of being intolerant towards their Catholic neighbors; but the city of Belfast, where Orange-

olics, on the other hand, is shown quality, to crowd the clerical profesby the fact that the most Cath- sion. A smart fellow who would be a It is stated that the police have been against the Catholic Province of Quebec to elect a Protestant to Parliament as the notion that he would like to be a

are sound and in accordance with those of the people. We hear it repeated to nausea that

Ulster is opposed to Home Rule and

that therefore it ought not to be granted less the people of Ulster be oppressed by the Catholic majority of the other Provinces of Ireland; but if there were really any fear that such might be the case, it would still be a that the few should suffer less evil at the hands of the majority, rather than that the great majority of the people should continue to be oppressed as the people of Ireland have been in the past. But there is no danger that such will be the case, the more especially as the Irish people are quite willing to accept a Home Rule Bill which affords to the Protestant minority all the protection they can desire. In fact even Ulster is not Protestant, as those who are always talking of Protestant Ulster would have us believe, for outside of Belfast there is a Catholic majority of 80,000 seuls in Ulster. Protestant Ulster therefore dwindles in dimensions to the boundaries of that city. Is all Ireland, then, to be dominated by the Orangemen of Ulster, simply to satisfy a Belfast majority? The thought is too absurd to be entertained seriously even for a moment.

THE N. C. WALLACE ESCAP.

The lively debate which took place in the House of Commons on the evening of the 21st ult. in reference to the escapade of Mr. N. Clarke Wallace has given rise to a considerable amount of comment: to much more, indeed, than the foolish words of Mr. Wallace are

There are very few persons who imagine that it is Mr. Wallace's intention Orangemen in their threatened up rising against Home Rule; but this Bombastes Furioso had a point to be gained. The Orange Lodges feel sore that Catholics should enjoy the rights of citizenship in Canada, and several of them in Ontario, and even as far off as British Columbia and New Brunswick, had already pronounced a condemnation against the Dominies Cabinet, because a Catholic holds the Premiership. It seemed that the leaven thus beginning to work would spread, when Mr. Wallace took office as Controller of Customs, and this gentleman felt it necessary to throw a sop to Cerberus to keep him quiet.

Mr. Wallace, just after accepting office, could not coincide with the attacks made on Sir John Thompson. so he defended his chief right loyally in the very Lodges in the lions' den ; and the bluster about giving aid to the Ulster rebels was merely thrown in to counterbalance the disastrous effects which his lovalty to his leader might have brought upon himself.

ment, and we give credit to those Conservatives who cast their votes for the resolution offered by Mr. G. E. Casey, the member for West Elgin, condemnatory of Mr. Wallace's inflam. matory language.

We admire the consistency and courage especially of Messrs. Curran and Costigan, who voted for Mr. Casey's motion, though they were condemning the course of their own colleague, when it deserved to be condemned. Such journals as the Toronto Mail and the Victoria Warder are particularly severe upon Messrs. Curran and Costigan for the manner in which they voted, the Mail especially having had a leading article with the heading "Mr. Costigan must go." The Mail is very angry with Mr. Costigan.

We have only to say that we are much mistaken if the Mail's propouncements will dictate a policy to the Government. We are satisfied that the country will sustain the two gentlemen against whom the Mail and Warder have thought proper to direct their small-bore artillery.

EDITORIAL NOTES.

A RECENT issue of the New York Christian Enquirer gives the curious intelligence that there is a glut in the ism holds sway, is a sample of the clerical market, so greatly does the intolerance of an Orange majority; supply exceed the demand, and as a for there is not, nor has there been consequence superior preachers, men at any time, a single Catholic in the of education and experience, cannot City Council, nor in any important get settlements. It states that the office in their gift, though there are cause of the trouble is that "foolish seventy thousand Catholics in the city. and unscrupious Churches encourage The liberality of the Irish Cath- unfit men, preachers of inferior tend, that the latter should be allowed are Home Rulers, while a large major, instructed to make every effort to bring has been completely exploded.

unscrupulous coun pulpit to the exc trained and high There are thus alw nlicants for every thirty-nine are, of the cold. The those who are thus up the carpenter's tailor's trade to fil by their more suc ministry. REV. MR. RIGS written a letter t

purporting to be a remarks concerni Evangelist Leyder better for the rever he to have let the letter in the daily us, places him in a position. The Advertiser to which last week read as f Rev. Mr. Rigaby services at the King last night, remarked had taken him to task and being present Leyden in the Oper-sary to clean sewers, it is not pleasant to operation is going or for my reticence."

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unscrupulous council he mounts the EXECRATED BY THE CHURCH. pulpit to the exclusion of a welltrained and highly educated man. There are thus always about forty applicants for every vacant pulpit, and thirty-nine are, of course, left out in the cold. The Sun suggests that those who are thus left out should take up the carpenter's or blacksmith's or tailor's trade to fill the vacancies left

REV. MR. RIGSBY, of this city, has written a letter to the city papers, purporting to be a justification of his remarks concerning the lectures of Evangelist Leyden. It would be much better for the reverend gentleman were he to have let the matter rest. His letter in the daily papers, it appears to us, places him in a still more awkward position. The paragraph in the Advertiser to which we drew attention last week read as follows :

Rev. Mr. Rigsby, in the course of the services at the King Street Methodist Church last night, remarked that some of his friends had taken him to task for not countenancing and being present at the neetings of Mr. Leyden in the Opera House. "It is necessary to clean sewers," said Mr. Rigsby, "but it is not pleasant to be around when the operation is going on. That was the reason for my reticence."

The reverend gentleman's explana-

I was preaching from L. Chron., 28, 9. In it occurs the statement "The Lord searcheth all hearts and understandeth all the imaginations of the thoughts." In my remarks I impressed upon the young people the necessity of keeping the imagination pure, and used the illustration, "It may be necessary to clean sewers; it is not necessary for me to stand by." tion is :

Rev. Mr. Rigsby evidently had the "evangelist's" "Ladies onlys" and "Gentlemen's onlys" in mind when he made the reference to sewers; and it would be more creditable were he to have admitted it in a manly fashion. It is unreasonable to suppose that he was unconscious of the fact that he was mixing up Chronicles and Leyden.

THE Bishops, priests and laity of the United States have resolved not only to erect a handsome residence for Mgr. Satolli, the Apostolic Delegate, but also to establish a fund the interest of which will pay his salary without causing any drain upon the resources of the Holy Father. As the appointment of a permanent Delegate was made for the benefit of the country, it is eminently proper that the Pope should be relieved of any financial burden on account of the creation of the office. The Holy Father has signified his approval of the movement, and it is meeting with the greatest success. Bishop Ryan, of Buffalo, has been made Treasurer of the fund by which the necessary expenses are to be defrayed.

New Jersey Methodists were very demonstrative a few years ago in endeavoring to get a severe punish-God, and they succeeded in having him sent to the penitentiary, to the great indignation of the infidel portion of the community. But now Bishop Newmann and the wild be succeeded in having him coent victims of treacherous Rome. The Huguenots or French Calvinists flourished during the minority of Charles IX. and the regency of Catherine of Medici, the mother of the king. ment inflicted on a blasphemer against Newmann and the whole Methodist Episcopal Church are endeavoring to move President Cleveland to interfere in Paris in 1559, they enacted that in behalf of Rev. J. H. Nelson, a heretics should be put to death and Methodist minister in Brazil, who has Methodist minister in Brazil, who has been imprisoned for blasphemy against the Mother of God. They are loud in their protestations that freedom of speech has been violated by the Brazilian Government, but they did not think of allowing freedom of speech to the More Largery blasphemer. It is the Catholics to revolutionize the catholics to revolutionize the catholics to revolutionize the catholics.

The Awful Slaughter of St. Bartholomew's Day.—The Truth of History.

It is still the fashion in some circles wherein the scrupulous handling of the truth is not so much of an object as s a desire to cast odium on the Church, to delight in painting the horrors of the Inquisition, and to point at the Massacre of St. Bartholomew's Day, as examples of the diabolism of by their more successful rivals to the the Church of Rome. Father McMahon, of Cleveland, in a course of lectures, has been dissipating some of the many fictions connected with these two

many fictions connected with these two subjects. Speaking on "The Massacre of St. Bartholomew," last Sunday evening, he spoke in part as follows:

When writers enter into a conspiracy against truth and persistently poison the channels of history, it is most difficult for the generality of people to get at the real facts concerning the question at issue. Our Divine Lord has said: "Know the truth and the truth shall make you free." The relationship and the dealings of the Church with individuals and with nations have been and continue to be Church with individuals and with nations have been and continue to be grossly misrepresented. Unless we ourselves know the truth we cannot impart it to men of good will seeking the freedom which it gives.

Last Sunday ovening we considered "The Inquisition." This evening we will consider the matter of "The

will consider the matter of "The Massacre of St. Bartholomew." The 24th of August, 1572, recalls a terrible deed of vengeance executed in France. That massacre affords a popular theme to the

ENEMIES OF THE CATHOLIC CHURCH. All the crime and horrors of that bloody day are laid at the doors of the Sovereign Pontiff and of the Catholics of France. French infidels of the last century supplied an abundance of imaginary details, in order that no link might be wanting in the terrible accusation. These details have been accepted and proclaimed through the press and from the pulpit as incontro-vertible facts. Chenier's charge has been repeated throughout the world. He wrote that Cardinal De Lorraine had blessed the poinards of the assas-sins at the Louvre and had given the signal for the massacre. That illustrious Cardinal was at the time far away from France, because he had gone to Rome to take part in the election of Pope Gregory XIII. But this mattered little to Chenier, or to those who echo his words. Voltaire, the prince of infidels, was possessed of a diabolical hatred against the Catholic priesthood and against the symbol of redemption. He said that the clergy were the active agents of the butchery and that the assassins, with a dagger in one hand and the crucifix in the other, im-molated their unhappy victims. Yet it is well known that this wicked picture sprang solely from the imagina-tion of Voltaire. However, the enemies of the Church have not hesitated to accept his fancy as historic truth.

We must, as we do, EXECRATE THE CRIME

of August 24, 1572. While condemning the slaughter we also condemn as falsifiers of history those who seek to connect the Church with the massacre. By such writers the Catholics of France are painted in the darkest colors, while the Huguenots are represented as peaceable and harmless citizens,

St. Bartholomew's day in 1572. Let me briefly explain.

Many Catholics were victims of the massacre of St. Bartholomew. Mezeray says: "The possession of wealth, an envied position or the existence of greedy heirs stamped a man as a Huguenot." Catharine de Medici and her son Charles IX. were not zealots for the Catholic faith. The Huguenots had certainly been guilty of high had certainly been guilty of high treason. Yet dignities and honors were conferred on their leaders. Among the ablest of them was the Admiral Coligny. The king even sanctioned the marriage of the sister to Henry of Navarre, who was the hope

of the Huguenots.

The king was wholly guided by the counsels of Coligny. The mother of the king feared the influence of Coligny. She saw that he was under-Coligny. She saw that ne was unining her power and setting aside her authority. "What do you learn the beautiful the setting as the setting aside her authority." mining her pow." What do you learn her authority. "What do you learn in your long conversations with the Admiral Coligny?" said Catherine one day to the king. "I learn," he replied, "that I have no greater enemy than my mother." These words sealed ne doom of Coligny.

Most of the leading Huguenots had

hastened to Paris to be present at the auptials of the Prince of Navarre. While Coligny was passing through the streets on the evening of Aug. 22, he was shot at by an assassin and wounded. The attempt was traced to the mother of the king. The wounds though dangerous were not fatal. Had they proved so, it is very probable that there would have been no massa-cre. The Huguenots vowed immediate vengeance. Catharine saw that no time was to be lost. On the morning of Aug. 23 she convinced the king that the Huguenots had planned a conspir acy against the State, himself and the royal family. She roused him to anticipate what she called the traitorous designs of the conspirators. It cost her but a word to rouse the populace to arms—and that word she spoke. When the clock of Notre Dame struck 3 on the morning of the feast of St. Bartholomew the bell of St. Germain

SIGNAL FOR THE MASSACRE. The morning's sun of the 24th sav completed the terrible work of blood as far as it had been planned by Catherine de Medici. But the passions of the populace once let loose it was not easy to withdraw them from the scenes easy to withdraw them from the scenes of violence. The king sent royal letters to the governors of France on the evening of the 24th commanding them to maintain tranquility. But new victims were added to the roll of murdered Huguenots, owing to the feelings of the excited populace and their treasured wrongs.

Two days afterward the king assumed to himself the full responsibility of the dreadful massacre, and that religious motives had not prompted the the king, the queen's mother and her

What was the number of those massacred? The totals vary according the passion or prejudice prompting the authors. Caveirac states that the total number in all France was 2,000, Alzog less than 4,000, Lingard says it did not exceed 1,600. official martyrology of the HUGUENOTS CLAIMED 15,000,

yet could give the names of only 786 Charles IX. sent a special agent to Rome who set forth that there had been a conspiracy against the king by associates, and re lated that the wicked attempt had recoiled on their own heads. The whole affair was represented to the Pope as the providential discovery and extinction of a dangerous conspiracy against the king, the liberties and lives of the Catholics of France. These accounts prompted the rejoicings and the "Te Deum" at Rome. Hadthe con-spirators against the king been Catho-

the Calvinists. But one crime does oped in scientific literature, the germs the Calvinists. But one critic does open in the relation of disbelief have spread within late the mainspring of the massacre of St. Bartholomew's day in 1572. Let ism is simply the outcome of classical philosophy. The Socialistic leaders

and tell their gullible hearers what the Catholic Church and Catholic priests should do, we imagine some native Fijians coming over here and advising the socialistic and communistic ele ments just what the Government of the United States ought to do. Why the Mormon elders preach that the minis ters should wed several wives. Con troversy and discussion become at times very wearisome, especially so when old themes are repeated, neces sitating a rehearsal of arguments that have been worn threadbare. Catholic is almost constantly annoyed by the reiteration of charges against his Church, charges that have been so often disproven and shown to have emanated from the fertile imagination of a prejudiced historian, an unreason able sectarian or an ignorant bigot.

M. Jules Ferry, the French states man, who was so passionate to destroy religious education and to drive away the religious orders, died suddenly last week. He had lately, during the upheaval caused by the Panama scandal, been resurrected from political oblivion and made President of the Senate. But he was called away unexpectedly and has had to give an account of his works to the Judge who is not opposed to religion or regular clergy.

In a recent address at a public function connected with his episcopal duties, the Bishop of Meath took occasion to deplore the evil of discord which prevails in portions of Ireland He closed with the expression of a hope that a change for the better would soon come. "Irishmen," he said impressively, "can hate strongly as they can love strongly, but behind an Irishman's hatred you will always find an abundant well of generosity; and I hope, please God, to again see the day when all ranks and all sections of Irishmen will be united, all one, all brothers in the bonds of unity patriotism, and then we will live, please God, to see our country free, her people happy and prosperous, the tiller of the soil enjoying the fruits of his labor, and industries flourishing throughout the land."

The New York Herald, when it undertakes to discuss Catholic questions, displays a great amount of ignorance or bigotry, or both. Here is one of its latest feats in that direction:
"The two Roman Catholic universities in Washington, D. C., represent the two schools of Roman Catholicism in this country. In sympathy with the one is His Grace Archbishop Corrigan of New York; in sympathy with the other stands Cardinal Gibbons of Baltimore. With Cardinal Gibbons stands the Apostolic Deligate Satolli. It is the old question of the Jesuit the world over. In America the Church will win." His Grace of New York has no connection with the Georgetown insti-tution, but he is one of the directors of the Catholic University. The three great ecclesiastics named are in sym-pathy with both colleges. Undoubtedly the Church will win.

Catholic Universe. "Can Catholics be loyal citizens?" This is not only an impertinent ques tion, but it is one that reflects the highest discredit upon the intelligence and spirit of the individual propounding it.

ing this pew upon the platform, I would gladly welcome it there. It would be to me an inspiration. There is no greater religious relic in the world, and no greater relic anywhere, than this pew where Abraham Lincoln sat to worship his God. Were it made of dirt or mud I would rather sit in it than another of pure gold. It will be a mecca for Presbyterians, and an education in patriotism for our children and our children's children." There is nothing to object to in all this, unless it be the exaggeration of new born enthusiasm and the statement that the pew is the greatest religious relic in

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schools arose wherever he set his cross down. In the annals of the Christian Church there is no parallel to the miracle of Ireland's conversion. For three hundred years it was the cradle of learning and sancity. Her towns were monasteries and her cities universities. Forth from her shores went holy Abbots and saintly men of learning to evangelize and enlighten every nation of Europe. After those terrible years, when the barbarian hordes, descending from the forests of the North, over-ran all Europe, leaving but ruin and desolation in their path, the Irish missionaries travelled down through England, Germany, France, Switzerland and Italy converting the pagan, restoring the lapsed, collecting the scattered treasures of ancient learning, founding everywhere churches, schools and monasteries.

only to mark with their somes the ocean-wake of the fever-ship or to be buried on the islands and along the banks of the St. Lawrence.

The passion and the death were to be followed by a glorious resurrection. The gloom of Calvary was dispelled by the Easter sunshine. Life came forth from the grave. The good seed that falls in the ground shoots up in stalks and sheaves bearing fruit a hundred fold. Lift your eyes, beloved, and behold the world wide harvest of Ireland's Apostleship is our own Canada, in the great Republic across our river, in Australia, in Britain itself. Glorious churches spring from Irish faith, learned priesthoods in snow-white alb and surplice, Hishops, Archbishops in gold and purple, aye and cardinal red, with glittering mitres on their brow, crosier in hand, officiating in cathedrals that tower above the cities, with spireatapering to the clouds-churches clad in variety of religious orders, communities, societies and associations of men, women and youth, with monastic houses, colleges, convents, schools, universities, lyeeums—churches multiplying all over the universe the blossoming wonder and bright prousse of one little island's early youth. How rich and abundant the iruits! Was there ever triumph on earth to be compared with the triumph of Ireland's faith, the faith of St. Patrick, preached more than fourteen hundred years ago? Well may we place on his lips to-day as he looks down from his sublime throne upon the universal family of his children, on the fittle Ireland and the greater Ireland, those words of the great Apostle Paul: "I give thanks to my God through Jesus Christ for you all, because your faith is spoken of in the whole world."

et us not separate, beloved, without gathering two lessons from the celebration of to-day. First

through Jesus Christ for you all, because yourgath the spoken of in the whole world."

et us not separate beloved, without gathering two lessons from the celebration of to-day. First it is not wealth or commerce nor the triumphs of mechanical skill which constitute the greatness of a nation, but its high ideal and lofty purpose and noble aspiration and the spirit of self sacritice and enterprise that will carry them into realization—the spirit that will die for an idea when a true and noble one. Secondly, all those constituents of national greatness spring from the religious spirit of a mation and are in proportion of the depth and intensity of its religious convictions. Not only the history of Ireland, but that of every country in Europe proves that the rise, power and fall of the prosperity and decline of the nation that divorces itself from religion and rejects its national faith must totter to ruln and either sink in corruption and barbarism or become the conquest of a more powerful and fall of the concentration of the spirit of the

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ONE OF THE "BLACK GOWNS."

Jane Marsh Parker in the Buffalo Express. A York State boy, president of a history club, has written to know which one of the French missionaries wo hundred years ago or more the want to know something about the Jesuit Fathers who used to preach to the Indians; but we can't read every-thing. Will you tell us the story of the one who did and suffered the

It may be doubted if anybody could do that; but when the president of the George Washington History Club asks the slightest favor it shall be granted

The Relations give many full accounts of terrible experiences en-dured by the Jesuit Fathers. The list of martyrs is a long one. To choose the one story that shall give the boys of to-day some idea of what the life of a Canadian missionary was like when this country was first opened to the white man in no easy task

Let us take the story of Isaac Jouges alone—gentleman, scholar, saint and martyr; remembering he was only one of an army of heroes, only one of the black-gowns," as the savages called these devoted missionaries who journeyed from one Indian village to another, portable chapel on back, willing to starve in the wretched wigwams if thereby they might be the teachers of the Indian children—and so plant the cross in the wilderness.

Isaac Jonges was born in Orleans, France, in 1607, the year that Cham-plain returned from his first voyage to the New World, and when all France was interested in what Champlain and his followers told of the strange new land and its inhabitants. which Champlain repeated so often, and which became the key-note of Canadian missions, we may well associate with the birth of Isaac "The conversion of a single soul is better than the conquest of an

At the time of the birth of Jouges there was not a European settlement of any kind on the eastern borders of North America. Champlain had surveyed, however, more than 1,000 miles of the sea-coast, and was impatient to give it to the Church and the King.

Jouges was well-born and carefully erained—a gentle, refined nature, fond of books from a child. He was always alight of frame, sensitive and delicate as a girl; refined and thoughtful. His friends might look for his future anywhere but in the Canadian missionary field, for, aside from his delicate instincts, he was very timid. No doubt his boy-com-rades called him cowardly. Surely he would be the last of the young men of Orleans to face the horrible perils hat were described in the earliest Relations. How could the Huron missiens have any attractions for Isaac

Jeuges?
When seventeen years old he entered the Society of Jesus, and was a most successful teacher until he was twentynine; but all the while he was longing to be sent as others of his brethren had en to the savages of the New World. He gained his heart's desire in 1636, for then he was sent to Canada. "The waters of the St. Lawrence," at that time, to quote from Parkman, "rolled through a virgin wilderness, where in borage at three points only at Montreal and at Three Rivers. Here and in the scattered missions was the whole of New France."

Around the settlements was a cordon of ferocious savages, to many of whom the Dutch traders on the Hudson had given firearms in exchange for furs, and whose hatred of the French was steadily increasing. What a field for a man like Isaac Jouges! Perhaps his timidity will get the better of him, and he will turn back when the first homeward-bound ship sails from Quebec, you think, glad to resume his alling of teacher in dear old France. But no truer hero ever lived than

the gentle, timid Jouges. He was sent at once to the Hurons, on the southern borders of Lake Huron, a far-away mission founded a few years before and to reach which he must journey in an open canoe on the Ottawa, helping to paddle much of the way and subsist ing on scanty food. Soon after his arrival at the desolate mission in the wilderness the small-pox broke out among the Indians, and swept away whole tribes. It lasted through a summer, fall and winter, and the Indians charged it all to the missionaries, believing they were destroying the land by witchcraft, devoted as the blackgowns have been in caring for them in their trouble. By Indian custom, wizards are to be killed as missionary succeeded in tounding a new mission among the Hurons, and went on with their visiting among the sick and the wretched, although as we read in the Relations, it was nothing ancommon for them after toiling all miss him.

day through the deep snow to reach a The det village only to be repulsed-or, if permitted to enter a cabin, to be watched as a wizard-their crucifixes torn from them and the tomahawk swung over

their heads. the Hurons held a great feast of the

ing seventeen days of travel on inland sea and river, in open canoe. But they won the hearts of the red men, who told them of many tribes of which they had never heard, and of the great river away to the west. It was here that Father Jouges's long career of martyrdom began-with his setting forth from that far away Huron mission, at the rapids of St. Mary (within the limits of Michigan) to go to Quebec for much-needed supplies.
The Hurons and the Iroquois were at

deadly strife. The Iroquois hated the Frenchman, and mainly because of his alliance with the Hurons. "They followed like hounds on the trail of travellers and hunters;" says Park-man, "broke into unguarded camps at midnight, and lay in wait for days and weeks, to intercept Huron traders on their yearly descent to Quebec." Of all this our timid Jouges was well aware when he set out on his return from Quebec to the Huron Missions, early one August morning (1642).

Parkman draws the picture of that departure from Quebec with wonderful skill. We see Jouges sitting in the foremost canoe, of the twelve moving slowly along the northern shore of the St. Lawrence—some forty persons in all, four Frenchmen—but the greater part Hurons, some of them converts, the majority heathen, carrying home the result of their bargains with the furtraders. No time must be lost, the Huron mission was suffering for necessary supplies, and then the perils o the journey were not to be prolonged.

They had reached the Lake of St.

Peter and were keeping close to the shore because of the current, when suddenly the shrill war-whoop of the Iroquois was heard, bullets were whistlstrange new ing around them, and they were sur-The words rounded by canoes filled with Iroquois warriors. The Huron proved cowards and fled. Jouges sprang into a thicket of high bulrushes and might have escaped, but he saw his country-men in the clutch of the savages and could not forsake them. He went back to them, and began baptizing such as had not been baptized, and giving them religious consolation. The savages began torturing their captives at once, and Father Jouges was beaten until he was senseless. They tore out until he was senseless. They tore out his nails and gnawed his fingers to the

> Jouges was one of twenty-two captives with which the Iroquois fled up the River Richelieu and through Lake Champlain and Lake George to the Mohawk cantons. His suffering from his wounds, the heat, mosquitoes and the torture which was kept up by thrusting awls into his flesh cannot be described. On the shore of Lake Champlain a halt was made, and the captives were forced to run the gauntet. Jouges, in describing his suffering, afterwards wrote: "God alone ing, afterwards wrote: for whose love and glory it is swee and glorious to suffer, can tell what cruelties they perpetrated on me then." His hands were so tortured

they were pitiful to see ever after. Jouges was the first white man to see Lake George. Exhausted with in describable suffering he climbed the land.
rocks where a hundred year afterwards Fort Ticonderoga was built. At what was the future site of Fort William Henry he was loaded down, weak as he was, with burdens, and began the long march to the Mohawk River. Many times he ran the gauntlet "that the vastness of the lonely woodlands civilized man found a precarious harity and endured continual torture. At horage at three points only—at Quebec, inight each prisoner was stretched on his back and his ankles and wrists ive coals and red hot ashes on the naked bodies.

Before reaching Fort Orange-the future site of Albany-Jouges was the only one of his captive countrymen left alive. He was the slave of the savages, with whom he spent a terrible winter, compelled to follow the hunters on the chase and carry back their game, to cut fire-wood for the squaws and to submit to horrible humiliations, constantly famished by hunger and shiv-ering with cold. When work was ering with cold. When work was done he would steal away into the forest if he could and cut the cross upon the bark of the trees, and chant psalms even of thanksgiving. He was still the missionary, doing all he could for the souls around him. He baptized for the souls around him. He baptized some seventy of the Mohawk children, and for that he regarded his captivity as something more than an affliction.

One July day his captors went to a fishing place on the Hudson (the Phonix Hotel, Albany, stands on the site), and they took him with them. Here he heard from the Dutch that the Indians meant to burn him at the stake very soon; one of the Dutchmen urged him to run away. There was a ship at anchor out in the river upon which this friendly Dutchman offered him a speedily as possible. The mission cabins passage, only it would never do to were burned; but Jouges and a brother let the Indians know that he had connived to free one of their captives. Jouges actually hesitated about at tempting to escape lest the Dutch settlements should suffer from the anger of the Indians when they should The detail of his escape as given in

the Relations is most interesting. One night he had almost succeeded in steal ing away from his guards when a dog sprang upon him and bit him severely waking up the Indians of course. In the summer of 1641 some 2,000 of fore morning he had reached the e Hurons held a great feast of the river, and was aboard of the ship, and dead on Green Bay. So many were the dead of the pestilence that the "feast" was a memorable one, the kindred tribes all taking part in hot. The Indians were in arms, and funeral games, dances, chants and threatening to destroy the settlement wild pagan rites, before burying the if they did not find him; it looked as remains of their dead in a great common pit. Father Jouges was one of two missionaries sunt by the Superior of the Order to be present at this feast—a daring undertaking, and one demand-

of clothes was given him and passage to England. We read that he slept on deck oftentimes drenched by the waves.
Off the coast of England the vessel was boarded by pirates, and Jouges was robbed of the most of his clothing. A coal vessel gave him passage to Brit-tany, and Christmas Day, 1643, he was set on the shore of his native land a little to the north of Brest. He made his way on foot to the nearest church, he knelt at the altar and returned thanks.

His mutilated hands called out his story, and a few sous were given him by the poor peasants. A trader of Rennes offered his horse that the missionary might the more speedily reach a Jesuit college in the vicinity and make himself known to his brethren Jouges knocked at the door of the

(Parkman tells this part of the story in fuller detail than can be given here.) The porter saw a man in an old woolen nightcap. He looked like a beggar. He asked to see the rector, saying he had brought news from Canada. News from Canada was before all else what the Jesuits in France were eager to get, for Jouges last Relation, written the winter before during his terrible captivity, was then being read in France, and great was and wins an enemy back to love. Our the desire to know if anything more had been heard of him. The rector hur-ried to meet this man who had brough news from Canada, who had just come from there.

"Do you know Father Jouges?"
was the first question.
"I know him very well. He is

alive. I am he." Of course Jouges was the sensation of the hour in all France. The Queen sent for him and kissed his mutilated hands; the gay attaches of he court did him reverence. The Pope restored to him by special disposition the privilege of saying Mass. Otherwise his mangled hands had deparred him from that consolation.

You who do not know this man's story naturally conclude that he re mained in France. Surely he would never go back to the Canada mis-

Only until spring could he remain away from his chosen field. Then back he hastened, and after two years' service at Montreal, almost crippled as he was, he was chosen as the man be fore all others, to go to the Mohawki and to the very locality where he had suffered so much. He was to found a mission, to be called the Mission of the Martyrs

The French were trying hard just then to make peace with the Iroquois, and the Iroquois were pretending that they were for peace. Jouges knew them too well not to forsee what the end of his mission would be. His timid nature made him shrink, but he went all the same. He passed by the spots where he had been tortured some three years before, uplifting psalms of thanksgiving. Lake George so impressed him with its beauty he gave it a name—Lake St. Sacrament. Alas! that one hundred years after it was called after the unsaintly King of Eng-

As an ambassador of the King of France, Jouges was treated with great respect by the Mohawks, who crowded o look at the man that had once been their captive slave. Under all their fine words the old hate was smouldering. They charged him with being a sorcerer at last, with having cursed them with sickness, and caterpillers, and the long misery they then happened to have. He was near an Indian bound fast to stakes. The children village, on the site of the Auriesville of then amused themselves by placing to-day (some forty miles west of to-day (some forty miles west of Albany). When passing through the Albany). forest with Father La Lande a party of Mohawk warriors fell upon them, seized and stripped them and cut their flesh from their backs and arms. After cruelest torture, the tomahawk of a savage cleft the skull of Jouges, and his release had come. His body was thrown into the Mohawk—his head left to drop piece-meal from a high pole on the village pallisade.

At Auresville you may see in the ravine on the outskirts of the little town the chapel shrine dedicated some eight years ago to the memory of Father Jouges and his brother-martyrs. One of the inscriptions on this shrine reads as follows: "On this Indian village site the Mission of the Martyrs was founded in his blood by Father Isaac Jouges, S. J., October 18, 1646. In this, the first and chief Iroquois mis sion, fourteen priests, S. J., suffered and toiled till its destruction in 1664. Erected for the two hundredth anni

versary."
And Isaac Jouges was only one of a host. It is but a glimpse of his history I have given, drawing from many sources, all of which have their main source in the Relations.

"Jesuits in North Parkman's America" tells their story in a most fascinating way. The boys of our History Clubs cannot do better than to read it, if they would know more of the black gowns"—of those men of gentle birth and breeding, as a rule, and high scholastic training who counted it a joy to lay down their lives for the savages of New France.

"Six days thou shalt labor," says the great Lawgiver. To do good work, man must be at his best. This condition is attained by the use of Aver's Sarsaparilla. It overcomes Ayer's Sarsaparilla. It overcome that tired feeling, quickens the appe tite, improves digestion, and makes the weak strong.

Cause and Effect. Cause and Enect.

Coughs and colds are the cause, if neglected, of consumption. It is therefore much better to cure them at once by the use of Hagyard's Pectoral Balsam, the safe, sure and reliable remedy for all diseases of the throat and lungs.

Remember These Things.

Catholic Columbian. The good will of our neighbor worth much to us. We can hardly live without it. When we lose it the fault is in most cases our own. There are thousands of occasions when a kind thought expressed by the eyes rivets by a glance the friendship of those who think well of us. A thousand times also a flash from the angry eye disrupts an affection which years have cemented. It will not mend the broken love to say, "I did not mean it, others angered me." There is no occasion which will warrant us to commit murder in our hearts.

There are many benefits which our neighbor confers on us, and yet we forget, most times, to give in return a kind word of thanks. Now, when there kind acts are being prepared for us, the hearts of our friends are throb bing for our welfare and looking forward to the moment when their love will surprise us. Should all this con cern be passed by with no recognition? There is no soul in him whose heart is not grateful for the love of his neigh-

thunder-storms of passion bring show-ers of words which rattle harshly against the ears of even our wellwishers. Well may we be frightened. Our neighbor drinks them in, and henceforth expects from us outbursts of It is wonderful how small a matter disturbs us. On such occasions elf-respect is forgotten and our neighbor's feelings crushed.

A neighbor may ask a favor, and he is immediately put off or refused. This is done on principle. If it costs a little inconvenience, it pays to grant the favor. A kind deed is never lost. It may be ever so little, yet, like a pebble thrown in the ocean, its tiny displacement will be felt on the opposite shore The morning and evening saluta-tion, which is often told by mere inclination of the head as we hurry by

the face that greets us, gives speed to the kind thoughts which arise in our bosoms, and makes less wearied the steps we are pacing. The deference which we practice toward each other goes out from us in the morning and eturns home with us in the evening to crown our rest with the smiles we have awakened in others. A smile of love from us may cause a gleam of sunshine to penetrate the soul of a sorrow-stricken brother. When the shade of sorrow chills our soul and drives sunshine from it. then we borrow light and heat and love from our neighbor.

It hurts us when we hear that other have spoken ill of us. Should we not then remember this when an inclination prompts us to belittle our neigh-We may defend ourselves from the aspersions of others, and often this is necessary and commendable. We do not offend against charity when we protect our character and property in manly, honest and lawful manner.

NOT SO BAD AFTER ALL.

Rev. Macafee Does not Believe all the Naughty Things Said About Us. Catholic Columbian, Columbus, Ohio.

A Methodist minister has actually been found to publicly declare that there is some good in Remanists, after all. He is the Rev. William Macafee, Frace Church If he escapes the charge Dayton. from Catholic-haters that he us under Jesustical influence or on the salary list of the Pope of Rome, he will be more fortunate than was a certain minister of another Protestant creed, less than a thousand miles from Ohio's capital. Preaching in his church, last Sunday evening before a large and cultured audience, Rev. Mr. Maca fee made these introductory remarks on the text: "Can there any good come out of Nazareth?"

I propose to speak to-night on Catholicism, especially as it is related to American institutions; and as the views I shall set forth may be some what different from those sometimes dispensed from Protestant pulpits, it seems fit to me to speak a few prelim inary words as to how and why arrived at the views I entertain. I was born in a land where the first

article of a good Protestant's creed was to hate a Catholic, and where, if a Protestant did not fervently hate a Catholic he was suspected of being lukewarm in the faith, if not, indeed, already under the secret influence of Jesuitism. Those who know anything about the North of Ireland, that land of Tories and Orangemen, will know that this is scarcely an exaggeration.
But I had the unspeakable good fortune, as it has always seemed to me since, in my early life, when I was between seventeen and twenty, to be thrown with a man of broad culture and large and unusually enlightened views, especially for that part of the world. That man first opened my eyes to the untrustworthiness of views that were merely traditionary and conventional, and taught me how to look at questions from more points of It was the right time view than one. in my life; and the influence that came to me at that time, and the modes of thought that were then started into

operation in my mind have never, as I think, departed from me from that day to this; and I think now, never shall. One of the first results of that

influence was this—that although a young man, living amongst people

where Protestantism was such as I have just described, I found myself

in hearty sympathy with what was called the progressive party in English politics, and fervently indorsing Glad-

stone's bill for the disestablishment of

the Irish Protestant Church-an act that was looked upon by most Protes-tants around me as an emanation from no other quarter than from the Pope of

Rome himself.

As I grew older and began to have apprehensions of the trend of affairs around me and the tendencies of the day in which I lived, I soon gained a very distinct impression for myself that the real danger to religion in our day and generation was not from Romanism at all, but from the common enemy of Protestantism, viz.: modern rationalism and infidelity. I saw, in spite of the periodical ings as to the designs and machinaons of Romanism, that very few Protestants became Catholics and that there was little likelihood that they ever should. But I saw at the same time that vast masses of men were standing aloof from all Churches, Cath olic and Protestant as well; and that great numbers of men were coming out in active and pronounced hostility to every form of Christian teaching. And then I began to wonder whether, after all, a great many of our traditional fears and anxieties and

olicitudes were not wholly misplaced.
In the land in which I was brought up the belief almost universally pre-valled that, sooner or later, there was to be a great religious war between Ca holics and Protestants, and that the differences between these two sections of the Church would never be composed until that war came. That belief was held as persistently and as religiously as the belief of another class of people in the immediate second advent of But a better knowledge of the way

the world is moving and a somewhat persevering study of history have long since wholly dissipated that early super stition from my mind. There will be no more religious wars. I say that with all the positiveness of a prophet. Commercial considerations, trial considerations, considerations of national integrity and secular prosperity - these are what determine all national and international movements to-day. And it needs but the slightest knowledge of the spirit of the times to know that no civilized nation to-day would suffer itself to be drawn into a war on purely sectarian considerations No, there will be no more religious wars. There may be little factional

The Grand Duke Frederick of Baden. uncle by marriage of Emperor William II. of Germany, has announced his in tention of becoming a Catholic. He attended all the religious ceremonies held at Baden in honor of the Pope's Golden Jubilee.

fights here and there, in less enlight

ened places, for many a day to come, but religious war between nation and

nation is a thing of the past.

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FIVE-MINUTE SERMONS.

Low Sunday.

THE CHRISTIAN'S PEACE.

Jesus came, and stood in the midst and said to them: Peace be to you. And when He had said this, He showed them His hands and His side. The disciples, therefore, were glad when they saw the Lord. He said therefore to them again: Peace be to you. (Gospel of the Day.)

He stood in their midst. To day He stands in the midst of us and utters the self-same words, "Peace be unto you." And He shows us His hands and His side, and we are glad. And again

His side, and we are glad. And again He says, "Peace be unto you." To be at peace with the world is the

aim of many men. But to have one's life run smoothly on, to be hindered neither here nor there, to be always in the sunshine and never in the shadow, may bring us peace and gladness, but not the peace and gladness that our Lord would impart. For after His words of gentle salutation He showed them His hands and His side impressed with the wound-prints of His Passion, as if to say: "The peace which I wish you is that which comes after strife, conflict and serrow; that peace which conflict and sorrow; that peace which is the rest and the reward for labor and

Yes, dear friends, ours is to strive, to contend with self, with a nature that is fallen, with a proneness to evil, with desires that are selfish and carnal. To contend with the world, to disavow its principles, not to listen to its tempta-tions; to realize and to confess that pleasure, success, ease, money, fame, are not the objects for which a noble soul must seek, but that God is our true end, and that mortification and

come to union with God.

To be at peace with the world; yes,
I admit that it is a thing to be desired, but only so that we are at peace with Almighty God, too. And how is that peace gained? Only by the keeping of His law. At peace with the world, because the world cannot disturb one at peace with God; this is the Christian's life. But so great a boon is not gained without a strife, as the joy of Easter is not till the sorrow of the Pas sion has passed.

Our duty, then, dear brethren, is strive, and to keep the law of God, that first law written on our hearts, that law which He has given to us both by His words and by His life on earth, and which He still repeats to us

through His Holy Church.
Foolish, indeed, are we above all others if our Easter joy is only that of the worldling, and our peace that which the world gives. This is not the peace that comes after looking at His hands and His side; not the joy that the disciples felt as they gazed on the risen Saviour, who stands to day here in our midst, as He did among those His first followers, and says to us, as He said to them, "Peace be to you." We may have that peace, my breth-

ren, if we are willing to obtain it and to deserve it as they did. We shall have it descend upon us, if, while we gaze at His hands and His side, we are conscious that we have indeed shared His Passion and cross. May in-deed be ours this peace of God, which shall keep our hearts and minds in Christ Jesus.

How a Sister was Buried at Sea.

Sister Angele, of the community of Sister Angels, of the community of the Sisters of St Paul de Charras, left Marseille for China on the steamer Yarra on the 31st of October last. She died on the 12th of November, and was buried at sea between Aden and

by lighted candles till the moment of by inglited candles the the moment of burial. The funeral services will commence at 4 o'clock p. m. The national colors shall be hoisted and kept awaft. The crew will stand on the larboard deck and quarter deck; they will uncover themselves when the body is lowered. Passengers wishing to attend will remain in the cabin. As the body leaves the ship the national flag shall salute Sister Angele three times.

All on beard were deeply moved, and it is natural that it should have been so, in the presence of the cold remains of that young victim of Christian charity.

Don't Walt for the Sick Room.

Don't wait for the Sick Resil.

The experience of physicians and the public proves that taking Scott's Emulsion produces an immediate increase in flesh; it is therefore of the highest value in wasting Diseases and Censumption.

1892, "The Cream of the Havans

"La Cadena" and "La Flora" brands of cigars are undoubtedly superior in quality and considerably lower in price than any brand imported. Prejudiced smokers will not admit this to be the case. The connoisseur knows it. S. DAVIS & SONS, Montreal.

"Clear Havena Cigars"
"La Cadena" and "La Flora." Insist upon having these brands.

If you are despondent, low-spirited, irritable and posvish, and unpleasant sensations are felt invariably after eating then get a bottle of Northrop & Lyman's Vegetable Discovery and it will give you relief. You have Dyspepsia. Mr. R. H. Dawson, St. Mary's, writes: "Four bottles of Vegetable Discovery entirely cured me of Dyspepsia; mine was one of the worst cases. I now feel like a new man."

LADY JANE.

CHAPTER XXXIII.

All this happened years ago, ten or twelve, more or less, and there have been many changes in that time. In front of the iron railing where Lady Jane clung on that cold Christmas eve, peering into the warmth and light of the Orphans' Home, there is now a beautiful little park, with mag-nolias, oaks, fragrant white jasmine, and pink flowering crape - myrtle. The grass is green, and the trees make The grass is green, and the trees make shadows on the pretty little pond, the tiled bridge and shelled walks, the cactus and palmetto. Flowers bloom there luxuriantly, the birds sing meritic and tries agent belayed of chilrily, and it is a spot beloved of children. Always their joyous laugh can be heard mingled with the songs of birds and the distant hum of many little voices in the Orphans' Home a

few paces away.

In the centre of that square on a green mound, bordered with flowers stands a marble pedestal, and on that pedestal is a statue. It is the figure of a woman, seated and holding a little orphan to her heart. The woman has a plain, homely face, the thin hair is combed back austerely from the broad forehead, the eyes are deep-set, the features coarse, the mouth wide. She is no high-born dame of delicate mold, but a woman of the people—untaught, honest, simple, industrious. Her plain gown falls around her in scanty lines; over her shoulders is modestly folded a true end, and that mortification and little shawl: her hands, that caress self-denial, the cross, are the true means to arrive at that end, the way to rough with honest toil; but her face, and her whole plain figure, is beauti ful with purity and goodness. Margaret, the orphans' friend, who, though a destitute orphan herself, by her own virtue and industry earned the wealth to found homes and asylums, to feed and clothe the indigent, to save the wretched and forsaken, and to merit the title of Mother to the Mother-

> And there sits her marble image through summer's heat and winter's cold, serene and gentle, under the shadow of the home she founded, and in sound of the little voices that she loved so well; and there she will sit when those voices are silent and those active little forms are dust, as a monument of honest, simple virtue and charity, as well as an enduring testimony to the nobility of the women who erected this statue in respectful recognition of true greatness under the homely guise of honest toil.

If one of my young readers should happen near this spot just at the right moment on some fine evening in early spring, he or she might chance to notice an elegant carriage drawn by two fine horses, and driven by a sleek darky in plain livery, make the cir-cuit of the place and then draw up near the statue of Margaret, while its occupants, an elderly woman of gentle and distinguished appearance, and a beautiful young girl, study the homely, serene face of the orphans' friend.

Presently the girl says reverently, "Dear Mother Margaret! she was a saint, if earth ever knew one."

"Yes; she was a noble woman, and she came from the poor and lowly. My dear, she is an example of a great truth, which may be worthy of consideration. It is, that virtue and purity do not disdain to dwell in the meanest shrine, and that all the titles and wealth of earth could not ennoble her as her own saintly character has

Colombo. The captain announced the sad event in the following manner:

"It is my sad duty to the crew of the Yarra and to the passengers to announce the death of Sister Angole. As we have to part with the dead to-day the following programme has been adopted: An altar will be in a cabin on the larboard, erected near which on the larboard, erected near which on the larboard, erected near which on the larboard of the consumption.

The occupants of the cartage of the captain announced the captain and Mam'selle Diane d'Hautreve.

The occupants of the cartage of the worst scrofulous sore.

The great lung healer is found in that for the captain and it is finished, and she has not disappoint is finished, and she has not disappoint ed the expectations of her friends. At home and abroad she is not only known as the Chetwynd heiress, but also for students preparing for full-craft, as the Chetwynd heiress, but also for students preparing for full-craft, as the Chetwynd heiress, but also for students preparing for full-craft, and she has comparing the consumption.

ST. MICHAEL'S COLLEGE, TORONTO The great lung healer is found in that for the worst scrofulous sore.

The beautiful child is now a beautiful child is no her wonderful voice, which time has enriched and strengthened, is a constant delight to those who hear it, although it is never heard in public save in the service of God, or for som'e work of charity. The poor and the lowly, the sick and the dying have o ten been carried to the very gates o heaven on its melodious strains, and the good Sisters and grateful little orphans in Margaret's Home count it a day long to be remembered when Lady Jane sits down among them and sings some of the hymns that she loved so well in those old days when she herself

was a homeless little orphan.

Mr. Chetwynd still likes to spend part of the year in Paris; but he has purchased a beautiful winter home in one of the lovely streets in the garden district, not far from Mrs. Lanier, and Lady Jane and Mam'selle Diane spend several months every spring in its delightful seclusion.

And here Madelon comes to bring her delicious cakes, which she now sells to private customers instead of having a stand on the Rue Bourbon; and Tante Modeste often rattles up in her milk cart, a little older, a little stouter, but with the same bright face; and on the same seat where Lady Jane used to sit is one of Marie's little ones, instead of one of her own. "Only think, my dear," she says proudly, "Tiburce has graduated, and now he is studying law with Marie's husband, who is rising fear in his profession." ing fast in his profession.

But among all her happy hours there are none pleasanter than those she spends with Pepsie in the pretty cottage at Carrollton, when the brightfaced little cripple, who seems hardly a day older, spreads out her beautiful druggists, or by mail on receipt of price.
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There is no remedy that makes as large on the fine results she obtains from the Paris patterns and exquisite material with which she is constantly supplied.

The sale of the coughs, and the coughs, and the coughs, and the coughs, colds, sathma, brenchitis, hearest orange of coughs, colds, sathma, brenchitis, hearest orange orange or colds or colds

needle, her dainty work sells rapidly and profitably, and she is in a fair way to become rich. "Just think," she says with one of her broad smiles, "I could buy a piano now myself, if I wanted to, and perhaps I shall, so that you can play to me when you come."

During sunny mornings, on a cer-tain lawn in the garden district, there is nearly always a merry party play-ing tennis, while a gentle-faced woman sits near holding a book, which she seldom reads, so interested is she in watching a golden-haired girl and a handsome young man, who frequently interrupt the game to point out the grave antics of a stately blue heron, that stalks majestically about the lawn or poses picturesquely on one leg under a glossy palm.

But we must not approach the border land of romance. Lady Jane is no longer a child, and Arthur Maynard is years older than the boy who gave her the blue heron.

THE END.

Humbugging American Protestants.

The famous showman Barnum was wont to say that the American people loved to be humbugged, and while his words should not be taken as literally correct, every now and then something occurs to show that they are not entirely devoid of truth.

For instance, just now there are in this country two Evangelical minis-ters, one from France—the other from Switzerland-who announce that the object of their visit to this country is to solicit funds for the "conversion" of France. The mere announcement of such an errand as that, one would naturally think, would be to win for these two comers the ridicule and derision of every intelligent American

Nevertheless a meeting of prominent New York Protestants was held the past week to devise ways and means to render the mission of these two foreign ministers a success. And when one takes into consideration the fact that the sum the two worthies in question ask of American Protestants is nothing else than \$50,000, the holding of such a meeting, and the presence at it of men who in other matters always show themselves shrewd and long-headed

are all the more surprising.

Whether the two ministers will suc ceed in wheedling American Protestants to give them \$50,000 for the "conversion" of France is a matter of very little concern. Be the irerrand hither a success or a failure, "the eldest daughter of the Church" will remain true to her ancient faith. But how supremely ridiculous it is to find a number of intelligent Protestants meeting to devise means for rendering successful such a mission, and how well it illustrates Barnum's saying that the American people love to be hum-bugged!—Catholic Columbian.

The Spring.

The Spring.

Of all seasons in the year, is the one for making radical changes in regard to health. During the winter, the system becomes to a certain extent clogged with waste, and the blood loaded with impurities, owing to lack of exercise, close confinement in poorly ventified shops and homes, and other causes. This is the cause of the dull, sluggish, tired feeling so general at this season, and which must be overcome, or the health may be entirely broken down. Hood's Sarsaparilla has attained the greatest popularity all over the country as the favorite Spring Medicine. It expels the accumulation of impurities through the bowels, kidneys, liver, lungs and skin, gives to the blood the purity and quality necessary to good health and overcomes that tired feeling. The Red River. necessary to good near.

The Red River.

The red river of life is the blood. Like other rivers it sometimes becomes impure, but, unlike other rivers, it only needs Burdock Blood Bitters to perfectly purify it and remove all its disorders, from a common pimple to the worst scrotlabus sore.

equal for destroying worms in children and adults. See that you get the genuine when purchasing.

Thes. Sabin, of Eglington, says: "I have removed ten corns from my feet with Holloway's Corn Cure." Reader go thou and do likewise. MILBURN'S COD LIVER OIL EMULSION with Wild Cherry and Hypophosphites cures all throat and lung troubles.

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PERMYTIAUR, Mo., March 16, 91.

PERMYTIAUR, Mo., March 16, 91.

Pervenience and acrusulosity were estimated though typing many medicines which I suffered for all years. End although typing many medicines which troller, I at aut, by the advice of our restraint, Box. O. Muellor, tried Panter Receign Kerve Tonta, and my morvonment and other silescale disappeared. This norve tonicis without an appeared.

LOUIS G. DNIARSOS.

Extend the Deceded Enforces.

Extend the Deceded Enforces.

Extend the Deceded Enforces.

Extended Poster Keenig's Kove Twent to covered of my partials soors, for nervous prositivetion, one for adobatism, cover for where I am second the Tonic was more than merous to time only prosure—a period cute in their cones. Empire this will nuffice be prove the axiolant effect of the remedy, I them you for the contrasted kindmen shown to the poor in the post of the Tonic was proved in the post of the Post of the Cover of the Post of the Po

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

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ERS PRICES. ng its purity, icar-General a. The rev. to send for

new "Farm Advertiser" ars of many 1 20 counties, ms and farm ddress, J. J.

Stratford, April 1, 1893.

MR. EDITOR—In looking over the C. M.
B. A. Weekly of March 19 for something new
and antagonistic to the Grand Council of
Canada, you may well judge of my surprise
when I saw placed in the most conspicuous
part of that paper a letter headed a Voice
from Canada—Stratford. I cannot say what
actuated the brother to write such a letter.
Before giving such letters for publication heshould study the interests of the association.
He has told me several times that numbers of his fellow-shop-men were going to
join our association but were putting it of
until we obtained separate beneficiary.
Has our worthy brother thrown out this
letter as a bait to catch those subjects? I can
assure him it has the opposite effect. No,
Brother, you are in error. Branch 13 is so
well pleased with separate beneficiary that
it would take very little to raise an agitation
to sever that slender thread that binds us
to the Supreme Council.
He writes that it was on account of his
support of C. M. B. A. Weekly that his motions for new constitutions was not carried.
His motion was carried and was couched in
the following words: Our secretary is instructed to procure a copy of new constitution
as issued by the Supreme Council, and if
changes therein did'nt necessitate us in procuring a copy for the whole of our members
act to do so, as we had a number of old ones
that could be used.

Hepping you will publish this in your next
Yours fraternally,
R. R., St. Marys.

R. R., St. Marys.

Resolutions of Condolence.

Lindsay, Ont., March 31, 1808.

At the regular meeting of Branch 77, Lindsay, held on 21st ult. the following resolution was unanimously carried:

Whereas it has pleased almichty God in His inanite wisdom to call to his eternal abode Mr. Wm. White, father of our worthy Brother, Wm. L. White. Heet

Resolved that while bowing in humble submission to the will of an all wise Providence, we, the members of Branch 77, Lindsay, tonder our sincere sympathy to Brother White in his bereavement; be it further.

Resolved that copies of this resolution be forwarded to Brother White, the Carnollic Register, and that the same shall be entered in the minutes of this meeting.

Hall of Branch 4, March 23, 1808.

di.

Resolved, that we tender his afflicted wife and family our heartfelt sympathy.

Resolved that these resolutions be recorded as the Secretary's books, be published in the DATHOLIC RECORD and a copy sent to the wife at the deceased.

W. CORGORAN, Sec.

RESOLUTION OF CONDOLENCE

At the last regular meeting of St. Pairick's Branch, Emerald Beneficial Association, No. 12, of Toronto, the following resolution of coudoismen was unanimously carried:

Whereas it having pleased Almighty God in His infinite wisdom to call to eternal reward the mother of our esteemed Brother, William Beager, be if Resolved that we, the members of this branch extent to Brother Seager and other members of the family our most heartfelt sympathy in this the hour of their sad affliction, and we supplicate an all wise Providence to give them the strength to bear with Christian fortitude the sad and severe loss sustained by them in the loss of so kind and loving a mother. Be it further

ther
Resolved that a copy of this be sent to
Brother Seager and the official organs, and be
spread on the minutes of this meeting.
J. Fahey, Pres.; A. Meville, Vice-Pres.; J.
J. Hennessy, Rec. Sec.; J. J. Maloney, Treas.;
J. J. Nightingale, Fin. Sec.; R. Denard, Mar.

MRS. JOHN WALSH, HAMILTON.

IN GODERICH.

A large audience gathered in the Grand Opera House on St. Patrick's Day, and a pleased one it was at the conclusion of the programme. It had been intimated that the bill of fare would be a good one, and it is safe to say that the promise was fulfilled. Dr. O'Hagan, of Waterdown, was conspicuous on the programme, and he was more than conspicuous to the audience, his versatility being such as to leave the most favorable impression. The gentleman's Scotch and Irish singing and oratory were all excellent, and we hope on many occasions to have the pleasure of listening to Waterdown's High School principal. The accompanists, Mesdames O'Loane and Blackstone and Misses Doyle and Curtin, were most satisfactory pianists; Misses Moylan and Tronch and Mr. Blackstone as a trio, sang "Mark the Merry Elves" successfully. Miss Tessic Kidd sang her solos most correctly and acceptably. Mr. Blackstone sang his two solos in his usual correct manner. Miss Florence Trouch's "Song that Reached my Heart' was very sweetly rendered. Miss Moylan sang "Come back to Erin" so well as to win a hearty encore. Miss Mary MacCarmac sang tas "Angel's Whisper," her sweet rendition cansing a unanimous choere. During the evening a number of children appeared in

so well were the several parts taken as to carry the audience by storm. The dresses of the little ones were tasteful and the adorm-ments charming. The instructors of the juveniles, the Sisters of St. Joseph, de-serve praise for the perfect manner in which the several scenes were presented.

HOLY WEEK IN LONDON.

The solemu and impressive ceremonies of Holy Week were carried out in St. Peter's Cathedrai in the most befitting manner.

On Wednesday and Thursday evenings at 7:30 the office of Tenebræ was chanted, His Lordship presiding. The following priests sang the Lamentations: Rev. Dr. Flannery, St. Thomas: Rev. Fathers Aylward, Port Lambton; Kennedy, Seaforth; Molphy, Ingersoll: Brady, Woodstock: Tiernan, Noonan and MacCormack of the Cathedral.

His Lordship celebrated Pontifical High Mass on Holy Thursday at 7 o'clock and consecrated the holy oils used throughout the year in the administration of the Sacraments of the Church.

On Good Friday the Mass of the Pre-Sanctified was celebrated at 10 o'clock, Rev. M. J. Tiernan being celebrant, Rev. N. Gahan acting as descon and Rev. M. Mc-Cormack, sub-descon.

Previous to the Veneration of the Cross His Lordship exhorted the people to show their love for our crucified Saviour by devoutly kissing the cross, on which He died for our salvation.

In the afternoon a large congregation assembled at 3530 to assist at the Way of the

love for our crucified Saviour by devoutly kissing the cross, on which He died for our salvation.

In the afternoon a large congregation assembled at 3:30 to assist at the Way of the Cross. The devotion of the Stations of the Cross was again attended in the evening by a large number of people, after which Rev. Father McBrady, of St. Michael's College, Toronto, preached a sermon on the Passion of Our Hlessed Redeemer.

On Holy Saturday the blessing of the Easter Water and the Paschal Candle took place, after which High Mass was celebrated by Rev. M. J. Tiernan.

From Holy Thursday to Easter Sunday upwards of one thousand two hundred persons approached the Holy Table.

EASTER SUNDAY.

The usual number of Masse were celebrated in the cathedral on Easter Sunday morning. The first one, at 7 o'clock, was celebrated by Rev. Father Tiernan; the second, at 8:30, by Rev. Father McBrady, of Toronto. The last, at 10:30, was a Pontifical High Mass, celebrated by His Lordship Bishop O'Connor, Rev. Fathers McBrady and Gahan acting as deacons of honor, and Rev. Fathers Tiernan and Noonan as deacon and sub-deacon of the Mass.

After the Gospel Rev. Father McBrady preached a sermon on the Resurrection. In the evening at Vespors the same rev. gentleman again preached.

The singing of the cathedral choir, both at Mass and Vespors, was of an exceptionally high order.

The offering for the support of the clergy was a generous one, surpassing that of former years.

was a generous one, surpassing former years.

AT ST. MARY'S CHURCH.

The services at St. Mary's Church were conducted by the pastor, Rev. Father Mc-Cormack. The church was well filled both at the 8:30 and 10 o'clock Masses. At the High Mass the rev. pastor preached on the great feast the Church was that day celebrating.

ing.
The singing of the choir, under the direction of the organist, Miss Ella Murray, was of a very high order.

ARCHDIOCESE OF TORONTO.

The religious services for Holy Week were observed in the various churches of the city with the usual solemnity. In a number of them the office of the Tenebræ was read and them the office of the Tenebræ was read and sung on three consecutive evenings beginning on Wednesday. The blessing of the holy oils by His Grace the Archbishop took place in the cathedral on Holy Thursday, and in all the churches on Good Friday the Mass of the Pre-Sanctified was celebrated.

In St. Mary's church on Easter Sunday the choir rendered Gound's Messe Solenelle with orchestral accompaniment. Miss Clarke and Mrs. Campbell were the soloists; organist, Miss Clarke.

organist, Miss Clarke.

At St. Basil's solemn High Mass was sung by Rev. Father Marijon, Prov., with Rev. Father Dumouchel as deacon and Mr. Loftus as sub deacon. Hayden's Second Mass was given by the choir, aided by a full orchestra, under the direction of Mr. Bailey. F. A. Maire presided at the organ. At the offertory the solo, "Haec Dies," was sung by Mr. G. Dixon.

The choir of the Church of Our Lady of Lourdes gave in fine style Mozart's First Mass in C. accompanied by an orchestra, and led by Miss Sullivan.

At St. Paul's the musical service consisted

OHITTARY.

Mrs. JOHN WAID.

Mrs. JOHN WA

"A. P. A." Gave him Away. From Columbus Evening Despatch.

The mystic letters "A. P. A." recently got an innocent man into trouble. He is a dealer in poultry and eggs, and in the course of busi ness stepped iuto the store of an old customer of his. The gentleman wore a pin on which were the letters A. P. A. It caught the eye of the store-keeper, who remarked that their business relations must cease; he would not deal with a man who belonged to the A. P. A. if he knew it. "Hold on," said the dealer, "I don't belong to the A. P. A. in the sense you mean; those letters on my pin stand for American Poultry Associa tion, that's a fact." The gentlemen shook hands and all was serene.

THE PAPAL CHOIR.

The Beautifully Expressed Impressions of a Visitor to St. Peter's.

press (Mass.) in an interesting letter from Rome thus writes contributor to the Cambridge from Rome thus writes of the famous Papal choir in St Peter's:

This visit to St. Peter's was in early morning and on Sunday. On the afternoon of Friday we had heard the Papal Choir, and had seen the almost Papal Choir, and had seen the almost magical influence over even unmusical people who came within its flood of voice and organ harmony. This day we were to find its power over ourselves. It proved to be some saint's day, and the musical part of the service was very full and elaborate. There appeared to be no strangers present but ourselves, and all seemed to be ecclesiastics, and Church dignitaries. I had never heard Mass when both celebrant and singers seemed so absorbed in the service, and with an intensity such as I shall never forget. The service was in the Chapel de Coro, The service was in the Chapel de Coro, on the left nearest the high altar. It had already commenced as we entered, and we found only standing room near the right entrance, but quite in view of the choir gallery.
We afterward found the guide-books

to say of this choir chapel, that "here on Sundays ceremonies accompanied by beautiful musical performances frequently take place. Ladies only admitted when provided with black dress. Gentlemen also in black evening dress. However, we were allowed to remain. It had been my great cesire to hear Father Giovanni, as he was the greatest tenor in Italy, and perhaps in the world, and I was now certain he was present. He sang only in the Papal choir. Sad fate of the gifted tenor, he passed away not long afterward, as I

learned by the following:
"The wonderful Roman tenor, Father Giovanni, the Capuchin friar is dead. He was in many respects the most remarkable tener of the century, and operatic managers had offered fab ers with the consciousness of being in the presence of an unparalled genius."

rounded and inspired by such mastery of organ harmony as I had never dreamed of. The choir consisted of about twenty men, and they appeared to be all Italians, most of them young and of very intelligent appearance, and the director was a man of noble

and dignified bearing.

But these voices of Southern Italy, so unchanging and marvellous in their power to reach and hold you spell-bound with admiration and delight! All the music this day, although pass ing from the most exultant and tri-

tion and rhythmic waves of the organ, and the transcendent vocal sweep of chorus as it rose in its overfulness and mighty energy of utterance, seemed to unite with some great sorrow, or exceeding pain, and they began to appear unconscious of all but the burden of some overmastering loss thus treshly revealed to them by this music. And there is no such merci less recaller of the past as comes to the soul in musical tones.

It was at this moment when a solemn adagio of sorrow or lament was pour ing forth and so many hearts were moved to tears that a person in black not far from my left, and who appeared of noble presence, became so over-powered with emotion that she would have fallen had not some one caught and supported her. At the same time

I saw among some of the priests and dignitaries an emotion that seemed as if about to pass beyond all self-control. It was altogether such a wave of ecstatic fervency of impression as I had never beheld.

I had heard some of the best musical societies in the world, in numbers and in musical intelligence, render productions which had immortalized the composers, and heard many of the finest voices of both continents, but here was a power I cannot describe; an impression so exalted and far exceeding any I had before received, that I questioned myself then and there: Is it the place, Rome, St. Peter's, the Chapel de Coro, or is it the supreme soul-satisfying excellence of the voices and the music I hear? I close my eyes and in my heart I say: It is the excellence.

THE SAINTS OF THE OLD TEST-

speeds a power I cannot describe in pression so exalted and received.

I questioned myself then and received.

I questioned myself then and received to the place, Rome, St. the chapel de Coro, or is it the reme soul-satisfying excellence of voices and the music I hear? I or my eyes and in my heart I asy; she excellence.

B SAIRTS OF THE OLD TEST-ANETS.

The invaluable lessons imparted to by the Old Testament salits are cellaly adapted to the that of return the mative or educational character of law proclaimed by St. Paul is milested to the sality of the countes with the development of his particular of the mative or educational character of law proclaimed by St. Paul is laid to notice that the mative or educational character of law proclaimed by St. Paul is laid to notice that the mative or educational character of law proclaimed by St. Paul is laid to notice that the mative or educational character of law proclaimed by St. Paul is laid to notice that the mative or educational character of law proclaimed by St. Paul is laid to notice that the mative or educational character of law proclaimed by St. Paul is laid to notice that the mative or educational character of law proclaimed by St. Paul is laid to notice that the mative or educational character of law proclaimed by St. Paul is laid to notice that the mative or educations a construction of the Old Testament. It is like for babes, as the Gospel is solid of men. To the period of child off off men. To the period of the The invaluable lessons imparted to all by the Old Testament saints are especially adapted to the early years of life and the first initiation of religious truth. No thoughtful reader of the Bible can fail to notice that the of the Bible can fail to notice that the formative or educational character of the law proclaimed by St Paul is equally true of the whole historical portion of the Old Testament. It is milk for babes, as the Gospel is solid food for men. To the period of child hood and early youth, in nations as individuals, a special form of spiritual putriment is necessary. Great height nutriment is necessary. Great height of speculation or depth of thought is beyond their reach. Truth to be brought to their level has to be embodied in individual facts and actions, and the Old Testament supplies them better than any other history. To say nothing of the marvelous element so abundant and so welcome to the youth-ful mind, there is in the ancient heroes of the Bible a simplicity, a freshness, a nearness to nature which make them, like the heroes of Homer, and operatic managers had offered fabulous sums to induce him to renounce his life and go upon the stage. When he sang the Mass in Rome the cathedral in Rome was crowded, and the purity of his voice and the beauty and fervor of his style impressed all hearers with the consciousness of being in the presence of an unparalled genius."
So absorbing was my interest in this choir and these voices that I forgot St. Peter's and the rich magnificence and history of this choral chapel and all else but the wealth, the power, the purity and penetration of these wonderful voices, and these all upheld, surrounded and inspired by such matters. the countless millions who have lived and died strangers to the helps vouch-safed to the chosen people, and who have never as much as heard of the

Jewish or Christian dispensation?
A solemn wide-reaching problem,
never to be completely solved in this
world. We know from St. Paul (Rom. world. We know from St. Faul (Rom. ii.) and from natural reason that they are judged, not by a law they knew not, but by the law that speaks within them. But if we would see farther we have only to turn to the Old Testament and consider what manner of men and consider what manner of men God admitted to His friendship, and how much of what we know to be evil may be covered by honest ignorance and compensated by devotion to God and to all that is known of His

volves not only a divinitas secundum materiam-the divine or supernatural character of certain truths contained therein, or Revelation—but also divinitas secundum materiam, or the divinity of the principal Author. In oth words, the collection of writings called Holy Scripture is not merely sacred because it contains imbedded in it, like gold in a hillside, truths concerning God and man to which reason is either absolutely or morally incapable of attaining, but also because, for the form in which Scripture conveys these truths, and their entire context, the God of truth has made Himself to some real extent responsible. He is the prompter of the undertaking, the suggestor of the subject-matter, the supervisor of the execution, and the editor, so to speak, who affixes his name and imprimatur to the work. It is precisely in this manifold relation between God and the sacred writers that inspiration consists. Its variety—for ther is a difference of degree in the inspiration of different parts of Scripture is to be found mainly in the differing degrees in which the subject-matter, whether in detail or expression, is divinely suggested or left to the resources of the human author. Inspiration is the measure of the divine authorship. Man, not God, is the author in the popular sense of the term, the immediate intellectual maker and composer of the sacred writings. It was a human mind, with all its native limitations, that compiled and digested what it afterwards expressed in various literary forms. Only here and there are there evidences of a divine dictation, but throughout a divine prevention manifests itself. But as it is precisely this divine contribution of suggestion and assistance that gives its priceless distinction to the sacred writings, God comes to be spoken of by theologians as the auctor principalis. * * * Though we principalis. may maintain the common opinion on the authority of a large preponderance of doctors, as extrinsically the more probable, we cannot preclude an author who has undertaken to lay down precisely what we are bound as Catholics to believe, and no more, from

insisting that neither the definitive

WARTIN BECORD

teaching of the Church, nor a sufficient consensus doctorum, has made the hypothesis of the existence of minute errors in the purlieus, so to speak, of the sacred writers an impossible one.— Rev. H. D. Ryder in the Catholic World.

A ST. JOHN'S SENSATION

Eight Hundred and Twenty-five Dollars Spent in Vain Efforts to Regain Health.—An En-gineer's Painful Existence and Wonderful Rejuvination—Hospitals and Doctors Failed to Cure Him.—Health Restored by a Remedy Almost Forced Upon Him.—A Story Worthy of a Careful Perusal.

The News, St. John's, Que.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxis. St. Vitus' Dance, nervous prostration and the tired feeling therefrom, the after effects of is grippe, diseases depending on humors in the blood, such as scrodia, chronic erysipplas, etc. Pink Pills give a healthy glow to pale sallow compexions. In the case of men they effect a radical in all cases arising from mental worry, overwork, or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, of Brockville, Ont. and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark (printed in red ink) and wrapper, at 50 cents a box, or skiboxes for 82.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraudyou and should be avoided. The public are also cautioned against all other so called blood builders and nerve tonic, no matter what name may be given them. They are all imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills. So Dr. Williams' Pink Pills for Pale People and refuse all initiations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' accourse of freatment comparatively inexpensive as compared with other remedies or medical treatment.

DR. O'HAGAN HONORED.—We are pleased to note that our friend Dr. Thos. O'Hagan, head master of the Waterdown High School, has been appointed an examiner for the Departmental and University matriculation examinations to be held next THE GREAT



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FLEMING, 129 Kent street, London, Out.

PHYSICIAN.—Any clerayman requiring a young Catholic physician of exceptional qualifications in his parish, or knowing of a good opening for same, would confer a favor by notifying this office.

784-8

MARKET REPORTS.

London, April 6.—Grain deliveries were fair, and wheat was firm, at \$1.10 to \$1.12 per cental. Oats were firm, at \$1.0 to \$1.05 per cental. Seed peas sold for \$1.15 per cental, and a fair. Seed peas sold for \$1.15 per cental, and a fair. Seed peas sold for \$1.15 per cental, and a fair. Golden Vine "pea at \$1.25 per cental. It may be remarked here that choice seed oats were beld at \$1.15 to \$1.20 per cental. Barley, corn and rye the same as last report. There was a good meat supply and first class beef sold at \$7.00 per cwt. Veal came down to \$1.00 and \$7.00 per cwt. Veal came down to \$1.00 and \$7.00 per cwt. Veal came down to \$1.00 and \$7.00 per cwt. Veal came down to \$1.00 and \$1.00 per cwt. Veal came down to \$1.00 and \$1.00 per cwt. West contained to \$7.00 per cwt. Veal came down to \$1.00 and \$1.00 per cwt. There was no change in \$1.00 at \$1.00

Latest Live Stock Markets.

EAST BUFFALO.

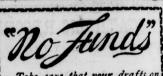
East Buffalo. N. Y. April 6.—Cattle—Two cars on sale; steady and quiet.

Sheep and Lambs—Twenty-seven cars on sale; good demand; good fat 82-pound lambs sold at 83-85, with the tops weighing from 74 pounds; very choice to choice 93 pounds, \$6.85, the best sheep of 102 pounds sold at \$6.25 one lot of choice 93 pounds all wethers sold at \$6.25, and good to choice 80 to 90 pound ewes and wethers at \$6.75 to \$5.95; common light lambs and culls and common sheep all sold at stronger prices to the butchers.

Hogs—On sale 19 cars; light demand and values 10c to 20c lower. Packers bought a few of the best hogs on sale, weighing from 20c to 215 pounds, at \$7, \$7.05 and \$7 10 for one deck; the best of the Yorkers, weighing 170 pounds and heavier, sold at \$6.90 to \$6.95, with good, fair weights at \$6.75; on the lighter weights the market was very slow at \$6.50 to \$6.95, was \$6.40 to \$6.50, with fair pigs quotable at \$6.25; roughs slow at \$6.50; stags, \$5 to \$5.00.

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Gents,—My daughter was apparently at the point of death with that terrible disease diphtheria. All remedies had failed, but MINARD'S LINIMENT cured her; and I may be arrestly recommend it to all who may be a second to be added to the control of the contr



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The Roll of

The speech delivered orator at the great mee

RULE.

VOLUME XV

The Dead Master

Only the heart is still,
And ceased the constant by
Yet nevermore shall inspirat
These mute, white lips of o

An utter silence—dreamless, Without the labring breast And features placidly compo Eternal rest.

Organ and requiem psalm, Nor solemn-tolling bell. Can wake a tremor in that h Where all is well.

For art is quenched in him;
To vex his cultured ear;
And he hath earned the long
He vainly strived for here.

-William T. James in Co

BURKE COCKRAN

and friends of Irelan ranks among the high eloquence of the centu stately as a vindication of the Celtic nature, I the point of sublimity i of Ireland, it will challe tion and command the thinking world. It sentiment of a heart w the ultimate goodness humanity, and bespea sympathetic nature v that freedom shall ex mantle not over one c only but over the who kind. Who can meas these utterances and kinship or brotherhoo oul that create "In the light of th ering, and of simila

every other quarter o stupid, how indefens sighted seems that att continued during sev ies, to accomplish the Ireland by force ar During that long per drunk deep the blood tims; the torch has l ing villages; church faned, schools have b ots have swung in gibbets, women and cl butchered, but the wo still unaccomplishe brutal laws en soldiery have succee guishing learning, in country, forcing her the soil which held th their kindred and t sires, but they have extinguish the flame

The vast audience after another of thes ances fell upon the ea when the sentence last and best phrase tuous outburst of a lowed shook the build And as the brillian

with those beautifu were at once boundle that absorbed and we being every treasu harvest. Not a wo grace the lips of the the English were sp and as having been of equal rights for th enjoyed by themsels power of a few had k from finding expres listeners believed it the proud title of brows. It was pur ing for voice that f to the British toilers

"The wrongs wh were not inflicted by English people. The profited by our incontrol the destinies injustice of the cla paired by the justice Mr. Cockran giv account for the s

which the present ce in the attitude of he puts, naturally workings of Provide oppressed but patie sole refuge of Iri the darkness of pros vouchsafed an ansy which have risen to

The same divine bade Columbus broo that he might fulfi that gave movemen direction to the min he paused in doub and that has sust against all that w vent or cruelty destruction, has nev new hope in the d sons of Ireland in a The glorious rewar

The other is the has made in e Surely no countr example of this t In that relatively s hundred years, th from being the sm position as the great The gloom and to struggle for indefollowed by prosp