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VOLUME XVI.

LONDON, ONTARIO, SATURDAY, MARCH 31, 1894.

NO. 806.

### A LIVELY DEBATE.

ritories be read a first time, made a brief speech which aroused a warm rejoinder from Mr. Devlin, the member for Ottawa County. The Bill, Mr. Mc-Carthy explained, was the same as the one he had introduced last session. It can be a majority to all his dictates? His object, no doubt, is to attack this Agricultural Toes he imagine for in this House to day, and he is able to one moment that the Province of Quebec fear him? Does he imagine for in this House to day, and he is able to one moment that the Province of Quebec is going to submit to all his dictates? His object, no doubt, is to attack the Catholic schools under the presence of extablishing. Public schools. proposed to give to the North-West Territories the power to deal with the subject of education untrammeled and uncontrolled, also to repeal the re-mainder of the clause in the Act known as the dual language clause, which was left in the Act by the compromise which was arranged after the discussion in this House in 1891. It would be recalled, he said, that at that time power was given to the North-West Assembly to repeal a portion of the clause, but the remainder was still left beyond their authority. The Act had pro-vided previous to that time that either the English or French language might be used in the debates of the Legislative Assembly and in the proceedings before the courts, and that both languages shall be used in the publication of the proceedings of the Assembly and in the publication of laws. The compromise was in the form of a proviso : That after the next general election of the Legislature such Assembly may by ordinance or otherwise regulate its proceedings and the manner of recording and publishing the same." power given to the Legislative As-sembly was thus, he said, merely to govern its own preceedings, and the law was left otherwise as it was. His Bill would also give the Assembly the power to decide whether the dual languages should be continued in the

courts and in the publication of the Continuing, he said: "As I have said often before in making this mo tion, or in bringing in a bill to repeal this clause, I do not do it from any feeling of hospitality to my French-Canadian fellow-subjects. I believe, sir, that the interests of this country will be best served when the distinction between these nationalities is done away with, at all events that so far as the North-West is concerned we certainly should not introduce a measure which is calculated and apparently designed to perpetuate that race distinction which unhappily exists in one of the older provinces.
Mr. Devlin—Which one?

Mr. McCarthy-In the Province of Quebec. If the hon, gentleman wants to know we have no difficulty in answering that question.

Mr. Devlin-We will tell you about

the other one by-and-bye. Mr. McCarthy—With regard to the subject of education, I think that the house and the country must be satisfied just now that an attempt to interfere with a Province in the North-West or the Territories in the North-West on some little difficulty in dealing with a cognate question which came from the North-West Territories. The sooner we realize that the people of Manitoba as well as the people of the North-West are perfectly competent to manage educational affairs themselves without any control from this Parlia ment the better it will be for the peace and welfare of the country. I there fore have pleasure in introducing to the House a bill which will take away that limitation which the Ast intends to impose, which the Act does impose, with regard to education, and which will remove the last vestige of the dual language clause so far as the

North-West is concerned. MR. DEVLIN. When the speaker put the motion of Mr. McCarthy for the first reading of the bill Mr. Tarte called out "Divis-"but Mr. Devlin, rising, addressed the House in reply to the member for North Simcoe. He said: Mr. Speaker, I certainly did not expect to speak upon this question at the present time, but I wish to answer one statement which was made by the hon. gentleman who has just resumed his seat (Mr. McCarthy). Dominion of Canada, and I answer that by saying: He is the one. He is feeling that exists in the Dominion of Canada. We have had that hon. Province of Manitoba against the Catholics of the Province of Quebec, a project of law which tells them that if these Territories they must remember his career from the beginning to this mo- hon. geutleman spoke of the loyalty of they wish to go to that Province or to that there-if his views can be carried out-their language will be proscribed and their rights will be trampled upon. Why, Mr. Speaker, it was last night that we heard another effusion on this same subject. I do not see the Controller of Customs in his seat at this moment, and I regret that he is not. But we are beginning

day, Mr. McCarthy, in moving that his Bill entitled an Act Further to Amend the Act Respecting the North-West Territories be read a first time, made a brief speech which aroused a warm rejoinder from Mr. Davlin, the mamber dictates? His object, no doubt, is to attain to a position which by reason of his alliance with the party with which he was so long connected he could not attain. He wanted no doubt to enter the Cabinet. I believe that was his object. Now, finding that he could not enter Cabinet, finding that he would not be taken into the Cabinet, he is trying by this other means to attain to the position of leader of the

> solely Protestant schools in this country. He would stand up in this House The hon, member for Winnipeg (Mr. and tell a Province which sends sixty. Martin), speaking a short time ago, five representatives here that they shall said:
>
> men, the magnificent spirit which has not speak the language which they
>
> "He was himself not satisfied with for its object the destruction of a learned from their parents. From the the school Act, and had never been so very beginning of the time in which He had made a strong effort to have this animosity took root in his heart, the Public Schools controlled by the from that moment to this, every political question of any importance to the country at large has been left aside by him simply that he might speak his hatred against the Catholics of Canada, and in particular against the French.
>
> They said that the State had no right speak his could be justified as constitutional. They said that the State had no right speak his could be justified as constitutional.

I never referred to the Province of

Quebec as having hatred. Mr. Devlin-Would the hon. gentle-

which exist in the Province of Quebec. In the counties of that Province, which are largely Catholic, in some of such counties the representative is a Protostant. I will take the county which I represent in this House. The over whelming majority of Ottawa County is Roman Catholic, yet I am the first Catholic member that ever sat for that county in this House: a Protestant samil amount of religious training gentleman represented that county should be done away with in the schools. In the counties of that Province, which should be done away with in the schools gentleman represented that county the Protestants said they would prefer the old state of affairs. He would for thirty years. To give him (Mr. McCarthy) a further instance of the leave it to his audience to determine same generosity. I may state that the leave it to his audience to determine County of Ottawa was represented in which was the more honest stand of the house and the country must be satisfied just now that an attempt to interfere with a Province in the North-West or the Territories in the North-West on the subject of education is calculated to cause a great deal of trouble. We have had the Manitoba School question up by reason of an attempt that was made in the constitution of Manitoba to fetter and control that Province on the subject of education, and recently I think the Government have feund some little difficulty in dealing with a sent a Protestant representative to this from the hon. gentleman who the one who is responsible for the hard him, who treat him with contempt; and against the Church, by friend of the Dominion than ever the ation of those rights which, up to 1870, hon. gentleman has. What has he the Catholics of Manitoba enjoyed. done for the country? Let us examine Finally against the Catholics, when the ment. Let us examine what he was out- the Orangemen.

ing from those gentlemen whose means to say it is a success. I would only political stock is this one — their like to ask the hon. gentleman does he Mr. Speaker—Orde Mr. Speaker-Order. I think the hon. gentleman should not indulge in indulge in the truth, Mr. Speaker.

tain to the position of leader of the Government in this country. He would like to form a solely Protestant Mr. Devlin — I beg pardon, yes. population in this country. He would like to form solely and to constitute like to form solely and to constitute the gentleman who introduced those solely and the solely and to the gentleman who introduced those solely and the solely and the gentleman who introduced those solely and the solely and th

Government really made National Canadians of the Province of Quebec.
He has met with very little success so far. He speaks of the Province of do the one without the other. It has Quebec as one in which there is hatred. been urged by satisfied supporters of

Let me tell him—

Mr. McCarthy—The hon. gentleman devotional element introduced, as it the Act that none could complain of the will allow me to interrupt him. I did not at all use the expression he thinks. So the broadest nature, but they found that the Roman Catholics had the very greatest objection to this provision of the Act, and he was dissatis-Mr. Davlin—Would the hon. gentle-nan tell us exactly what he did say? Mr. McCarthy—What I said was that It had been said that in the I trusted we were not going to perpetuate the racial divisions which unhappily existed in the Province of less schools, but by many staunch supQuebec. I never said "hatred" at all. Mr. Devlin—Very well then. I will immediately give the hon. gentleman an instance of some of the divisions chools at that time were without value. The Roman Catholics had honestly stated that in their belief the two forms

House. More than that, it sent to the Quebec Parliament — a Cath-Province of Manitoba to the effect that olic Parliament — a Protestant gentle-olic Parliament — a Protestant gentle-man to represent it I tell the and this is your great generosity to-hon. member that there is no wards the Catholics of Manitoba! You spirit of intolerence in the Province of wanted Public schools, you said, on Quebec; there is no bigotry in the the broad grounds of the young nation Province of Quebec. There is certainly a spirit of disgust, but that disgust is simply evidenced on account of the miserable attempt of the hon. gentle-ince against the poor, struggling Cathman to fasten against them this charge olic minority. You have not succeeded of bigotry. Does he claim that the even in establishing the Public schools or bigotry. Does no claim that the even in establishing the Public schools French - Canadian people have any right in this Dominion of Canada? He going to establish. You have establish us here plainly that the object is to do away with their language. Have they not as much right to speak the they not as much right to speak the problem of customs. The property of the problem of the problem of customs of the problem of customs. French language as he has to speak night the Hon. Controller of Customs the English language? What is the —and I just quote this as an evidence object of all his hostility against the French language? What is the object the hon. member who has introof all his hostility against institutions duced it-referred to our Church as the which have been established in this country, and which have been found to work successfully here? Does he mean to say that a population of nearly Archbishop had been fooled in his two millions shall have no rights in the Dominion of Canada? Sir, I tell Province of Manitoba, and finally he He says that the the hon. member that every time he went on to speak of the loyalty of the stands up in this House to attack us as Orangemen, leaving the inference to be seat (Mr. McCarthy). He says that the Province of Quebec is responsible for hard feeling that to-day exists in the bard feeling that to-day exists in the Dominion of Canada, and I answer two millions of Roman Catholies in this Dominion of Canada, and I answer two millions of Roman Catholies in this loyal. The hon. gentleman uttered two millions of Roman Catholies in that three insults in that speech: First, country who mock at him, who laugh at three insults in that speech: First, here in this House what is his following? One lone gentleman. (Laughter.) That is the following he has Canada. We have had that how gentleman here year after year since ter.) That is the following he has against the Archoisnop of Manitova in gentleman here year after year since ter.) That is the following he has against the Archoisnop of Manitova in Saying what was untrue, that the Archoisnop till the hom law, the intention of which is to close against the Catholics. I tell the hom bishop tried to secure ascendancy against the Catholics. I tell the hom.

The Archoisnop of Manitova in Saying what was untrue, that the Archoisnop of Saying what was untrue, that the Archoisnop of Manitova in Saying what was untrue, that the Archoisnop of Manitova in Saying what was untrue, that the Archoisnop of Manitova in Saying what was untrue, that the Archoisnop of Manitova in Saying what was untrue, that the Archoisnop of Manitova in Saying what was untrue, that the Archoisnop of Manitova in Saying what was untrue, that the Archoisnop of Manitova in Saying what was untrue, that the Archoisnop of Manitova in Saying what was untrue, that the Archoisnop of Manitova in Saying what was untrue, that the Archoisnop of Manitova in Saying what was untrue, that the Archoisnop of Manitova in Saying what was untrue, that the Archoisnop of Manitova in Saying what was untrue, that the Archoisnop of Manitova in Saying what was untrue, that the Archoisnop of Manitova in Saying what was untrue, that the Archoisnop of Manitova in Saying what was untrue, that the Archoisnop of Manitova in Saying what was untrue, that the Archoisnop of Manitova in Saying what was untrue, that the Archoisnop of Manitova in Saying what was untrue, that the Archoisnop of Manitova in Saying what was untrue, the Archoisnop of Manitova in Saying what was untrue, the Archoisnop of Manitova in Saying what was untrue, the Archoisnop of Manitova in Saying what was untrue, the Archoisnop of Manitova in Saying what was untrue, the Archoisnop of Manitova in Saying what was untrue, the Archoisnop of Manitova in Saying what was untrue, the Archoisnop of Manitova in Saying what Canada has been a truer and a better kind. He simply asked for the restor

to be accustomed to these insults com- the Manitoba School Act; he no doubt | Controller of Customs, a gentleman | Who is the chief among ten thousand

remarks of that kind. Mr. Devlin-Perhaps I should not

Mr. Speaker-I think the hon. member had better take the advice of the chair and not indulge in the lan-

guage he is using.
Mr. Devlin—Against the Controller? Mr. Speaker-With regard to hon.

members of the House.
Mr. Devlin—I was merely quoting

organ of the Government. Mr. Speaker-The hon. gentleman in saying that these hon. gentlemen were actuated by a mean spirit is in-dulging in language which he, as an old member of this House, will, I think, admit is not in accordance with

Parliamentary usage. Mr. Devlin-Very well, Mr Speaker. When the question is up again I will refer to the lovely spirit, the generous, broad spirit actuating these gentlelanguage and the deprivation of a

people of its rights. The bill was allowed to be read the first time.

### MORE FREQUENT THOUGHT OF THE JOYS OF HEAVEN.

Such is the subject of contemplation proposed by our Holy Father Leo XIII., to the twenty million members of the League of the Sacred Heart for the month of March, and it deserves a more extended notice than is usually given to these "intentions." suggestion of our Holy Father shows that amid all his cares and anxieties arising out of the government of such an immense body as that of the Catho-lic Church he is not unmindful of the higher spiritual interests of the vast flock of which the Holy Ghost has made him overseer.

Of course we all hope to go to heaven at last, though judging from the conduct of the great mass of professing Christians we might well conclude that this world was to be their home forever. and that there was no other world worthy their attention, and that the goods of this life were the only goods worth living for. Now it would seem that any person who really believes in a heaven of eternal joys hereafter would love to think about them and anticipate the time when he should have the unspeakable happiness of being admitted to a participation in those joys. It would be the most natural thing in the world that he should love to read about heaven and dwell frequently upon the happiness to be enjoyed there, and that he should e very careful and diligent in fulfilling the conditions required in order to gain entrance there.

Suppose a man was advised that by the death of a relative he had been left a splendid estate in some foreign counry but which was to be his only on the fulfillment of certain conditious specified in the will. Think you that man would view the announcement with inifference, that he would go about h ousiness as usual and take no special nterest in the matter more than infulging a vague dream that somehow he would come into possession of the estate whether he fulfilled the conditions or not? We know very well that ne would be all alive with interest : that he would never rest until he had nade himself thoroughly familiar with the conditions exacted of him; that he would carefully study the will and be only too anxious to fulfil all the conditions to the very letter so that there should be no possibility of failure. And we may be quite sure that the subect of the estate would be a constant bject of his thoughts. He would read with deep interest the descriptions of the place, its beauties, its magnific ence, the grand palace, the charming grounds, and he would naturally love to anticipate the time when he should come into possession and enjoy all its

beauties and advantages. Need we apply the illustration? We Catholics at least, believe in the Christian revelation of a heaven. We have no doubt of it. And we believe in the transcendent happiness of heaven that eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the joys that are laid up for those who comply with the conditions required and who are found worthy to enter into those blessed man-

But the question naturally arises, Where and what is heaven, and how shall we cherish more frequent thought of its joys? In one word, heaven is the beatific vision of God. Specula-tions about the place is one of minor importance: the great fact which is of real concern is that the happiness of heaven consists in union with God, the Supreme Good. Dearly beloved," Supreme Good. says the beloved disciple, in his first epistle, "we are now the sons of God ment. Let us examine what he was outside the House; let us examine what he speaks the truth if he refers to their has been inside the House. What has loyalty to persecution from the beginhe done after all these years to promote the prosperity of his country or order. These are some of the out cause we shall see Him as He is." good feeling amongst our people? comes of the mean spirit of hostility cannot now tell exactly what our spirit of hostility it nothing; nothing. A few mean, manifested towards the Catholics of this

What heart can conceive the joy of meeting his Saviour whom he has tried to love in this world and to whom he is under such infinite obligations? is this thought that animates the heart of the Christian in this world and leads him to endure all the trials and afflictions of this life with patience and cheerfulness, with a firm hope of being united with his Saviour in heaven and enjoying eternal felicity with Him.

This, we take it, is the thought which our Holy Father would have us Mr. Devlin—I was merely quoting the Controller's language from an organ of the Government.

cherish at the present time. God is the Supreme, the only true happiness of the soul. He has make us for Himself and He has redeemed us from sin and eternal death by the sacrifice of His own beloved Son that we may return to Him and seek only happiness in Him. The thought of the joys of heaven implies communion with God here in anticipation of eternal com-munion with Him hereafter.

Alas! how few of us really commune with God. How few have the spiritual taste to enjoy God, fewer still have the courage to break away from the habits of worldliness and sin which blind the mind, harden the heart, and obscure that spiritual vision which will enable us to see God and hold communion with Him. This thought is peculiarly appro-

### The Power of Conscience.

The proverb: "A guilty conscience needs no accuser," has been discounted in one Maine village by the effects of a general accusation published in the

local paper.
A tradesman had missed articles from his stock from time to time, and at length the clerk saw a woman take things she did not pay for. This furnished the desired opportunity. An advertise-ment in the paper over the merchant's signature said he had positive proof that "some of the best ladies" of the town had taken articles from his store, and if matters were not fixed up there would be a rumpus.

This was only last week, and so far four women have been in to "settle up," with possibly more to follow. One woman came from an adjoining town to admit that she took up an article one day with the thought of stealing it, but repented and put it back again. despicable attempts at imposing a peculiar kind of legislation. He spoke of Simcoe (Mr. McCartby), and by the manifestation of the God-head, and ness; the accuser was needed as well.

### A NEW YORK CONVERT.

Mrs. William Arnold Follows Her For-mer Rector's Footsteps.

The friends and relatives of Mrs bers of the Protestant Episcopal Church of the Redeemer, at Park avenue and Eighty-second street, will learn with surprise that she has joined the Roman ett Johnson that she intended to leave his Church and become a Catholic, but the news was kept within a small circle, including several members of the Catholic clergy in this city. Arnold refused to discuss the matter

Mrs. Arnold, who was Miss Annie Stuart Cameron, is the widow of the late William Arnold, who died about three years ago, and whose father was the late Richard Arnold, of the firm of Arnold, Constable & Co. She received a considerable fortune from her husband's estate, and is said to possess \$2,000,000. She is about thirty years of age and lives at 1020 Fifth avenue. on the corner of Eighty-third street. For the summer she has a fine country house at Babylon. She has no children.—New York Sun.

### THE POLITICAL OUTLOOK IN GREAT BRITAIN.

Stability of Catholicism.

From the New York Independent.
Catholicism stands like a rock; one of the most wonderful of human institutions in the community, its adaptability to human nature, its power over minds of men. Those outside its influence can estimate the peace and joy which its communion brings, only by seeing its effect on those within. Possibly Protestantism of the highest sort has a hard fight before it. There must be something wrong when so many of the noblest minds have, with in the last fifty years, left its ranks and put their reason under the yoke of Catholicism.

If Protestantism is permanently to withstand the attracting influence of its great rival, it must perhaps become more definitely based upon principle, not upon the maintenance of the prestige of any one or other of its churches, or adherence to any particular creed; it must prove itself a religion of the schoolmen and the Sabbath.

Mouse. The almost certain rejection of these measures will have the effect to confirm the determination of the people to shatter the legislative nower of the House of Lords. A decisive exposition of the Adeithude of Lords has been arranged, and the louse of Lords has been arranged, and the form of a challenge, through the resolution which is soon to be introduced by Mr. James Henry Dalziel, a Scotch Liberal, representing the Kirkcaldy District. Mr. Dalziel, who is a view on all political and social questions, attending the form of the Government towards the House of Lords. The form of a challenge, through the resolution which is soon to be introduced by Mr. James Henry Dalziel, a Scotch Liberal, representing the Kirkcaldy District. Mr. Dalziel may be its father, it will have the sponsorship of the Government towards the House of Lords has been arranged, and the Gomen Lords will be finished under the approval of the Government towards the House of Lords has been arranged, and the legislative nower of the House, Tomonical House, Tomonical House, The Commons towards the House of Lords has been arranged, and th

the session.

Mr. Gladstone's constituents do not accept the ex-Premier's letter to Mr. Gowan, the chairman of the Midlothian Liberals, as a farewell address, but merely as a definition of the political situation as affected by his retirement from the active leadership. Everybody is now satisfied that there is to be not only no departure from the Gladstonian programme, but that Mr. Gladstone is still the leader of the Liberal party, though Lord Rosebery is nominally at its head. The operation which will necessarily be parformed on Mr. Gladstone's eyes will likely be delayed for three months, and until that time the ex-Premier will rest, though it is possible that he may make his appearance in the House in the meantime, should an important of Gladstone is assured that it will be—be will immediately return to public life and lead the election campaign as a candidate for reselection from Midlothian: and after mouths of perfect rest, what is more likely? Barring the trouble with his eyes and slightly defective hearing, he is physically well and the session.

Mr. Gladstone's constituents do not accept the trouble with his eyes and slightly defective hearing, he is physically well and strong. His return to active political work would ensure him an ovation every time he made his appearance on the stump in the populous centres, and that, together with his eloquence, would make such an effective appeal to popular sentiment as would carry the Liberals back to power with a greatly-increased majority. This is one of the possibilities that the Unionists dread; and one of the probabilities that the Liberals are looking forward to with feelings of confidence,

### PIERCE antees a CURE

OR MONEY RETURNED.

For over a quarter of a century, Dr. Pierce's Golden Medical Discovery has been effecting cures of Bronchial, Throat and Lung affections The makers have such confidence in the "Discovery" for curing Asthma, Bronchitis, and incipient Consumption, that they can afford to guarantee it. Can afford to guarantee it.

Mrs. Isaac Lotman, of Thurlow, Delaware
Co., Pa., writes as follows:

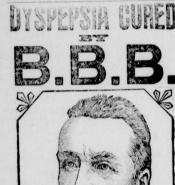
Mrs. ISAAC LOTMAN, of Thurlow, Delaware 20., Pt., writes as follows:

Dit. R.V. Pierce, Buffalo, N.Y.; "Dear Sir—I wish to write you of my brother, Harry C. Troup, who has been sick for ten years with asthma. He has been treated by ten different physicians, who have said he could not be cured. He had to sit up at night, he got so short of breath; he suffered with fearful head-aches and had a bad cough. After taking Doctor Pierce's Golden Medical Discovery and Pleusant Pellets, he did not get short of breath, and can sleep all night.



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DEAR SIDS.—I write you to say that for some time I had been suffering from acute indigestion or dyspepsia, and of course felt very great inconvenience from same in my general business. I thereupon decided to try Burdock Blood Bixters, and after taking two bottles I found I was quite another man, for B. B. denirely cured me. I have also used it for my wife and family and have found it the best thing they can take, and from past experience I have every pleasure in strongly recommending B. B. to all my friends.

I write you because I think that it should be generally known what B. B. B. can accomplish in cases of indigestion.

Yours faithfully,

GEORGE READ,

Sherbrooke, Que.



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WANTED BY A YOUNG LADY A stuation as organist in a Catholic church. Experienced and good references. Apply Box 128, Owen Sound, Ont.

### FLORENCE O'NEILL.

The Rose of St. Germains;

THE SIEGE OF LIMERICK.

BY AGNES M. STEWART Author of "Life in the Cloister," "Grace O'Halloran," etc.

### CHAPTER I.

ST. GERMAINS.

Gently fell the evening shadows over Gently fell the evening snauows of the fertile valley of the Seine, as on the close of a lovely day in August, in the close of a lovely day in August, in king, impatiently, "do not speak so tenderly of one who, as the letter you tenderly of one who, as the letter you do not speak so tenderly of one who, as the letter you tenderly of one who, as the letter you do not speak so tenderly of one who, as the letter you do not speak so tenderly of one who, as the letter you do not speak so tenderly of one who, as the letter you do not speak so tenderly of one who, as the letter you do not speak so tenderly of one who, as the letter you do not speak so tenderly of one who, as the letter you do not speak so tenderly of one who, as the letter you do not speak so tenderly of one who, as the letter you do not speak so tenderly of one who, as the letter you do not speak so tenderly of one who, as the letter you do not speak so tenderly of one who, as the letter you do not speak so tenderly of one who, as the letter you do not speak so tenderly of one who, as the letter you do not speak so tenderly of one who, as the letter you do not speak so tenderly of one who, as the letter you do not speak so tenderly of one who, as the letter you do not speak so tenderly of one who, as the letter you do not speak so tenderly of one who, as the letter you do not speak so tenderly of one who are the letter you do not speak so tenderly of one who are the letter you do not speak so tenderly of the sp tint on the richly wooded prospect, which extended far and wide around the Chateau of St. Germains, the retreat of one of the most unfortunate of English monarchs, the exited James Stuart, and his good and beautiful queen, Mary Beatrice of Modena. Situated on a gentle eminence, embosomed amidst the umbrageous branches of noble forest trees, arose in all its residence which grandeur the kingly the generosity of le Grand Monarque, the courteous Louis of France, had placed at the disposal of the unfortunate James; and the gorgeous rays of that early autumn sunset now upon its walls, and penetrate within the cabinet of the ex-king, throwing a ruddy tinge on its antique paintings of dark green and gold, and rich and quaintly-carved cornices, and shed a halo of light over the little group there

The king is seated at a small table, his head resting on his hands; his countenance wears the traces of much mental anxiety, for he suffers bitterly in the sorrows and privations of those faithful followers who have given up all for him, and he listens sadly and silently to the conversation of two ladies now closeted in the royal cabinet. In the embrasures of a window stand one, tall of stature and delicately formed, and we fail not to recognize, when we look on that delicately oval countenance, with its complexion of exquisite fairness, full black eyes, softened by their long silken lashes, and tresses of the same raven hue, the beautiful Mary of Modena. Beside the queen stands a maiden of some twenty three years old; she has many per sonal charms, but the beauty of Flor ence O'Neill, the orphan protege of the queen, in no way resembles that of her royal mistress.

Florence was but little above the middle height; she was slender of form and fair of complexion, and her deep, violet eyes, shaded by long brown lashes, are bathed in tears. Softly fall the sun's last rays on the golden tresses of the girl, lending a still brighter tint to that richest of woman's ornaments, which, despite the strict rules prescribed by fashion, Florence, like her royal mistress, often suffered, when in the privacy of home to fall in its rich luxuriance over her shoulders, instead of conforming to the odious practice, then prevalent, of forming a stiff and powdered pyramid of those tresses which Nature surely never meant to be so ill used.

"Nay, then, cheer up, ma mig exclaimed the queen, "and nonne. remember this Reginald, who was, you say, the playmate of your childhood, can be no fit mate for you. His family, up to the time of Commonwealth, were faithful to the royal cause, then, shame upon them! they abjured their faith, were false to God and to their king, and ever since have paid but poor allegiance to the Stuart true to yourself, Florence, and grieve no more for one who has openly joined the forces of the false

"My royal mistress," replied Flor ence, "it were wrong in me to obtrude my personal griefs in the presence o your majesties, but you will not chide me, when I tell you that to Sir Regi-nald St. John I owe my life; not merely do I feel an interest in him because we grew up children together in my early Irish home, but also because, at the imminent peril of his own life he rushed to save me when I had los all power to help myself; my horse had taken fright; I had given myself up for lost, for it wound its way along the brink of a precipice; a moment

**COULD HARDLY WALK** 

ON ACCOUNT OF

RHEUMATISM

Ayer's Sarsaparilla

For fully two years, I suffered from rheumatism, and was frequently in such a condition that I could hardly walk. I spent some time in Hot Springs, Ark., and the treatment helped me for the time being; but soon the complaint recommendation of the spring hardly affilted as the spring helper recommend.

ever. Ayer's Sarsaparilla being recom-mended, I resolved to try it, and, after

using six bottles, I was completely cured."—P. H. FORD, Quachita City, La.

Ayer's Jas Sarsaparilla

Admitted

AT THE WORLD'S FAIR

P. H. FORD

-OF-

Quachita City, La.,

After

TWO YEARS

Suffering

IS CURED

THE USE OF

in the animal's way, and saved me from a frightful death. Ah! indeed," she continued, "I cannot but feel the deepest friendship for Sir Reginald, his is such a noble soul, perverted, alas! by early associations, reared by a fanatical parent, still I am sure the day will come when he will bear a sword in the right cause, return to the

more, and I must have been hurled

into the chasm beneath, had he not, at

the risk of his own life, and at the

cost of a broken arm, thrown himself

the favorites of my traitorous and perjured nephew, and if what report say be true, is always with him; you, the daughter of such a faithful veteran as your father was, should not waste a thought upon him; he is a renegade to his faith, and a traitor to his king. But do not look so sad, my child, added James, rising and placing his hand tenderly on her head, for Florence knelt as the king approached her, 'you must learn to be more of a hero ine, and be more courageous under the

trials that may await you. As the king spoke he left the cabinet, and the queen, addressing Florence, said:

"As your uncle wishes you to spend some short time in England, I shall place you under the care of a trusty adherent of ours, who is about to leave St. Germains, and I shall look for your return before the winter be far advanced." Then ringing a small silver bell, which stood beside her, the queen bid the attendant who answered the summons tell Master Ashton that she wished to speak to him immediately.

Tall and well formed, with a pleas ng countenance, was the young Englishman who, a few moment later, entered the cabinet. Devoted to the exiled family, he was about to undertake a most important and perilous With deep reverence he approached the queen, who said :

"The king is about to entrust you, my good Ashton, with a delicate and dangerous mission. He will meet you here in the morning, and place in your care certain papers, to which fictitious names are attached. You will see they are safely delivered to those persons for whom you will be told they are in tended. I also entrust to your guar dianship this young lady, Florence O'Neill, and you will conduct her in safety to the home of her materna uncle, Sir Charles de Gray. But tell me, Ashton, have you heard of the re-pulse that the felse William of Orange has met with at Limerick?'

"No, your majesty," said Ashton this is, indeed, good news."

"We hear, then," said the queen "that the gallant Sarsfield, with a body of dragoons, passed the Shannor in the middle of the night, routed the troops that guarded the artillery of our false hearted son in law, disabled the cannon, destroyed the wagons and ammunition, and safely retraced his steps to Limerick. The siege has been vigorously carried, and our loyal Irish subjects have courageously defended their city, "and," added the queen, with a flushed and animated countenance. "our enemies have met with such a warm reception that, it is said, 1,200 men have fallen, and William of Orange has been glad to decamp, marching on towards Clonmel, and we have it on good authority that he meditates a speedy return to England. So. Ashton, there is reason for us to look upon matters more hopefully. Many of our warmest friends have risen within the last few weeks throughout England and Ireland; her attendant, and sought the king, ome there are also, even within th traitor's camp, whose hearts are right-fully disposed, and it is to some three or four of these persons, whose name the king will communicate to you, that you must see on your arrival in London. And, now, my good friend, I warn you that all the skill and discretion which we know you to possess must be called in action on your arrival at the spot in which His Majesty's false daughter holds her court. You have often earnestly begged the king to tax your skill in his services : tell me candidly, Ashton, dare you, now that the has come in which he may put your talents to account, exert them in his cause, for, oh, my good Ashton," continued Mary Beatrice, inexpressible sadness in the tones of her voice, and tears gathering in her eyes, "I must not hide from you that the mission we trust you with is replete with difficulty

and peril. "Do not fear me, my royal mistress," said Ashton, proudly drawing himself up as he spoke, "I am only rejoiced that the time has at last come in which I can prove my devotion to the royal cause by deeds as well as At last, then, there is an end to inaction, and the day may soon arrive," he continued, laying his hand on his sword, "when my good right arm may wield this blade in His Majesty's services. I am ready, if need be, to shed my blood in defence of his rights."

"Well, then, good Ashton," replied the queen, "remember my words. Conduct yourself with prudence, for you are about to go near the court of Mary, the daughter, as our Scottish subjects, in the full bitterness of their satire, denominated the false Mary near her there must be much of danger and it behooves you to be wary and cautious. I shall not be present, my trusty friend, at your interview with the king, so I may probably not see you again, for we wish you to commence your journey speedily, and rewe expect to see you back, accompanied by my young friend, Florence O'Neill." member that very early in the winter

"Ah! madam," said the young man, bending his knee, "rest assured I will carefully execute my mission, and some weeks before the festival of Christmas be celebrated at St. Germains hope to aprize your majesties of a successful rising, and conduct Miss O'Neill in back to her royal mistress

As Ashton spoke he left the cabinet, and the queen, with the air of one who is very weary and ill at ease, threw herself on the chair which James had occupied, and passing her hands care-lessly over the golden locks of her favorite, who sat on a low stool at her feet, she murmured, as if unconsciously:

"Yes, we have heard good news and yet a dread of approaching evil sits heavy at my heart. What if the un-dutiful Mary and the traitor William triumph in the end? What if in these risings the blood of good and brave and noble men be shed for us, and shed in

"Nav, madam, do not suffer such fears to harass your mind. May not the good news your majesties have heard from Ireland prelude some glorious and effective rising for the royal cause?

"True, Florence," replied the queen; "God knows I try to keep up my spirits." Yet the conduct of Mary Beatrice belied her words, for with somewhat of dismay, she felt, one after another, hot tears falling on her neck as her mistress spoke; indeed, it is well known that the beautiful and un-fortunate Mary of Modena was the veriest creature of impulse. It was utterly beyond her power to disguise her teelings, and at no time had she been a match in any way for the unscrupulous and deceitful daughters of

Throwing herself on her knees be side the queen, and respectfully raising her hands to her lips, Florence earnestly besought her to keep up her spirits, and become calm and hopeful It was a scene worthy of the painter's The moon had long risen, and its silvery rays, penetrating into every nook and corner of the cabinet, re vealed distinctly the figures of one of the most unfortunate of queens and her kneeling protegee. Mary Beatrice bent her head forward and imprinted a kiss on the forehead of her favorite With a violent effort, striving to conquer her emotion, then, rising, she turned to one of the windows, which

lay buried in a deep recess.

Bathed in a flood of silvery light lay the valley of the Seine. At the base of the lofty hill, on which the Chateau of St. Germains rose in all its grandeur, the scene was sublimely beautiful, as in the bright moonlight of the summer night each copse, and glen, and thicket in the vale beneath was revealed to view, whilst in the distance might be descried the towers of St. Denis, frowning, as it were, over the quiet, peaceful scene beneath.

Mary Beatrice for some moments stood musingly gazing on the rich country, spread out like a map beneath the chateau, and her thoughts, spite of herself, recurred to the doubtful

Was it merely a vague fear of ap proaching evil, or had the veil which conceals the future from our gaze been for a moment raised before her eyes, for the ruin of her faithful Ashton and the downfall of her dearest hopes, had passed as in a vision before the eyes of Mary of Modena; yet, striving to banish from her mind the unpleasant impression it had received, dismissed Florence, saying, in a hope-

ful tone: "Now, good night, Florence, and forget not to pray before going to rest for the success of our enterprise."
Then, ringing the bell, she summoned discrising her uneasiness beneath a smiling countenance.

### CHAPTER II.

LE GRAND MONARQUE - THE KING'S PROMISE.

On the morrow, Florence received an order to accompany the queen to Marly, at which place Louis XIV. at that time held his Court, in fact, it was to this most gallant of monarchs that she owed the appellation of the Rose of St. Germains, by which name she was generally known at the French Court. The courteous king was indeed never insensible to the charms of the softer and the delicate beauty of the Irish maiden, whom we have omitted to mention was distantly related to the brave Tyrconnell, had not failed to make a due impression on the heart of Le Grand Monarque. The mother of the fair Florence was an English lady by birth, had married one of the ancient race of the O'Neill's, and the greater part of the girl's early life had been spent in her father's native land, till some time after his death, which occurred when fighting in the French army under Turenne. Sir Patrick O'Neill had been the bosom friend of the brave Marshal; and thus it was that when Louis beheld Florence for the first time at the little Court of St. Germains, and her spoken of as the daughter of a deceased friend of his favorite Turenne, he immediately became interested in her welfare. ence had barely completed her fifth year when her father fell, whilst fighting valiantly beside the Marshal; his lady, a woman of great personal attractions and considerable merit, had een in early youth the friend of Ann Hyde, Duchess of York, and some eight years after her husband's death she repaired to London, and received a post in the household of the then Duchess Mary of Modena, who soon looked upon Lady O'Neill in the light of a favored friend: the health of the and she retired again into the solitude she so deeply loved, passing the Mary Beatrice, aware of the interest of the fair O'Neill fell by the side of latter, however, soon began to decline,

greater part of her time in religious exercises, and in the education of her daughter of whom she was passion-ately fond, and died before Florence had attained her fifteenth year.

Somewhat like herself, impulsive and affectionate, the heart of Mary of Modena turned instinctively to this orphan girl, whom she at once adopted, and whose engaging manners and warmth of disposition, endeared her to all in the noble circle in which she lived, till she became the ornament and admiration of the court. Many suitors, too, had offered themselves for the hand of the fair descendant of the O'Neill's, but Mary Beatrice would not sway the feelings of her protege, so far as to extort a forced compliance with a royal command, though both herself with Reginald St. John, with whom she had grown up in the days of

her mother's early widowhood.

Indeed, to such a union Florence never could expect her royal protect ors to agree, for St. John was a cousin of that stern upholder of the Common wealth, who had been with Vane, Lambert, and others, actively engaged in sowing the seeds of discord and rebellion against monarchy; the present head of the family, too, was a Protest ant, and disaffected towards the exiled James; in fact, Florence could not urge a single point in his favor, and was obliged to own to herself that these were very sufficient reasons why her royal protectors should refuse to sanction her union with Reginald St. John

But let us return to the story from which I have so long wandered, and accompany the royal party on their way to Marly.

It was very early when they set forth, the autumn morning one of fairest, and its dews had been quickly dried up by the first rays of the sun which shone cheerily on the chateau, and kissed away its last pearly drops as they rested on each blade of grass and humble floweret in the valley be Despite the misfortunes of the royal pair, there were happy moments still for them to enjoy, and the beauty of the day lent its aid on this occasion to banish from their minds, for a while, the thoughts of their present overwhelming anxieties.

Blithely they rode onward with but few attendants in their train, and ere the day was far advanced they reached the royal retreat of Marly; the approach to this villa palace was by a noble avenue of trees, the park extending to that of Versailles; in its tastful gardens were miniature lakes and graceful fountains, their marble basins filled with gold fish, and glistening with the

floating lotus.

The royal party now approached the principal part of the edifice, a spacious square detached pavilion, near which six smaller ones were grouped around; light and graceful, indeed, was the construction of the entire building supported by Corinthian columns, between which were paintings in fresco. Each of the four sides of the pavilion was crowned by a portico; and now ascending to the terrace, James and his train entered one of the four vestibules which served to give ingress to as many suites of apart ments on the ground floor, reserved for Louis and the princes of the blood all of which communicated with the grand saloon, octagonal in its form, having four fire-places supported by Ionic pillars, over which were painted figures representing the seasons. spacious windows, with gilded balconies and oriels, around which were grouped baskets of flowers supported by Cupids, lighed up this most gorgeous apartment.

Though in about his fiftieth year, in the time of which we write, Louis Quatorze had certainly not lost one iota of that noble gracefulness of mien for which he was so distinguished; his eagle eye was bright as in his youth and the exquisite simplicity of his attire only added to the elegance of his general demeanor.

He was habited, as was most fre quently the case, in a garment of black velvet, relieved by a slight gold embroidery, and fastened by a single gold button; his under vest was however, of crimson stuff, elegantly embroidered, but not one single ring or any jewel whatsoever adorned person of the king, save in his shee and knee buckles. Unlike all the and knee buckles. Unlike all the former kings of France, he wore his blue ribbon beneath his vest save when on state occasions it was suffered to hang at full length, embroidered with precious stones, estimated at the immense value of eight millions of money

Saluting the little party with the dignified and graceful courtesy which so well became him, the handsomest and most majestic prince of his time welcomed to Marly James and Mary Beatrice, then turning to Florence who, as one of her ladies, was privi leged to accompany her, he said: "Welcome too, to Marly, fair Rose of St. Germains, and I assure you, young lady, if your cousin James and his royal spouse do not soon find you a husband, I will myself look after your interests; nay, do not blush, for I vow you shall be my protegee unless your name of O'Neill, time-honored as it may be, be not quickly changed for another, for remember I never forget your father was the intimate friend of my brave Turenne, and it would please me to see you the wife of some noble of my own Court." Blushing deeply, the timid Florence

stammered out a few words of grateful acknowledgment, intimating at the same time that she had no desire at

the courtly monarch really felt for Florence, inwardly resolved that, if possible, she should not cross his path again; she had, in fact, no desire to see the innocent and pure-minded Florence become the protegee of a king whose unbounded admiration of the female sex often led him to commit the grossest errors and the gravest faults

After a while Louis and James retired, the latter wishful to lay open to the French king his views and intentions, making him cognizant of the departure of Ashton to England and confiding to the monarch the names of several distinguished persons in England who were zealously interesting themselves in his service. But the failure of the late attempt at the Boyne and the king were predetermined never to give their consent to her to the restoration of the unfortunate James. Had he been able to have received the decisive stroke at the Boyne some few weeks longer, the French fleet would have become masters of St. George's Channel, and could either have conveyed himself and his army to England, or have prevented aid from coming to William; the unfortunate are sure to meet with censure, and whilst many blamed James for hazarding too much, others condemned him for leaving Ireland too soon. By the earnest desire of the queen, Tryconnell had urged this hasty retreat, she having entreated him at any cost to save the king's person, that the truly unfortunate James was destined a victim of patience by Providence, his friends exercising him equally with his

Louis was dissatisfied with the line of conduct he had pursued, and probably at the instigation of his ministers

he declined to aid another expedition. James had keenly felt the censures which had been passed upon him; but hope still led him on, and his queen needed no extraneous aid save the prudence and discretion of Ashton, a tried and faithful servant devoted to the interests of the Stuart race, to carry communications from herself and James to the Bishop of Ely, Lord Preston, the Earl of Clarendon and others who are zealously stirring to bring about the restoration. Thus it was, that painful as was the commencement of his conference with Louis, his sanguine nature did not yield, and when it was concluded, and accompanied by the French king, he sought Mary Beatrice, who with her attendants wandered a while in the shady groves of Marly, no trace of discomfiture was visible on his countenance.

Nevertheless Louis was truly noble and generous, his kingly nature had developed itself in his dealings with the exiled monarch, whom he would have rejoiced to have placed again on the throne, now usurped by the most worthless of daughters and ungrateful of nephews.

Heavy indeed were the misfortunes with which our second James was visited: he might have used with truth the language of our great poet, and exclaimed with King Lear: " How sharper than a serpent's tooth it is to have a thankless child."

The cool and hardened cruelty of Mary, his most favored daughter, stung him to the quick, for she heartlessly appropriated to herself the proof her step-mother, amongst other things a costly cabinet of silver fillagree, and denied even her father's request for his clothes and personal property, a request which, with unparalleled barbarity, the ungrateful Mary refused to comply with. Evelyn relates that she entered Whitehall joyful as if bidden to a wedding feast. Transported with joy, she ran into the closets and examined the beds, her coarse and unfeeling levity revolting Lady Churchill, and hurrying to take into her iron grasp the goods which had fallen into her possession.

James had heard, too, that she had ordered that the standards and other spoils taken from him at the Boyne be carried in procession and hung in St. James Chapel.

Whatever may have been his faults, ne had been to both his daughters the most indulgent of fathers; of their un paralleled wickedness and abandonment of filial duty, no doubt can re

main on the minds of posterity. But return we to our story. Not without an end in view had James sought Louis on the occasion we have spoken of, but he was confident in his expectations of a successful rising, through the unceasing efforts of his friends in England, and so well did he disguise his discomfiture at the result of his interview with the French king that Mary Beatrice vainly tried to read in his countenance whether there was any further aid to be expected for the carrying out of their

One short hour more was passed in the enchanting spot which the luxuri-ous monarch had chosen for his retreat when he wished for such solitude as in his high position he could obtain. A rural fete had but recently been given, and as no cost was ever spared, trees of considerable size had been transported hither from the forests of Fontainebleau and Compiegne, in order to add, by the rich beauty and luxuri-ance of their foliage, to the pleasantness of the scene, and a very little later to fade away and give place to others.

This was the first time Florence had visited Marly, and the kingly Louis, who, out of affectionate memory for the good Marshal Turenne, bestowed upon her so much notice, bade her remember that she would ever find a friend in him, adding, ere he bade adieu to the royal exiles, with somewhat of emotion, and an unusual moistening in his eye: "The father rch really felt for resolved that, if not cross his path and pure-minded the protegee of a nded admiration of n led him to commit s and the gravest

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With reverent gratitude, for she thought she might in some way aid her royal mistress through the monarch, Florence raised to her lips and all religions, now in one from, the hand of le Grand Monarque, and now in another, from the time when with deep emotion, faltering out her Satan appeared to and tempted Eve thanks, fell into the little train which down through the ages. From that had accompanied the royal exiles from St. Germains, and who, having made their adieus to King Louis, prepared family to mar its destiny. That was to return thither.

TO BE CONTINUED.

### SPIRITISM AND THE CHURCH.

Philadelphia Catholic Times. Rev. Dear Sir-Will you please inof spiritualism? (2) Is a belief in spiritualism, that is, inter-communication between the spirits of the de parted and those in this world, condemned by the Church?"

The proper term to designate the belief in direct intercourse with departed spirits is spiritism, not spiritual Materialism holds that all is is matter; spiritualism, in its philosophic sense, holds that all that is is spirit, and that all the phenomena known as the universe of matter are but notions impressed on the mind by its creator, or phantasms evolved from the mind itself.

In treating of spiritism we must distinguish two things. First, the second, the theories and practices that rest on those facts.

That phenomena occur now as in all times which can be accounted for on no other hypothesis than the intervention of non-corporeal intelligences is a face established by evidence so incontestable that to deny them is equivalent to denying the validity and force of all evidence. The human family, learned as well as ignorant, have ever believed in the existence of non-material beings or spirits, and that they can communicate and have intercourse, for good or ill, with men The exceptions are so few as not to be worth counting. Call these spirits ghosts, angels, saints, demons or what you will, the universal belief in their existence is a fact that cannot be ignored. Whether these beings have had intercourse with men, and produced sensible manifestations, question of fact, subject to the same tests and provable by the same kind of evidence by which all other sensible facts are tested and proved. The evidence that such spiritual manifestatations have taken place and still take place is so clear and strong that if we doubt it we must at the same time reject all external evidence as a motive

of credibility. That these manifestations are often the results of trickery and fraud there can be no doubt. But this very trickery and fraud proves that there is back of it something real. If there were no genuine bills or coin there could be no counterfeits; without a real there can be no imitation; without an original, no photograph; without fact, no fiction; without truth, no error; without light, no shadow. As the false supposes the true, imitation the real, the fraudulent the genuine, so the tricks and jugglery associated with the phenomena of spiritism suppose something real back of them. There can be no smoke

without combustion. The Scriptures are full of references to the intervention of non-corporeal intelligences in the affairs of men. The New Testament records cases where our Divine Lord expelled demons who had entered into men and controlled their faculties, and that He gave this power over demons to His disciples.

In I. Kings, chapter 18, an account is given of Saul's interview with the witch of Endor and of Samuel's appearance and speech with him. Saul said to the witch:

"Divine to me by thy divining spirit, and bring me up him whom shall tell thee. And the woman said Whom shall I bring up to thee? And he said: Bring me up Samuel. And the King said to her: What hast thou And the woman said to Saul: I saw gods ascending out of the earth. An old man cometh up and he is covered with a mantle. And Saul divination, soothsaying, witchcraft, understood that it was Samuel and he bowed himself with his face to the ground. And Samuel said: Why ground. And Samuel said: hast thou disturbed my rest, that I should be brought up? And Saul said: which we should avoid as far as possibuld be brought up? for the Phil-sible. They are dangerous facts, sible. istines fight against me, and God is departed from me and would not hear quently to insanity. He who deals And Samuel said: Why askest thou He spoke by me, and He will rend thy kingdom out of thy hand and will give it to thy neighbor David; because thou didst not obey the voice of the And forthwith Saul fell along on the ground, for he was frightened with the words of Samuel." (Chapter 18:8 to 21.)

Interpreters and theologians are practically unanimous that what appeared and spoke to Saul was the dead Samuel and not a mere phantasm or hallucination conjured up by she of

Men of great ability and integrity, such as Goerres, Bizuard, Brownson, and others, have carefully investigated the manifestations of spiritism and have come to the conclusion that inter-

vention of non corporeal intelligences

The spirit rappings and table turn ings that caused such excitement nearly half a century ago in connec tion with the Fox sisters, at Hydeville, N. Y., were not the origin of spiritism. Bizuard, in his des Rap-ports de L'Homme avec Le Demon, traces it back as far as the history of man goes, among people of all nations successful attempt the devil has never ceased his interference with the human evil, as Christ's nativity was the first

epiphanism of the genius of good.

As Catholics we believe that in some way unknown to us our desires and spiritual condition are made known to the angels and saints, hence our prayers to them. Our Lord said: "So I form me through your paper (1) What ers to them. Our Lord said: "So I is the Church's position on the doctrine say to you there shall be joy before the angels of God upon one sinner doing penance." This joy of the angels' comes from their knowledge of the inward and invisible act of the sinner his change of heart. We believe that good angels and the saints can help us by their intercession with God, and that the fallen angels can affect us injuriously, hence the exorcisms and prayers of the Church for safety

and protection.

Such are the facts in regard to spiritism. Now for the theories and practices that rest on those facts.

The theorists taking the knockings and table-turnings as a basis under took to build on them a new religion. They held that a new avenue of revelation had been opened; that a new dispensation had come, that as the old dispensation gave way to the Christian, so should the Christian dispensation give way to the new spiritist dispensation, and that henceforth the spirits were to be the teachers of man-

Spiritism in this sense—that is, as a religion — is, of course, condemned as a monstrous error inspired by the devil. The Church holds that, with the writings of the inspired apostles, the deposit of Divine revelation was completed; that there will be no new revelation; that the Christian dispensation is the last, and that it will con tinue until the drama of human life on this planet is played out, until the angel of eternity calls the muster roll of time. Hence, anything based on a supposed further revelation must be condemned as false,

While the facts of spiritism are admitted the practices based on them are forbidden, because they come under the head of divination, necromancy vaticination, all of which in all their forms are forbidden by the first com mandment of the Decalogue.

Among the laws which the inspired Lawgiver of the Hebrews laid down for the guidance of the people on their entrance into the Promised Land was the following:
"When thou come into the land

which the Lord thy God shall give thee beware lest thou have a mind to imitate the abominations of those nations Neither let there be found among you any one that shall explate his son o daughter, making them pass through the fire; or that consulteth soothsayers, or observeth dreams and omens neither let there be any wizard, nor charmer, nor any one that consultet? pythonic spirits, or fortune-tellers, or that seeketh the truth from the dead; for the Lord abhorreth all these things, destroy them at thy coming. Thou shalt be perfect and without spot be fore the Lord thy God. These nations whose land thou shalt possess hearken to soothsayers and diviners; but thou art otherwise instructed by the Lord The Lord thy God will raise up to thee a PROPHET of thy nation and of thy brethren like unt me. "Him thou shalt hear." (Deu

teronomy 18, 9-16.) Such is the law, and it is of the same force to day as when given to the Israelites wandering through the desert

towards the Holy Land. The mediums of to day are the re vival of the pythonesses of old so fre quently referred to in the Scriptures The prophet foretold in the above quo tation whom we are commanded hear has come. He is Christ the Lord. The Church is His institution, His mouthpiece till the end of time. This Church of His forbids all kinds of This necromancy and all other superstitions. Spiritism and the practices asso who deals thou mayst show me what I shall do. pact with them knowingly makes a compact not easily broken. Avoid spiritism in all me, seeing the Lord has departed from its phases as you would avoid the thee? For the Lord will do to thee as devil. Spiritism in his religion and its devotees are his disciples. Spiritism is to Satan what the Church is to Christ; it is his church.

The second question, namely, is a belief in spiritism forbidden by the Church, has been already answered in what we have said above. But we may add that belief in spiritism as a religion is, of course, forbidden. Belief in the facts of spiritism is not forbidden any more than belief in the fact of small-pox or leprosy is for-bidden. As sound health requires you o avoid the two latter facts, so sound faith and morals require you to avoid the former.

### IRISH WIT.

Interesting Stories in Le Fa "Seventy Years of Irish Life." Fanu's

There are many pretty little stories in that interesting volume, "Seventy Years of Irish Life," by W. R. Le Fanu, the well-known Dublin lawyer

As no and writer. The volume is bristling

Mr. Le Fanu did a great favor to a lad by paying for his passage to the The boy sent a letter to his benefactor, the conclusion of which read as follows: "P. S. Is there any one here that ever done anything to injure and offend you, that your honor would like anything to be done to? I'd like to do something for your honor before I goes, to show you how thankful I am.

The condition of the Irish peasantry before 1847 and the famine was pitiful. Knives and forks were unknown. There might have been one plate, on which was put a herring. Meat the peasantry never tasted except on Christmas Day and Easter Sunday

The last duel in Ireland occurred in 1838. Being an Irish duel, it was not a duel at all, for one of the principals shot himself in his own leg, and was carried home. Of course, stories of Orangemen and Catholics are to be taken cum grano salis, but they have their funny side. An old Orangeman was asked whether the times were as good now as in the past.

"Faith, they are not," answered Tim : "they'll take you up now and try you for shooting a Papist."

There was an Orangeman who owned a cart, and the law read that the owner must have his name painted on the shaft in Roman letters an inch long. 'Roman letters!" said he. "Roman letter! To hell with Rome!" This is on the authority of a clergyman.

Nothing can be more entertaining than the reminiscences of Sheridan Knowles, who was the most absent-minded of men. He would accept an invitation to dinner and entirely forget the name of his Amphytrion. Once he was playing "The Hunchback" in Dublin, and Le Fanu found him in his dressing room in great agitation. One leg was clad in a red stocking and the other was bare. The other stocking was not visible. Mr. Le Fanu went on a voyage of discovery, and found that Knowles had put both stockings on the same leg.

Another absent-minded man, having one umbrella under his arm of a rainy day, took Mr. Le Fanu's umbrella ou of the rack.

"Wet as it is," said Mr. Le Fanu, "won't you find two umbrellas rather to much?" "A thousand par-dons," he said; "I'm always doing these absent sort of things." Then, having a hat on his head, he took my hat in his hand. I said: "I'm afraid you'll find two hats as incon-

venient as two umbrellas.' The author describes briefly various novements and agitations in Ireland. Looking back seventy years, he sees the progress Ireland has made, and he has no reason to despair of the future of his country. Wages have nearly doubled, the people are better housed, better clad and better fed.

### "Flogged a Masonic Priest."

The above headed a European dispatch in the papers the other day. The

news was as follows: "The Bishop of Segovia, upon learning that Dean Gomez was a Freemason and Republican, compelled him to abjure his principles and swear re for the Lord abhorreth all these things, and for these abominations He will pentance on the crucifix. The Bishop flogged the Dean's bare shoulders, the priests meantime chanting the 'Mis erere Mei.' Afterward the Dean was

publicly absolved." Pieces of news of this kind are sen out now and again from different parts of the world, generally from Eath olic countries. They all have the same remarks, and they all have the same objects, namely, to vilify the Catholic religion and bring it into ridicule. Some years ago a society—composed chiefly of Jews—was formed whose object was to telegraph worked up and manufactured scandals against the Catholte faith. In their hands a mole hill would be turned into a moun-The scandals they manufac tain. tured dealt principally with priests and Sisters, because the libellers believed they could do most harm by attacking them. The dispatch would be from Canada one day, another day from Mexico, the following week from Europe, and so on as per argument We presume one of the minions of the organization just arrived in Madrid and found the mare's nest described in

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Skin Diseases are more or less directly occasioned by bad blood. B. B. B. cures the following Skin Diseases: Shingles, Erysipelas, Itching Rashes, Salt Rheum, Scald Head, Eruptions, Pimples and Blotches, by removing all impurities from the blood from a common Pimple to the worst Scrofulous Sore.

mon Pimple to the worst Scrofulous Sore.

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Minard's Lighment is the Hair Re-

### CANON LAW.

Philadelphia Catholic Times.

A Canadian correspondent asks what is to be thought of certain quotations asserted by the Toronto Mail t be made from the canon law of the

As no reference is made to any book of laws, no authority whatever given except a general reference to canon law, it is, of course, impossible to test the quotations by a comparison with the supposed originals. But judging by the supposed quota-

tions themselves, we conclude that they are not genuine, or that they are garbled. For instance, the first quotation given is this: 'All human power is from evil,

and must, therefore, be under the Wherever this was found it is

certain that it is not and never was Catholic doctrine. The Church is empowered to grant Italians use that weapon.

or take away any temporal possesdoctrine.

lations of those in ban and can release from every obligation, oath and vow, either before or after being made. This, like the former, is not Catholic doctrine, and such being the case

it is safe to say on general principles that none of the above quotations is found in canon law. The Pope in his encyclical, Immortale Dei, carefully draws the distinction between the ecclesiastical and the civil power and their relation to

each other in the following words: 'God has divided the government of the human race between two London seem to have been impressed civil power; the former placed over Divine things, and latter over human things. Each power is sovereign in its sphere; each is re-stricted within limits perfectly cir-cumscribed, and defined in the solution of the mission should be so strik-bers how few of any partial transfer of the mission should be so strik-bers how few of any partial transfer of the mission should be so strikcumscribed, and defined in conformity with its proper nature and its special purpose, so that within this sphere each exercises its action jure proprio (by its own right).'

Then, speaking of the civil matters, the encyclical adds these significant words :

"As to other matters and interests pertaining to the civil order, it is just that they should be subordinated to civil authority, since Christ has com-manded to give unto Cæsar the things that are Cæsar's.

The late Archbishop Kenrick, of Baltimore, in his Primacy of the Apostolic See Vindicated says:

"It is a stale calumny that Catholics are vassals or subjects of the Pope. He claims no temporal dominion over us, and we everywhere profess, with his full knowledge and entire ap probation, unqualified allegiance the respective civil governments under which we live.

There are many forgeries floating about just now in the anti-Catholic need be misled.

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### A PRELATE'S PRESENCE OF

How the Late Archbishop Hughes Saved His Life.

At a luncheon given to Governor McKinley at the Murray Hill Hotel, New York, recently, Rev. Dr. H. A. Brann, the well-known Catholic clergy man of that city, related a good anecdote of the late Archbishop Hughes Dr. Hughes was once visited by crank in his Mulberry street residence It was at night and the crank entered the bed room, and waking Dr. Hughes from a sound sleep, drew a dagger and threatened to kill him.

With wonderful presence of mind

the prelate cried out : Are you an Irishman?"

"I am," replied the crank. "Then go out," said Dr. Hughes, and get a blackthorn stick and kill me with that. No Irishman ever yet killed a man with a dagger; only

"The crank put up his knife and went out for the blackthorn," said Dr. This is not and never was Catholic Brann, "and the prelate's life was saved.

### "The Pope can annul all legal re- Lenten Missions in London, England.

There is much enthusiasm among Catholics, and no little wonderment on the part of Protestants, over the great enten mission going on in London. Priests of all the religious orders are engaged in the work, which was planned, we hear, by Cardinal Vaughan himself. The sight of thous-ands of persons of both sexes, of every age and station, and of many nationalby Cardinal ities, eagerly following the exercises of a prolonged mission, ought to be an impressive one to the most careless observer; however, the journalists of rather by the fact of so many clergy men teaching the same doctrines.

It is not so surprising that this fea ination of non-Catholic Christians think exactly alike, and the uncontion manifested in every sect, however mall. One is often reminded of the old story of the Argyleshire elder in reading of these splits in Protestant congregations. He was asked how the kirk of which he was a member was flourishing, and this was his answer: "Aweel, we had four hundred members. Then we had a division, and there were only two hundred left; then a disruption, and only ten of us were left. Then we had heresy trial, and now there is only me and ma brither Duncan; and I ha great doots of Duncan's orthodoxy. Could anything be more characteristic of the spirit of Protestantism than this?-Ave Maria.

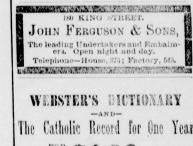
### A Beautiful Episode.

At the Church of the Foreign Mis sions in Paris a touching ceremony takes place from time to time. This i pressas Papal documents. No one should the "Mass of Departure" of missionbe misled by them. The doctrines of the aries about to leave for foreign parts. Catholic Church on civil government Sometimes a scarred and well-worn can easily be learned from our great priest is among them, but usually it is theologians, such as St. Thomas, young men who must for the first time Bellarmine, Suarez, Liberatore. No undergo the trying ordeal of saying one really desirous of knowing them farewell to those dearest to them in this world. A most beautiful and touching feature of the ceremony is when rela to read Kenrick on the  $\dot{P}rimacy$  tives and friends kneel and kiss the and Brownson on the American feet of the missionaries.

How to Get a "Sunlight" Picture.

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Mr. F. V. Warmoll

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

London, Saturday, March 31, 1894

THE CHURCH vs. MODERN SCIENCE.

One of the greatest needs of Catholics of the present day is an exact and thorough knowledge of the teachings of their religion. The inability to give a reason for the faith within us gives color to the statement often made by Rationalists, that Catholicity is but the offspring of imagination harbored by the credulous who are awed by the weird and mysterious, and by the weak minded who are captivated by the glitter and glamour of its ceremonial.

There are myriads of human beings who embrace this or that passing theory in the vain hope of finding the spiritual warmth and life for which their souls instinctively crave, and who, confronted and ever baffled by the problems of their origin and destiny, cry out in the words of the dying Goethe: "More light! more light!" Their minds are so overcharged by fictions and fancies that they are incapable of thinking, and the words of Beaconsfield may in all truth be applied to our day :

"We live in an age when young men prattle about protoplasm and when young ladies in gilded saloons uncon sciously talk Atheism.

This fact solamentably evident arises from the dearth of dogmatic teaching What wonder then, if, unguided by un changeable principles, they, like rudderless ships, drift inevitably on the shoals of infidelity! The conceits of a polished ungodliness dominate their actions. They refuse to submit them selves to a God-given authority, and yet with strange inconsistency they become devoted followers of any individual who has the faculty of robing old and oft-refuted objections in pompous and ornate phraseology. How often, for example, do we not hear that the Catholic Church is opposed to science. This takes wonderfully well with the multitude who depend on others for their intellectual pabulum. It is so easy to make the assertion and to give it a certain force by picturing the persecution meted out to Galileo! False is the objection, but, like Macbeth's ghost, it will not down.

That the Catholic Church is opposed to science is amply refuted by the records of past ages. It is by no means a laborious task to show how the Church has placed a fostering and guiding hand upon the arts and sciences and how her children have carved their names on the honor-roll of scientific and artistic pre-eminence. To do this, however, would insult the intelligence of our readers. But it imports us greatly to understand thoroughly the attitude of the Church towards modern science. Never perhaps in the history of the world were men so untiring in the pursuit of knowledge and so eager to tear aside the veil that hides the form of the other world. Unrest and the fever of inquiry torment us, and it is scarcely to be wondered if our precipitateness does not render us guilty of inaccuracy and inexactness. What is called science is oftimes nothing more than a scientific opinion. The proof of this -that theories of a preceding generation are denounced as unsatisfactory by the scientists of our times. The Church allows the greatest latitude of thought, and outside of atheistic and materialistic assumptions we may without fear of condemnation em brace any of the current scientific opinions. We may assume, for example, that the days of Genesis are ordinary solar days or indefinite epochs of time. True, discussions acrid and prolonged have taken place between theologians and scientists, but, be it remembered, it was always a battle between individuals. The Church has never adjudged the victory to any party. She, conscious that she possesses the unchangeable truth, knows full well that no discovery however momentous can ever invalidate her claim to divinity, and she knows also that truth cannot be opposed to truth. same God, walking heavenwards in the 'spread.

path assigned to them. The same Creator who framed her and wrote out her title deeds in the heart's-blood of His only begotten Son wrote too "the illuminated manuscript of the skies."

Nay, more, the Church has been the ever-watchful defender of the prerogatives of human reason, for every student of history must remember how she silenced those who would fain rob it of the power of ranging within its natural sphere.

The old charge that she restricts the liberty and restricts the energies of the scientist has long been relegated to the museum of controversial curiosities. In reference to this subject it is well to quote the remarks of the illustrious Dr. Brownson: "I never," he says, "in a single instance found a single article, dogma, proposition or definition of faith which embarrassed me as a logician or which I would, so far as my own reason was concerned, have changed, or modified or in any respect altered from what I found it, even if I had been free to do so. I have never found my reason struggling against the teachings of the Church or felt it restrained, or myself reduced to a state of mental slavery. I have, as a Catholic, felt and enjoyed a mental freedom which I never conceived possible while I was a non Cath-

Catholics should pay no heed to any objections unless fairly and clearly demonstrated, and when perturbed by the onslaughts of infidels they should wait patiently for the answer of the Church, "the pillar and ground of truth," and always remember that the judgments of God are incomprehensible and His ways unsearchable.

PROTESTANTISM IN NEW ENGLAND.

For many years it has been well known to those who are at all acquainted with the state of re ligion in New England, that in this former stronghold of Puri tanism, or Protestantism in its most intense form, Christianity is fast dying out, except among the Catholic portion of the population.

It has been known that where form erly, throughout Maine, New Hampshire and Vermont especially, there were large congregations, full of zeal for their bible and their religious opinions, the present generation spend their Sundays in amusements, while the churches are neglected and even left to fall into decay.

Throughout these States many churches are closed entirely, while those which still have services conducted in them are left with scarcely members enough to keep the old buildings in repair, and still less to erect new ones.

These facts have been denied by several of the Protestant religious papers, which have maintained that Protestantism is growing stronger in the localities indicated, and that there are more believers in Christ now than at any time heretofore. This was the contention of the New York Independ ent, a Congregationalist organ. The Independent is specially interested in taking this view of the matter, as Congregationalism, being the modern form of New England Puritanism, has been hitherto dominant in that whole region.

The last issue of the Forum, how ever, contains an article by the Rev. Wm. H. Hale, a Congregationalist minister of Middleboro, Mass., which declares most positively that throughout the towns of New England the clergy have been compelled to resort to "makeshifts" to secure the maintenance of religion and to stay the progress of total disintegration and the decay of piety in the dying out members of the Church. The greater part of the people have practically given up the Christian religion entirely, and there is so much indifference to it that it is impossible to make any religious impression on them. The Boston Herald, certainly a journal well informed on this subject, in an article commenting on Mr. Hales' jeremiad, says, "The form of Christianity which is historical with us has largely ceased in these local ities to be a vital force, and all sorts of wild notions in religion have sprung up like a crop of weeds in a garden to smother what was once a source of refreshing spiritual life."

The churches, especially in the States named above, both in the towns and the rural districts, can scarcely sustain themselves. To the fact that the population is so divided among different sects this state of things is partly attributable, but still more to the fact that scepticism and total indifference Faith and Science are children of the to all religious belief are so widely

The Herald declares that to save Christianity "we have need to have the old religious unity restored to the New England towns, to have the working clergy in harmony of spirit, if not in entire agreement in matters of faith." It adds :

"What they need to do is to teach something broader than the shibboleths of their respective denominations."

This remedy, stripped of its mere verbiage, means that Christianity is to be restored by eliminating from it all that is positive in doctrine, and reducing it to something resembling pure Deism. The Herald thus evidently overlooks the fact that Christianity has distinctive doctrines, and that it is a revelation of truths which Christ inculcated on His Apostles, commanding them to preach and teach the same to all nations.

That there is at the present day a very general tendency among Protestants to take a view similar to that of the Boston Herald is evident to all who have read in the most cursory manner the statements of the religious journals on the subject of the "Unity of Christendom.

Examples of the truth of this may be found in these journals week after week. Thus a recent editorial of one of our Canadian weeklies states that the advocates of the unity of Christendom at times exaggerate the evils of division, or the existence of different denominations:" and while it admits that "there are disadvantages," it asks, "are there not also benefits?" evidently intending that this query should be answered in the affirmative.

It is acknowledged that as an effect of denominational divisions, "there is a waste of labor and money by overlapping and sectarian rivalry;" and this is regarded as the chief, if not the only, evil of denominationalism; but it is remarked that this rivalry is greatly declining;" and the conclusion drawn is that "without unity in doctrine and worship, we would regard an outward corporate union of all denominations as a calamity rather than a blessing."

The true and only remedy for the evils complained of, the jealousies of sects, and the scepticism which is the natural consequence of the doctrinal controveries which exist between them, is entirely lost sight of : that is to say, a return to the unity of faith in the Catholic Church. The Herald and other journals, however, which interest themselves in endeavoring to find some mode of building up a new species of Christianity, are unwilling to enter into the one fold, the fabric which has withstood the storms and vicissitudes of nearly nineteen centuries. They are unwilling to acknowledge the error which Protestantism made in rending the seamless garb of Christ by endeavoring to substitute a Babel of churches to take the place of the one which He instituted. Is it not clear that those branches must decay and die which are cut off from the tree from which alone spiritual life and vigor are derived? This is exactly what is happening in New England.

THE A. P. A. FOILED.

It is evident that Apaism is not going to have the whole of the United States to itself, any more than all Can-

We mentioned in our columns some months ago that in Chicago the anti-Catholic cry was raised by this organization for the purpose of securing the election of one of its members to the mayoralty of the city, with the result that a Catholic, Mr. Hopkins, was elected to the position, liberal Protestants vying with Catholics to show their indignation against the fanatical appeals which were made to the

prejudice of Protestants. It is to be regretted that in Chicago the Protestant clergy almost to a unit gave encouragement to the efforts of the bigots, and allowed the circulation of handbills in their churches in which fanatical appeals were made against Mr. Hopkins on the score of his religion. One minister, however, the rector of the principal Protestant Episcopal church, refused to be a party to the profanation of religion in the manner indicated; but the influence of this fact would have been small as against the united efforts of all the rest of the Protestant clergy of the city if there had not been a spirit of fairplay animating many of the lay Protestants, which induced them to support Mr. Hopkins precisely because they were determined not to allow a triumph to fanaticism.

The result has been, in this instance, that Mr. Swift himself, the defeated candidate, disavowed the A. P. A. after he learned the consequence of their support of him. The repudation, however, came too late.

In Rochester, a few days ago, the Apaists met with a similar defeat, though in this instance the candidate against whom they declared their hostility was not a Catholic, but a liberal Protestant.

Mr. Aldridge, the Republican candidate for the mayoralty, was the gentleman against whom the Apaists directed their artillery, because his wife is a Catholic. Circulars were sent round from hand to hand with strict injunctions of secrecy, for it is always by secret methods that these fanatics operate; yet, in spite of all their precautions, this attempt to introduce a religious issue into the contest became known, and was resented by Catholics and Protestants alike.

Personally Mr Aldridge's opponent, Mr. Greenleaf, is popular; and, as the Democrats are powerful in Rochester, it was generally believed that his election was certain. He even published a letter in which he denied that he was the candidate of the fanatics; but the tone of the letter was such that he seemed to encourage Apaism while he was wishing Catholics to believe he was opposed thereto.

To the credit of the Rochester press it is to be said that with a single exception they condemned the Apaists most vigorously for their course. Mr. Greenleaf was in a quandry, as the Apaists stuck to him as parasites, in spite of his half-hearted disclaimer of them : and Mr. Aldridge, who is also a popular gentleman, was elected by the unprecedented majority of 2,752. It was thus demonstrated that Apaism was to the Democrats as much an incubus as was the old man of the sea on

the shoulders of Sinbad the sailor. In St. Louis, Missouri, it may also be expected that Apaism will be the political death of those who have identified themselves with it. So obnoxious have the tactics of the society be come throughout that State that the Catholics have formed themselves into a league for the purpose of resisting it. While the advisability of doing this may be doubted, it is believed that the retaliatory measures which are to be taken will prove successful if the league make it well understood that their efforts will be directed solely against members of the anti-Catholic organization, and not against Protes-

tants generally. It is to be said of the Protestant clergy of Rochester that though many of them have given encouragement to Apaism there are some honorable exceptions. The Rev. Dr. H. H. Stebbins, pastor of the Central Presbyterian church, said in his sermon, delivered immediately after the election:

"I do not believe in denouncing any branch of the Church of Christ, and I hope that no one within hearing of my voice is in sympathy with the American Protective Association. It must be remembered that the Roman Catholic Church is a Christian Church. and that she has contributed very much to the literature and life of There is room for the improvement of that Church as of every other. God bless every Bishop and priest of the Roman Catholic Church, and make the Church pure, to a power for righteousness on earth. pray God to hasten the time when there shall be one Church of God, one Bible, one creed, holiness to God and the Gospel of Christ preached to every creature as its errand."

A FALSE WITNESS IN THE

The Rev. Madison Peters of Bloomingdale Reformed church, New York, continues Sunday after Sunday to utter falsehoods from his pulpit in order to encourage Apaism in the United States, and especially in New York. We can only express our wonder that the Associated Press pay so much attention to this calumniator as to send his utterances over the telegraph wires to all the press of the United States and Canada. He stated once more, on the 18th inst., that Protestants are discriminated against in favor of Catholics in all the departments of Government at Washington in regard to appointments, promotions and the dismissal of employees, notwithstanding the positive denial of his former assertions by Civil Service Commissioner Roosevelt, who is not a Catholic. He said also:

"The Mormons and the Romanists are the only religionists that have ever maintained bureaus at Washington for lobbying in the interest of their I have reliable men at churches. Washington and will have still more facts.

There is no such bureau at Washington as he describes. There is a bureau for the administration of Catholic Indian matters; but when it is borne in mind that the Catholic Indian

bureau for their management and for be said that the only good feature about the purpose of maintaining them in an it is that out of its profits the amount efficient condition will be readily paid into the treasury of Louisiana was

Of the 336,812 Indians in the country about one fourth are Catholics, and there are 91 Catholic schools with 5,225 pupils in attendance. The Catholic Indian Bureau has charge of these and of the 132 Indian churches, which have to be supplied with the outfits necessary for them, through contributions sent to the bureau. This is the only bureau maintained by Catholics at Washington. It is a bureau for educational and charitable work.

But the Rev. Mr. Peters' calumnies are not deserving of specific refutation, for it has already been seen that he is incapable of telling the truth. Besides, he admitted in his sermon of the 18th inst., that "hitherto I have only dealt with generalities. Look out for specifications soon." He has substantiate his assertions, nor will he have them until they are invented by his "reliable" agents at Washington. Query : Are these "reliable men" a bureau working in the interest of Rev. Madison Peters?

THE LOUISIANA LOTTERY CO.

We have on more than one occasion warned our readers against being entrapped by that huge fraud "the Louisiana Lottery Company," which, like a vampire, has sucked the lifeblood of its thousands of victims throughout the United States and lottery, the printing of its tickets, and Canada during the last quarter of a the distribution of lottery literature century.

The almost incredible extent to which it preved upon its dupes may be imagined when it is borne in mind that it offered to the Government of Louisiana an annual tribute of \$2,500,-000 for a continance of its charter for twenty-five years longer. This sum, of course, represents but a small per centage of its yearly profits, for no company would invest in such an enterprise unless its shareholders received a substantial remuneration offering to co-operate with any for their trouble and risk. These profits were supplied by the dupes who month after month purchased tickets in the speculation, hoping to receive in return one of the large premiums offered to the lucky winners of the " capital prizes."

As an inducement to the unwary to invest their hard earnings in these fraudulent concerns, occasional stories are written and circulated broadcast. the hero or heroine of which grows rich by means of a successful draw in this or some other lottery, and such is the infatuation produced by this kind of gambling that many are led on to risk more and more every month on the remote chance that the next turn of the wheel will bring them the good luck which they have hitherto expected in vain. They devote themselves as earnestly to this mode of making money as the aged grandfather of little Nell in the "Old Curisity Shop," with the same result, that they lose all they have risked.

Only about one-third of the full amount of moneys received is laid aside to be distributed in prizes. A certain proportion, about 25 per cent. goes to the agents who interest them selves in selling tickets, a certain sum covers the expenses inseparable from the management of the concern, the bribe to the Government for chartering the lottery is paid, and what is left is pocketed by the shareholders of the company.

It is thus seen that even if the draw ing were conducted with perfect fairness, the expectation of a person who invests \$15 for the purchase of three tickets would be worth only one third of this sum, or \$5, which might or might not return to the investor while he has been spending his money upon it for months, or perhaps years. Of course the large prizes would fall somewhere, but only a few of the investors get any return at all, and that an inconsiderable one, after trying the chances for a long period.

This, we say, would be the result if the drawings were conducted fairly but there is evidence to the effect that they are not so conducted. Our information is that the large prizes are so arranged as to fall to the lot of the dium prizes are awarded by previous schools contain nearly, twice as many these prizes. We are thus justified in be conducted or published in one or pupils as all the Protestant schools to- the statement that this lottery is a both languages. gether, the necessity of a special fraud of gigantic proportions. It may The text of Mr. McCarthy's bill has

expended for useful purposes, for schools, and the improvement of the levees on the Mississippi. But even for these purposes, there was no justice in scouring the whole continent of North America to obtain money for the benefit of Louisiana, by blackmailing other States and foreign countries, which could find plenty of use at home for their spare cash.

This lottery has been expelled from Louisiana. In spite of all the influences brought to elect a Legislature which would renew the charter honesty prevailed and it was refused. Now the company has ostensibly removed its head-quarters to Honduras to be beyond the reach of United States law. It cannot any more use the mails for the furtherance of its purposes, but it continues its business by ingenious methods of evasion, and through the therefore no facts as yet whereupon to express companies, still levying blackmail throughout the land. Its operations are much crippled by the laws which make them illegal, but they are still continued on a large scale. A Monte Carlo has been established in Honduras in connection with it, and it is intended also to run a line of palatial steamers between Port Tampa City, Florida, and Puerta Cortez, Honduras, to bring customers to the Monte Carlo and the lottery. At Fort Tampa City a large printing establishment has been erected under the name of the Graham Printing Company, which is the centre for the advertising of the over the States.

Public opinion is decidedly against the lottery, and it is probable that more stringent laws than ever will be passed by Congress to restrict its operations; but there is still a sufficently extensive constituency of infatuated gamblers who are willing to be duped into the snare. To warn these against it, His Eminence Cardinal Gibbons has written a strong letter denouncing its iniquity, and movement to impede its workings. He expresses his hope that laws may be passed prohibiting the transmission of lottery tickets or prizes even through the express companies of the United States. He adds:

"I am profoundly impressed with the bad results that have been produced, at least indirectly, by the Louisiana Lottery in the homes and families which could not at all afford to spare the money required to be risked in the hope — oftener vain than grounded—of obtaining a prize. I know that the passion for chances in its rewards has led to the commission of vice for the means of gratifying it and I had hoped that the danger of such and worse or continued evil was removed. I sincerely trust that the good men who are now engaged in the attempt to thwart the last and recent move on the part of the lottery company will succeed and have the satisfaction of knowing the best judgment of the people is with them — a juaging which the people's representatives will which the people's representatives will be executed.

MR. DALTON McCARTHY'S NORTH WEST BILL.

Once more Mr. Dalton McCarthy has introduced into Parliament a Bill embodying his views as to the rights of the French-speaking Catholics of the North West. The Bill which he moved in Parliament on Tuesday the 20th inst., as he explained its purpose, is intended to give to the North-West Territories the power to deal with the subject of education untrammelled and uncontrolled, and also to repeal the remainder of the clause in the Act known as the dual language clause which was left in the Act by the compromise which was arranged after the discussion in the house in 1891.

Previously to 1891 it was provided under the North-Western Territories Act that either English or French might be used in the debates of the Legislative Assembly and in proceedings before the courts, and that both languages should be used in the publication of the proceedings of the Assembly and of the laws.

The compromise of 1891 was adopted by the Government as a measure whereby the ill-feeling might be avoided which Mr. McCarthy's proposition then introduced was calculated to proprietors of the lottery, or the me produce. By it provision was made that "after the next general election arrangement to persons who will adver- of the Legislature such assembly may tize the concern and entice new dupes by ordinance or otherwise regulate its to invest in it, or persons are found who proceedings and the manner of recordon payment of a sum sufficient to reling and publishing the same." It ward them for so doing, sign a certifi- was thus left for the Legislature itself cate to the effect that they have won to decide whether its proceedings shall

CH 31, 1894.

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lages. of Mr. McCarthy's bill has not been published yet, but on its introduction he said that it would "give power to the assembly to decide whether the two languages should be continued in the courts and in the publication of the laws."

The immediate object of Mr. Mc-Carthy's Bill is to extend the powers of the Local Assembly of the North-West in regard to education and language. In inself, this might seem at first sight to be a very harmless procedure; but when it is considered that the ulterior object of the mover of the Bill is to abolish the rights hitherto enjoyed by the Catholics, and especially the French-Canadians Catholics, of the North West,

it becomes a very serious matter. Mr. McCarthy, continuing his speech,

"As I have often said before, in making this motion, or in bringing in a bill to repeal this clause, I do not do it from any feeling of hostility to my French - Canadian fellow-subjects. I believe, sir, that the interests of this country will be best served when the distinction between these nationalities is done away with. At all events that North-West is concerned, we certainly should not introduce a parently designed to perpetuate that race distinction which unhappily exists in one of the older Provinces

Mr. McCarthy evidently imagines that it is of great importance to know his sentiments towards his French Canadian fellow-subjects. We by no means estimate this matter as being so important as he imagines it to be. Whatever may have been the possibilities of Mr. McCarthy's career when he was a practicable politician of acknowledged ability, the time is now past that he should occupy a position wherein his opinions can be of much weight. His admission on the occasion of his declaring himself to be the founder of a new party, that he was moved to take this stand by the fact that he was "not consulted "in regard to the formation of the Government of the Dominion, sufficed to show the general public that he is moved by egotism and self-sufficiency more than by any desire to see the country prosperous and harmonious. When he made this declaration he was told plainly enough by the country, through the press, that his deserts are not so great that his private piques and imaginary grievances are to be regarded as a sufficient basis for a governmental policy.

Mr. McCarthy's sentiments deserve consideration only because they are a reflection of those entertained by a faction which has a certain strength in Ontario, and even when he proclaims his antipathy and hostility to French-Canadians -as he has many times done -we know that his utterances meet with favor from that faction. We only hope that he has not a larger following than he deserves. It would be a disaster if he had such; but we do not believe he has or is likely to have it. We cannot believe that such sentiments as he gave utterance to at Stayner, St. Thomas, and in the House of Parliament in and in the House of Parliament in of the Gananoque Journal in his pathol strictly to this only when Catholes, are so widely spread as to be a per of the 16th inst., in a foot note to lice are few in number and Protestants real danger. It is to Mr. McCarthy, a correspondent's letter: "In justice and a few others like him, that any ill to Father O'Gorman it is but fair to feeling which exists between the people know about the matter. On the day of Ontario and Quebec is to be attributed, and there cannot be the slightest doubt that the introduction of his last motion into Parliament is intended to increase this ill-feeling.

But let us consider his motion in itself. It is avowed that the proposal to allow the North-West Legislature to abolish the official status of the French language, is for the purpose of gradu. ally suppressing the French language in Canada. Mr. McCarthy himself acknowledged this on introducing his bill, and the fact is well known independently of this acknowledgment. We maintain that such a step is unwise

and inexpedient. We do not pretend to assert that the French population as such has any rights superior to those of the English, but we do say that their rights are equal in every respect, not as prospective subjects of France, but as loyal British subjects. Mr. McCarthy's doctrine, propounded at St. Thomas, that the ascendancy of the English population must be maintained, is a piece of arrant nonsense which can have no other result than to disorganize and break up the union of Canada,

if it be persisted in. To this we must add that the course advocated by Mr. McCarthy violates the agreement under which the North-West. Manitoba included, entered into the Confederation. The North-West Act provided for the retention of French and English as official lan-

quence of the original agreement which states

languages be common in the Legisla-

ture and in the courts, and that all public documents as well as the Acts of the Legislature be published in both languages.

It is therefore unjust as well as inexpedient to propose now to abolish this agreement. It is a declaration that the Protestant and English majorities will not keep faith with the Catholic and French minorities.

On the subject of Separate schools there is equally a protective clause in the famous Bill of Rights under which the North-West became part of the Dominion. Independently of this, however, both justice and expediency demand that the liberties of minorities shall be respected; and if the safety of Canada is to be assured, Mr. Mc-Carthy's bill must be rejected by a decisive majority.

FATHER O'GORMAN.

It will be recollected that a few weeks ago a despatch was sent to the Toronto Mail and other papers in the west which are known to be friendly to the P. P. A. movement, stating that Father O'Gorman, of Gananoque, had refused to allow a funeral service for one of his flock, because a Protestant undertaker had been employed. The following explanation of the occurrence has been sent to the press for publication. It is a pity these newspaper liars are not given a term in jail, so that a greater regard for the truth may be instilled into their hearts:

To the Editor of the Kingston News. Sir—In a copy of your paper of a recent date you published an item taken from the Toronto Mail, wherein it was stated that a Catholic priest, the Ray Father O'Gorman, of Gananoque, had refused to allow the body of a Mr. Williams into the church on account of the undertaker, Col. McKenzie, being a Protestant, and some past actions of his not meeting with the rev. gentleman's approval. The thing looked so incredible that the writer has taken the trouble to look into the matter, and finds the true circumstances of the case are these: Mr Williams was attended in his last ill ness by the priest in question, who administered to him the sacraments of the Church, the man being seriously ill at the time, and his death occurring shortly afterwards. It is usual in such cases, before making funeral arrange ments, to see the priest of the parish in order to have the time of service properly understood, for reasons obvious to all. In this case, unfortunately, the friends of the deceased, evidently without forethought, had funeral cards printed and distributed, this being the only way to announce the funeral, as there is no daily pape published in that town.

The priest, learning of the circumstances, went immediately to the house of deceased, and explained that he had an important engagement elsewhere, and that it would be necessary for him to leave home by the train at the time announced for the funeral. He, however, kindly offered to hold the funeral service at the house, which met with the ready approval of the late Mr. Williams' family. To prove the correctness of my assertions, I herewith submit the remarks made by the editor state what we (the Gananoque Journal) of the funeral he was in this office arranging for some printing in connection with the entertainment to-morro evening, and incidentally mentioned that he was on his way to the residence of the late William Williams, to perform the rites of the Church, as he had an important engagement at the time set down for the funeral, and had to

take the 2:30 train to keep it."
You can easily see, Mr. Editor, that
too often the Toronto Mail, in its anxiety to injure Catholics in the eyes of their Protestant fellow-citizens, makes statements that could be easily found incorrect if it took the trouble to look up the other side of the case. Asking you to kindly give this publicity in your valued paper, Yours truly, VERITAS.

BERLIN SEPARATE SCHOOLS.

The following is an extract from the report of Mr. C. Donovan, Inspector of Separate schools concerning the Berlin school. The examinations took place on March 15 and 16. ORGANIZATION AND DISCIPLINE.

Classification quite professionally made, each department being under its own teacher with Principal free to supervise the whole State of discipline and order,

excellent.

Remarks: School affairs here are in a vigorous and progressive state. The premises are in excellent condition; the attendance has so increased that an additional teacher is necessary; pupils and, teachers co-operate with indefatigable activity, the general business of the school is exceedingly well supervised and conducted, and, as a consequence, its educational efficiency is on the whole unexcelled.

The faithful Sisters at the head of the Berlin school are members of the order of the school Sisters of Notre Dame, and have their American mother house in Milwaukee, Wis. -Ed. CATHOLIC RECORD.

EDITORIAL NOTES.

WE ARE sorry to notice by the Free Press of last Wednesday that the troubles in the Congregational church in this city have not yet drawn to a body, held on Tuesday, Mr. A. E. Harding referred to Rev. Dr. Wild, late of Toronto, but for some time past officiating as spiritual exhorter to the Congregational people here, as a professional "Wind Bag." This is most unseeming language, and we trust Mr. Harding will regret in cooler moments having employed such unparliamentary terms. He should remember that there are times when it is the part of prudence not to proclaim the truth.

LATER. - We are pleased to be able to say that Mr. Harding has modified his statement in the line we suggested. In a letter to the Free Press of the next day he submitted the following as the sentiments with which he desires to be credited in regard to his spiritual guide :

'I know Dr. Wild had suffered, and that it was necessary for him to take stimulants; also that his illness caused him to wander from his topic, his memory suffering from illness. I contended that until he was well I did not think, as a man of God, he should stand in the pulpit."

This is a good deal better, and neatest and most charitable manner imaginable of saying that a person has taken too large a quantity of beer. But he should have expressed sorrow for having uttered and asked to have withdrawn the "Wind Bag" declaration. That will look very gross when somebody writes a "History of our own Times.

March 23rd, 1894. To the Board of Deacons, First Congre

gational Church, London:
Dear Brethren, — In reply to your
)etter of to day, and in accordance
with your suggestion, I now most unreservedly withdraw the offensive expression which, without due consider ation, I used in referring to Dr. Wild, and express my regret that I allowed myself to make use of the same. Yours sincerely.

(Signed) A. E. HARDING. Mr. Harding's retraction is therefore full and complete, and it gives us pleasure to be able to state that he has

dismissed from his mind the sinful thought that Rev. Dr. Wild is a Wind Bag."

THE inconsistency and unfairness of Dalton McCarthy, and his organ, the Toronto Mail, is most remarkable. So far as Catholics are concerned, it is quite evident these people consider they have no rights which should be respected, and they hold that it is quite the proper thing for a Protestant majority to break all agreements at their sweet will when dealing with Catholics. It is all very well to say that provincial autonomy is a sacred thing and should not be interfered with, but, as we have said, our friends the enemy all-powerful.

good illustration. The people there, we are told, should not be allowed to manage their own affairs, because a mere moiety of the population, who are Protestants, and who have been unjustly given the governing power, are opposed to any change. We will for a moment take the Equal Righters over the ocean and set them down in Ireland, and we will ask them what they would think of a grand national system of education for that country, where, as our friend Grand Master Hughes. Public School Inspector, says, the Cathelic and Protestant beys would stand shoulder to shoulder and grow up together. These schools, be it remembered, would, from force of circumstances, be managed in great part by Catholic trustees, and Catholic priests would naturally take more or less interest in them - which is precisely the condition now prevalent in Canada as regards the Public schools, Protestant trustees and Protestant ministers. Would there not in such a case be distrust of the Catholic majority? Undoubtedly there would; and such being the case, why should there be surprise expressed if the Public schools of the Dominion, conducted entirely by Protestants, and even Grand Masters of tions in their management, prove distasteful to Catholics.

people to go to one Church, though it guise themselves. Mr. Kerr says the may be said that the moves of the Junior Mechanics do not propose to political chess board play a prominent enter into litigation blindly. They part in the matter, a desire have evidently gone too far with their to advance the educational interests of the country being introduced opposed to Catholic education in every close. At a meeting of the governing solely for the reason that it is a popular string to pick. It would be well if the bigots of the McCarthy and Mail school make up their minds once for all that no power on earth can prevent Catholics giving their children a religious training. They may be compelled to pay a double tax, as in the United States, but their schools will go on just the same.

> THE colored Baptists of Ohio made recently a curious display of religious fervor. After a revival meeting three hundred of them proceeded to the river to be immersed in its ice-covered waters. The preacher remained in water three hours baptizing, and the baptized as they came from the river with their clothing frozen on their backs ran through the crowd "shouting, screaming, and singing for Christ." Surely missionaries are as badly needed there as in "darkest Africa.

BISHOP POTTER of the Protestant Episcopal Church of New York has reflects credit on Mr. Harding. It is the brought upon himself the indignation of the colored race by his advocacy of the plan to deport the colored population of the United States to Africa. Mr. George Downing, a prominent colored Rhode Islander, is particularly strong in his denunciation of the Bishop's project, reminding him that the colored people have as much right to the soil of America as the whites have, and that their ancestry having originally been brought here unjustly and against their will by the white slave dealers, they are here to stay. The Providence Visitor, commenting

on Mr. Downing's protest, says:

"What a lapse of memory it is for a man who has ever read the Constitution or even heard of the war of emancipation to talk about a 'dominant race' in this country! And since when have Afro-Americans been debarred from 'rising to the highest position and equalling the best?" There is nothing in the laws of the country to prevent an Afro-American, provided he were born here, from becoming President of the United States, and nothing in the laws of the Church which hin ders him from being made a priest, Bishop or apostolic delegate. George Downing has an equal share with Bishop Henry Codman Potter in American citizenship, and an equal share in the golden opportunities and noble rights which that citizenship carries with it; and for Afro-Americans in general America is a better place than Africa. Here lattle by little our citizens of African descent, like those of European descent, will obtain religious culture, education, social position and wealth. on Mr. Downing's protest, says:

THERE has been some grumbling in P. P. A. circles at the fact that several Catholic hospit als and other charitable institutions have received from the Ontario Government larger sums than similar Protestant institutions, and a larger percentage of the gross amount of their expenditure. The grant given by the Government is in proportion to the work done. It is too small in these cases to amount to more than a small fraction of the expense, but if the Catholic institutions receive a somewhat larger amount in some instances it is because they afford a The case of Ireland furnishes a very home to a larger number of inmates; and if the percentage of this sum on the entire expense stands higher, it is simply because they are more econo mically conducted. A large percentage of the expense in the Protes tant institutions arises from the high salaries which must be paid to matrons, nurses, etc.; while, on the other hand, the religious communities who devote themselves to the work require but their livelihood, which, including their dress, is of the simplest kind.

THE opposition raised in Pittsburg, N. J., against the employment of the Sisters of Charity in the Public schools where the children are Catholics is likely to collapse. The teachers have procured regular certificates after an examination by the Board of Instruction, and there was no pretext left to their opponents except to raise an objection against their dress. The Bishop has permitted them to lay aside their distinctively religious habit during school hours, and the "Junior Order of United American Mechanics ' which has hitherto led the opposition to them finds itself completely baffled on every point. There is no American Let us have frank discussion but no law forbidding the employment of garbled statements and misrpresentateachers, either on account of tions. the Orange order holding high posi- their religion, or their particular style of dress; nevertheless the Sisters have yielded this point to the prejudices of their enemies. French and English as official languages.

This provision was made in consequence of the original agreement which states

"That both the English and French anguages be common in the Legisla-anguages be common i

Africa, "hascaused consternation in the camp of our friends—the enemy. It is a severe arraignment of the methods adopted by Protestant missionaries in converting the heathen. The native, from the Protestant point of view, is not a promising subject. "If he calls for missionaries at all it is because he expects them to bring cloth, beads, gems and gunpowder, and many of them expect that their children in the schools shall be paid for the word work."

EASTER SUNDAY.

The usual number of Masses were colebrated in the cathedral on Easter Sunday morning. The first one, at 7 o'clock, was celebrated by Rev. Father McBrady of Tornoto; the sceond, at 85% by Rev. Father Tiernan. The last, at 10:30, was a Pontifical High Mass, celebrated by Rev. Father Gahan and Tobin as deacons of honor, Fathers Gahan and Tobin as deacons of honor on the Resurrection. In the evening at Vespers the same rev. gentleman again preached a powerful sermon on "Christian Carlotte of the same rev. gentleman again preached."

AT ST. MARY'S CHURCH. shall be paid for the word work they perform." He mentions that "out of one hundred wagons now on the road to Salisbury seventy carry on an average two thousand bottles of intoxicating liquor." This is a fact that we commend to the attention of Bible societies. Fowell Buxton said once that "the darkest day for many a heathen tribe was that which first saw the white man step upon its shores.' Gunpowder and liquor are not the means in God's providence for the propagation of His Gospel, and our only wonder is that some of our ministerial brethren who are ardent prohibitionists have not before this denounced it.

Our esteemed contemporary, the Catholic Citizen, has mailed a copy of Washington Gladden's paper on the A. P. A. to all the Protestant ministers in Milwaukee. May they and their brethren of Canada reflect well on the utterances of one who, though not a Catholic, has the manliness to speak the truth about Catholicity. He is content to walk the highways of life in peace and in Christian fellowship with his neighbors, and he calls upon every clergyman to denounce the methods of warfare employed by the A. P. A. against Catholics. The silence in ministerial circles is ominous. It does them little credit and proves they are little conscious of their responsibilities and duties. Nay, more, this conspirately in the first place of the peace and in Christian fellowship with his neighbors, and he calls upon every clergyman to denounce the methods of warfare employed by the A. P. A. against Catholics. The silence in ministerial circles is ominous. It does them little credit and proves they are little conscious of their responsibilities and duties. Nay, more, this conspirately being the peace and in Christian parents she was thoroughly trained in the practice of those benign virtues which eminently qualities and duties. Nay, more, this conspirate their refforts at concealment they are known to be pledged to additional content of the place of our existence, what a noble extending the provents the selection of our existence, what a noble extending the parts and broken and the hair is silvered o'er with grey, when the tottering frame can scarce support the palsied form, our shrunken, withered the provents the selection of our existence, what a noble extending the provents of our existence, what a noble extending the provents of the provents of our existence, what a noble extending the provents of the proven Despite their efforts at concealment they are known to be pledged to advance by every means the nefarious schemes of this infamous organization. We do not believe in employing the weapons of our adversaries; we desire peace and fraternal charity.

The Canadian Magazine for March contained some very interesting articles. F. Fenton has a very charming description of the Winter Carnival at Quebec. Mr Arthur Harvey writes quaintly on "A Physical Catastrophe to America." The illustrations are excellent. We take exception to the article written by P. H. Bryce. When the Canadian Magazine made its bow to the reading puplic we expressed the wish that it should be "Canadian"-devoted to topics that might interest all classes of citizens. Unhappily, however, it has deviated from its path by allowing Prof. Bryce's article to be printed in its columns. The article in question is saturated with the venom of prejudice and bigotry. Perhaps the editor was away from home.

Despoiled the Altar.

Chatham, Ont., March 21.— Rev. Father Cummings last night received word from Bothwell of a robbery committed at the Roman Catholic Church in that town. The

### DIOCESE OF LONDON.

Junior Mechanics do not propose to enter into litigation blindly. They have evidently gone too far with their complaints, simply because they are opposed to Catholic education in every form; but even if they were to succeed in driving this zealous religious community from teaching in the Public schools, they will only be the means of causing parochial schools to be established, and the Public schools of the locality will be emptied of pupils.

The waves of immorality are in some parts of the neighboring Republic washing away the landmarks of Christian decency revered by our forefathers. Divorce, that legalizes adultery, is sowing the seed of corruption and of death, and our much-vaunted civilization is but the polish and sheen that but thinly veils the rotteness and uncleanness within. Some time ago Minnie J. Iden of Carrolton, Ohio, sued for a divorce on the grounds that her husband refused to make the kitchen fire in the morning and declined to take her to the World's Fair.

A recent publication, entitled "Reality vs. Romance in South Central Africa, "hascaused consternation in the amp of our friends—the enemy. It is a constant against the dealers of the Passion of the Baptis and Were and our Bassed Redeemer. On Holy Saurady the blessing of the Baptis and Mecae (Reality vs. Romance in South Central Africa, "hascaused consternation in the amp of our friends—the enemy. It is a constant against a proper of the cathedral with Research and the Passion of our Blessed Redeemer. On Holy Saurady the blessing of the Baptis and Were and our Bassed Redeemer. On Holy Saurady the blessing of the Baptis and Were and our blessed Redeemer. On Holy Saurady the blessing of the Baptis and way the learner of the methods in the evening by a large number of people to show their love for our crucified Savious and the evening by a large number of people to show their love for our crucified Savious and the evening by a large number of people to show their love for our crucified Savious and the evening by a large number of people to sh

EASTER SUNDAY.

powerful sermon on "Christ the Teacher."
AT ST. MARY'S CHURCH.
The Easter Sunday services at St. Mary's church were conducted by the pastor, Rev. Father McCormack, and Rev. Father Tobin.
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.

OBITUARY.

MRS. JOHN FLOOD, LONDON TP. A very old and respected resident of London Township died on the 4th instant, in the don Township died on the 4th instant, in the person of Bridget, rehet of the late John Flood. She was born in the county Uork, Ireland, and her parents brought her to this country when she was only six months old, settling in the township of London, where she resided for eighty-two years. Her husband preceded her to the grave six years ago. She leaves to mourn the loss of a fond and indurgent mother, nine children, to all of whom we offer our sincere sympathy. R. I.

SISTER JULIANA, TORONTO.

Poor old Catholic Adjala has given many

support the paisied form, and the slen ared hands still cling tenaciously to the slen ered hands still cling tenaciously to the sien-der thread of our existence, what a noble ex-ample we have in her, who, arrayed in all the charms of lovely womanhood, turns her face forever from the allurements of the world to devote the remainder of her days to the serving of God

face forever from the allurements of the world to devote the remainder of her days to the service of God.

This glorious example the name of Matilda Morrow at once suggests to our minds. She entered St. Joseph's convent, Toronto, in 1803, and for thirty - one years has been known to the world as Sister Juliana.

For almost a quarter of a century she instructed classes in the Catholic schools of St. Catharines, and was highly commended as a most successful and painstaking teacher. For three years she acted as Superior of the convent at Port Arthur, and when the Sisters of St. Joseph were given charge of the Isolation Hospital, Toronto, she was again appointed Superior. In August of last year she was chosen Superior of the convent at St. Catharines; but God had otherwise decreed, and failing health obliged her to abandon the scene of her early labors and return to the city.

She died on Manday, Feb. 14, and though

and failing health obliged her to abandon the scene of her early labors and return to the city.

She died on Monday, Feb. 14, and though her death was hourly expected, the sad tidings have been a severe shock not only to her immediate relatives but to a large circle of admiring friends.

The great number of Catholic clergy who attended her tuneral obsequies is sufficient testimony of the high esteem in which she was held by those who had abundant opportunity of estimating her worth.

Each individual member of the beloved community to which she belonged is so distinguished for the holiness and magnanimity of their lives that we feel it would be superfluous to extol the virtues of the dead. Suffice it to say that her truly edifying death was a fitting sequel to the exemplary life she ded. Through weary months of sickness, in which she suffered excruciating pain, no murmur or complaint reached the ears of her sorrowing attendants, and when the final moment came, like some tired child, she sank to sleep nor turned one "longing, lingering look" towards the bright, busy world to which years before sine had said her last farewell. Farewell: farewell to the sweet-faced nua. She has listened the cheering world. Farewell! farewell to the sweet-faced nun, She has listened the cheering words "well

Her heart was pure and undefiled.
God rest the soul of the Sister mild:

### It Calms the Storms of Life and Guides

"And when He was entered into a ship His disciples followed Him.
"And behold there arose a great

tempest in the sea, insomuch that the ship was covered with the waves; but

He was asleep.
"And His disciples came to Him and awoke Him, saying, Lord save us

we perish. "And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose and rebuked the winds and the sea; and there was a great calm.
"But the men marveled, saying What manner of Man is this, that even

the winds and the sea obey Him?"

The lesson sought to be taught us in this touchingly beautiful narrative of a strange event in the life of Christ is the importance of faith. "O ye of the importance of faith. "O ye of little faith," cried our Saviour when awakened by His terror-stricken dis-They had seen Him performcipies. They had seen Him performing miracles with the power of God; they had seen the peoples moved by His God-like presence and His words of divine wisdom, and the wild winds of the stormy night and the yeasty waves drove out from their minds that they were with their Master, whose ill man alone could compass. He spoke to the winds and the waves ; He said "peace, be still," and the winds, thus rebuked, ceased, and the wild waves

To how many storms raging in our own hearts, filling our being with fear, despair, the anguish of wicked dis-order, dark as the clouded night and than the wildest storm that ever tossed lawlessly along a boundless deep, storms that have changed our being and driven us out to deeds of violence and cruelty-to how many such storms have we awakened our Saviour that He might cry "peace, be still," and so give us rest and hope and happiness.

After all the centuries the faith is as necessary to us as when the wearied man sank to sleep upon that troubled sea. And what a picture those few simple words present to the thoughtful mind! Through the ages that have followed His advent men have so ac customed themselves to regard their Christ as their God, His labors, trials and sufferings on earth as a man are obscured. He was one of our own helpless race, and the ills that beset us were His to encounter. We are prone to say to ourselves, "But He was God - what are our sufferings to the Almighty?" And so Christ passes To retain the truth in all its vividness we must return to the story Preceding as told by His apostles. this very miracle we are told :

Now, when Jesus saw great multi tudes about Him He gave command ment to depart unto the other side.

"And a certain scribe came and said unto Him, Master, I will follow Thee whithersoever Thou goest. "And Jesus said unto him, The

foxes have holes and the birds of the air have nests: the Son of man hath not where to lay His head.

"And another of His disciples said unto Him, Lord, suffer me first to go

and bury my father.
"But Jesus said to him, Follow me,

and let the dead bury their dead."

He was weary. He sought to end
the labors of the day, and the multitude that gathered about, poor, hungry hearts, would have more. sought to look upon His kind face, they longed for His strangely wise utterances, and so He sought refuge in the vessel that was to carry Him and His disciples to the other side And how sad is His response to the "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay His

He does not say the Son of God, but of man. He was given on other occa-sions to referring to His Father in heaven; but now, footsore and weary hungry and sick at heart, He tells the scribe that He has no home in which among loving hearts, He can find shelter. He hath no place to lay His Ah! blessed head, how we long to pillow it upon our tenderest affec How we long to give the one Friend of humanity a home! And yet who among us is more kind, more patient, more charitable, with all the love we express and all the teachings His words and example have left us

He went aboard the rude vessel to escape the multitude, and like a tired child lay down to sleep. He was so wearied, so worn out, that the great storm, with its fierce winds and waves that washed the deck, did not disturb His deep repose. Christ slept. God never sleeps. How difficult it is for us to recognize the dignity of truth. fact to be acceptable must not be homely. The Jews would not accep their Messiah for that He was born in manger. More stupid than the Ho brews, we will not permit Him to re main there. They expected Him to come in glory and power, and we lef Him there, not content with His lowly lot, and so we misuse the truth. inexperienced hunter looks a mile away for game that springs up at his We cannot see that in our anx iety to make Him other than He was deny Christ as completely as did Jews. They could not see Him in the Jews. They could not see Him in the humble carpenter born in a stable we cannot see Him as man at all.

Far darker and more painful is that skepticism that shuts Him out entirely That is the horrible teaching of to-day We are wiser than Christ; we are more learned than His simple disciples and the blind followers of all the gen erations who accepted the faith He taught with the simple confidence of children. We are wiser than they.

THE NEED WE HAVE OF FAITH. hend. We dispense with faith for the light of learning. Alas! the oldest sage, the wisest of men, after a life-time of thought, closes his books, and looking out upon creation with his study-dimmed eyes, says mournfully "After all these years of thought and research I have been taught to know that I know nothing." He had counted the age of the earth by the unerring records of geology, and footing up the millions of years, finds before and after the incomprehensible eternity. He has reached the stars, and beyond lies what? Never ending. incomprehensible space. He cannot comprehend the very sunlight; no, nor a little flower, nor a blade of grass, nor, above all, himself.

We accept the sunlight we cannot understand: we enjoy the flower. In like manner must we take to our hearts the divine precepts Master, and above all the faith that lifts from our troubled hearts all the dark brooding cares of this life, and all the painful doubts of the life here-DONN PIATT.

### TEMPERANCE TRUTHS.

Enunciated by Father Dowling at the Jesuit's Church in Chicago.

The eloquent and courageous pastor of the Jesuit Church in Chicago, Rev. Father Dowling, has flung the banner of a temperance crusade to the breeze, and on last Sunday preached a sermon which seems to have stirred Catholic Chicago to its depths.

A portion of Father Dowling's sermon is given here. He says:

It is high time for a declaration of independence or a proclamation of emancipation. Heroic efforts have been made, many means have been adopted-Father Mathews, prohibition, local option, high license and other devices without number. If any one thinks this agitation is ephemeral and will die out he has not read the signs of times. The very tyranny, the arrogance of the liquor interest will the day of general uprising that will sweep this curse before it as it sounded the death knell of human slavery in the United States.

Perhaps we Catholic clergy have not been as active in the work as others, because we knew we had a hold that others had not upon the hearts and wills of our people upon which the true remedy depends; that we could urge supernatural principles which are by all odds most availing and lasting. Perhaps we may have stood aloof be-cause we were afraid to encourage an extreme policy which must in the end defeat itself because founded on wrong principles. True or false the charge has been made against us that the pul pit is overawed by the saloon interests in the pews.

"I am not here to-day to advocate total abstinence, though I admire it, love it, encourage it, and hold high among moral heroes those men who, at great personal sacrifice, are willing to carve out in their lives a noble example of total abstinence for the weak. My purpose to-day is to urge that temperance which all Christians are bound to advocate and practice; neither is it my purpose to attack the saloon-keeper as such, because we need his help in redressing the evils which afflict ciety. It is against the disreputable element I speak.

What is the remedy? Doctors say drunkenness is a disease. Physiologists say drunkenness is an inherited physical taint. Both send the drunk-ard to Dwight. The Church steps in, and with common sense says drunkenness is a sin to be treated like other the drunkard to resist temptation and the approximate occasion of sin. For the man who often drinks to excess it is a sin to drink at all. But I will be told that there is something exceptionally strong in acquired habits which seems to defy sacramental helps. This is false. Truth is there is something exceptionally weak in the drunkard's resolution of amendment. Perhaps we contribute to his weakness of resolu tion because we too easily look upon the drunkard as the innocent victim of circumstances which he cannot con-

If society punished him as it does the thief and adulterer, if it shut him out from respectable homes and shunned him in private life as it does the thief, if it refused to have business relations with him, as it does with law breakers of other kind, he would find that he is not so powerful as he would have us believe.

What is the drunkard to do? First, don't get discouraged. Many as far gone in intemperance have been redeemed and so can you be. Next take a strong resolution before Godno oaths or vows, but a solemn pro mise. Do it when there is no liquor in the body; when the head is cool and clear. Then clean yourself up, wash your face, comb your hair, brush your clothes, put on fresh linen, clean you shoes and take a good shave, until you feel your self-respect returning, then take the pleage for one year, five years, for life. Lastly, watch and years, for Make no false excuses for not drinking. Say plainly you have taken the pledge and mean to keep it

What is the ordinary man to do it not inclined to drink? Give good example. Use your influence to stop the evil. We need expect no help from politicians and law-makers unless they are forced. Three-quarters of them are afraid to move. Very few are independent enough to hold their souls their own. They do not dare to antagonize the liquor interest; they are dumb dogs that do not bark. Hence you must help to see that the laws are enforced. You must work for the improvement of the laws.

We accept only what we can compre- | Minard's Liniment is the Best.

Restrict the number of saloons so they shall not go beyond a certain proportion to population, all above b superfluous and a menace to public This is reasonable, for many men every saloon is a temp tation, and there is no necessity for three or four in every block. More over, many are the hotbeds of crime. More-Restrict the location so that a man may not open a saloon when and where he

Pleases.

What objection can anyone make to having saloons closed on Sunday or to having them closed at a fixed hour every night so that they will not har bor thugs and house breakers? objection can there be to closing them when they become nuisances and the scenes of crime, or if saloon-keepers are caught selling poisonous or adulterated liquor or to minors and drunken sons, exercising a real mercy by forcing them to work. They can saloon-keepers who prosecute drink to husbands and sons. Young girls can set their faces against the drunkard by refusing to keep any company with a man who drinks. Even children can take a pledge and keep it. All of us can set our faces against excess in drink. join temperance and total abstinence societies. We can support public agitation. We must be prepared to be called cranks and fanatics. opposition to intemperence and a desire to do all in one's power to stay the ravages of drunkenness entitles to be called a crank. I glory in the appellation, make public profession of being a crank and pray God to ever keep me so.

LEO XIII.

The Pope's Life Day by Day.

GOVERNED BY THE SEVEREST SIMPLIC ITY AND FULL OF HARD WORK.

From the Baltimore Sun. Rome, Feb. 8.-The Pontiff's day is aday of labor from early morn to dewy At 6 every morning he rises, his eve. faithful body servant, Centra, knock ing at his door at that hour winter and At 7 he says his Mass, which is served by two of his private chap-lains—the Pope having six chaplains and then he hears another called the Mass of thanksgiving, celebrated by one of his chaplains and occasionally

by one of his secretaries. After these two daily Masses the ope breakfasts. This is a very Pope breakfasts. simple meal, consisting all through the year of simple coffee and milk, with bread, and nothing more. Then his receptions begin. First of all, as a general rule, he receives Cardinal Rampolia, the Secretary of State. He presents to the Pope the documents received at his office the day before, or those which should be furnished with the signature of the Pope and which should be despatched to their destination during the day. This audience, which lasts over an hour, and which is as one may well imagine, of the pro on Tuesday or Friday. On these day the Pope receives the Ambassadors and ministers, representatives of foreign Governments to the Holy See. When there are documents on these days to be signed by the Pope they are brought by the under Secretaries of

State. The second reception of the day is given to Cardinals, the heads of eccles iastical congregations, the generals of religious orders, and personages or dignitaries having special business with the Holy See. After this reception if the season is winter and the weather happen to be good, the Pope interrupt the course of audiences in order to take a walk for half an hour or so in the Vatican gardens.

At 1 o'clock the Pope dines, following in this the custom of the Romans. This is the ordinary rule, but it hap pens, especially when there are many receptions or audiences to be granted that he remains till 2 or even 3 o'clock before dining. The severe simplicity which marked the breakfast is followed in the dinner. This consists of a soup nearly always of some form of maccaroni; of a plate of meat, with an accompaniment of fried potatoes or other vegetables. Then follows fruit, of one sort, and this completes the meal. The Pope never eats boiled meat or forced meat, nor cheese. He drinks a little wine, old Bordeaux, which is supplied to him from the vine yard of a convent of nuns in the south of France. As a general rule, the Pope reads the newspapers during his

Leo XIII. eats always alone, as etiquette requires. When he wishes to show special favor to a Roman Prince or some personage of distinction be invites him to a collation, which con sists of coffee and milk taken with him after Mass. In order besides to obtain this favor it is necessary that the person may have had the honor of being admitted to the Pope's Mass and of hav ing received Communion from his This of itself is a great dis tinction, but it does not necessarily imply the other, of being invited to breakfast with him. In the latter case a small table is prepared for the gues side that of the Pontiff. When the late Cardinal Pecci, brother of Leo XIII., lived in the Vatican he frequent ly went to the Pope when dining, but only to keep him company. It was quite touching to hear the Cardinal speak of Leo XIII. There was a look f veneration in his face, as, with bated breath," he referred to "my

brother, the Sovereign Pontiff." After dinner Leo XIII. rests for about an hour in an arm chair. He does not follow the Roman custom of sleeping in the afternoon; his activity

provement must lie in the direction of and nervous energy are too great to restriction. Indeed, even at night his slumbers are frequently broken. After this rest he takes a walk in the garden, provided the weather is good. These walks are made in company with a cameriere segreto—an ecclesias-tic—and a Lieutenant of the Noble Guards. When he is tried of walking he enters a carriage and is driven in the garden. The carriage drive is a little over a mile in length.

On his return from his walk or drive he again gives audience or received his secretaries and sets to work. About 6 in the evening he takes a cup of broth and a tiny glass of Bordeaux. The audiences continue in the evening from 8 to 10. This rule of action

is liable to be broken in upon at times,

for now and again the Pope retires

alone into his study to prepare his work for the following day. His mode of preparing briefs was special. later years, since age has rendered his hand unsteady, he writes little in comparison with what he was in the habit of writing. His handwriting is of an unusual neatness and clearness; it re sembles print more than writing, and it seems to have been always thus legi ble. I have seen several letters written by him while Archbishop of Perugia, penmanship. and they are models of It was his custom during the early years of his pontificate to prepare the framework of his briefs or letters and give them over to a secretary to be filled up. In these abstracts certain words were used with a special aim, and the Pope always expected that these words should be retained in the completed amplification of the letter. On one occasion the completed document had been handed to him, and, reading it, he missed one of these selected words. The secretary was called and asked what had become of

that he had employed a word which he thought better fitter for the sentence The Pope administered a very severe reproof to the secretary, informing him that the missing word had been selected after very serious thought, and on no account should it be omitted

the word referred to. His answer was

In the early years of his pontificate, also Leo XIII. was given to writing far into the night, and I remember hearing one day that at 6 o'clock that morning he was found asleep with his head on the desk, and pen in his hand, after writing the whole night through. At 10 in the evening he recites the Rosary with Mgr. Marzolini, one of his secretaries, and pontifical master of ceremonies, whom he knew as a very

young boy in Perugia, and who at tended the seminary in that diocese when Leo was Archbishop. Between half past 10 and 11 the Pope retires to rest, after taking a cup of broth and a small piece of cold meat. His sleep, has been said, is occasionally broken, especially after a fatiguing day, and again at the change of the

### IT'S NEVER TOO LATE.

A Story With a Moral for Those Who Have Given up Hope — A Mount Forest Man Thought His Case Hopeless—Urged by a Friend, He Made One More Trial For Health—The Happy Result.

From the Mt. Forest Confederate. Mr. Geo. Friday is a well-known resident Mount Forest, and among those acquainted

Mr. Geo. Friday is a well-known resident of Mount Forest, and among those acquainted with him it is known that he has been a great sufferer from chronic bronchitis, accompanied by a bad cough that used to leave him so weak that he would lie down for hours at a time. Mr. Friday's friends have noticed latterly that he has regained his old time vigor, and in conversation with a representative of the Confederate a few days ago, he was asked to what agency he owed his renewed health. "To the same agency," said Mr. Friday, "that has accomplished so many wonderful cures throughout the country—Dr. William's Pink Pills. For the past three years I have been so ill I have been able to do but little work. I doctored and tried many remedies, with but little or no benefit, and at last I went to the hospital at Brantford, where I remained for some time, and while there I felt somewhat better. The improvement, however, was only temporary. and while there I left somewhat better. The improvement, however, was only temporary, for scarcely had I returned home when I was again as ill as before. I had spent a great deal of money in doctoring without benefit and I felt discouraged and began to benefit and I feit discourages and book upon my condition as hopeless. A friend advi-ed me to try Dr. William's Pink Pills, but I had already tried so many alleged "sure curse" that I did not feel like spending "sure curse" that I did not feel like spending "sure more money on medicines. Finally, but I had already tried so many alleged "sure cures" that I did not feel like spending any more money on medicines. Finally, however, I was persuaded to give Pink Pills a trial, and as you can see have reason to be thankful that I did. I purchased a box and began using them with grim hope of recovery. To my intense satisfaction I noticed that they were doing me good, and you may be sure it required no further persuasion to continue their use. Atter I had taken a number of boxes, the cough which had troubled me so much, entirely ceased, and I could eat a workingman's hearty meal, and before long I was able to go to work. I am now in excellent health, and I believe that Dr. William's Pink Pills have saved my life. I would not be without a supply in the house, and I warmly recommend them to others who may be alling."

The reporter called upon Mr. Wm. Colclength, the well-known drurgist, who said he was acquainted with Mr. Friday's case, and had every confidence in the statements made. Interrogated as to the sale of this remedy about which everybody is talking, Mr. Colclength, the well-known drurgist, who said had every confidence in the statements made. Interrogated as to the sale of this remedy about which everybody is talking, Mr. Colclength said that so far as his experience went, he knew the sales to be very large, and that the remedy gave general satisfaction. In fact although he handled all the sets proprietary medicines, he finds Dr. Williams' Pick Pills the best selling remedy on his shelves.

Dr. Williams' Pick Pills are an unfailing

best proprietary medicines, he finds Dr. Williams' Pir. k Pills the best seiling remedy on his shelves.

Dr. Williams' Pink Pills are an unfailing specific for all diseases arising from an impoweri-hed condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, amenia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, 3t. Vitas' dance, the after effects of la gripe e, all diseases depending upon a vitiated condition of the blood, such as scrofula, chronic crysipelas, etc. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature. These pills are not a purgative medicine. They contain only lifegiving properties, and nothing that could injure the most delicate system.

Dr. Williams' Pink Pills are sold only irboxes bearing the firm's trade mark and wrapper, (printed in red ink). Bear in mind that Dr. Williams' Pink Pills are hever sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned

any dealer who offers substitutes in this form is trying to defrand you and should be avoided. The public are also cautioned against all other so called blood builders and

nerve tonics, put up in simlar form intended to deceive. They are all imitations, whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address, at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

### FATHER" RITCHIE TOO RITU-ALISTIC.

An Episcopal Clergyman Incurs the Dislike of Bishop Potter.

Arthur Ritchie. Rev. called "Father" Ritchie, rector of St. Ignatius Church, has got himself disliked by Bishop Potter. The Bishop has omitted that parish from the list of those which he will this year visit to administer the rite of confirmation because he is displeased at the extreme to which the Church ritualism is carried. Masses are said and the cere-monial of the Catholic Church is largely followed. "Father" Ritchie was previously rector of a church in Chicago and his conflicts with Bishop of that diocese on the question of ritualistic practices had been frequent and vigorous. In New York he has encountered less opposition from his superiors. Under his charge St Ignatius has grown in members and improved in fortune

### An Old Trail Being Run Cut.

Many of our separated brethren are growing tired of ministerial tirades against the Catholic Church There was a time when facility in this line was something of a recommendation for a candidate for pulpit honors and emolument. It isn't so now, in places where Protestants retain a vestige of religious feeling. A dispatch from Virginia, Ill., relates that "Rev. R. L. MacWhorter, pastor of the Cumber land Presbyterian church in that city for the past two years, resigned unex-pectedly at the close of Sunday morn ing's service. The subject announced for the evening was 'Romanism the Greatest Foe of Liberty.' To this subject the officers of the church took ex ception and Mr. MacWhorter's resignation immediately followed."
Brother MacWhorter will discover

that the market for his peculiar talents is growing more circumscribed as the rank and file of the Presbyterian body became acquainted with the true character of the Catholic Church. — Cleveland Universe.

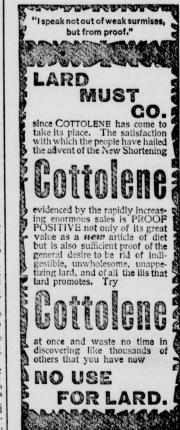
It surprised many visitors to the Chicago World's Fair to find that of all the blood-purifiers, Ayer's Sarsaparilla was the only one on exhibition. The reason is that Ayer's Sarsaparilla is a standard remedy, and not a patent medicine, or secret nostrum.

Had La Grippe. — Mr. A. Nickerson. Farmer, Dutton, writes: "Last winter I had La Grippe and it left me with a severe pain in the small of my back and hip that used to catch me witenever I tried to climb a fence. This lasted for about two months when I bought a bottle of Dr. Thomas' ECLECTRIC OIL and used it both internally and externally, morning and evening, for three days, at the expiration of which time I was completely cured."

I can highly praise Burdock Blood Bitters because it had a fair trial in my case with wonderful success. My symptoms were dropsy, backache and sleeplessness, and all these disappeared after using two bottles of Burdock Blood Bitters. I cannot praise its healing powers too highly.

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Low Sunday.

TRUE AND LASTING PEACE.

Jesus came and stood in the midst, and said them: "Peace be to you." (From the ospel of the Sunday.)

no battle to fight, no enemy to over-come? No, surely our Lord does not

promise us such an easy road to heaven as this. "Do not think," He says,

enemies," our Saviour goes on to say,

in him to us his children: "In the

sweat of thy face shalt thou eat bread;"

struggles far more terrible and mo-

mentous for our spiritual life, against

flesh and blood, also "against prin-cipalities and powers, against the rulers of the world of this darkness,"

in which a single slip may mean eter

Where, then, is our peace in this

inevitable war, this contest which de-

mands all the energies of our body and soul? What peace can we have while

its issue is still uncertain, its events

yet unknown? Surely it seems a mockery for our Lord to say, "Peace be to you," when He sends us not peace, but war and its alarms.

But it is not a mockery; He who cannot be deceived also cannot deceive.

His words are faithful and true. He

has really peace to give us — peace in the midst of combat, calm even in the

When the storm arose on the sea of

When the storm arose on the sea of Galilee, and He was asleep in the boat, His disciples came to Him, saying: "Lord, save us, we perish." But He answered: "Why are you fearful, O ye of little faith?" Was there not reason for them to be fearful, to lose their

entirely for us and to us in the battle

in which He has placed us. He fights on our side. What, then, have we to

fear if we will only keep close to Him?

belivered Him up for us all, how hath He not also with Him given us all

shadow of death is upon it. death!" says Holy Scripture,

says Holy Scripture,

bitter is the remembrance of thee to a

man that hath peace in his possession!

Here again, therefore, our true peace is in the possession of Him who is eter-nal; this is the peace which the world

can neither give nor take away. All

the storms of this world will not shake

or disturb him whose house is built on this rock. "Who," again says St.

Paul, "shall separate us from the love

of Christ; shall tribulation, or dis-

tress, or famine, or nakedness, or danger, or persecution, or the sword?"

This, therefore, is the true peace of the Christian: confidence in God, in-

difference to all that is not God. It is the peace of our Lord Himself. "My

peace," He says, "I give unto you." Let us ask Him indeed to give it to us,

Many people, with the notion that

Whereas, if nature were

nature ought to take care of herself,

allow a cough to plague them for weeks

assited with a dose or two of Ayer's

Cherry Pectoral, the cure might be

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Peace, then, we should have in our

ARCH 31, 1894]

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s ago, my wife had a of lung trouble which of pronounced consumption. Of sextremely distressing, of light, and was frequently of the spitting of blood, or sing unable to help her, or to try Ayer's Cherry Pec-surprised at the great of Before using one whole of cured, so that now she is can healthy. That this one my wife's life, I have not obt."—K. Morkis, Mem-c

herry Pectoral Highest Awards 0000000000000000

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OUR BOYS AND GIRLS.

Arise, Ye Dead, and Come to Judg-

Let us wander back in thought over the vanished centuries. It is night, and we are in the streets of Peace be to you! This is our Lord's Easter blessing, thrice repeated in the gospel of to day; and a blessing which all His faithful may obtain. And it is the one for which we are continually seeking, each in his own way, but the one for which we are continually seeking, each in his own way, but the continual to the one for which we are continually seeking, each in his own way, but which we can find nowhere but with their "good night" songs. Ever and anon the peaceful silence is broken by the soft, sweet echo of some distant lute. which we can find nowhere but with Him who to day offers it to us.

What is this peace? Is it freedom from conflict? Is the Christian to have the soft, sweet echo of some distant lute. Let us stand here before this gorgeous castle which rises majestically in the castle which rises majestically which rises majestically which rise very heart of proud, imperial Rome. It is one glowing mass. Thousands of waxen tapers flame in hall, in rooms, on stair cases. We enter. The splen-"that I came to send peace upon earth; I came not to send peace, but didly furnished rooms are fitted to-night for the reception of the very flower of haughty Rome. The sumptuthe sword." We must make up our minds, for the sake of the Christian faith, to sustain not only the assaults of the devil and of our own evil passions, but also the opposition of those who should be our friends. "A man's ous apartments are thronged with high-born ladies and gentlemen. Surely a ball or fete of some sort is in progress. The ladies are superbly attired; some in rich, black silks re-lieved by emerald trimmings; others "shall be they of his own household."
In this sense, then, we cannot hope for peace in this world. No, our lot must be, if we have really enlisted in on whose dress and arms diamonds are shining like stars, again others in white satin robes aflame with richest rubies. Everyone is in harmony with Christ's army, that of all soldiers: war, and its turmoil. As St. Paul says the flowers, the perfumes, the music around. The scene is simply ideal and bewitchingly distracting; the it was for himself so must it be for us:
"combats without, fears within."
Struggles for our temporal life; for costumes, the flowers, the decorations, and, indeed, the faces, are all of the God has said to Adam our father, and

rarest beauty.

In the midst of this dazzling splendor stands a young courtier sur-rounded by a laughing group of ladies. He seems to be the hero of the occasion. His handsome, high-bred face, his unsurpassed wit, his lofty mien, his faultless attire, make him the centre of attraction. Silvery peals of laughter prevoked by the young knight's sayings are echoing through the perfuned halls. Sud-denly a deathly pallor o'erspreads his face, he becomes at once strangely silent, his eyes have a look of terror What is it? Some supernatural sound, audible to himself only, is ringing through his ears. Tis the mercy of the Omnipotent calling him. He breaks abruptly away from his bevy of admirers, and rushes from the ballroom, on through the slumbering city's silent streets, as if pursued by some dreadful monster. Still he hears the awful sepulchral voice that rose high above the music of the ball-room, the voice that shall ring in his ears forever Lord, save us, we perish." But He Lord, save us, we perish. "Great crimson flushes stream, son for them to be fearful, to lose their peace of mind, when death was staring them in the face, and all their efforts to save themselves were vain? No, to save themselves were vain? No, and turns in the direction of his home. The considers a madness to they used their fingers and made some pretty paper dolls and put them in the next paper doll industry is a proposition of the paper doll industry is a proposition. Three sisters found themselves thrown out of a living by financial reverses. They were naturally very blue at first, but in a happy moment they used their fingers and made some pretty paper dolls and put them in the next paper doll industry is a proposition.

summons: "Arise ye dead, and come to judgment!" that came so strangely to him, mid wine and laughter and song, and smote into the very core of his heart. At length he falls upon his knees, and vows to God, that his gay old haunts shall self face downwards, on a couch, pon dering still on the frightful trumpet-We are sure of the victory if we call Him to our aid. As St. Paul says, 'If God be for us, who is against us? He that spared not even His own Son, but

spiritual combat; but how in the battle for our temporal life? Here we are Soon all Rome is astounded to hear that the gay leader of its "beau monde" has gone bare foot, and defeat, at least in the end. We must lose at last by death all that we seek of the goods of this world. The peace which the world gives is then a delumine the goods of this world. The peace which the world gives is then a delumine the goods of the seek of the for an hour; the good of Rome's polished circles, gone, it leasts but for an hour; the weeping and humbled, to pray, to do penance and seek pardon in the places where Our Lord had suffered and died "how

> There he remained till the end of his days, deploring his infidelities to God, and performing such penances as make us shrink at the bare mention of them. Even there the devil pursued him, and tried to lure him back by placing before his mind enticing pictures of the old life in Rome. Then did Jerome redouble his austerities and prayers. and as a counter distraction, applied himself to the study of the Hebrew language, by which he afterwards rendered such service to the Church, the translation of the Bible from the Hebrew. And ever and ever, mid study, austerity and fierce temptation, sounded the solemn, mysterious call which years back in the voluptuous ball-room struck upon his soul and made such a complete, such an instantaneous, change in his life: "Arise

ye dead, and come to judgment !" At Bethlehem, in the year 420, worn out by age and austerities, he sank into "the sleep that knows no waking," and his soul, borne upward by rejoic ing angels, rests forever 'mid the glories of heaven. His body lies now beneath the church of St. Mary Major in Rome. Thus did Rome give a last resting-place to the remains of her truant son, the great St. Jerome,
Doctor of the Church. MAUD.

In Love With His Mother.

Of all the love affairs in the world none can surpass the true love of a big boy for his mother. It is pure and noble, honorable to the highest degree in both. I do not mean merely a dutiful affection. I mean a love that makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with Next to the love of a husband. her. Next to the love of a husband, nothing so crowns a woman's life with of a son to her. I never yet knew a boy to turn out hopelessly bad who and forth to school with some of the

with a fresh-faced girl, and the man they could already make. Very fittle who is gallant with the girl may cruelly neglect his worn and weary wife, but the boy who is a lover of his mother in her middle age is a true knight, who will love his wife as much in her sear-leaved autumn as he wheel club.

It was the afternoon of the thirty-fittle the afternoon of the th did in the daisied spring-time. -

A Word to the Boys.

The head of a large mercantile house was looking for a lad whom he could trust to fill a responsible place. Several were recommended, and of one it was said: "He's just the person, but he can't be spared from his present position." "Then," replied the gentleman, "that's the boy I want." There was a volume in the remark. Take the hint, boys, and make yourself so valuable to your present employer that other men will desire your

The Elephant Remembered.

Five months ago at Pittsburg a small boy, with several companions, was feeding one of the elephants at the zoo in Schenley Park, known as Gusky. He handed her buns on a nail fastened in the end of a long stick.
The boy for fun jabbed the nail deep away. Last week the same boy visited the zoo. Suddenly the elephant threw

her trunk in the air, and, trumpeting, made a rush for the boy.

Keeper Andy Neelan seized a pitchfork and ran for the elephant, shouting, "Back!" For the first time in her life Gusky refused to obey. She had thrown the boy up against the side of the shed and was rushing for him with her trunk. In a moment more she would have trampled him under her feet. The keeper thrust the fork into her shoulder and forced her back, saving the boy's life. Gusky sank back into her corner and gazed appealingly at the keeper, but she was

The crying, freightened boy at first denied that he had ever hurt Gusky, but finally confessed. Neelan warned him never to come there again, add ing: "If you ever see that elephant anywhere, you start to run, because she'll be after you. She will know you twenty years hence. Now you get "and the boy "got."

What Brains Can Do.

A remarkable instance of how opportunities lie all around us unheeded is shown in the story of the paper doll in-

pretty paper dolls and put them in the shops of their native city on sale. These attracted such attention that a stationer asked the girls to make more

old haunts shall see him no more, that henceforth his life shall be one of atonement for his wasted, sinful past.

Soon all Rome is astounded to hear that the gay leader of its "beau paper fancies to their manufactured paper fancies to the fan

business and led them safe through. A correspondent says they now have branch houses in several cities of the United States, that they have nearly a hundred workwomen, handsome offices and factory, all the money they need and are very happy, and they are still young and pretty besides.

How Tom got his Bicycle.

"Well, mother, Dick Arnold got his bicycle to-day," said Tom Edwards, as he walked into the room where his mother and little sister Theresa were sitting.

"Dick makes the eighth boy out of our ball nine to get a bicycle, and on the 1st of April they are to start a

Tom had long been wishing for a 'safety" and had spoken of it several times to his father, but Mr. Edwards, who was a young merchant just starting out in business, considered it as throwing so much money away, and had sternly forbidden Tom to mention

the subject to him again. St. Joseph which Sister gave us the other day," said Theresa. "Three days of March have already passed, but perhaps if you were to say the prayer twice a day for every day you have missed St. Joseph would not mind."

But Tom only shuffled out of the room. He was in a bad humor to-night and did not wished to be talked to. But the good seed had not been thrown away. Tom thought more than once of what his little sister had said, and that night when prayer time came, he pulled from his pocket, where it had been poked when first given him, the prayer to St. Joseph to be said little during March.

Night after night he said his prayer as day by day the month wore on. Losing confidence sometimes during the day but always receiving it at night after he had said his prayers and nothing so crowns a woman's life with honor as this second love, this devotion his wheel and the races he would win.

began by falling in love with his boys of his nine and they would tell mother. Any man may fall in love him of their new plans and the time with a fresh-faced girl, and the man they could already make. Very little

first of March. Tom had walked to school with Dick and had learned how the other eight boys were to meet the next morning, Saturday, in Dick's gymnasium room in their large stable, and have a formal opening of the new club. Tom did little studying that afternoon; his mind would keep going back to that gymnasium room where he could see all the other boys with their new wheels holding their enthusiastic meeting, but he was not among them.

posely started off home by himself. As he passed the church he slipped in to say for that, the last day of the month, his prayer to St. Joseph, the only hope he had left. In a few minutes he was out again in the street on his way

home, but with renewed confidence.

The evening passed as usual. Mr.
Edwards had been home to supper and was again back to his business. Tom read a while, as he had no lessons to learn, and when 9:30 came, started up to bed. Upon reaching his room, he lit the gas, and turned around to prepare himself for bed, but — what was that which shone so brightly from the corner? Tom did not have to guess

"St. Joseph," he uttered as he turned to examine his gift.

His prayer had been answered. The long wished-for bicycle was his, at last. The 31st of March was Tom's birthday, but as very little notice had ever been taken of it in the Edward's family, Tom had not looked forward to it with any interest, except to add one more year to the thirteen he had already counted. His father had given him the bicycle as a birthday present, but Tom knew in his heart that it was St. Joseph who had prompted him to do so, and felt all the more grateful fer the way in which it had been sent.

The boys were very much surprised at their meeting next morning to see Tom come riding up on his bicycle, the nicest one of the nine.
Several years have passed since Tom

got his bicycle, but ever since he has found in St. Joseph a guide, father and model, and like St. Theresa has never asked for anything which he has not

Ritualism.

The Anglican congregation of St. Mary the Virgin in New York has reached a sky-high point in "High Churchism." Not content with "High Mass" and "Benediction," and "Midnight Mass" at Christmas, the rector, Father Brown, has introduced Lenten devotions. A beautiful set of Stations has been set up, and the devotions consist in making the Way of the Cross according to the Catholic ceremonial. There are candles, crucifix, surplices, and a procession. Father Brown even goes one step beyond the Roman formula by intoning, instead of simply reciting, the "Our Father," "Hail Mary," and Doxology, after each Station; and his parishioners make the Sign of the "Cross as often as Father."

the Sign of the Cross as often as Father Brown does, and he makes it fre-quently and deliberately and ortho-doxly. Moreover, a verse of the doxly. Moreover, a verse of the Stabat Mater is sung by the choir as

true religion reminds one of a small boy with his first pair of trousers. It is so plain that he is not at home in But these Lenten devotions at the Church of St. Mary the Virgin are more serious. It looks as if Father Brown and his flock were really trying to enter into the spirit of the Church. Their devotion to the Queen of Dolors will surely not go unreward-ed. She is our way to Christ, as she was His way to us; and they who truly venerate her cannot be far from the Kingdom of God.-Ave Maria.

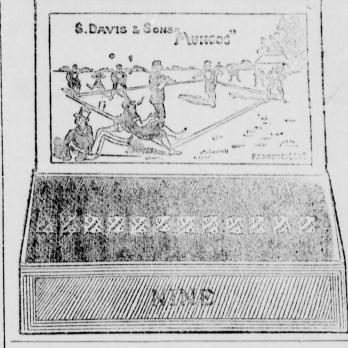
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It is your duty to youself to get rid of the foul accumulation in your blood this spring. Hood's Sarsaparilla is just the medicine you blood. That tired feeling which affects nearly every one in the spring is driven off by Hood's Sarsaparilla, the great spring medicine and blood purifier.

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2nd. No extra commissions are charged its getting its profits or commissions from the importers or manufacturers, and hence—
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ndon, Ontario, Can. DIAL HOTEL, 54 and 56 Jarvit Toronto. This hotel has been furnished throughout. Home forms \$1.00 per day. M. DOKNELLY, Proprietor

### C. M. B. A.

Branches That are Alive.

Whenever we receive a communication from any particular branch conveying information that the members held a social entertainment, an open meeting or a friendly gath-ing of one kind or another, we conclude that that branch consists very largely of mem-bers who have thrown their hearts into the work of making the C. M. B. A. not alone a beneficiel society, but one that will attract to its ranks from force of circumstances those who wish to associate with men whose association is found to be beneficial. There are many branches, we regret to say, who jog along like an ancient stage coach from Jan. 1 to Dec. 31 with scarcely a sign of life outside the bare fulfilment of constitutional requirements. Of course they fulfil the law and in this respect are proof against censure; but it may be worth while to remember that a little more is required of C. M. B. A. men than a cold, formal falfillment of the law. If members of a branch come together solely for the purpose of having read to them the order of business, and the payment of dues and assessments, it is a branch that possesses perhaps a very formidable body, but it has a precious little soul. We want in our association more heart; more brotherhood; more fellowship; more genial, kindly watchfulness one of the other; more counsel where counsel is needed. It would, we think, be an excellent thing once in a while were a priest or some prominent layman invited to lecture before the branch, and thus make the meet ings valuable from an intellectual standpoint. Then again there may be thorughout the year some social gatherings conducted in such a manner as to make the members look forward to the next one with pleasurable anticipation. If the membership in branches is small, open meet gatherings goodly in number; and even when there is a large membership it would be all the better to issue invitations to outsiders, so that the evening may be spent in making and renewing acquaintances from which oftentimes there are many beneficial We should be pleased to publish from time to time reports of these happen

At the last regular meeting of Branch No.

4, London, held on Thursday evening of last
week, the circular of Branch No. 145, Toronto,
suggesting alterations in the constitution
classifying the membership into hazardous
and non-hazardous sections, was discussed.
There was an almost unanimous disapproval
of any alteration in this respect, nearly all
the members present expressing it as their
opinion that a change in the line referred to
would be most detrimental to the interests of
the association and prove a barrier to the
augmentation of its membership. It was
also decided to have this determination on
the part of Branch No 4 published in the
official organ, the CATHOLIC RECORD.

P. F. BOYLE, Rec. Sec.

At a regular meeting of Branch No. 64, North Bay, held Mondayevening, March 19, the following resolution was unanimously

carried: Resolved that this branch of the Catholic Resolved that this branch of the Catholic Mutual Benefit Association having considered the proposal of Branch 145, Toronto, with reference to the grading of assessments according to occupation, etc., desire to place itself on record as being opposed to amending the constitution in this respect, as its members are of the opinion that this change, if effected, would detract materially from the standing of our association as a fraternal Catholic society, and we hope the Committee on Laws will not recommend these amendments in their report to the Grand Council.

P. J. MURPHY,
President.

Rec. Sec.

Resolutions of Condolence. Niagara Falls, Ont., 14th March, 1894. At a special meeting of the members of the ranch held this evening the following reso

branch heat his eventually deliberate heat had been been always. Whereas Almighty God in His infinite wisdom has called from our midst our late and respected Brother P. Flynn, collector of customs at this port, who has been a faithful member of this association for fifteen years, member of this association for fifteen years, and who, for many years, was honored by the citizens of this town being selected as one of their representatives at the Council Board, and also for a term as their chief magistrate. Resolved that as a manifestation of

and also for a term as their chief magistrate.

Resolved that as a manifestation of our sincere sorrow and regret for the loss of our deceased brother that our charter be draped with mourning, that a suitable floral offering for the occasion be presented by this branch, and the members attend the funeral in a body on Friday morning. Be it further

Resolved that a copy of these resolutions be presented to the widow of our deceased Brother with the assurance that the sympathy of the branch is extended to herself and family in their great bereavement; and that these resolutions be published in the official organ of our association.

W. BURKE,
D. DRAGO,
J. QUILLINAN

Hamilton, 20th March, 1894.

At the regular neeting of Branch 56, held in the C. M. B. A. hall Wednesday, 14th March, it was moved by Brother Baby, seconded by Chancellor Filgiano, and Resolved, that as Almighty God in His infinite wisdom having called to Himself our late brother, Thomas Brick, we, the members of Branch 56 of the C. M. B. A., desire to express our sincere regret in the loss of sen of our society; and, further,

Resolved that our charter be draped in black for sixty days, in remembrance of the deceased brother; and a copy of these resolutions be sent to his widow and family; and published in the CATHOLIC RECORD and Catholic Register.

B. J. CONWAY, Rec. Sec.

At a regular meeting of Branch No. 46, held March, 14., the circular issued by Branch 145, relative to proposed amendments, was discussed, and it was unanimously resolved that that the said amendments be opposed by Branch 46, as they do not tend to advancement of the interests of the C. M. B. A., imposing as they do certain restrictions upon a very desirable class of would-be members, which restrictions, to say the least, are not in harmony with the traternal spirit supposed to be the keystone of our association. We are also in favor of a disability clause, and the grouping of branches with a view to the reduction of expenses at Grand Council conventions.

tonventions.

We would further support a fixed sum to be paid each month, which would do away with the "double-headers" we have been accus-

tomed to in the past.

A. P. McArthur, Ass't. Sec.

Walkerton, March 16, 1894.

Chepstow, March 22, 1894.

Ed. CATHOLIC RECORD—It is not often you are troubled with communications from Chepstow so I hope you will not take it amiss if I ask you for space in your good RECORD for the following.

for the following.

With deep regret we chronicle the demise of widow Aloisia Wadel, the beloved mother of our esteemed prator. Although her end had for some time been sadly expected, her death, which occurred on St. Patrick's day,

cast a gloom over the hearts of the people in this district, Protestants as well as Catholies; and the large concourse of people that followed her to her lasting resting place in our cemetery is ample evidence of the high esteem in which she was held. Her funeral, on the feast of St. Joseph, was the most solemn ever held in this mission. Rev. Father Kelley of Walkerton sang the solemn Requiem, and was assisted by Father Corcoran of Teeswater and Father Haim of Carlsruhe. The last mentioned delivered a sermon which will not soon be forgotten by those who had the opportunity of hearing it. The auditors were indeed spell-bound by the rhetoric of the eloquent young clergyman whose qualities for becoming an eminent speaker are indisputable.

The deceased was a native of Alsace, and left it when eighteen years of age, to find a new home in America. She settled in the country of Waterloo, where she was married to John Theodore Wadel. Later on the couple moved to the township of Peel, where the husband was killed by a falling tree. The poor widow then returned to Weisenburg, Waterloo country, where she remained until about twenty - one years ago, when her youngest son, Stephen Eugene, our good pastor, entered the priesthood. For the last twenty years she abode with him, and all who had the opportunity of frequenting his parsonage will admit that his deceased mother was a charm in his household, highly sociable and friendly to levery one. In her the Rev. Father had one with whom he could share his joys and sorrows alike, and it will therefore be a long time ere the wound caused by her departure will be healed. The deceased reached the advanced age of seventy-eight years, and has ever enjoyed good health until three months ago, when she was afflicted with that fell disease called gangrene. Her last months were a perfect martyrdom, which she bore with Christian fortitude. Often the words "O dear Mother of God, do help me," flowed from her lips. She leaves seven children.

Mrs. Wadel was a devoted member of the Rosary and

in their respective beautiful regalists to show the last respect to one whom they loved and esteemed.

At a regular meeting of the said branch, held on Holy Thursday, the following resolutions of condolence were unanimously passed:
It was moved by Brother Geo. Leves, Rec. See., and seconded by Brother L. Yack, Chancellor, that

Whereas it bas pleased Divine Providence in His infinite wisdom, to call to Himself Aloisia Wadel, the affectionate mother of our esteemed Spiritual Adviser, Rev. and dear Father S. E. Wadel, whereas the decased was a highly esteemed person of this congregation and a worthy and devoted member of our Holy Mother Church,
Resolved that while bowing in humble submission to the will of heaven, we, the members of St. Stephen's Branch No. 115 of the C. M. B. A. do hereby tender to our bereaved Spiritual Adviser in this the hour of his said affliction, our most profound and heartifelt sympathy.

Resolved that these resolutions be spread on our minutes and published in the CATHOLIC RECORD, and that a copy of them be sent to Rev. S. E. Wadel, P. P., our Spiritual Adviser.

Whereas it has pleased the All-Wise to

Whereas it has pleased the All-Wise to call from this vale of tears, Jacob Zettel, the youngest son of our affectionate Brother, Engelbert Zettel,
Resolved, that, while humbly submitting to the will of God, we, the members of St. Stephen's Branch, No. 115, do hereby express our deepest sympathy with our afflicted Brother, E. Zettel.
Resolved that these resolutions be spread on our minutes and published in the CATHOLIC RECORD, and a copy of them be sent to Brother Zettel. G. LEYES, Rec. Sec.

Election of Officers. Branch 79, Gananoque.

Branch 79, Gananoque.

Spir adv. Rev. J D • Gorman, chan, M McParland, pres. J B Mooney, first-vice pres.
David Byron, second vice pres. P Bowe, rec
sec. John J Murphy, asst. rec sec. M Lappan,
treas. Thos. Phillips, fin. sec. Wm. Phillips,
mar. John Lee, guard L Lachapelle, trus.
Pelow, J Shine, J Sovia, F Rolland and L Lafrand, delg. to grand coun, M McParland, ait
Thos. Roach.

Canadian C. M. B. A. Relief Association.

11 Ottawa, Ont.
12 Amberst, N. S.
13 Levis, Que.
14 Three Rivers, Que.
15 Chapleau, Ont.
16 Drunmondville, Q.
17 Montreal, Que.
18 St. V. de Paul, Que.
19 St. V. de Paul, Que.
20 Montreal, Que.
21 Lachine, Que.
22 Montreal, Que.
23 Montreal, Que.
24 Montreal, Que.
25 Montreal, Que.
26 Figlicher For 1802.

OFFICERS FOR 1893-4.

22 Montreal, Que.

OFFICERS FOR 1893-4.

Chancellor, P. Doyle, Branch No. 1, Montreal, Que.; Presid nt, J. E. H. Howison, Br. 2, Montreal, Que.; Ist Viee, W. J. Cooke, Br. 12, Amherst, N. -.; 2nd Vice, C. D. Hebert, Br. 14, Three Rivers, Que.; Secretary, T. P. Tansey, Br. 1, Montreal, Que.; Marshal, J. Kee.ny, Br. 4, Montreal, Que.; Guard, P. McCabe, Bi. 1, Montreal, Que.; Guard, P. McCoo, Br. 8, North Bay, Ont.

Finance Committee — A. H. Soedding, Br. 3, Montreal; M. Murphy, Br. 4, Montreal; P. J. Montreal; P. J. Montreal; P. J. Evis.

Table of Benefits Paid — Sick benefit of \$5 per week for 15 weeks in any 12 consecutive months. Beneficiary of \$50 on the death of a member's wife.

Accident and Compensation Benefits—Limit of risk, \$150; death, \$150; loss of both eyes, \$150; hand or foot, \$50; indemnity per week, \$5; duration of accident, 15 weeks.

Members of the C. M. B. A. wishing to make application or membership or requesting information in reference to the association can address T. P. Pansey, Gen. Secretary, 11 Drummon; street, Montreal, Que., or any of the above officers.

### E. B. A.

ST. PATRICK'S DAY IN KINKORA.

St. Patrick's Day in kinkora.

For the past two weeks the me.abers of St. Patrick's Branch, No. 30, had been busy preparing a concert for St. Patrick's day. They had been successful in preparing a very entertaining programme for the occasion, but their hopes were dejected when the rain began to descend in torrents about 3 o'clock in the atternoon and continued till late in the evening. Nevertheless, with a very fair attendance, they succeeded in making it a success in every particular.

The programme consisted chiefly of music, all of which was so well rendered as te add much to the already high fame of those who took part. The chief feature was the lecture by Mr. B. O'Connell of Dublin on "The Day we Celebrate and the Memories it calls up," He showed the nobility of the Irish race by tracing them back to the Egyptians. The Irish were a civilized and enlightened race long before any white man had landed on the shores of England, yet English maligners of the Irish tell us that they are a barbarcus, unenlightened and illiterate race. Ireland is the only one of England's dependencies at the present day without some form of home government. Liberty is a right divine, and no nation has a right to trample on this noblest decree of the Almighty, yet England sets at naught this powerful decree so long as she keeps Ireland in a state of servitude. Christianity was introduced into Ireland by St. Patrick in 432 A. D., and since that

time no nation presen's such a record. No heresies have ever originated in the land, yet ever since the time of Strongbow, Ireland has had to continually suffer from the lash of persecution. He dwelt for some time on Grattan's Parliament, and closed by expressing an ardent wish that Ireland would soon be blessed with the best of God's gifts, "Home Rule."

ing an ardent wish that Ireland would soon be blessed with the best of God's gifts, "Home Rule."

A vote of thanks was tendered the speaker and the musi-ians, and all returned home, stating that the cancert had far surpassed their expectations.

ST. HELEN'S CIRCLE NO. 2, TORONTO.

A very large number of Ladies attended a meeting in the hall of Branch No. 11., on Monday, the 19th inst., called for the purpose of forming a ladies' circle in affiliation with the branch. The visitors included the Very Rev. Dean Cassidy, P. P., Grand Officers D. A. Carey, W. Lane and J. J. Nightingale, the Chancellor and President of No. 12, the President of No. 29, the President and other officers of St. Patrick's Ladies' Circle, and over twenty members from the city branches. The President Of No. 29, the path and the chair and explained the cause of the meeting, introducedGrand Organizer J.J. Nightingale, who gave a very full explanation of the principles of the association, showing that the ladies would elect their own officers and have the entire control of the business of the circle, a small committee being elected by the branch to instruct them in their duties and do any out-side work the ladies might desire. By the payment of \$1\$ per quarter they would be entitled to medical attendance and medicine fee and \$3\$ per week in sickness, etc. It was also shown that the organization of the circles had received the approval of His Grace the Archbishop of Toronto and that their respected parish priest had sanctioned the work in which they were engaged. He therefore hoped to have the pleasure of organizing them during the evening.

Grand President D. A. Carey was the next speaker and made an effective address showing the benefit it would be to them in many ways, and the grea inecessity there was at the present time for such organizations, not only during the time of sickness, but for mutual assistance in every way.

The Very Rev. Dean also addressed the meeting to the E. B. A. and the zood work.

### ST. PATRICK'S DAY

In Summerside P. E. I.

A grand St. Patrick's celebration took place in the market hall on Friday evening the 16th inst. The hall was filled, although the stormy night and bad roads prevented many from attending. The programme, althou'a rather long one, was well rendered. The 'Dear Little shamrock' and the 'Kerry Dance,' were loudly applauded and encored. The readings by Miss Enid McLean and Mr. W. R. Carmichael, received encores, and the address by the Rev. D. J. G. McDonaid was a master piece of composition, entitled 'Irish day at the World's Fair.' The proceeds were for church purposes.

The morning broke with a balmy breeze coming up from the south east and conveying with it the very breath of spring. It was a morning to make every Irishman's bosom heave with pleasure. It reminded him of the gentle zephers that fauned his cheek as he played on the green hills of his native home: or when, in the spring of life, with the blush of promise on his brow, he left that Emerald Isle and crossed the wild Atlantic to seek his fortunes in the unknown forests of America. He left behind him everything dear to himhis home and friends—but carried with him, and illuminated his new home by its benign influence, the strong faith taught his ancestors by St. Patrick.

And as if to increase this patriotic sentiment faith vower Liebnes on the dearth.

special fronte of devotion due to God on this great festival.

A stranger might open wide his eyes with astonishment to see the vast throng that had assembled long ere the bell's last echoes had died away. But could he understand the nature of the Irishman's devotion, and know the fond memories of past glories that he treasures in his heart, together with learning that a soggarth aroon is to address them on their country and countrymen then his astonishment would at once subside.

Many a green ribbon flaunted to the morning breeze and on not a few manly breasts the little shamrock nestled.

The morning services were conducted by

The morning services were conducted by our beloved pastor. Rev. Father Kielty, at the conclusion of which the Rev. Father Collins took his stand before the eager and attentive congregation.

conclusion of which the Rev. Father Collins took his stand before the eager and attentive congregation.

The able young lecturer begged the audience to bear with him a little, as he was neither a practiced speaker nor was he gifted with any oratorical genius; but as he advanced in his discourse he showed plainly that such statements were only due to native modesty, for from the logic of his arguments, the easy flow of his language, and the intense fire of the interest he displayed, he proved himself possessed of the characteristic elements of Irish eloquence.

He told how, when the darkness of Paganism enshrouded the "Gem of the Sea," that God in His infinite mercy had sent to the rescue of their forefathers, St. Patrick. How this holv man, when the land was in darkness by the command of the Pagan king at Tara, had lit a light, and how that light has never been extinguished in the hearts of her children. He described to them how no magican ever wielded his wand with such magic influence as did this beloved saint wield the cross of our salvation: how the whole country at once embraced the true faith which her descendants has ever guarded with zealous care.

He in most eloquent terms proved that

faith which her descendants has ever guarded with zealous care.

He in most eloquent terms proved that Irishmen were not guilty of the many things charged against then. That, on the contrary, many things misunderstood by people unacquainted with Hibernian nature were the outcome of admirable characteristics.

In conclusion he presented to them the critical condition of their mother sountry at the present time; but that her cause was in the hands of men of sterling worth who would do their utmost to make her happy and whose efforts would not cease until they had procured her the blessings of Home Rule.

Rule.

He told them that a victory was to be won, not by the force of numbers, nor by the power of the proud, but by the power of the proud, but by the power of

power of the proud, but by the power of righteousness.

He exhorted them to be patient and to await the fulfilment of God's divine will.

Father Collins gives promise of a great speaker, and may he long be spared in the services both of faith and fatherland.

As the people passed from the church J.

W. Fitzgerald, Esq., of Peterborough, presented to the enraptured gaze of many a shamrock which but two weeks ago was

plucked from the grave of the "Uncrowned King of Ireland "of our day—Charles Stuart Parnell—who lies in death so near the uncrowned king of Ireland in his day—Daniel O'Connell.

SPECTATOR.

The entertairment given in the High School Hall at Athens.

The entertairment given in the High School Hall at Athens, on St. Patrick's eve, was a most decided success in every respect. The audience was large and appreciative, the programme was choice and varied, while the actors each and everyone, displayed their talents to the best of their powers. The object of the concert was a most laudable one, viz., to supplement the building fund of the new Catholic church in Athens, and at the same time to afford the good people of Athens an opportunity of passing a pleasant St. Patrick's eve. Four years ago when Rev. Father Kelly was appointed pastor of the Mission of Athens, there was but one small church in the parish, the consequence being that many of the parishioners were compelled to travel eighteen or twenty miles to hear Mass, or to have the sacraments administered, but now, thanks to the indefatigable zeal of Father Kelly, there are two beautiful churches in the parish, one at Caintown, and the other at Rockport, while the walls of a third beautiful chapel are rising into view on a most charming situation, in the very centre of Athens: hence the earnest and enthusiastic manner in which the good people of Athens, both Catholic and Protestant, testified by their presence at the concert, their willingness to assist Father Kelly in his work.

The chair was ably filled by M. A. Everetts, barrister, of Athens, who, in a few well-chosen remarks, stated the object of the concert, and also the good will which ever existed in Athens, between all classes of the community.

Following are the names of those who contributed to the programme together with the content of the content and the programme together with an account of the content and also the good will which ever existed in Athens, between all classes of the community.

the concert, and also the good will which ever existed in Athens, between all classes of the community.

Following are the names of those who contributed to the programme, together with the selection rendered by each:

Song "Beautiful Isle of the Sea," sung in beautiful harmony by Rev. Father Kelly and his sister, Miss M. J. Kelly of Montreal, and which was rapturously received by the audience; song, "Oh Restless Sea," sang with charming effect by Miss Kelly; piano duet, by Miss Annie Bradley, and Miss M. J. Kelly, which for sweetness and concord, was of a very high order of merit; piano solo, "National Airs of Ireland" by Miss Annie Bradley, which was rendered in such a manner as to delight the audience; three beautiful songs by Misses Eva and Dodie Clouthier of Prescott, in which these highly gifted young ladies won golden laurels of applause from the audience, and were repeatedly encored; instrumental solo, by Miss Dodie Clouthier, which was rendered in most excellent form; exhibition of club swinging by Mr. James E. McGlade of Brockville, which for artistic skill, and gracefulness of execution was admirable, the musical accompaniment being rendered in a highly creditable manner by his sister, Miss Alice McGlade, one of Brockville's foremost pianists; dialogues and rectations by Masters Willie Kehoe, Leonard Shields and Tancred Barsalow of the Brockville Separate school, which caused much merriment and elicited well merited applause; club swinging in glutt beautiful.

Masters Willie Kehoe, Leonard Shields and Tancred Barsalow of the Brockville Separate school, which caused much merriment and elicited well merited applause; club swinging duett, beautifully executed by Masters Leonard Shields, and Willie Kehoe, to piano accompaniment by Miss Dodie Clouthier, who again showed her skill as a pianist; and finally, a series of comic readings and songs, in the Irish, Scotch, French, and Dutch dialects readered with inimitable effect by Mr. J. T. Noonan, principal of the Brockville Separate school, provoked the audience to frequent and repeated laughter. At the close of the entertainment Rev. Father Kelly made an eloquent and stirring address, on the duties of citizens to each other, in which he pointed out forcibly the necessity of mutual forbearance on the part of each religious denomination with one another; and it was very evident, by the repeated applause which greated his remarks, that the audience fully sympathized with their reverend friend. — Brockville-Times, March 19.

In Brockville.

The Rev. Martin Callaghan, of St. Patrick's Church, Montreal, delivered a lecture in Victoria Hall, Brockville, on St. Patrick's Eve, on "The National Music of Ireland." On St. Patrick's day, during the High Mass, he preached a sermon on "The Faith and Spirit of Sacrifice of the Children St. Patrick," and the next day (Sunday), he gave a lecture on the "Legislative Power of the Catholic Church," before large congregations, in St. Francis Xavier's church.

The Brockville Recorder gives the following account of Father Callaghan's sermon and lecture:

The concert held last night in aid of the R. C. cemetery fund proved a magnificent success. The seating capacity of the building was taxed to its utmost and not a few late comers were obliged to occupy standing room wherever such was afforded. The main attraction furnished by the programme was, of course, the lecture ou "Irish Music," by Rev. Mr. Callahan, of Montreal, which more of course, the lecture on "Irish Music," by Rev. Mr. Callahan, of Montreal, which more than met the high anticipations of the auditors. The rev. gentleman handled his subject in a way which proved more than usually interesting even to those not thoroughly conversant with it, while the practical illustrations with the violin served to make the effort doubly attractive. The rev. gentleman, judging of course by his efforts of last night, is an accomplished violinist, and his manner of interpreting many of the airs dear to the Irish heart elicited the heartiest kind of enthusiastic praise.

course by his efforts of fast night, is an accomplished violinist, and his manner of interpreting many of the airs dear to the Irish heart elicited the heartiest kind of enthusiastic praise.

This being St. Patrick's Day special services were held in St. Francis Xavier's church at which unusually large congregations were present. Solemn High Mass was celebrated by Father MacCarthy. There was a full choir and Gounod's Mass was rendered in the most artistic style. The beautiful hymn, "All Hail to St. Patrick," was sung with charming effect by Miss Rose Braniff, and several of the sweet, plaintiff, sheart-moving Irish melodies were rehearsed by the talented organist, Miss Carrie Braniff. The popular, eloquent and distinguished curate of St. Patrick's, Montreal, Father Martin Callahan, ascended the pulpit immediately after the gospel, and delivered a sermon on St. Patrick and the Irish people, vividly depicting the spirit of prayer and spirit of faith which characterized the Apostle of Erin. He emphasized the Emerald Isle as the nursery of science and the cradle of education to all the maries of modern times by reason of their generosity and exemplary lives. He concluded by exhorting his addience not to bury the past, but to perpetuate it. Every Irishman is governed by the dictates of his conscience, and is quite unaffected by the alarming evils of the hour; he lends a deaf ear to the wild ravings of infidelity, scialism and anarchy, and takes his stand on the side of truth, law and order. All Irishmen should respect the flags that float above their heads, live in the sweetest harmony with all other nationalites and creeds, and yet stand loyally by each other in whatever circumstances they may be placed, whether they breathe the althmosphere of dear lunistail, or tread the shores of a foreign land. Father Callahan hild the unremitting attention of his audience during the whole hour of the delivery of his very able discourse. Many a heart throbbed with quickest impulse, and many a warm tear fell as he spoke in his o

pended on their adhesion to the principals in-culcated by the Church, the Infallible Teacher of all truth. He adduced the example of Charles Carroll of Baltimore, one of the signers of the Act of American Independence to show the ad-vantage derivable from obeying the laws of the Church. When dying, Carroll said that he had seen a great deal of the world, that he had gathered about bim a good deal of its riches and obtained the highest honors in the gift of his country, but his supreme consolation now lay in the remembrance that throughout the whole of his earthly career he never once, knowingly, disregarded the behests of his Church. The reverend gentleman spoke for over an hour, and was attentively listened to throughout.

Pansies.

Assect flowers of thought, in regal purple dressed.

I love you more than any other bloom;
A depth of tender feeling seems to shine From your sweet faces, lighting up the gloom of weary hearts that sometimes beat In human breasts, on this broad earth;
The gentle sympathy that glows
From your soft depths, to me is worth More than the stately lije's gleam,
So pure, so white, so cold—
More than the blush of brightest rose,
Or glow of flaunting tulip bold.

Or glow of flaunting tullp bold.

Sweet purple pansies, let me press
My wounded heart on vour soft bloom;
Would 1, its every restless pang.
In your dark petals could entomb.
Sweet sympathetic pa sies, flowers of thought.
That speak of love, and gentle feelings rare,
Like sweet and virtuous maldens draped,
In sombre robes, your charms tair
Are meekly set in soher guise.
They challenge not the forward gaze,
Of open, idle admiration,
But, in silence wait the heart that lays
Its wealth of love and truth before them.
Dear, simple flowers that subdue
My heart's tumultuous feelings;
Sweet pansies, how I love you:

K. Dolores.

### MARKET REPORTS.

London, March 29. — Wheat was again easy, at 39 to 95c per cental. Oats \$1 to \$1.02 per cental. Peas 90c to \$1 per cental. No change in barley, and rye. Clover seed \$5.75 to \$1 per bushel. Beef \$5 to \$5.50 per cwt. by the carcass. Lamb 7½ to 8 cents a pound. Veal 5 to 7 cents a pound by the carcass. Pork \$5 to \$0.75 per cwt. Fowls 30 to 75c a pair. Turkeys \$1 to 10 cents a pound. Butter remained firm and unchanged, at 24 cents a pound by the basket. Eggs 10 to 13c a dozen. Potatoes 69 to 70 cents a bag. Cabbages 65 cents to \$1 per dozen. Parsnigs \$1.10 to \$1.29 a bag. Apples \$1.35 to \$1.50 per bag. Maple syrup \$1 to \$1.05 per gallon. A few milch cows sold at \$35 to \$50 a piece. Hay \$7 to \$8 a ton.

TORONTO.

Toronto. Mar. 29.—Flour—Straight roller, \$2,50 to \$2,70; extra, \$2,35 to \$2,40. Wheat—White, 56} to 58; spring No. 2, 50 to 69; red where, 56} to 58; goose, 50; No. 14, 40; extra, No. 2, 51 to 59; barley, No. 1, 41; feed, 30 to 56; oats, No. 2, 33 to 54e.

Montreal, March 29.—Flour—Receipts, 2,200 bbls.; market quiet and unchanged.

Latest Live Stock Markets.

EAST BUFFALO.

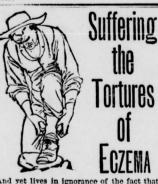
EAST BUFFALO.

East Buffalo, N. Y., March 29,—Cattle—Only a couple of cars on sale; trade quiet; fair demand for butchers' stock.

Sheep and Lamb.—Twenty three cars on sale; steady, closing not so strong; choice to choice mixed sheep. 88,25 to 83,25; choice to fancy export wethers, 84,10 to 83,25; choice to fancy lambs, 84,60 to 84,70; tops, 84,80.

Hogs—Twenty-two cars, generally 5c higher: some choice selected white plus sold at 84,95; choice to fact of the couple of the selected white plus sold at 84,95; choice Yorkers at 84,30; general mixed, 84,80 to 84,99, and choice heavy, 84,70 to 84,89.

AFTERNOON TEA — The popular thing now a days in the better classes of society is for the lady to receive her friends in what is termed "Five O'Clock Tea." While asually tea is dispensed at one end of the table, the indispensible article is Choc slate, usually of that better grade called "Vamilla Chocolate, "For years in the old world, Chocolate has been recognized as indispensible with lunch after evening parties and may be partaken of by delicate ladies immediately before retiring. This in some measure accounts for the enormous production of "Menier" of the article known the world over as "Chocolate Menier."



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SEALED TENDERS marked "For Mounted rollee Clothing Supplies," and addressed to the Henorable the President of
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Printed forms of tender contening full
information as to the articles and quawtities
required may be had on application to the
undersigned.

No tencer will be received unless made on
such printed forms. Patterns of articles
may be seen at the office of the undersigned.
Each tender must be accompanied by an
accepted Canadian bank cheque for an
amount equal to ten per cent, of the total
value of the articles tendered for, whick
will be forfeited if the party decline to enter
into a contract when called upon to do so, or
if he fall to supply the articles contracted
for. If the tender be not accepted the
cheque will be returned.
No payment will be made to newspapers
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FRED. WHITE,
Comptroller N. W. M. Police.
Ottawa, March 10th, 1894.

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