Catholic Record.

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

VOLUME XVII.

TRUTH FOR NON-CATHOLICS.

What Father Elliot's Experience has Taught him

In the splendid Easter number of the Catholic World magazine, the Rev. Walter Elliot, of the Paulists, has the following article on missionary work among non Catholics :

reading the Missionery Notes published in this magazine some might think that the missionaries are oversanguine. "You make too much of the friendly reception given you," it might be said, "for it is curiosity rather than deep religious feeling that brings Pro-testants to hear you. It will be a long and weary work to convert this people or any large portion of them." In answer to such thoughts we say that we have not to render account for the Our responsibility is limited future. to fulfillment of present obligations. And for the present we can get an audience of non Catholicse very where, and in most places a numerous one. Hence we are missionaries.

The writer has given over forty missions to non-Catholics during this and the preceding winter, always obtaining good attendance and in a majority of cases overflowing audiences

Let us realize as an actual fact that we can get a hearing. Accept our evidence, accept the evidence of many other priests from all sections of the country; we are witnesses who have tried the experiment and who have succeeded. The condition of things is therefore this: the Catholic Church in America is among a non-Catholic who are willing to listen to people who are willing to listen to Catholic truth. Stop at that fact and square your conscience with it. As layman, priest or prelate, reckon with God thus: I am a member of the one true Church, and I can get a hearing for its claims from non Catholics ; what should I do about it?

The ears of our separated brethren are open to the truth; such is the actual fact. It may be said that the open ear is not always the open heart ; and that is true. The word of truth is sometimes, nay often, permitted to enter in at the ear but refused an entrance to the heart. Men hear and do not believe. They hear willingly enough in some cases, attracted only by a sense of fair play, by mere admiration of the style or substance of the lectures, with no thought of accepting and assimilating what they often admit to be theoretically true. No doubt the word of God frequently lodges on the surface of the heart, to be allowed to wither there by neglect or to be overgrown by worldliness and passion. But there are heart missionaries as well as ear-missionaries. And it is great gain to win only a hearing. In doing that much one is certainly God's instrument. In moving hearts one cannot tell what instrument the Holy Spirit will use. But the undoubted fact that we can get a hearing is a valuable (if perhaps an unwelcome) ele-ment in making up an account of conscience ; and this is true whether I am lavman or clergyman.

The duty of a Catholic is not confined to making converts outright. It is to remove bitterness, to set aside delusions, to overcome prejudice. If you clergy, while stimulating all mission-cannot make converts of your Protest-ary influences of the regular parish [122.] ant neighbors you can at least make good natured Protestants of them. Is name and life to the apostolic side of there no obligation to set about doing religion. this? If you can get a hearing, it may be that you cannot gain an immediate victory, but you can reduce the warfare to a friendly contest, you can put an end to polemical scalping. To establish our belligerent rights is half the battle. To secure a hearing for Catholicity as one among the religious claimants is an immense advan-tage. As to positively converting particular persons, two influences are most necessary : one is God's secret inspira-tion, and the other is the piety and intelligence of Catholic friends and rela But both of these are aided by tives public lectures which frequently are necessary adjuncts of inner grace and outer edification. The outlook is favorable. Not every one perceives it, any more than every understands the outlook in the business world ; the eye for business opportunities is in the business man's head. So the missionary prospects are known by those whose vocation or whose inner light has led them to study the matter. Such observers perceive say, that prejudice is not nearly so strong as once it was, allowing for exceptions in particular places or among particular of it? classes. Many Protestants are now met with who will not take it for granted that Catholicity is totally wrong, has no foundation in reason or in revelation. Converts are an appreciable part of many of our congregations. The press dare not openly attack the Church, and in large part has no desire to do ing souls and it is quite accessible to the publication of articles on the Catholic side. And, especially, judicious attempts to gain a public hearing for Catholic claims secure a non-Catholic would whip up the stragglers. audience. Furthermore, practical and zealous Catholicity is not deemed a bar to social intercourse. Nor is this open door merely the idle curiosity of a worldly or vicious people. Although worldliness and vice are prevalent enough among our separated brethren, antagonism to revealed religion is comparatively rare. And as

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LONDON, ONTARIO, SATURDAY, APRIL 20, 1895.

a worldly Catholic still holds fast to his rather as an aid to missions than as a when spoil and spoiler will both be faith, so does a worldly Protestant creative force. And let me ask my brought into the Church. But oh ! let

faith, so does a worldly Protestant creative force. And let me ask my adhere to his, allowing for many exceptions and admitting that his faith your Bishop ever hinder you in any is vague. The non-Catholic people of good work for Protestants? Have you American, good and bad and taken as done all the good for them he will let

> How many times do we not hear something like this: "Father, up to a year ago a good many Protestants used to attend our church, and we were beginning to have some conver But a mission came along (or we had some lectures), and the fathers so abused our friends and neighbors and called them such hard names that since then we can't induce them to listen to us at all."

The conversion of this Republic rests on our souls. The American rests on our souls. The American people belong to Jesus Christ and to His Church. Even if ninety-nine out of a hundred of them were safe in the fold He bids us leave the many to take care of themselves and go forth and seek and save the few that are lost. But it is just the reverse. It is a small portion of the flock who are safe. Who, then, shall blame a priest if he steals away occasionally from his "ordinary duties" to take advantage of his missionary opportunities? Who shall blame a Bishop if he allows one or two parishes to remain for a season vacant, that a million of immortal souls may not cry out against him at the

acles was expedited because it was in favor of a Gentile, of whom the disciples said : " He loveth our nation and hath built us a synagogue." Pre-cisely so with many good Protestants all over America. They love our people, they admire their virtues and are patient with their faults. where is there a Catholic church in the United States which has not Protest ant money in it ?- not to mention our charitable and educational institutions. What ! shall we send missionaries to cannibals in the South Seas and none to these our brethren?

upon evangelizing the red men and the black men among us were given to missions for white non-Catholics! There is almost a positive distinction made against the whites in missionary matters, a distinction founded on "race, color, or previous condition of servitude." If a black man or a red savage were so much as hindered ad mission at the door of a circus tent for racial reasons, the whole power of the American union would, if necessary, be used to set the wrong right. you seem willing to bar out the whites from the tabernacle of the Covenant on account of the unhappy accident of being members of the Caucasian race, the imperial blood of the world. There are newly-founded and already flour ishing orders of missionaries of both sexes wholly set apart for our black Protestants and our red heathen, And there are splendid seminaries and col eges and novitiates and schools to rain Evangelists for the Protestant oilers in kitchens and stables and for the miserable remnants of our Indian ribes ; and what is being done for their mande our first ca

sub-divisions, spring from their eagerness for the truth. They want to be holy with the holiness of Christ. and that makes them enter and then makes them leave one and now another denomination. They are a religious people who are accessible to Catholic argument -would that all Bishops, all provincials of communities, all priests and nuns, would write this fact on their hearts! Let it be posted up at every recruiting station of our Lord's peaceful army, that the American people can be drawn to listen to His Church. Let it be announced in the seminaries, let it be placarded in the novitiates and colleges and scholasti-cates the world over : Beloved, the Great Republic : it is a Field White

KING SOLOMON'S JUDGMENF, AND RELIGIOUS EDUCATION.

Ed. CATHOLIC RECORD :- Dear Sir-Father Young's recent work "Catholic and Protestant Countries Compared," under the title, "the Judgment of Solomon," we find an exceedingly apt illustration of the Catholic position in regard to the education of children as constrasted with that taken by the enemies of religious teaching in the schools. I feel confident that in the schools. the extract will interest your readers. The Catholic maintains that relig ious and secular education should go together, that the whole child should be educated : that religious teaching, being more important than the knowl edge of things secular, requires at least as much care in the imparting as does the latter, while of those who desire to abolish religion in the schools, some perhaps would prefer that no religious teaching should be given at all, but the majority are not opposed to religion in the schools, if they could only force their own religious, views upon Catholics. As the latter class cannot do this, their opposition to re-ligious teaching arises from the fact that it is Catholic teaching to which they are opposed. They are willing to sacrifice their own children-to see them educated without religion, and let them grow up without the knowl-edge of God—if they can only by doing this prevent the education of Catholic children in the faith of their parents. Thus, like the false mother before Solomon, they are willing to "divide the living child in two" in order to the living child in two prevent Catholics from bringing up their offsprings in the way they should

Father Young puts the matter thus My readers will recall the Scripture story, how King Solomon the Wise gave a judgment which at once dis covered the true mother of the child claimed by two women : " Divide the child in two, and give a half to each woman" was the decree. "I am content," said the impostor. "Nay," content, said the impostor. "Nay, cried out the true mother, " not so, do not kill the child, but give it to her, that it may live." Then, said the wise King: "Give the child to her, and let it not be divided, for she is the true mother thereof."

What application has this wise judgment of Solomon to the present contention between Catholics and Protestants as to who shall have the child, all of the child, so that it may receive proper intellectual, moral and relig-

nourishment, and my bowels of com passion are moved upon my child as I witness its sufferings. Behold my breasts are full, and this other woman's are dry. Therefore suffer me to come unto the child that I may suckle it."

NO. 861.

" Nav. I will not that she come near it !" cries out the Protestant woman. "Keep her off, O King State! Deny Denv her all access to the child. 'No sec tarianism in the Public schools !'" Is not that the law which the protectors of American institutions would fain make, O King State, if they could ? is true I have little or no 'sectarian ' milk to give the child, for my breasts are dry, or so nearly dry that the child will not suck. But then neither shall she suckle it, however full her breasts. Keep her off ; for if once she be permitted to nurse the child before thine eyes, O State, and in the sight of all the people, then will her fruitfulness be shown and the shame of my barreness be made manifest.

"Then I pray," still pleads the atholic woman, "that I may, at Catholic woman, "that I may, at least, take the child under my own roof-tree and there minister unto its wants.

"Forbid her also this," cries the other; and there is a dog-in-the-manger wrath in her eyes and fury in her hands as she looks around for her triends and neighbors - her her friends and heighbors her Friends and heighbors her National Leagues for the Protection of American Institutions, her A. P. A.'s and her Loyal British Orange-men, who have come over to help protect(?) American institutions-who all troop forward with a goodly dis play of banners inscribed with, No foreign denomination," carried by the British Orangemen ; "No Church carried by and State." Evangelical Alliance, which labored hard in Congress to establish the Pro-testant religion, and failed; "No State Aid to Sectarian Schools!" carried by the National League for P A. 1.; and, in place of a banner, an old hangman's noose formerly used in Ireland to choke the Catholic woman's brothers who were schoolmasters, carried by the A. P. A., and the United Order of American Mechanics.

And as they all stand face to face round about the king's judgement-seat King State sayeth to his officers : "Bring me a sword !"

And the friends of the Protestant woman bring him a sharp sword they have themselves prepared-the sword of "16:h Amendment to the Constithe And when they have brought tution." the sword to the king-"Divide," saith he, the living child in two, and give half to the one and half to the other. And the woman whose child is alive saith to the King (for her bowels yearn upon her child), "I beseech thee, my lord, give her the child alive, and do not kill it, but grant me leave to come unto it, so that it die not ; I will stand without her (school) house all the day, and when she and the child shall be weary of each other, then thy servant craves to be let come near unto the fruit of her own womb for the space of a brief half hour, OKing State, and in haste will I suckle it that it die not, and go my way." But the other cries out : "Let it be neither mine nor hers but Nullifidian, and be divided, though

it die. Shall not the King State answer and say in the words of Solomon the Wise,

a body, are religious in their tenden-cies. They believe in God as their maker and ruler, in Jesus Christ as their teacher and Saviour, in the Scrip-of all-work for a hundred and fifty ture as God's book. And, taken again priests, and be the Holy Ghost besides as a body, their aversion to Catholicity. to originate new departures? Let a is not passionate. On religious sub-jects of every kind, not excepting his hand at public lecturing in places and under circumstances favorable to Catholic doctrine and practice, they will converse much, read some, and his purpose, and then let him form his will listen to competent lectures. May plans and submit them to his Bishop. is not be affirmed that this condition of For a priest a few years ordained no And at the end of life, no thanksgiv preach not the gospel." I am by no means implying that ing will be more heartfelt than that of infidelity is unknown, or that there is the priest who can say : "Thank God! no peril, no threatening sign of un- He gave me the grace to win souls belief growing general among non-Catholics. Doubt is among them, and The career of the pr The career of the priesthood is placed

doubt is an infectious disease. All I in public life, not in a hermitage. mean to say is, that Protestants gener-Our great High Priest went about doing good, and so worked and taught that the people pressed upon him in vast multitudes. His moments of solially hold truths which are introductory to full Christianity, to use the happy expression of the Pope in his Encycli-cal to the American Church. Of the tude were stolen from his hours of cal to the American Church. So we have a some good priests forget this. future we know nothing, however labor. Some good priests forget this. future we know conjecture. What is "Who built the church in this spot, evident is that Christ yet stands before away outside the town ?" I once asked the American Protestant people as their accepted teacher; he is to them "One of my predecessors, an excellent And man but timid. His successor and my their Saviour and their God. immediate predecessor, also a devout what think you, is the duty which His Church owes to such a people ?

man, was never seen by the general Our proposition if put into another public here, except once a day as he form might be stated thus : There is walked solemnly down to the post of our non-Catholic countrymen are persuaded that if a Catholic lives up to his religion it will make a good man of him; they now agree that Catho-licity can make men virtuane that it dere licity can make men virtuous, that it does not hinder their being good citizens : in a word, it is a religion worthy of respect; that means worthy of a hearcame here I found Catholicity a sort of -an admission on their part of in ing by the most bitter public attacks against Protestantism, both doctrinal calculable missionary value, and of most serious import to our consciences. and personal. The following from the Life of Blessed Grignon de Montfort, This takes practical shape in a missionary tendency in the ordinary ministrations of religion. Every parish priest should be something of a missionary. Every parish church should have an Apostolic side; as to doctrine, by lecturing work by the should have an apostolic side; as to doctrine, by lecturing work by the should have an apostolic side and the should have a apostolic side and the should have a apostolic side and the should have an apostolic side and the should have a doctrine, by lecturing, preaching and distributing literature; as to devotion, to the advice of many, he avoided all by introducing extra liturgical ser-vices which non-Catholics can under stand and are likely to attend. Else where (see American Ecclesiastical Review, September, 1894.) I have enlarged on this part of my topic, for the special attention of my brethren of the parish clergy. Every function of the parish church can, if the pastor wishes it, be made a medium of communicat-

Church, which is his body, is so beautiing truth to non-Catholics. ful and luminous as before long to But let us hope that a band of approve itself to every truly unpre-judiced mind. His chief effort, there Bishop's missionaries may soon be in troduced into every diocese, as we alfore, was to remove prejudices, and to free the minds of his hearers from false ready have one in the diocese of Cleveland-a limited number of the diocesan clergy set apart, each for a term of conceptions of Catholic truth." years, for missions to non-Catholics although this great servant of God Let such missions once become part of preached his extreme devotion to Mary the routine of a diocese and even as well to Protestants as to Catholics, routine men will rise to a missionary yet his kindliness and his freedom from level. The assignment to this work of controversy enabled him to make many of the secular conversions, some of them being notori competent members

us get into men's minds our positive doctrines. Let us do it at once. Let us work and pray and teach and lecture, let us print and distribute these holy truths, let us converse about them, and truths whose restful knowledge is the seat and foundation of all our joy

for the Harvest.

day of judgment? One of our Lord's most famous mir-

Would that only a quarter as much money and a little of the zeal expended cultured and powerful masters? Nay, if ou say charity for the ignorant, the poor, the outcast, I reply by asking if there are none such

Nothing in the way of controversy

can equal the direct statement of the truth by a man esteemed by his hearers for his virtues ; nothing but wilful pre-judice can fail of receiving some good Divine Providence has so shaped men and things in the universal influence from it. We can certainly Church that both in spirit and method we are now well fitted for Apostolic undertakings. Pope, Bishops and count on a movement in many minds towards conversion as the result of Catholic sermons and lectures well prepriests are drawn nearer together now than for many ages heretofore. The Pope is more the Bishops' Pope than pared and well delivered by publicspirited priests. The temptation to attack Protestantism, we must admit, formerly: and, especially here in America, the Bishops are more the is great. For example, it makes one's blood boil to think of honest people be Pope's Bishops than during the fading ing fooled with such a preposterous delusion as that the private interpreera of established churches and concordats : and that makes the Bishop's tation of the Bible is the divine rule of priests more an apostolic priesthood than formerly. It makes all the than formerly. It makes all the people, whether they be Catholics or faith. And there are so many outright self-contradictions in distinctive Pro

non-Catholics, sheep within the fold, or testant doctrines, that all one's logical "other sheep not of this fold," the faculty rises to indignation. people of the Bishops and the Pope. sense of the humorous whic sense of the humorous which is aroused But meantime some of us wait for ecclesiastical legislation. The unby incongruities and inconsistencies i

embittered by the lamentable sight of ready man converts the spur of the so many millions of good souls kept from the peaceful unity of truth, the aw-until he feels it, and then he clamors for freedom. Priests say, Why don't the Bishops take up Protestjoy of certain pardon for sin, the part icipation in the divine life of the Euch ant missions; and then the people arist, the fullness and security of union with the Holy Spirit in the interior life Why don't the priests take them up? And we all say. Why don't the Catholic press do it? And, again, Why don't the religious orders do more of prayer as practised in the Catholic Church

The very

course of conduct. So that when I

This peculiarity is sometimes varied

to the advice of many, he avoided all controversy, which too often has no

other effect than to place the mind of

the hearers in an attitude of defence.

if not antagonism. He contented him self with setting before them the Cath

olic doctrines, in their simple beauty

and pointing out the marvellous con-nection of one with the other. He was

convinced that the revelation of God in

Christ as delivered to men by the one

hermit church."

But it will not do to attack even de-All of which means let anylusions which are associated with all pious thoughts of a life-time. body set to work converting Protestthe Locate holiness and truth where they ants-except poor me. Missionary movements do not origin belong, in God's Church ; and the in ate by law-making. The suggestions of Providence can rarely be made telligent classes will sooner or later perceive that what they revered as compulsory, least of all those for winn-Protestantism, was but Catholicity impoverished and in exile. Let us resist In this sort of campaign the temptation to attack Calvinism, for ing the soldier would rather run in the it is being put to death in the house of way of God's commandments because God has enlarged his heart than beits friends, and its very slayers will cause the ecclesiastical Provost Guard resent your interference. Among Protestants themselves there is an Fruit ful missionary activity originates in active and universal movement against the voices heard in the inner chambers the errors peculiar to the Reformation

Apostolic zeal flows era, such as the private ownership of of men's souls. from the springs opened in our hearts God's word, justification without work by the touch of the Holy Spirit. When total depravity, religion without he smites the rock abundant waters church. Let these agitators have a flow forth, when he lifts the rod the monopoly of exterminating error-Red Sea of obstacles is parted asunder. they are numerous, active, and every religious perplexities among our Authority is indeed necessary, but way competent. The day will come countrymen, their very divisions and

whose skin is white? Are there no poor whites "in the South ? Is there any ignorance denser than that of mil-lions of Northern whites concerning the truths of Christ's religion? Are there no educated Protestants gone totally astray in religion? A man who knows everything but Christ's true religion is only the more ignorant for his knowledge. "I hold everything as dung save the knowledge of the Lord Jesus Christ.

Black, red, white, tawny-our stand ard, is of every color, "My beloved is white and ruddy." "I am black but eautiful ": yes; but do you mean that black is the only beautiful? Not long ago I was equally amazed aud edified at the account of hundreds of noble priests who had died of malaria on the African missions, the average life of the Fathers, as my informant who is a provincial of a missionary order, assured me, being hardly seven years after arrival at the missions. But when I spoke to him of the American mission to the whites he was evidently the recipient of thoughts wholly Now I say this: If you will new. send your hundreds to an early death from African malaria, why not give at least a few of your hernot oes to apostolic labors here in America, where they may die after many years of hard work in lecturing and catechising and interviewing and converting kindly fellow-citizens? No one wonders that the ends of the earth are searched for souls to be saved, for that is our Church's mission ; but I wonder

at being thought eccentric for appeal ing for missionaries to save souls right at our own doors. In the many non-Catholic missions

which we have given, nearly all of them in public halls, we have learned many strange things, but the strangest of all is the ripeness of the harvest The fruit is so ripe that it is falling from the trees and is being carried away by every passer-by. Even the

ious education, a whole, true, liviny education ?

That which goes to make up a true education is composed of two elements well distinguished as religious and secular. To-day we hear a popular, insincere clamor, all the more selfcondemnatory in those who use it. which distinguishes those elements as sectarian and non-sectarian. Given together, both these elements combine to unify the educational vitality of the child and they mutually strengthen each other. To divide them is as fatal

to the true mental and moral being of a child, as it would be its certain death to force a separation between its soul and body, to divide the spiritual from the material element of a living man. This has not only been the constant assertion of the Catholic Church, but until the late rise of Nullifidian (no faith) secularism in politics and education, threatening a violent disruption of the political and social order, such was also the common sentiment of all was also the common sontiment of all religious-minded Protestants. . . . Who does not see that the popular Protestant cry to day is: "Divide the child in two, we are content !" And what is enough to make one shudder with horror is to hear, in effect, the insane clamor from the Protestant multitude : "Divide all the children in two with the sword Sooner than that of the State ! Sooner than that the Catholic children shall live, let the sword fall as well upon our own !" But let us look further, in order to see even yet more clearly which is the true mother in this rivalry for posses sion of the child. As yet the sentence of Solomon—"Give the living child to this Catholic woman for she is the mother thereof "-has not been pro-

nounced, and as the impostor came before Solomon's judgment-seat in possession of the child, so Protestants are now, practically, in possession of the children, as a body, in this country.

Now for the test. Thus the Catholic woman : "I pray thee, O just and wise State, to grant And if the children fail in the pracunto me thy servant that I may give tice of the faith for want of that exsuck unto my child. Behold how it ample, the delinquent fathers and languishes and faints for want of mothers shall not go unpunished.

Give the living child to the Catholic woman, and let it not be divided, for she is the true mother thereof ?" And shall not all America "hear the judgment which King State shall judge, and fear the King, seeing that the wisdom of God is in him to do judg-Yours etc. J. F. ment ?"

A Beautiful Example.

Le Rosier de Marie states that La Gazette de France has lately published the following incident:

Some days ago-we do not wish to be more accurate—in a city, which we will not name, two French Generals met privately to have a little confidential conversation on the war of 1870. It was the anniversary of a date which brought sorrow to their hearts but a glorious one in the terrible year. After recounting the events in detail around their cheerful fire the two generals spent the greater part of the evening reciting the Rosary for their companions-in-arms who had fallen on the field of honor. At 4 in the morning they assisted at Mass in a private chapel ; they served the Mass on their knees and received holy Communion, thus no doubt following the example of the great Sobieski on the morning when Vienna was freed from the enemy. That is all. But the statement of this simple fact will perhaps cause to some of our readers the same emotion that we ourselves experienced when it was communicated to us in confidence.

Parents owe their children good example-the example of saying their morning and night prayers, the example of offering grace at meals, the example of abstaining from meat on Friday, the example of hearing Mass on Sunday, the example of frequenting the sacraments, the example of all the virtues suitable to their state.

2

RECORD. CATHOLIC THE

Cleveland .

A Poem.

While ring the rapturous anthems far and

Thy servants, Lord, are greatly glorified."

ARMINE.

CHRISTIAN REID

CHAPTER XXXVI.

change in Mr. Egerton ?"

"Has it occurred to you, Sibyl," said

toward the Bois; for it was Sunday

afternoon, and the great thoroughfare

For Baby's Skin

M Scalp and Hairuse Cuticura Soap

And there, amid that vast triumphant host. Irratius we behold, proud Antioch's boast. His glory great-his crown is unsurpassed; And light is, that blessedness, to day he shares That light; the all and worthily that bears With him, shat through the Church's breadth and length. The mane, that through the Church's breadth The weight, and synonym of strength. The Cleveland's faithful Bishop of whom we way and share. The most effective skin purifying and beau-tifying soap in the world, as well as purest and sweetest for toilet and nursery. For distressing eruptions, pimples, blackheads, scalp irritations, dry, thin, and falling hair, red, rough hands, chatings, simple rashes, and blemishes of childhood, it is absolutely incomparable. Mothers and nurses pro-nounce it the only perfect baby soap.

sing. While gifts and mystic offerings we bring. Won from the fair, bright star that in the East Has ushered in his name-day's glorious Feast.

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WEBSTER'S DICTIONARY

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was filled from side to side with its accustomed Sunday throng. Mrs. Bertram and her daughter had taken breakfast with the Dorrances, and the wo elder ladies were now talking gently together, while the younger one

ad strolled to the window to regard the beaumonde.

By special arrangement with the publish tra, we are able to obtain a number of the shove boolta, and propose to furnish a copy to each of our subscribers. The dictionary is a necessity in every home, school and business house. It fills vacancy, and furnishes knowledge which at one husdred other volumes of the choleesi books could supply. Young and Old, Edu cated and Izmorant, Rich and Poor, should have it within reach, and refer to its coulend we the within reach, and refer to its coulend we trained the sear. The able to state that we have learned di-fie to the publishers the fact that this is to the mployed in writing. It contains the write vocabulary of about 200,400 words, we we draw the weats of the author's life were we take out a within regular should be boot years of the author's life were we take out a withing, derivation and definition of same, and is the regular should there bot is printed surface, and is bound is bound inches of printed surface, and is bound is there as the bot the stark are the regular should here a tipe, containing about 200,000 square inches of printed surface, and is bound is bound in the publisher's biotomary has here

cloth. A whole library in itself. The regular sell ing price of Webster's Dictionary has here tofore been \$12.00. N. B.-Dictionaries will be delivered free of all charge for carriage. All orders musi

of ore benchmarks. All orders and of all charge for carriage. All orders be accompanied with the cash. If the book is not entirely satisfactory to If the book is not entirely satisfactory to the purchaser it may be returned at our ex the purchaser it may be returned at our ex

pense. "I am well pleased with Webster's Da sbridged Dictionary. I find its most valu-sbie work. JOHN A. PAYNE, "I am highly pleased with the Diction-ary," writes Mr. W. Scott, of Lancaster, Oni

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little stiffly, " I cannot, of course, press the matter." "But how disagreeable of you, Sibyl !" cried Laura. "What is your To Right Rev. I. F. Horstmann, Bishop of Cleveland : Poised in the deep infinities of blue. A star is shining : To its mission, true. It yearly rises in the far-off East. To herafd in the parcent of a feast. We wonder as we gaze ; for in its light Heaven's nameless splendors dawn upon the nicht. And there, amid those days and endless calms Giad martyr througs we see, with crowns and palms.

engagement ?" "One in which I fear that I cannot tempt you and Mr. Talford to join me," Sibyl replied, with a smile. "I half-promised Mile. d'Antignac to meet her in Notre Dame this afternoon."

"In Notre Dame !" repeated Miss Dorrance in a disgusted tone. "Why, it is miles away ; and on this beautiful afternoon to go and bury yourself in that dark old cathedral, when you might be enjoying all the sunshine and life of the Bois—what an idea !"

"No doubt it seems to you dreadful," said Sibyl calmly, "but you must allow And I have for differences of taste. seen the Bois very often, while I have never heard the great preacher who is to preach in Notre Dame this after-

"I move," said Egerton, "that we all go to Notre Dame, if Miss Bertram will allow us to do so." "I should have no right to forbid

your doing so," she answered, looking t him with a friendly glance.

But Talford shrugged his shoulders. "I can imagine nothing more un-amusing," he said, "than to sit for two Miss Dorrance, "that there is a great or three hours in that great stone The two young ladies were standing together at the window of Mrs. Dorvault, listening to religious platitudes fit only for the childhood of the human rance's apartment on the Champs Elysees, gazing down at the broad avenue filled with all the world streaming mind

" Have you ever heard them?" asked " It might be well to do so Egerton. "It might be well to do so before declaring what they are. For myself I can only say that I have never heard elsewhere such logic and such eloquence as I have heard from the pulpit of Notre Dame. And men who, like yourself, Talford, talk of religious truths as ' fit only for the child hood of the human mind, 'simply prove their ignorance of the great philos-

ophy on which those truths rest." "A Saul among the prophets !" said Talford, with a slight, scornful laugh. You have transferred your alleg iance, then, from Socialism to the phil osophy of the pulpit of Notre Dame My dear Egerton, suffer me to offer you this advice: it is well to determine what you believe before you proceed to preach it.'

"I grant that it is well," said Egerton, flushing a little ; "only in that case a man might think more of himelf-of his character for consistencythan of truth. But I do not wish to preach anything. I only affirm what I know to be a fact."

1 know to be a fact. "And if it be—what then?" asked the other carelessly. "Would the verifying such a fact repay me for losing an hour of sunshine and pleasure? I do not think so; and I should be glad if I could persuade Miss Ber-tram to be of my opinion—to resign Notre Dame for the Bois." 20.164

" It would be a poor exchange, Mr. Talford," said Sibyl gravely ; and as these two regarded each other, Eger-ton could not resist the impression that there was more than met the ear in their words. "I have promised to go to Notre Dame, and I should disappoint myself as well as Mlle. d'Antignac if I failed in my appointment."

Mr. Talford bowed with grace. 'Then it is I who must resign myself disposintment." he said. "I am to disappointment," he said. sorry that the attractions which 1 offer are so much less than those of Notre Dame; but there only remains for me to hope that you will enjoy the logic and eloquence of which Egerton speaks. Now, Laura, can I tempt you .

"Well, do you know, Cousin Duke," man, throwing the reins to his groom, standard down to the pavement. Miss answered Laura, "I do not think that, although we are cousins, I can

home for Marie. Let us ask mamma.' Mrs. Bertram demurred a little, but finally yielded to a common-sense view of the matter, and also, no doubt, to Huence her liking for Egerton, and agreed that les convenanaces should be outraged in

les convenances should be outlaged in the manner proposed, ''since you will not be likely to meet any one who knows you,' she said to Sibyl. That young lady laughed. ''Most of our acquaintances certainly do not frequent Notre Dame," she said. "And people those whom I shall meet will not be shocked. That I promise you. So, according to the familiar proverb

it was the unexpected which came to pass; for certainly Egerton, when he idly turned in under the Dorrance porte-cochere, had little thought of issuing from it with Sibyl Bertram for a companion. As they stepped out on the broad pavement he said : "The afternoon is so beautiful that,

if you do not object to a little exercise, I can suggest a pleasanter way of reaching the Ile de la Cite than by a carriage. It is only a short walk from here to the river, where we can take one of the boats that ply up and down it. It is rather a *bourgeois* mode of travel, but it has its advantages and pleasures. To one born on the Mississippi the Seine does not commend itself s a very imposing stream ; yet I like

to journey on it.' "Strangely enough, I never have done so," said Sibyl. "By all means let us take the boat. Here is a street that will lead us straight to the river. It brought them out on the Cours de la Reine, than which there is no more charming spot in Paris. On the fresh green foliage of the trees the spring sunshine streamed, and the river, flowing by between its beautiful quays and under its stately bridges, wore the color of the sky. Every bench along the allees was filled with orderly, welldressed groups wearing that air of happiness and content with simple pleasures which is so marked a feature of French life, and makes one wonder afresh at the fierce storms of social discontent with which this nation has

convulsed the world. As Egerton and his companion walked toward the Pont d'Alma he pointed to one of the small steamboats that touch at the different quays and on Sunday are crowded with passen gers. "Yonder is the craft on which I proposed we should embark," he said; but after all I am doubtful : I remem ber that you have a horror of contact with your fellow-creatures who do not wear satin and brocade." Miss Bertram smiled. "I suppose

one should not encourage such fastidiousness," she said. "And there is a novelty about this that I like, since the ousness," she said. contact is in the open air and will not be for very long." "Oh ! no, a few minutes will land

us on the lie de la Cite," said Egerton as they descended the quay to the landing -place of the boat.

After she was on its deck Sibyl felt that she was repaid for demo cratic contact with the bourgeoisie around her by the pleasure of motion, the enchanting softness and bright ness of the day-which now for the first time she seemed fully to feel-and the beautiful view of Paris which this noble river-way through its midst affords. Egerton thought that he had never seen her so simply and heartily cleased as when she presently turned her eyes on him.

Why, it is charming !" she said. "I do not think I have ever felt the outward beauty of Paris more strongly. I always knew that the borders of the river were lovely, but never appre-ciated how lovely before. Has any other river in the world such splendid promenades along its banks, such up with her soft ey hand. "I hope that you Mr. Egerton," she such

was familiar to you," he said.

She paused a moment, then

"But beautiful things do not lose

their beauty by familiarity, else we might even cease to enjoy the sun-

Compensation,' the description of the

journey to Sevres of two poor working-

nonde whom we left streaming out to

bords de la Seine !'

beauty

shine."

we are in contact with them, exercise some slight influence on our thoughts and feelings. Even if they only irritate or disgust, that is an in-

Sibyl laughed. "A very common ne," she said. "But it is frightful to one," she said. consider that we are influencing one another in some degree all the time Have you not come in contact with people whom you did not know, and who might not utter a word, yet whose very presence could turn your thoughts

very presence could thill you hought higher or lower? And there are others whose society is like a stifling moral atmosphere. One feels in-sensibly everything lowered and dwindling-one's conceptions of life, one's belief in goodness, one's standards for action - when one is with I can imagine nothing mor them. horrible, more degrading to the whole moral nature, than such companion ship, if one were unable to escape ship, if one were unable to escape from it. But," she added, speaking as if to herself, "one can escape." "I think," said Egerton, with a smile, "that we have escaped to-day."

She did not contradict him, and now they were drawing near the sharp point of that boat shaped island which, being the cradle of Paris, was blazoned as a ship on the city's ancient arms. Above the mass of buildings the graceful spire of the Sainte Chapelle rose,

bearing its *fleurs* de lys toward heaven, while beyond-dark, massive, magnificent - the towers of Notre Dame stood against the sky. "They built for eternity - those

architects of the middle ages," said Sibyl, looking at the great symphony of stone

Landing at the Pont Neuf, they had but a short distince to walk to the cathedral, and it was when they were entering the open space before the noble facade that Egerton said : fear that it will be rather hopeless to attempt to find Mlle. d'Antignac, unless you have some special place of meeting appointed."

"There was a place," Sibyl an-vered. "Not swered. " ' the third confessional Between the pillar and the wall,'

but, if Vespers had not commenced the Chapelle de Notre Dame."

Vespers had not commenced. The immense interior, with its twilight atmosphere and those vast, soaring arches where birds dwelt as in the trees of the forest, held its silence still unbroken by the organ's rolling thunder and the choristers' silver tones. But there were some signs of prepara tion. A steady stream of people were pouring into the nave, and as Egerton pouring into the nave, and as regerion and Miss Bertram passed down the aisle to the choir they looked along the vaulted passage, lighted by stained glass, which led to the sacristy, and saw the marshalling of a procession with ching robes and glasming with shining robes and gleaming banners-a glorious effect of color in the dim, rich dusk.

By a fortunate chance they met By a fortunate chance they met Helene and Armine as they passed around the choir, before reaching the chapel. Mile. d'Antignac smiled, though she also seemed a little sur-prised at the sight of these two so called a preconduct together, and said calmly proceeding together, and said to Sibyl: "I had given you up; but you are just in time. Come, let us

take our places." They moved on together quickly. and so Egerton found himself with It was their first meeting Armine. It was their first meeting since he had stood before her with he father's dying message, and the thought of that interview made it difficult for him to speak. It was she who looked up with her soft eyes, and held out her

"I hope that you are well-again,

APRIL 20, 1895.

FATHER MATHEW'S CRUSADE One of the Grandest Events in Irish History — A Wonderful Moral War-

fare.

April 10 was the anniversary of one of the grandest events which has ever occurred in Ireland. It was on that date in the year 1838 that the great apostle of temperance, Rev. Theobald Mathew, commenced the great crusade against intemperance, which was the most wonderful moral warfare ever undertaken. The curse of intemperance was dragging down thousands upon thousands of the Irish people to the lowest depths of degradation and misery. The sights of drunkenness and the evils following from it stung to the quick many good and true Irishmen, among them a Quaker named William Martin. This William Martin was a native of Cork, and he was a friend of Father Mathew, a Catholic priest. These two men, both residing n Cork, although of different religious faith, still loved each other with that true love which all men should have for their fellow-beings. William Mar-tin was deeply pained at the terrible scenes of drunkenness which he beheld, and in the goodness of his heart he appealed earnestly to Father Mathew to take the cause of temperance in hand to alleviate the condition of poor

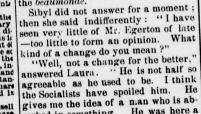
humanity. "Oh, Theobald Mathew, if thou would but take the cause in hand, thou could do such good to these poor creatures," he said.

This appeal did not fall on unheed ing ears, for Father Mathew, having from long exporience become con-vinced of the terrible and blighting influence of drink, had resolved after careful consideration and earnest prayer to move against the drink evil. On April 10, 1838, the great crusade was inaugurated. Having gathered around him in his humble schoolroom a group of friends, Father Mathew spoke to them on the evils of intemperance and the remedy which he pro-

" Indeed," he said, " if only one poor soul be rescued from destruction by what we are now attempting, it would be giving glory to God, and well worth all the trouble we could take. No person in health has any need of intoxicating drinks. My dear friends, you do not require them, nor do I require them, neither do I take them. After much re-flection on the subject, I have come to the conviction that there is no necessity for the use of them by any one in good health ; and I advise you all to follow my example. I will be the first to sign my name in the book which is on the table, and I hope we shall soon have it full." Father Mathew then approached the table, and taking the pen said, "Here goes in the name of God!" and signed as fol-lows: "Rev. Theobald Mathew, C.

C., Love street, No. 1." This started the greatest temperance crusade of all time which has immortalized its progenitor and reflected undying credit on the land of his birth. In nine months after he had begun Father Mathew administered the total abstinence pledge to 156,000 people, and it is well authenticated that fully 4,000,000 names were enrolled in the cause before his labors were closed. The secret of Father Mathew's great success lay in the fact that he himself preached by example as well as by precept.

It is told of an Irish-American general in the late civil war that, on be ing found fault with for unnecessarily bringing his men into danger, he re-"I never send my men where plied : "I never send my men when I would not go at their head myself.



sorbed in something. He was here a few days ago, but I thought him very distrait and altogether mysterious about a journey he had just made." "You caunot call a man mysterious

because he does not take all the world into his confidence about his private affairs," said Miss Bertram. What had you to do with his journey ?" "Nothing, of course ; but you know

that, unless these is some mystery, a man naturally speaks of where he has been and what he has done. How ever, that is a trifle. The change I speak of is really in himself. I am

surprised that you have not observed "I have not seen enough of him to

observe anything," repeated Miss Ber-tram carelessly. "And if he has changed-well, does that matter? We all change more or less as time goes

But he has changed rapidly.

"Has he? I suppose under a strong nfluence one can change rapidly." She uttered the last words medita-tively, and then, as if the subject did not interest her in comparison with the equipages and toilettes passing below, eaned a little farther forward to look down at the brilliant, crowded street As she did so a mail phaeton suddenly drew up before their door, and a gentle

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stepped down to the pavement. Bertram drew back a little, and said : "Ah ! there is cousin Duke No doubt he has come to take us to the Bois." "To take you, very probably," said

her friend. The other laughed. "He is not in the habit of troubling himself about me," she said. "But I told him last

night that you would be here to day. Et voila! Miss Bertram vouchsafed no reply,

but stood quite still, looking out, until the bell of the apartment sounded and when the door of the salon opened she turned - to see two gentlemen

One was Talford, the other Egerton and as Laura went forward with an exclamation of surprise, they explained

that they had met under the porte-cochere. "I was just turning in as Falford drove up," said Egerton. "And I consider the conjuncture

very lucky," said Talford, " for now we can form a charming partie carree for the Bois. I called to see if these ladies would not like a drive. Th afternoon is beautiful and all the world

s out in force. 'I think it would be delightful,' I Laura. ''What do you say, said Laura.

Miss Bertram shook her head. "I am sorry," she said, "but I never felt less inclined for the Bois." I must beg Sibyl?

Mr. Talford to excuse me." Talford, at whom she looked as she ttered the last words, said : "I should prefer to change your mind, if that were possible. If you do not care for

the Bois we will go anywhere else. drive to St. Cloud will be pleasant." "You are very kind, but I do not care to drive at all," she answered. indeed, frankly, I have another plan for the afternoon, and-partially an engagement."

n engagement. Talford glanced suspiciously at gerton. "In that case," he said a

very well drive alone with you in the Bois, and I am very sure that Sibyl cannot go alone with Mr. Egerton down to Notre Dame, so I suppose must go with her. After all, n nust go with her. no doubt one ought to go to church on Sunday—even if one is in Paris."

" It is impossible not to admire your levout frame of mind," said Mr. Tal ord, with a liberal infusion of sarcasm in his tone.

"My dear Laura," said Miss Ber-tram "there is not the least necessity for such a sacrifice. Mr. Egerton had no part in my plans for the afternoon. meant to drive home with mamma, hen take my maid and go down to the cathedral, where I shall meet Mile. d'Antignac. This is what it still pur-pose to do. I beg, therefore, that you will not let me interfere with your pleasure, since you can easily find some one to propitiate the proprieties by accompanying you.

"Oh ! yes, I know half a dozen people within a stone's throw who would be delighted to join us," said Laura, looking at her cousin. He assented, though not with a very

hommes blases ne sentent plus; la satiete a ote a leur ame l'appetit, tandis good grace; for there was only one que la privation conserve ce premier person whom he wished to join them, les dons humains, la facilite du bon and her refusal was a revelation as well as a disappointment to him. In heur.'

"Yes," said Egerton, "that is very true." Then he glanced up at the window of a tall house on the Quai his vexation he discovered that Sibyl Bertram was more of a necessity him than he had imagined, and that her power to move him was greater than he liked.

The matter ended, however, in his driving off with Laura in search of agree with you." some of the friends living within a tone's throw, while Miss Bertram and

up at the window, and a shade of sad Egerton, standing together at the window, watched their departure. ness fell over her face. "To think that there he lies-prisoned and in Then the latter said somewhat diffipain, with no possible hope of release save by death—while all this tide of life sweeps by ! It is a better sermon dently:

' 1 understood, of course, that I had no part in your plans for the afternoon. than any we are likely to hear at but may I not have a part? May I not Notre Dame, Mr. Egerton. accompany you to Notre Dame Egerton did not deny this. "It is a .It seems to me that it is very absurd if wonderful sermon," he said. you and I-who are neither French ing for myself, I am sure that I never people nor moving in French societycome within his influence and leave it cannot go there alone.'

quite the same. But perhaps one "I certainly see no reason why we might say that in lesser degree of should not," Sibyl answered frankly. every one; for there are few people Bois, and it would save me the journey who do not, for the length of time that

"Yes, I am very nearly well," he wealth of foliage, such magnificent buildings? See, here is the Palais "And you, mademoianswered. Bourbon, and yonder the great front selle

"There is nothing to say of me," of the Louvre ! I think I must echo "I am well and with my she replied. what I heard a French governess say friends-that is all." once with enthusiasm : 'J'aime les

"That is much," he said. "I have been very glad to know that you were Egerton smiled. "One would not with such friends." think you had lived in Paris until its

"There could not be better ones," she said in a tone of deep feeling.

They walked on in silence after this until, as they were passing a certain part of the aisle, Egerton turned and

glanced at his companion. "You may not remember," he said with a swift glance over their com-panions said: "Of course you have read Un Philosophe sous les toits; do in a low, quick voice, "but I met you here-once. It was owing to you that I ou remember the chapter called 'La was here at all, and it seemed strange to meet you then-as strange as to be here with you now. I do not wish to pain you by any remembrance of the past, but I think you may like to know girls? Our fellow-passengers remind me of it. How much more real their enjoyment is than that of the beau -and I can never find a better place to tell you-that your influence always tood between me and that which might the Bois! The philosopher of the attic is right: 'La jouissance est seulement dans ce qu' on sent, et les else have fascinated me, and that it is to you I owe whatever rays of light have come to me.'

She paused and stood quite still, looking at him for an instant, and he never forgot the expression of her face is he saw it in the light of one of the great stained windows. Was it won-der, pleasure, or pain which he read chiefly in the deep eyes? There was Voltaire which they were passing at that moment. "Yonder is an attic philosopher," he said, "who would only infinite simplicity in the voice which said presently : "We have much for which to be grateful to God,

nonsieur. And then they walked silently on. "Ah !" said Sibyl. She, too, looked

TO BE CONTINUED.

"Speak-

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So it was with Father Mathew-he did not ask men to do what he was not willing to do himself. He first showed the example by publicly renouncing the drink himself.

Are you, dear reader, willing to help the cause of Father Mathew on this anniversary by giving good example? If you do drink, even in moderation, I would address you in the following, which is from the pen of a Catholic temperance advocate :

"However pious and pure and charitable and forgiving and patient you may be, know this-so long as you continue to drink intoxicating liquors in moderation, you set an example which will help to send thousands of souls annually to eternal misery, not to speak of the wasting of your own substance nor of the temporal wretchedness, woe, poverty, anguish, disgrace and despair which accompany the life and death of the drunkard and this is true whether you are young or old, lettered or unlettered, male or female, in high station or in low. You yourself may not be ruined at once by what you drink, but some one less strong, less watchful, less safely guarded, less under religion's influences, will try to do as he saw you do, and his effort may result in his temporal and eternal loss. Your example will launch him on a troubled sea like a ship without anchor, rudder or compass. To urge the drinking or compass. To urge the drinking customs and to be content with advis ing moderation, as some do, is a rule

mpracticable for general application. This is proven by the history of in-toxication, and by the heartrending wail arising from the 1,000,000 slaves in our land to-day who have become drunkards gradually and unconsciously through thedrinking habit."--Edmund Phelan in Boston Republic.

Dyspepsia and Indigestion.-C. W. Snow & Co., Syracuse, N. Y., writes: "Please send us ten gross of Pills. We are selling more of Parmelee's Pills than any other Pill we keep. They have a great reputation for the cure of Dyspepsia and Liver Complaint." Mr. Chas. A. Smith, Lindsay, writes: "Parmelee's Pills are an excellent medicine. My sister has been troubled with severe headache, but these pills have cured her."

CATHOLIC RECORD. THE

APRIL 20, 1895

Japanese Lullaby.

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Sleep, little pigeon, and fold your wings -Little blue pigeon with velvet eyes : Sleep to the singing of mother bird swinging. Swinging the nest where the little one lies.

Away out yonder I see a star— Silvery star with a tinkling song ; To the soft dew falling I hear it calling-Calling and tinkling the night along.

In through the window a moonbeam comes-Little gold moonbeam with misty wings; All silently creeping, it asks : " Is he sleep

ing-Sleeping and dreaming while mother sings?"

Up from the sea there floats the sob of the waves that are breaking upon the

shore. As though they were groaning in anguish and moaning – Bemoaning the ship that shall come no more.

But sleep. little pigeon, and fold your wings-Little blue pigeon with mournful eyes : Am I not singing ? See I am swinging – Swinging the nest where my darling lies. -Eugene Field, in Chicago Record.

A PAIR OF FRIENDS.

And the Way Mary's Memory was Kept Green.

BY MATT CRIM.

Timothy Blake had just moved into one of the garret rooms in a tenement house on Seventh avenue. It had been a private residence at one time but when the tide of fashion and prosperity turned its way uptown, the old home had been cut into small rooms, and squalor and dirt replaced artistic comfort and ease. While he had his wife Mary with him Timothy wanted better quarters, but after her death anything seemed good enough for him. He had, however, a still stronger motive for economy. He had set his heart on saving enough money, not only to provide for his own las days and give him burial in consecrated ground, but also to erect a mon-

ument over Mary's grave. "For if I do say it messlf, she must 'a been as near like the Blessed Virgin as mortal woman could be," he declared over and over again. "She would take the very petticoat from her back to give to them that was more needy ; an' many's the time did I know her to fast that the hungry might be fed. Oh, she was a saint, me Mary, a saint as the sufferin' knew, an' as I knew meself.

Twice since Mary's death he had saved and pinched and denied himself until he had saved enough for the monument, but each time the money had gone for other purposes: Once he had kept a fellow-laborer's family from starvation while the poor man lay ill in a hospital, and once he had rescued and sent home a boy who had grown weary of his vagabond career. 'Just be patient, Mary, me darlint, the monument will surely come," he s when parting from his last dollar. he said,

He often talked to her when smok-ing his pipe in the evening, fancying that she hovered about him in angelic glory.

It was in the autumn that Timothy moved into his new quarters. He felt quite happy, for his savings had again accumulated. He could go out any time and order the monument, and was only waiting for an idle day to come.

For a week or more he failed to meet any of his new neighbors except some dirty, healthy-looking children playing on the stairs. But occasionally in the evening he could hear movements in the room adjoining his, and a faint, hacking cough. That cough distressed Timothy. It was unobtrusive yet per-He fancied that he heard it sistent. all hours of the night, and in the early morning it teased its poor victim piti-

Timothy.

"And mine are lonely, too." And then the two old men looked at manuscripts. each other, and from that moment dated their friendship. Mutual lone-liness had a great deal to do with went from door to door with his wares, would be foolish. At some places he met only beautiful courtesy, at others bringing them together. Timothy gibes and jeers. It was rather ridicudiscovered that his new friend was very, very poor, and also very proud— sensitively proud. He had been ill lous to think of a great, hulking Irish laborer hawking verses about for sale ; dainty, romantic verses, written in a and out of employment for months. fashion of the past. But I shall be ready for work again

very soon now-very soon," he said, cheerfully. "I'm only taking a little time to build my strength up. Some-how the weather seems colder than usual this year." " Faith an' so it does," the old Irish-

man agreed. He set his wits to work, and it was man.

quite wonderful how he managed to help his neighbor without wounding his pride. But after all the schemes

were very simple. "I'll be your friend some day," Mr. Silvestre remarked one evening, with

a slight tremor in his voice. "Sure, sir, an' it's me friend you are now. It would do me Mary's heart

good to see us." They were sitting at the little table in Mr. Silvestre's room, with tea and toast and an oyster stew steam-ing before them. A bright fire roared glow, while down upon the roof and against the window beat the wind and sleet of a winter storm. It was not their brightness. unusual for them to indulge in a little sober mirth over the evening meal. Mr. Silvestre drank his tea with relish.

"I feel quite strong to night, Tim othy. Perhaps I shall be able to go young editor, and the number of down town to-morrow."

"Not while it's stormin', sir : you musn't go while it's stormin'. Don't you hear the sleet fallin?" — — to think that I am to appear in print you hear the sleet fallin?" He had to lean back in his chair and

smother a fit of coughing even while Timothy was talking. Red fever spots flushed his hollow cheeks, beads of perspiration stood out upon his forehead.

"But I am pretty well ; don't you when it comes." Timothy could not speak for the choking in his throat ; but he laid hold of that outstretched hand, and for a think I am pretty well, Timothy?" he said, as soon as he could get his breath

aga'n. "Sure, sir, an' you're gettin' fat," lied Timothy, gulping down some ob-struction in his own throat ; "but you must get a heartier appetite."

" Oh, I shall just as soon as I can get out more. I stay in the house too much. I think I must read you a little poem, Timothy. It came into my mind to-day while looking over some old letters.

" Poetry, sir? Sure an' do ye write poetry ?' 'Now and then," he said, modestly.

"We'll clear away the dishes, and then while you are smoking I'll read it to you.

Presently they sat by the stove, and

Mr. Sylvestre brought out the poem. It was simply about "A Lock of Henrietta'sHair,"the verses moving smooth ly along to a pathetic close. Timothy listened with his rough gray head bent wisely to one side, and at the close of the reading burst into high praise.

"It's enough to make one weep, sure an' it is. I know me Mary would cry her eyes out if she could hear it. She loved poetry, and she was that tender-hearted ! An' where is Henriplayin' on him, I don't know. ette? Is she gone too?"

"Yes," said Mr. Sylvestre, softly-'yes, she is gone, too ?" He smoothed out the paper. "She went forty years ago-forty to-day."

and for Timothy's future. "You've labored hard and long. It's time you had a little rest." The next morning He sat gazing silently down to the floor for a few minutes and then he began talking of the love of his youth. he said : "Stay with me to day, Timothy. I want to make some calcula Timothy forgot to finish his pipe that

ferin' so. Ah, Mary, you'd not wait many hours if you were here !" sighed Timothy. tions as to our expenses when we settle down in the South. I don't think you his grizzly cheeks. He could almost feel Henriette's living presence himself. One evening, as he stood on the And to think she had been forty years landing at the head of the stairs, he suddenly heard that cough behind him, in her grave ! Mr. Sylvestere got up and threw him and turned quickly. A gray, thin-faced man was toiling slowly up the self on the couch, exhausted. didn't intend to talk so much. It's laced man was toring slowly up the last flight of stairs. He was very slight, and very refined looking in his threadbare black clothes. His face was clean shaven, his worn linen spotstrange, but the whole thing comes back as though I'd lived through it haste yesterday." Timothy silently covered him over, lessly clean. A loaf of baker's bread and went into his own room. But th flaunted its crustiness through the end next evening, as they sat by the stove, of the brown paper parcel he carried he said : he said: "Faith, sir, it's a pity you don't write as you talk. Twould make a purty story for the papers." Mr. Silvestre smilled. His life had under his arm : he panted huskily For a moment the gentleman and the burly laborer stood face to face : then Timothy's friendliness of soul conbeen so solitary, his poetic gifts so unappreciated, that even the ignorant "Good evening," murmured the laborer's words of praise were sweet to him. "If I could earn some money, if I only could, while I'm shut up here," he sighed. "I've been waiting and waitcome up these stairs. Faith, it makes ing to grow stronger, accepting your kindness, because I thought I could soon pay it back ; but now-"Tis meselt, sir, that don't know what you mean." "Yes, you do know, Timothy. You provide the fires I sit by, the food I eat, everything. I never thought —" His voice chocked again, his head bowed

IN DEFENSE OF CONFESSION.

A Learned English Jesuit Shows Its Reasonableness

On a recent Sunday evening, Father Brown, S. J., in St. Francis Xavier's Church, Liverpool, England, preached a sermon on the confessional that the Catholics of this country will appreciate. Father Brown, who spoke in contra-vention of the injunction of Protestant Bishop Ryle, of Liverpool, to "shun

the confassional," took for his text the Finally Timothy went to a young editor who was struggling with a new words : "Whose sins you shall forgive, paper, and asked him to take some of they are forgiven them, and whose sins you shall retain, they are retained, the rejected poems. "I can publish them, but I can't pay

(St. John, xxi., 23.) Father Brown said he wished that you for them," said the candid young vening to consider how it comes that Christian men who acknowledged the "Well, now, would you be after tellin' me what you would pay if you could ?" the old Irishman inquired. Gospel, who believed that in it we have the Divine Word of our Blessed "Oh, about five dollars apiece, I sup-Lord Himself, who accepted that

solemn statement of our Lord as His pose." "An' they'll go into the paper, sir ? "Yes, right away. They'll help to fill up space," laughing rather drearown pronouncement : "Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained "-could yet say that ily." "An' may Hiven forgive me for

men had not the power of forgiving foolin' the poor gentleman," he mut-tered to himself when he saw his the confessional?" Was it the dictate tered to minet. friend's child-like delight. "Sold Timothy — actually sold" cried Mr. Silvestre, in a trembling tone, his wrinkled, fevered hands car-its origin or in its essential, or evil in its offect. It could not be on account of its origin, because in its origin it of its origin, because in its origin, its origin of its origin, because in its origin its origin of its origin, because in its origin its origin of its origin, because in its origin its origin of its origin, because in its origin its origin of its origin, because in its origin its origin of its origin, because in its origin its origin of its origin, because in its origin its origin of its origin or its origin its origin origin its origin its origin its origin origin its origin its origin its origin its origin origin its origin origin its origin origin its origin its origin its origin origin its origin its origin origin its origin its origin origin its origin origin origin its origin oris origin origin origin origin origin origin origin oris orig was not and could not be human, "Sold fast enough," said Timothy ; must be divine ; nor by reason of the and his face took on a deeper tinge of fact which constituted the essential of red as he thought how the world might be applied. He had to sit down and tion to avoid it and make reparation for it, in which there was nothing but what was good and just and holy nor on account of its effects, which, both poems he thought he could take. "He must be a generous fellow. upon the individual, the family, and society, were beneficial. The very nature and surroundings of the convery at last, that I'm to live by the earnings of my pen !" He started up and held out his hand to Timothy. "I owe it fessional proved that it must be of divine origin.

divine origin. The very powers claimed by man as a minister of God are plenty of works written by the Jesuits, there is hardly a library in the to you. I never can repay your kind-ness ; but I'll not rob you any longer, my friend, my dear friend. Take five to forgive sin was absolutety as clearly laid down in Scripture as any other doctrine drawn from it. Having quoted the well known texts dollars of this-and-I'll pay you more bearing on this point (John xx., 21-23),

he asked had not our Lord in those solemn words declared that He appointed the Apostles to share in, carry on and perpetuate the great work of redempmoment the two old men were not tion, and especially that work of mercy of the good High Priest, forgiving the much better than women at concealing It was worth the deception he sins of poor humanity? No unpre-judiced mind could draw any other had practiced to see Mr. Silvestre when his first poem was published. Again he thanked Timothy, and he conclusion from those words. And yet Dr. Ryle says that for three hundred years, the wisest, soundest and most learned divines of the Anglican Church kept the precious paper by him where he could occasionally glance at the had denied that that power was to be drawn from those words. Also for verse column. But when the excitement of realizing that the public at last appreciated him had worn away, three hundred years, the same wise, sound and learned divines of the Ang-lican Church, told us that the Church his strength failed again. "It must be the effects of the cold weather. I'm sorry, I thought I'd write a story. Well, well, I must have patience. We'll go to the South when again and I shall feel better : of Christ was not founded and built on the rock and that Peter had no special power or authority, that when our Lord said, "This is My Body, this is My Blood," Fe did not mean that His spring comes, and I shall feel better oh yes, I shall be quite strong." "That you will, sir," Timothy re plied ; but he smothered a sigh. His Body and Blood were really there ; yet for this time, aye, for six times three His hundred years, had the whole Church savings were dwindling down, and he bowed down in humbla faith before wondered what he should do when they these words, reechoing the words of St. Cyril of Jerusalem, who wrote in a cate "Never mind about the monument, chism for the people of his time (fourth century) "Christ has said, 'This is Mary, me darlint. I can save more money. But what will happen the poor gentle man if he finds out the trick I'm century) "Christ has said, "This is My Body' and who will dare say It is And these words have been reechoed all through the centuries, and

the Bishops and doctors of the Catholic Church assembled in the Council of Chalcedon in the fifth century, when the decree was passed with one voice cried out : "Peter has spoken through Leo." From that time right down to the nineteenth century it was the same echo, and Peter still speaks to us this day through Leo.

property, authority and religion — without which society would crumble to ruin, and concluded by quoting teaching and practice through the ages, the Church had Luther, a witness whose testimony was ever maintained that on the occasion most valuable, as he was one of those referred to in his text, Christ solemnly who swept away the confessional and gave to His Apostles the power to forgive sin and establish the Sacrament of Penance. Could reason object to that, against the Divine ordinance? No. common sense told us that reason No, common sense told us that reason could not. They said, "Confession is too difficult, it is repugnant, it is humiliating, it is too much to expect from human nature." Was that the voice of reason or the voice of cowardce? Granted it was difficult, but with it there was a comfort, consolation and joy, that made up for all difficulty. Let it be a hundred times more difficult, was that ground for reason to object? To labor, to work, was most difficult and cost many and many a hard struggle. Was that ground to object to virtue ? In the world as it is at present, with all its allurements and temptations, for youth to keep them-selves pure was most difficult. Was that ground for reason to object to Purity? Was there anything en-nobling to our natue, anything that exalted it, that worth having or getting but cost something and was difficult to be got? Was that ground why reason should object to it? What all men admired in their fellow men was heroism, a man standing out above all other and showing that he had a soul and spirit and something grand about him, because he had done something diffi-cult. Could reason object to heroism? There was a courge and nobleness of soul in acknowledging before God that you have done wrong to one who would rather go to prison and die rather than betray the confidence given to him in confession. salable. Haven't I been trying for years?"
"But I belonged to a paper meself once; that is, I was the porter, an' I know the editors. 'Tis a stranger you are, sir, an' strangers don't fare so well as them that's known."
Wr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with they would not reveal matter of confession. One whom they all knew well melee's Pills the best medicine for these pain or diseases. These Pills the best medicine for these pain or diseases. They are Gelantine Conted, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasent, ally conquered, and the next day he
by the help of Scott's Emulsion. Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with they would not reveal matter of confession. One whom they all knew well dear old Father Joseph Johnson — diseases. They are Gelantine Conted, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasent, ally conquered, and the next day he discussion. Confession is ally conquered, and the next day he discussion. Confession discussion with the state. He was not exaggerating.

it be ? Pascal, a great French writer, was humiliating-that was the point said the heart has many reasons which reason knows not of. We should say but reason told us that to have com mitted a sin, there was the shame, there was the wrong. Sin was a re-volt of pride against God and, there-fore, the best atonement was humiliareason knows not of. We should say that the voice which said "shun the confessional !" was certainly not the voice of reason, but the voice that came from a corrupt heart. tion accompanied with the acknowl-

edgement of one's wrong doing. Therefore reason could not object to

confession : the very objection raised

was reason for it. In sorrow for offending God, in turning away from

evil, in restoring ill-gotten goods, in

making reparation to a person for in

jury done to him in his person, prop

erty, or character, was there anything unreasonable in that or that would lead

to the exclamation "Shun the confes

sional?" But perhaps it was evil in its effects; perhaps since there were so many that said the confes-

sional was wrong, confession was a bad thing, and there must be something

evil in it. Well, some hard thing: were said about the poor Jesuits. The

Jesuits must be a bad lot, and why

Because everybody says that the

Jesuits are bad ; almost every book

written about them says they are bad

nearly every man you come acros

says there is something wrong about the Jesuits.

He (the preacher) remembered not

long ago, a gentleman whom he did

not know at the time, but who is now

one of his best friends, saying his

lriven the Jesuits out of Germany.

He remarked to his friend, how was

that? "Oh, surely," he said, "every

body knows the Jesuits: their teaching

is immoral, their doctrine is corrupt

and the very presence of a Jesuit in a

house is contamination." He said to

his friend, who was a lawyer, "You say their doctrine is immoral. There

world but contains books written by

Jesuits on all manner of subjects Have you read any of these works?" Strange to say he had not. "I can

only condemn you on your own ground,'

lawyer, and a point of law is that the ac

replied the preacher. "You are a

cused cannot be condemned unless the

cause is known. You have not read a

word of their books. You said their teaching is immoral. Have you ever

said he would not go near them, although there was a Jesuit church in the town where he lived. "I can only

condemn you out of your own mouth

pursued the preacher. "You said the very presence of a Jesuit in a house

worthy as I am of the honor, happen

to be a Jesuit, and I appeal to my friends at this table, whether they con-

sider my presence a contamination.

He apologized. From that day to this

he is one of the preacher's friends, "Ah !" they would say to people who

had been listening to their preaching,

"you don't know the real Jesuit, the man with the dark bright eyes who

his countenance, and treason in

gait. That's the real Jesuit."

sion was bad and must be bad.

wears a black cloak, with villainy in

was all imagination. So they heard

people talking against the confessional

who had never been near a confes-

sional in their lives, who did not know

what confession meant, who had not

the slightest idea of it, but said confes-

The preacher then proceeded to dis

prove this by further illustrating the

beneficial effects of confession upon the

individual, upon the family, and upon

society, showing that it upheld the chief supports of society — right of

contamination. Now I, un

He

That

"You said the

listened to a Jesuit teaching ?"



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l pure and and patient long as you ating liquors an example thousands of misery, not of your own poral wretchanguish, dish accompany he drunkard ; her you are or unlettered, station or in not be ruined ink, but some watchful, der religion's as he saw you result in his oss. Your ex on a troubled anchor, rudder the drinking nt with advisne do, is a rule al application. e history of in-e heartrending ,000,000 slaves ho have become d unconsciously abit."—Edmund

tion.-C. W. Snow writes: "Please is. We are selling than any other Pill reat reputation for Liver Complaint." Lindsay, writes : excellent medicine. have cured her."

blic.

quered all reserve. 'Good evenin' to ye, sir."

stranger. "It's like climbin' to Heaven to

me blow like a bellows.' The other man made some faint re-

ply, and walked into his room. That evening the cough seemed more aggressive than usual. Timothy brewed a soothing drink and carried it boldly in to his neighbor. Some thing like womanly emotion moved him when he saw the poor old gentle-man huddled in a chair under the gas jet, with a ragged blanket thrown across his knees. Under the shining of the gaslight his silvery hair made halo about his wan face. At first he appeared almost startled by Timothy's entrance, then his dignity and gentle breeding asserted themselves. He

dark the cordial gratefully. "Sure it's one o' me Mary's remedies," said the beaming old Irishman. "She was always thinkin' o' the com-

fort o' others, or sayin' a prayer for the dead." 'Your daughter ?" "No, me wife. She's gone now to be with the blessed saints."

"Oh," sighed his host, sympatheti-

cally. "Yes, she's gone. I wouldn't call her back; no sir, I wouldn't call her back ; but the evenin's are lonely, sure they are very lonely."

itself upon his breast. Timothy wiped his wristband fiercely across his own eyes, then he suddenly

"Then, sir, give me the poetry." Mr. Silvestre raised his dejected

face "The poetry? Pay you in waste

paper, you mean." "No, sir ; I'll sell it."

need to look for work again. 1 know I can earn all that is needed.

All one evening the sick man talked

So the day passed. In the afternoon he woke out of a light sleep, exclaiming: "Spring has come. I smell the vellow jessamine. I see the violets in bloom. We must get ready for our ing: journey. Make haste, Timothy-make

"Yes, sir."

their emotion.

were gone.

"Give me pencil and paper. I must write one more poem before we go. What thoughts, what visions ! Raise me up, Timothy. Henriette is com-ing; don't you see her with the jassa-mine in her hair? I'm glad, so glad, the journey is over, that we are in the South at last. Oh, how the birds are singing ! Yes, Henriette - I know now that you didn't die - that I only walk to the old cottonwood tree? Shall we go? Then come. What — what a beautiful spring — I never saw -so many flowers ; I feel inspired-

Pencil and paper fell from his fingers, his head drooped upon Timothy's shoulder. Softly, tenderly the old Irishman laid him back on the pillow, sobbing aloud as he saw the smile transfiguring his blanched face.

The sunless winter day had drawn to a close, a gray twilight filled the garret, infolding the two old men in its chilly shadows. But only one was conscious of its gloom, and of the loneliness spreading around him. For the other, spring had burst into full bloom.

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cried out against it, and yet who declared that one of the effects of the Reformation was that "decency and modesty were done away with and that everybody wished to be per-fectly free to do whatever he liked;" that "every kind of vice was much greater than before." To such a state had things come voice of reason which condemned the confessional. What voice, then, must



Nervous Prostration, Sleepless-

ness and Weakness. 6 West BROTAITON, QUEREC, Oct. 1, '90. The Pastor Koenig's Nerve Fonic I ordered was for a young lady of my household who was al-for a young lady of my household who was al-for a young the state of the state of the state was prostration, sleeplessness, weakness, &c.,&c. To-day there is quite a change. The young per-son is much better, stronger and less nervous, She will continue to use your medicine. I think it is, very good. P. SARVIE, Catholic Priest.

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that the inhabitants of one of the towns in Germany, seeing the awful havoc made amongst them, actually petitioned the Emperor Charles V. that the confessional might be restored in their midst. It was, therefore, not the

ness and Weakness.

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Correspondence intended for publication, as rell as that having reference to business, should be directed to the proprietor, and must reach ondon not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped.

London, Saturday, April 20, 1895. RITUALISM AND CHRISTIAN

REUNION.

Notwithstanding that the High Church party in England base their claims on the erroneous notion that the Church of England continues to be a real branch of the universal Christian or Catholic Church, in spite of the complete separation which took place under Queen Elizabeth, there is much that is praiseworthy in their aspirations for the religious unity which existed in the Christian world before the Reforma-

Under Queen Elizabeth the Church of England acknowledged a new head, to whom the prerogatives of St. Peter's successor were transferred. New doctrines were set forth as the creed of Christianity, a new liturgy was invented, and in every way possible the new Church was made different from that which had been the Church of Eng. land for nearly fourteen centuries.

But we find with pleasure that a new mode of thought is now finding favor but we cannot expect God's grace will among Anglicans, and a sample of the direction which this new mode of thought takes is found in a recent address delivered by Lord Halifax before the English Church Union, containing the following utterance, remarkable for its reasonableness, and no less so from its being received with approbation by the members of the union, who may be considered as representing very fairly the sentiments of the High section of the Church of England. Lord Halifax said :

"The unity of the Church of our Lord Jesus Christ lasted one thousand five hundred years. For one thousand tive-hundred years men might talk of the Church of England, the Church of France or the Church of Spain, but all knew that as there was but one Lord, one faith, one baptism and one Euch arist, so there was but one Church, and all looked to Rome as the great central See, grouped around which the differ ent churches were supported in the profession of a common faith by the link of an external authority which, binding them to itself, bound them close to one another."

When we find expression given to such sentiments, and recall to mind that similar sentiments are entertained by the most earnest and zealous

in these advances. The London World has also published a cable letter from its Rome correspondent to found a constituency in which to test the effect that Lord Halifax actually his strength as the political leader of a asked the Pope "to send a tender and party based on no-Popery lines. By gracious message to Anglicans" in his the acceptance of a portfolio in the forthcoming encyclical letter. We cannot say positively whether or not this is the case, but it is a sign of a

great change of sentiment in England, sents himself in the person of Mr. whereas notwithstanding the Archbishop of Canterbury's denunciation of the union movement, such an an. nouncement has excited very little platform." comment except among the religious organs of the press.

There are great obstacles in the way of this result, among which there are the strong anti - Catholic prejudices with which the English people have been inoculated from the cradle ; but

these prejudices are being rapidly removed with the spread of education, and the progress of the High Church or Ritualistic movement ; and though we do not go so far as to expect that there will be a universal or general movement of this kind, we have confidence that it will be of great magnitude, extending not only through England and Scotland, but through English - speaking America and Australia as well; for the Ritualistic movement has taken a firm hold in all

by bullets.

for the sake of annoying the Govern-

ment, many Liberals may vote the

McCarthy ticket, and in this way in-

directly endorse the raising of a re-

issue the remedial order.

ligious and race issue.

these localities. We do not expect it to be so extensive in Ireland, however, for High Churchism has made little or no progress there. Irish Protestantism is founded on the political ascendancy which the Protestants of the country have enjoyed for three centuries and a half, and that ascendancy has been kept up in hate. We may hope that this hate may be eradicated by degrees,

be accepted at once by a population composed of trained persecutors, and the return of the Irish Protestants to tion of the Province. the one fold cannot be expected to come so soon as that of multitudes who have not been educated from their infancy in the same way.

What adds to the reasonableness of our expectations is the fact that it is but he repeated his well-worn arguasserted authentically that the Holy Father is disposed to favor to the utmost extent the movement of English Protestants toward the Church, and for this purpose, we are told, he will, if necessary, grant concessions of discipline which will make their re-

turn to the one fold easy. Further than this he cannot go, as Catholic faith, being a sacred deposit, coming down to us from Christ Himself, cannot be compromised or changed. It does not appear, however, that this fact will create a serious difficulty, for the Ritualists seem to have advanced so far that they will not ask that any Catholic doctrine be so changed as a condition of reunion.

For the reasons we have already given, we do not think, or imagine for a moment, there will be anything resembling a corporate or official union, among the Anglican clergy, we are or any amalgamation of the Catholic led to hope that a return to the unity and Anglican Churches. We know of the Church is not to be reckoned from history that such things have among the impossibilities. taken place in the past, as the conver-True it is that these sentiments are sion of nations in an incredibly short repudiated by another important, and time, or by a single act, but the like perhaps equally numerous, section in occurred where there was no cunthe Church, the Low Churchmen, of ningly-contrived theological systems in whom the Archbishop of Canterbury is direct opposition to Catholic faith, such one of the leading spirits. It has as have been devised during the three even been announced that the Archcenturies and a half that have elapsed bishop has publicly denounced Lord since Protestantism was established. Halifax's utterances within the last These systems form a serious intellect few days, asserting that any proposal ual obstacle to the acceptance of the of union of the Church of England Catholic faith, so our expectation of a with Rome cannot be entertained reunion rests upon the fact that this until Rome renounce its errors. But obstacle has been removed from the it is to be borne in mind that the minds of multitudes through the Low Church party cannot and does not acceptance of a new mode of thought, control the Church. Besides, Highthe logical consequence of which is the Churchism which expresses itself after complete acceptance of Catholic doc-Lord Halifax's manner, is making protrine. Only by a miracle of grace can gress in spite of all opposition, though it is the growth of only the last half of the Catholic Church be accepted in its entirety by English-speaking nations the present century, that is to say, as a whole. We by no means say little more than the growth of the study that it is impossible that such a miracle of the generation, and yet, at the preswill be wrought; but as we do not ent moment it has become as potent as claim the spirit of prophecy we cannot any, if not more so than any, party in presume to predict it. We can only Anglicanism. It is, therefore, evident regard those signs which indicate what that it is a plant not to be easily killed is likely to occur under the influence In the life of a nation, or of the reof causes which will lead to religion of a nation, half a century is sults by natural human reasoning. but a short time ; and when we witand our inference is that such a moveness so great a change in England ment as we have indicated is among during that period we cannot help entertaining the hope that before long the probabilities of the not distant future. For these reasons also we rethere will be an irresistible movement gard the Ritualistic movement as one of thousands, and perhaps millions, of which, though illogical in many re-English-speaking people back again spects, is nevertheless likely to lead to toward the Catholic Church and Chrisimportant and beneficial results, and tian unity. we, therefore, contemplate it with con-It is further stated in a recent despatch from London that Lord Halifax, siderable satisfaction. The reunion who is now visiting Rome, is there for we expect will be unofficial on the side the express purpose of paving the way of Anglicanism, but even if it may be for the consummation of a reunion, and called a movement of individuals it will that the Church Union, which com- be on a large scale which will make it prises three thousand Auglican clergy one of very great importance.

MAND. colleagues. Mr. Dalton McCarthy has at last

A FALSE REPORT RESUSCIT-ATED

It appears from various sources that Cabinet, Dr. Montague vacated his the mis-statement which appeared first seat in Haldimand, for which he offers in some American journals to the effect himself again, but an opponent pre- that Father L. A. Lambert, the distinguished author whose "Notes on Jeffrey McCarthy, of Barrie, the law Ingersoli" so completely demolished partner of his leader, and he runs on the Infidel lecturer, had abandoned what is known as "the McCarthyite the Catholic Church, is being repeated now in distant regions, and much capital is being made of the false state-Before this issue of the CATHOLIC ment, in order to make it appear that RECORD shall have reached most of our the able priest who succeeded so well readers, the result of the contest will in refuting the blatant infidel had be known, and we will not attempt to abandoned the Catholic Church. predict it. We do not imagine, how-

One minister in Newcastle-upon-Tyne made use of the false report and

ever, that the McCarthyite will win on the merits of his party, which, at the it served for a text for several sermons, moment of writing, numbers only two out of which grew quite a controversy members in Parliament, Lieut.-Col. but it is believed that the minister was O'Brien, the M. P. for Muskoka, and in good faith, as he appears to have his doughty leader, whose threat is acknowledged his error after receivstill remembered, that if his principles ing assurances from New York that he are not victorious through the ballots had fallen into a mistake. He was of the people, they must be sustained misled by the statements which appeared in some papers on the sub-We do not suppose that the sentiments of Mr. McCarthy are approved

From the New York Freeman's in Haldimand ; yet it is possible that Journal, which is edited most ably by Father Lambert, we learn that precisely similar statements have been made in Kingston and other towns of Jamaica, in the British West Indies. In this last report has been added the additional circumstance that Father The nomination took place on Wednesday, 11th inst., and, on the occa-Lambert was received as a minister of sion, the speeches of the candidates the Wesleyan Methodist Church at a turned chiefly on the question of the Conference recently held at Montego remedial order sent by the Dominion Bay, Jamaica.

Government to Manitoba directing the The person who appears to be mas querading under Father L. A. Lam-Provincial Government to redress the grievances inflicted on the Catholic bert's name is one Achilles Lambert minority by the recent school legisla-Lopeck, who seems to have adopted the name Lambert in order to give himself a notoriety to which he is not entitled. Mr. Dalton McCarthy also spoke on the same subject. His argument was He is engaged in delivering no-Popery lectures, and, is as usual with lecturers an appeal to the prejudices of the of his class, he finds it profitable to people against Catholic education. On pass himself on the public as a Cathothis subject he had nothing new to offer, lic priest of distinction.

ment that Catholics in general do not Father Lambert, in referring to these reports, in the columns of the Freeuse, and do not want, Separate schools, man's Journal, makes it thoroughly as many Catholic children attend the Public schools of Ontario, and a Manwell understood that he has no intention to abandon the faith of ages for itoban Catholic, Mr. John O'Donohue, either Methodism or any other form of came to Ottawa to help Mr. McCarthy Protestantism, for, as he says : " If in his appeal to the Government not to the Catholic Church is not of divine Regarding Mr. O'Donohue, we have institution Christianity is a delusion," and "Were the Catholic Church already stated in our columns that he is no representative of Catholic sentiment. to cease to be, it would be but a short time when Christianity would be as The Catholics of Winnepeg repudiated dead as the religion of ancient Egypt, him as soon as they heard of his visit and its tenets would be a subject of to the capital. As far as the attendinterest only to the inquisitive antiance of Catholics at the Public schools quarian. . . . Whatever of posiis concerned, we have to say that Cath tive or affirmative truth there is in olics in this Province use the Separate Protestantism, is found in Catholicity. schools, almost without exception, All else of it is negative, which, as a wherever Separate schools exist. In basis of religion, is worse than a foundmany localities there are so many ation of quicksand. No thing, no in-Catholics settled that they find they can stitution, can live on negations. They obtain all the benefits of the Separate constitute at best but a Barmecide schools through the Public schools of

least, this is to be expected unless the with their coming to a satisfactory conclusion.

Independently of the mixed commission, the London Telegraph has a special reporter in the district where the outrages were committed, and as a specimen of the attempts made by the Turks to suppress evidence, this reporter relates that a huge pit was dug behind the residence of Viallage, chief of Djellyegoozan, in which hundreds of mutilated bodies were buriedheads, arms, hands, legs, and trunks mingling in one mass.

As soon as it was ascertained that the commissioners intended to institute an enquiry into the whole occurrence, orders were sent to have this terrible witness to the wholesale slaughter removed, and an effort was made to destroy the mingled limbs and bodies by pouring petroleum into the pit in large quantities and setting it on fire. The barrels of petroleum used for the purpose had been originally intended for burning the Armen ian villages, but though it was applied to this new purpose, the mass could

not so easily be consumed, and a hillstream was damned and turned on to wash away the evidence of the mass acre. Even by this means it was not removed, and the Turks were then ordered to carry away the remains piece-meal before the arrival of the commissioners, and the orders were carried out.

The details of the massacre, showing how men, women and children were ill-treated while being taken to a distance from the camp before being slain are most sickening, and though many of the fugitives were willing to risk their lives to go to Moosh to give evidence before the commission, these were seized and cast into prison to prevent them from carrying out their intention. Every Armenian who was suspected of an intention to testify was similarly seized by the spies and police and imprisoned, and it was thus hoped that the efforts of the commission to ascertain the truth might be frustrated.

Under such circumstances it is not to be expected that the commissioners will ascertain more than a tithe of the facts which it was their intention to discover. There has, however, been enough discovered to establish the horror of the atrocities in a general way, and to cast the responsibility on the Government, so as to justify the most severe measures to guard against their repetition, though it is to be expected that the Turkish investigators will testify that the stories of the atrocities are destitute of foundation.

It is to be hoped that the European members of the commission will make a full report, independently of what may be done by the Turks, whose pur pose is to whitewash the Government, and to throw dust into the eyes of the Curopean members of the commission. APRIL 20, 1895

men and thirty Bishops, supports him THE SCHOOL ISSUE IN HALDI - as we may fairly assume that Dr. ernment of Armenia, as will make it Armenians will give them immunity impossible to renew such outrages. At from similar atrocities in the future ; but Lord Kimberley's declaration jealousies of the three nations which scarcely authorizes us to hope that this have undertaken the inquiry interfere | will be established, as he stated in continuation, that "it is one of the problems to be solved, how to bring about

the reforms desired, without raising the Eastern question in an acute form." He added, however, that when the time for action comes, the Government will not be found wanting, as it feels itself irrevocably bound to bring about a satisfactory reform.

It is well known that Russia does not wish to establish an independent kingdom of Armenia, as the experiment of an independent Bulgaria as a remedy for the Bulgarian atrocities has not given satisfaction to Russian diplomatists. The opposition of the Czar to this mode of settlement of the Armenian question may, therefore, prevent this method of dealing with the Armenians, and it remains to be seen what steps will be taken to secure them from a repetition of the horrible scenes which are described as having exceeded in barbarity the similar outrages in Bulgaria, which were the real cause of the Russo-Turkish war, and the subsequent establishment of Bulgaria as an independent nation.

THE COMPARATIVE STATUS OF PUBLIC AND SEPARATE SCHOOLS.

To such an extent has it been the custom for agitators against our Catholic schools to laud the Public school system as far superior to anything which Catholics could possibly produce, that there are many persons who imagine that these assertions are indisputable, and that it would be the height of impudence to pretend that there could possibly be anything superior to the Public schools of the Province. A report, however, recently issued by the Principal of the Ontario Agricultural College at Guelph, being the 20th annual report of that institution, incidentally mentions some facts regarding the students who habitually present themselves to be admitted at the college, which put quite a different face on the matter.

According to the report, these students are very often completely ignorant of the most important branches of a good English education, especially of Euglish grammar and composition and arithmetic.

Most of these students are from the rural schools of Ontario, and as their average age is set at twenty years, the report certainly shows a sad lack of efficiency in the schools in which these young men have been educated. It does not appear, either, that the ignorant ones are those who have not attended school, for the complaint includes those who have completed their common school education to the full extent to which the great majority of Ontario children attend the Public schools, that is, till they have suceeded in passing the High School en-

the sections, and they do not deem it feast, and are inferior even to the necessary to establish Separate schools. bitter dust of Dead Sea apples." The children attending these schools

and their number is not very far short

of those who attend Separate schools.

Hence, there are comparatively few

Catholic children in Ontario who do

not enjoy the advantage of a Catholic

education in the school. The few re-

maining are scattered over a wide area

where it would be impossible to sup-

port Catholic schools. We, therefore,

vantages they desire.

ment.

are returned, of course, as attending SUFFERING ARMENIA. the Public schools of the Province,

Notwithstanding that the Turkish authorities have employed every means to conceal the facts in connec tion with the atrocities which were perpetrated in Armenia last August, enough evidence has been brought to light to prove that the outrages which were reported have scarcely been exaggerated, if they have been ex aggerated at all.

maintain that the Catholics show by Under terror of vengeance of th their acts that they do want Separate, authorities, it is impossible even for or at least Catholic education. It matthe mixed commission which has been ters little by what name the school is sent to Moosh to gather evidence to get called, whether Catholic, Separate, or at the whole truth, for the authorities Public, as long as they enjoy the adhave made every effort to prevent witnesses from appearing before the We are happy to be able to add that commission, but notwithstanding this, Dr. Montague, in his address to the enough of facts have been ascertained electors, gave no uncertain sound as to to prove that the outrages committed the intention of the Government in rewere most shocking, and that they gard to the Manitoba school law. He were really perpetrated by command told the electors that the Constitution of the Turkish Government, which of Manitoba, known as the Manitoba sent a firman from Constantinople Act, was passed by Parliament, " not ordering the destruction of the Armento protect the Catholics of that Provians, who were said to be in a state of rebellion against the Sultan, but who

ince, but to protect the minority, of whichever faith they might be." He were in fact only protecting themselves added that the Government was guided against the predatory attacks of the by law, justice and right, in passing Kurds. The evidence brought before the remedial order, and said pretty the Commissioners was of so shocking plainly that it will continue to be so a character that the Turkish interpretguided. He added : " When the Govers were afraid to translate it, and ernment does deviate from those printhus there are many obstacles thrown ciples one single inch I will in the way of ascertaining the be no longer a member of that Governtruth ; nevertheless, it appears to be certain that the European Commis-

We trust that these promises will be sioners, at least, will make a report carried out, and as we have confidence implicating the Turkish Government, in Dr. Montague's sincerity and honand rendering it a certainty that Eng esty, we feel confident this will be the case. We gladly give the Government land, France and Russia will unite in credit for thus declaring its intentions ! demanding such reforms in the gov-

Earl Kimberly, the British Secretary for Foreign Affairs, promised, a few days ago, that the British Government will act with firmness and decision. On re-

ceiving a deputation of the Armenian Association of London he expressed his warmest sympathy with the objects of the association, and declared that the Government is doing its best to make the enquiry into the outrages as thorough and searching as possible. He stated also that the European repre sentatives will make their reports, independently of the Turkish officials. It is requisite that such should be the case, though it is to be feared that the testimony to which the commissioners will have access will fall far short of exposing the horrors in their full enor mity. Lord Kimberley states, how ever, that the object of the European commissioners will be to secure future protection for the lives, property, creed, and lands of the Armenian Christians, and that the Governments of France and Russia are in perfect accord with that of Great Britain, and are determined to act in unison to

establish satisfactory reforms. It remains to be seen what these recase justify. forms will be. The Turkish Government has proposed a plan of reform whereby a partial autonomy shall be secured to Armenia, which must remain, however, under a Moslem Governor. When it is considered that which is in many respects an excellent Turkey has already broken all her promises that the Armenians should have a humane and just government, under which there should be complete religious liberty, it is difficult to believe that the three powers which have undertaken to settle the question will ground his pupils thoroughly in the be satisfied with the Turkish scheme of most important branches, and the reform. It would seem that nothing | pupils are prepared for the entrance less than a complete autonomy of the examinations to some extent by a

trance examination.

The Principal says:

"The greatest trouble which we our students arises from have with their lack of preparation in the funda mental branches of a Public school education. Even those who bring cer tificates of having passed the entrance examination for admission to the High Schools, are often found grossly ignorant of arithmetic, English grammar and composition. They have been taught grammar to no purpose. They do not understand the first principles of the subject, and they cannot spell the ordinary words which they have been using since they began to speak." We have no desire to depreciate the efforts which have been made to spread education in the Province, and which have placed school-houses within easy reach of every child ; but so positive a statement made by the Principal of the Agricultural College cannot be without foundation in fact, and it reveals to us astate of affairs which could scarcely be supposed to exist in a Province the boast of which has all long been that we stand in the front rank of nations in the matter of education. It is evident that there has been more self-congratulation than the circumstances of the

We do not assert that the cause of the state of affairs complained of is altogether due to any inherent defectiveness in the school system of Ontario, one, though there is some reason to say that too many fads have been introduced into the Public schools curriculum, such as Agriculture, Anatomy, Temperance, etc., until there is little time left for the rural school teacher to cramming system. But the principal cause of the sad state of affairs of which the principal complains is the carelessness of parents who neglect to send their children to school. Farmers frequently keep their children from school as soon as they are able to be even of a little use to them in driving a team of horses or holding the plough, and their attendance becomes very irregular from the age of ten or eleven, and in a short time afterwards they quit attending school altogether.

The school population of the Provience was reported at 615,781 in 1891, but as this number includes all between the ages of five and twenty one, it cannot fairly be taken as a basis on which to estimate what the attendance at school should be ; but as the actual number of children who attended some time during the year was 491,741, the average should certainly be far above 257,642, which were the figures for that year, showing a great negligence on the part of many parents in sending their children to school.

The reproach of negligence must be made against many Catholic as well as Protestant parents, as the average at the Catholic Separate schools was 20,-795 for 36,168 pupils, showing only 575 pupils attending every day, out of every thousand ; but the average attendance at the Public schools was far below this, being 236,847 for 455,578 pupils, which shows a regular attendance of only 520 per thousand. It thus appears, in spite of all the boasting we have heard from Mr. Dalton McCarthy and others, of the superiority of Public over Separate school education, that the Separate schools are, at all events, much more successful in securing a good attendance of pupils, and we may very fairly infer that they succeed also in imparting at least as good an education, if not better, than that obtained by average Public school pupils. In

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fact we have frequently known it to be the case that the candidates for High school entrance from the Separate schools have taken the highest rank as against all competitors at the entrance examinations. There are no complete statistics available whereby a comparison may be made on this point, but if such statistics could be obtained, we have not the least doubt that the Separate schools of Ontario would show good results in comparison ; and, at all events, the report of the Agricultural College shows that the success of the Public schools is far below what the advocates of a purely secular education are accustomed to claim for them.

EDITORIAL NOTES.

THE Berlin correspondent of the New York Sun gives a gloomy picture of the state of religion among German Protestants, whom he describes as having "very little real vital piety." Religious life, he says, is regarded as "a thing to be put on and off like a garment." Count Bernstorf, who presides over an association in Berlin similar to the Young Men's Christian Association of this country, said re-

ally approved of. It is aimed especially against the notorious Louisiana Lottery, which, though driven out of the United States, and prohibited from using the mails, continued to do an extensive business by using the conveyance of the express companies. The recent legislation will completely shut it out of the country.

The American Blade, an A. P. A. paper of Rockford, Ill., is about to The editor suspend publication. states that he has lost over \$5,000 xliv., 14 15.) since he commenced its publication, and that other A. P. A. papers of the country are in similar straits with himself in their endeavors to infuse patriotic sentiments into the people. The following is a sample of his dying wail:

"The Catholics are on top at present and they are going to stay there for all we can see. We have held up the flag until our arms have palsied, our fingers have become limp, and we are powerless to do more, and unless there be at least one patriot in the land who will render the paper assistance, it will suspend, and not only damage the cause here, but many of our auxiliary An A. P. A. who does publications. not take and pay for a patriotic paper is not a patriot. A member who think more of \$1.50 than he does of his country ought to migrate.

We are sorry for the editor of the American Blade. He may, perhaps, take comfort in the thought that pa triotism, like silver, is subject to de preciation. As he has found the market glutted with the commodity called patriotism it would be well were tury, too often forget that we he to become engaged in some more profitable business. Seriously speaking, we do not wonder that nothing save disappointment awaits the knave who embarks in business on the supposition that his constituency are all fools.

As amusing incident occurred re cently in Cleveland, Ohio, arising out of the irrepressible desire of an A. P. A. journal to furnish to its readers a story of the horrors of convent life in the real Margaret L. Shepherd and Maria Monk style. A reporter of the Cleveland Leader was detailed to elicit some such horrible tale out of the fact that an old convent is being torn down in the city, and the reporter on searching the spot found, indeed, something out of which the requisite tale was constructed - nothing less than an underground dungeon which was highly suggestive of the cruelties practiced in nunneries, as described in Rider Haggard's "Montezuma's Daughter," and Sir Walter Scott's "Marmion."

The Leader published the harrowing tale, "So full of fearful dreads, of ugly sights," with the assurance that it had brought to light a tale of horror fully equal to any which had ever delighted a no-Popery audience while listening to the denunciations pronounced against Catholic religious ladies by any orator of the ex-monk or ex-nun stamp. But on publication of the story, many Cleveland people re-Leader, who, like the present propriecently in a speech at the house of the tor, was a dealer in no-Popery literature, had owned the property, and had dug the cellar which was represented as a dungeon constructed for the purpose of torturing refractory nuns. All Cleveland enjoys the joke immensely at the Leader's expense but that journal will probably continue its course of inventing such stories, as to pay well for being furnished with just such reading matter for the spiritual edification of themselves and their families. We have people of this class in our own city of London.

THE POPES IN HISTORY. Sermon by Archbishop O'Brien, of Hal-1fax. N. S.

St. Mary's Cathedral, Halifax, was crowded to the doors lately by a con-gregation assembled to hear Arch-bishop O'Brien preach upon "The Popes in History." His Grace took for his text :

' Their bodies are buried in peace and their name liveth into generation and generation. Let the people show forth their wisdom, and the Church declare their praise." (Ecclesiasticus,

The inspired writer does not wish us to unmindful of the great men who have gone before us, and who, in their He wrought noble deeds. dav. begins the chapter from which we 'Let have taken our text saying : us now praise men of renown, and our tathers in their generation," and goes on to show how great things have been done by them, the memory of which shall abide forever. Not merely should gratitude prompt us to narrate the virtues of the mighty dead, but, also, the desire of instruction should lead us to meditate on their life and labors. There is no better system of acquiring a broad and generous disposition, or of obtaining a liberal education, than by the study of history if undertaken in a proper spirit. We should guard against the fallacy of judging men of the past by the conventional standards of to-day, or of applying the rules of a thoroughly organized state of society to a formation period. Owing to the spirit of self-sufficiency which is such a marked characteristic of our age, history is either not taught in the average college, or it is expounded by the light of modern events, and criti cized by canons applicable only to the records of our day. We, of this cen een born to an inheritance of knowl edge and liberty and civilization. which we have not earned, but which is the product of the toils and the hardships and the bitter sufferings of great men in the past; and instead of remembering them with thankfulness and generous appreciation, we deny their merits or belittle

THEIR SERVICES IN THE CAUSE OF HUMANITY

So true is this that the mighty deeds of the grandest group of men in the annals of our race, viz., the Popes of Rome, are either ignored or misrepresented by persons who claim to be scholars, and who would resent bitterly the imputation of bigotry or intoler-Let us take a hurried glance ance. to night at the historic panorama of the last eighteen centuries, and with unprejudiced minds endeavor to see what manner of men were those who took a leading part in its most stirring scenes. It would be as easy to deny the existence of the sun as that of the Pope during the Christian era ; and it would be as unprofitable to study the history of that era without taking them into account, as to leave out the influence of the sun when treating of our planet ary system. Just as the planets o that system revolve round the sun, so, whether men like it or not, the history of all modern nations has the Popes for a center, and it is but an episode in their history. A fact may be denied, but it cannot be confuted. A scholar may refuse to concede any special prerogative of spiritual headship, jurisdiction to the Popes; but he forced to recognize the unique position they have occupied, and still occupy, in the affairs of the world. A student may hate the name and office of the Popes ; he may rail against them, and consign them, one membered that the former owner of the and all, to the powers of evil, but all the finds them on every page o

Hegesippus tells us he went from Jerusalem to Rome to visit Pope Anicetus ; and in 158 Polycarp, Bishop of Smyrna, and who had been a disciple of St. John, went to confer with that same Pope regarding the proper time for the celebration of Easter.

Again, in 177 Lucius, a British King, called in his own language Llewer Maive, or the Great Light, sent a request to Pope Eleutherius begging that by his " command he, Lucius, might be made a Christian." In compliance with this request the Pope sent missionaries, who baptized the king and many of his subjects. Nearly three centuries later another Pope, Celestine, sent Germanus, Bishop of Auxerre, as his legate, to England to counteract the preaching of Pelagius, a noted heretic. The ac tion of Gregory the Great, more than two hundred years later, in sending St. Augustine to England was but a continuation of the work of his prede cessors in favor of that country, and in the cause of religion. Amidst the horrors of the persecutions at home the Popes wrought, and planned, and pro vided for the existing churches, well as for the propagation of the gospel. Needless to point out how in gospel. succeeding ages missionaries were sent to Germany, Prussia, Norway Sweden, India, China and Japan, and throughout the various countries Africa. The man might die, but the Pope lived on, and, whether seeking safety in the mazes of the catacombs, or reigning peacefully in his palace. or fleeing before the ravages of a despot, or in exile at Avignon, the care of all the churches was his: he provided for all, and was the recognized head of all.

For more than ten centuries after Christ the social condition of the then known world was not unlike the phys ical state of the earth in the early days of its formation.

VIOLENT AND OPPOSING FORCES WERE AT WORK

with the natural result of fierce out breaks causing wide ruin and devas-tation, followed by intervals of exhaustion, rather than of peace, during which new combinations were affected, and order gradually emerged from chaos. The old pagan civilization was being rapidly dissolved by vice, and swallowed up in its own corruption. Its brutal instincts, however, survived, and offered a stubborn resistance to the hordes of outside barbarians that over ran Europe from time to time during ten centuries. Wars, famine and pestilence swept over the face of Europe, leaving in their track confusion, turmoil and fear. But in the midst of it all there was always one calm figure erect amid the universal ruin, and who fearlessly set to work after each upheaval to continue the interrupted task of forming into civilized and Christian nations the pagan tribes of Gotha, and Huns of Gotha, and ts. One commanding perand Celts. sonage there was who was able stay the devasting march of some wild conqueror, by the subtle moral power that hedged him round, and to bring to some sense of humanity and justice the fiercest barbarian. That person was the Pope, the representative of the one unchanging and undying institution that survived the wreck of the Roman Empire, and successfully weathered the subsequent storms. What grander scene can history offer than that of Leo the Great going forth his mora in the quiet strength of greatness to confront Attila who boasted he was the scourge of God? Flushed with past victories and thirsting for the riches and splendors of Rome, the haughty King who had never yielded to an army was subdued and conquered and turned back by the

are so well known that I am spared the trouble of entering into any details. This surely should suffice to this phase of our subject. If there is one thing more than another on which we pride ourselves in these days it is a

LOVE OF LIBERTY.

Alas ! many abuse the term by mak ing it synonymous with license. there is a true genuine love of civil liberty, and a healthy dislike of oppression. Now, the men who first fought for and won the fundamental principles of civil liberty, of which ours is but a development, were the Popes. Slavery was a firmly estab-lished institution when the Papacy be-To abolish it at once was clearly gan. an impossibility ; but the work of un-dermining it was begun without delay. The preaching of the doctrine that all Christians, no matter what their condition, were common children of a common Father, and heirs to all the promises of Christ, was the first blow struck in the cause of the abolition of slavery. This doctrine was preached and enforced by every Pope. Gradually converts to Christianity began to free their slaves or at least to enfran chise them by their last will. As early as the days of Constantine the freeing of slaves took place in the churches, and in the presence of the Bishops. Gregory the Great purchased the liberty of slaves in Gaul with the revenues of in Gaul with the revenues of the Holy See. As time will not permit us to enter into details shall simply quote the words of zot : "The Church resolutely Guizot : struggled against the great vice of the social state, for example against slav ery

As is well known Popes were the ones who WON FOR THE ITALIAN CITIES

their civic privileges, and ever strenuously upheld them. The evolution of the modern States of Europe from the social chaos, consequent on the dissolu-tion of the old order was slow and often interrupted. From the seventh to the tenth century, and ever later, the only power between the people and the caprices of rulers of high and low degree, was that of the Roman Pontiffs. By expostulation, and threats, and even by harsher means when all else had failed, the Popes succeeded in curbing, if they did not completely check, the tyranny of emperors and kings and barons. Speaking of the Papacy of that period the non-Catholic Ancillon says: "It prevented and Ancillon says: arrested the despotism of emperors, compensated for the want of equilibrium, and diminished the inconveniences of the feudal system." Guizot and Leibnitz bear similar testimony to the beneficent action of the Popes during those trying days. Who has not heard of Gregory VII., or Hildebrand, the noblest, perhaps, of the children of If you wish to test the scholar men? ship of a man, or a book, find out what he or it has to say about this great Pope. There is no surer touchstone o historic knowledge, and impartiality of judgment, than the career of Gregory VII. The fuming controversialist, and the superficial professor, as well as the fossilized enemy of rational human liberty, invariably denounces him, and with superlative childishness seem to think they have proved him a ras-cal by calling him Hildebrand. As a fearless champion of justice and moral ity he stands without a superior, and perhaps even an equal, in the pages of This is the verdict of accurate history. This is the verdict of accurate and unbiassed research. He was born in the early years of the eleventh century, and passed the days of his young manhood in those iron times when the tide of social and moral evils, the sad accumulation of long years of war and disorder, was at its flood.

We are reaping to day the fruits of his grand, inspiring, unconquerable courage.

It were surely needless at this stage of historic development to spend time in proving the immense benefits conferred on letters, arts and sciences by the Popes. Even the most prejudiced and bitter opponents of the Catholic Church have to admit with Guizot, that the world owes its learning as well as its civilization to them. From the earliest days there were Papal schools, and the office of Papal librarian is almost as old as that of the Pope. All the great universities of Europe, those of Oxford and Cambridge included, owe their foundations, either to the direct act of some Pope, or to his influence with Bishops and princes. The academic degrees of B. A., M. A., D. D., and others were instituted by Pope Eugenius with the avowed object of stimulating studies. It is easy for us in the peaceful days of this century to cultivate a literary taste, and to sing the praises of education. Such action entails no sacrifice and exacts But to preserve, to no self-denial. develop and to hand down to posterity, through great educational foundations, during a ruder and more warlike age, literary culture required self-renuncia-tion and a real love of learning. Name if you can even one modern educationist who deserves to be ranked with the Popes. When the calendar had to be reformed it was a Pope who did it, and it is a curious commentary on the astronomic lore of Englishmen that it took one hundred and fifty years to enable them to catch up with Rome, or, in other words, to adopt the re formed Gregorian calendar.

The acknowledged home and center of the arts has been, and is, Rome. Under the protecting care of the Popes hey lived and flourished, when banished from other lands. The many treasures of art of every century, from the fourth onward, still found in the churches of Rome are an eloquent testimony to the enlightenment and noblemindedness of the Popes of every age. From this hurried sketch we can see

WHAT AN IMPORTANT PART the Popes have played in history, and how great and enduring have been the benefits conferred by them on humanty. All that we most prize and cherish — letters, art, civilization, liberty—are but the ripened harvest rom fields tilled by their incessant toils, and wetted by their sweat and tears and blood.

Nor has the glory of the Popes departed. Who, to day, occupies so large a space on the world's stage, and rivets so closely the attention of mankind as Leo XIII? Like his predecessors he is the foremost in seek ing to solve the social problems of the times, and to him the mightiest sover eigns of the earth offer the homage of their admiration, and listen with respect to his prudent counsels. The cynicism of learned unbelief, and the materialism of the unreflecting, are gradually melting away before the representative of the old historic moral power, and men are beginning to realize that if anyone can find a solution for the vexed social problems of our day it is the aged Pope, a prisoner though he be in his own palace. He will take his place in history with the great ones of his illustrious line.

What reasonable explanation can be given of the facts considered to night? The Popes claimed, and claim still, to be the vicegerents of Christ, the supreme spiritual head on earth of a Church founded by Christ, and against which the gates of hell should never prevail. If their claim be wellfounded it would explain satisfactorily the commanding position they have ever occupied in history. If it be not well founded there is no possible ex-

pastor of the American Church in the same city, that "Infidelity among the working-people is the rule and not the exception. Infidelity among the higher classes crops out, too, but there it is rather a hopeful sign as indicating an active religious conscientiousness rather than utter stagnation. Here in Berlin, the Ethical Culture Society, of which the well-known Professor Gizyicki is at the head, numbers about a thousand members, who may be counted as first-class Infidels of the higher classes." Religion must indeed be at a low ebb when consolation has to be derived from the fact that the Infidels of the higher classes, counted by thousands, have "active religious conscientiousness." These results of the rejection of authority in religion were to be expected.

THE United States Congress has given another and a most effective blow to the lottery business by not only shutting out from the use of the mails all lottery companies, but also by prohibiting express companies from carrying lottery matter from any foreign country into the United States. The law may be more sweeping than is necessary for the preservation of public morality, inasmuch as it is interpreted against those smaller lotteries which are rather to be regarded as requests for a contribution for charitable and benevolent objects than as lotteries; but as the swindling lottery concerns had really become a gigantic evil which it was necessary to crush out. it is better that the charitable institutions should lose this particular means of securing aid, than that the lottery evil should continue to exist, and the new law will be gener- Spain."-Ave Maria.

The Truth.

It is refreshing to find The Arrow, a

wide-awake journal published by the Anglicans in New York, rebuking the organs of sectarian bodies for their misrepresentation of Catholic coun-

by Mr. James Britten, secretary of the Catholic Truth Society of London, The Arrow asks: "Why does not the Brazilian Echo, the organ of the American Church Missionary Society, print a few such facts as these? Is it afraid of them ?"

Mr. Britten writes as follows :

"I beg to state (1) that I have now before me extracts from the letters of eighteen South American and eight Mexican Bishops and Archbishops, approving of Father Vaughan's work in distributing the Sacred Scriptures; (2)that I have similar extracts from twenty South American, fourteen Mexican, and three Cuban papers to the same effect; (3) that the first edition consisted of one hundred thousand copies, nearly all of which were circulated gratis; (4) that a second edition is now being printed, to meet the demands of South American Archbishops and Bishops: (5) that an order for four thousand copies of this

history, wielding an influence out of all proportion to the size and import-ance of their temporal kingdom. Such a fact, then, claims the calm consideration of reasonable men.

Many discourses would be required to do justice to the beneficent action of the Popes; we shall merely give an outline of their work. Two hundred and fifty-eight Popes have sat in Peter's chair. No one pretends that it does find some people foolish enough they were all great men, or that they were exempt from the frailties of human nature, or that as temporal sovereigns they made no mistakes. But let only those who were without blame in these things cast at them the first stone. What is beyond dispute is that no group of officials of any sort, or line of kings or rulers, can com-

pare with them in the amount of service rendered to civilization, liberty, science, art and religion.

DURING THE FIRST THREE CENTURIES OF THE CHRISTIAN ERA

the Popes had no power or opportunity of public action. They were hunted and persecuted with a fury little less than diabolical. Yet they were not idle ; they were important factors in propagating and maintaining the re-ligion, established by Christ. In the year '96 troubles and dissensions arose in the Church at Corinth. Altogether the Apostle St. John was still alive, it was not to him, but to Clement, the Roman Pope, that the people turned for aid and direction. He wrote at once a letter which is still extant and the authenticity of which is indisputable, in which he speaks as one having authority. According to Iranæus, who wrote a few years later, he united them in peace, re-established their faith and the tradition which they had recently received from the Apostles. All the early writers attest that this letter was universally accepted, and was "read in the churches for a very long period. Whenever a question of doctrine, or discipline in those early days had to be decided, the matter was referred to the order for four thousand copies of this Pope. He was probably hiding in the tendency of society to violence and edition has just been received from catacombs, yet to him delegates from continual wars." Then, after giving

words of the Pope. Nor was this the only occasion on which the Popes rendered similar services; but time will not permit us to refer to them in detail

According to historians the darkest hour in Italian civil affairs was towards the close of the sixth century. seemed, indeed, as if no hope remained. But here again

THE GRAND FIGURE OF A POPE,

one to whom even Gibbon awards meed of praise, emerges from the surrounding darkness bearing light and hope and security. Gregory the Great -for it is he who comes to the rescue of society-is equal to the crisis. Fortu nately we have his many epistles, and from them we can learn something of his prodigious activity. Not only was he sending Apostles to England and safeguarding the interests of religion in remote parts, but he also undertook the duty of providing for the public safety. The Emperor of Constantinople was unable to aid his Western subjects. Pope Gregory, as we learn from his epistles, sent a governor into Etruria, telling the people to obey him as they would obey the Pope himself; he appoints, also, a Governor of Naples, and wrote to the Bishops to take measures for provisioning and defending their cities. In a word, he organized the people, infused hope and courage into their souls, directed with consum-mate wisdom all their operations and saved society from demoralization and, perhaps, extinction. Well might Ancillon, a non-Catholic historian, say: "When there was no social order the Papacy alone perhaps saved Europe from total barbarism. It created bonds of connection between the most distant ations; it was a common center, a rallying - point for isolated States." And another eminent non-Catholic historian, Guizot, bears willing testimony to the civilizing influence of theChurch. working through the Popes, when he says: "By all sorts of methods the Church likewise strove to repress the

Abuses of various kinds were rife, both in civil and ecclesiastical circles. Cer tain concessions made by the Popes in former years of civil personages re garding ecclesiastical benefices had been grossly misused to the detriment of religion. The lay power had thrust unworthy men into positions of emi-nence in the Church, and society was now reaping the deplorable effects. When Hildebrand became Pope in 1073, and assumed the title of Gregory VII., he resolved to do what only a Pope could do, viz., to purge and purify society, ecclesiastical as well as civil, by striking first at those culprits who were highest in rank. Stringent laws for the reformation of the clergy were enacted, and carried out with in-

exorable persistency. Then HE ATTACKED THE ABUSES OF CIVIL POWER

by which, especially in Germany, the laws of the Church regulating the bestowal of ecclesiastical benefices were trampled under foot, and the interest of religion sacrificed to unholy usurpation. This, necessarily, involved a conflict with the Emperor, Henry IV., who had turned a deaf ear to the Pope's remonstrances and admonitions. But a principle was at stake-the good of religion and society-the best interests of civil liberty had to be vindicated, and the brave Pontiff would not shirk We cannot follow the the battle. story in detail ; suffice it to say that Gregory persevered ; neither difficult-ies at home, nor the invading armies of Henry could turn him from his purpose. In whatever part of Europe he found abuses he denounced them and cook active measures for their extirpation. He reproved kings and princes. recalling them to a sense of justice and pointing out the safe road to moral and national greatness. He died, in-deed, in exile, but he died victorious. He had freed the Church from the usurpation of the State ; he had purified the sanctuary, broken the despotism of the iron days, cleansed and reorganized society, and set firm and catacombs, yet to him delegates from continual wars." Then, after giving deep in the popular heart, the prin-they would nourish afar made their way. Thus in 157 some examples, he adds: "These facts ciple of and the love for civil liberty. into drops of rain."

planation The Established Church.

Lord Rosebery has struck a blow at the idea that the present Established Church in England is a continuation of the Church there before the time of Henry VIII. and Cranmer. Dealing with the question of dis-establishment and the right of the State to allocate the ancient endowments now enjoyed by the Anglican clergy, he says : suppose we all remember what the State once did with these endowments -how it took them at the time of the Reformation from the old Church and handed them to the Reformed Church. The State took this property and assigned it ; and this, in my phraseology, was an act of national option which may be repealed at any moment. If, therefore, I am correct in my read-ing of these endowments and if my statement as to the Reformation is cor rect, it is not wise for the defenders of the Establishment to rest too much upon the right of property, because, if the indefeasible right of ancient property rested in any way in these endow ments, it rested not with the Reformed, but with the Roman Catholic Church. This is true, and the so-called Reformed is not, therefore, a continuation of the ancient Church in England but is an entirely distinct and different establishment. - Catholic Review.

There is nothing so necessary to gain perfect order as kindness. It must predominate. The home which is governed by harshness could never be come an ideal home. It is not difficult for an ordinary observant person to see at once what kind of spirit prevails in a family. In homes where true courtesy prevails it seems to meet one on the threshold. The kindly welcome is felt on entering. It is beautifully expressed : "Kind words are the music of the world." Hard words, on the hand, " are like hailstones in summer beating down and destroying what they would nourish were they melted.

CATHOLIC RECORD. THE

Janette's Hair.

6

) loosen the snood that you wear. Janette, to the tangle a hand in your hair, my pet. for the world to me had no daintier sight han your brown hair veiling your should white. As I tangled a hand in your hair, my pet.

It was brown with a golden gloss, Janette, It was finer than silk of the floss, my pet, 'Twas a beautiful mist falling down to you

"Twas a thing to be braided, and jeweled, and Twas the loveliest hair in the world, my pet

My arm was the arm of a clown. Janette. It was sinewy, bristled and brown, my pet. But warmly and softly it loved to caress Your round white neck and your wealth o Your beautiful plenty of hair, my pet.

Your eyes had a swimming glory. Janette. Revealing the old. dear story. my pet-They were gray. with that chastened tinge of the sky. When the trout leaps quickest to snap the fly. And they matched with your golden hair. my

Your lips—but I have no words. Janette--They were fresh as the twitter of birds. my pet When the spring is young, and the roses ar

With the dew drops in each red bosom set. And they suited your gold brown hair, my

Oh. you tangled my life in your hair. Janette. Twas a silken and golden snare, my pet: But, so gentle the bondage, my soul did im-plore The right to continue your slave evermore. With my fingers enmeshed in your hair, my pet.

Thus ever I dream what you were. Janette. With your lips, and your eyes, and your hair.

my pet: In the darkness of desolate years I moan, And my tears fall bitterly over the stone That covers your golden hair, my pet.

-MILES O'REILLY.

JAPAN AND THE HOLY SEE.

The Pope Interested in the Result of the War.

"Innominato," the well - informed Rome correspondent of the New York Sun, writes as follows under date of March 10:

The Vatican follows with close attention the vicissitudes of the war between China and Japan from the international as well as the religious point of view. It is probable that when the great struggle is over a congress will meet to settle the respective boundaries in the far East. Since the Japanese eagles have triumphed more than one European state fears the "japanning ' of China and the consequent reaction in the West, which at a given moment might see itself threatened with an overflow of the "yellow stream." The diplomats are said to be thinking up the Chinese empire, and of sharing the spoils among the United States and European powers. At Vienna and at Berlin these ambitions are coming to

light But what interests the Papacy in the highest degree is the religious future of Japan. It is well known that Catholicism was introduced into Japan in 1549 by St. Francis Xavier, whose preaching was quickly and brilliantly In the sixteenth century uccessful. the conversions to Catholicism became in fact so numerous that the emperors, who considered themselves to divine essence, and demanded adoration from their subjects, were alarmed for the maintenance of their authority. Holland and England, Protestant pow ers, made uneasy for their influence by the advance of the Spanish and Portuguese missionaries, took care to in crease these fears, and, by their intrigues, aroused a persecution of the Catholics which soon took on gigantic proportions.

In the seventeenth century Chris tians perished in Japan by the hundred thousand amid horrible tortures, of which history has preserved A GHASTLY RECORD.

and which did not finally end till 1870. Less than twenty five years ago even subjects of the Mikado suspected of since become a Bishop, was praying in s church at Nagask faithlessness to Paganism were torn anese women entered the sanctuary from their homes and transported to stealthily and told him that they be various cities of the empire, particulonged to the same religion that he larly to Kamazawa, where they were He questioned them, and they left to die in poverty. The recollec-tion of these still recent persecutions did. told him then that for more than and the religious indifference of the natives are the chief obstacles to the three hundred years thousands of their countrymen had held to the Catholic faith in spite of persecutions, baptising diffusion of Christianity in Japan. one another, awaiting the day when priests should come to take the place As the Protestants, the Catholics, the orthodox Russians have all founded f these who had been martyred. missions in the Mikado's empire, I will information given him enabled Abb examine the condition of their forces Petitjean to find out in the district of at present and strike a balance of what Nagaski these grandchildren of Chris they have accomplished. I must in the first place admit that Protestant tians, nearly turned to the Roman Church. It is be ism, of all forms of Christian worship. lieved that in other districts of Japan is the most powerful and the mo oo, many descendants of Catholics favorably received in Japan, where it have remained faithful to the old tra represents the English, American and ditions, without daring to make them German element selves known, so terrified are they by By its organization, the number of its missionaries, its pecuniary re-sources, Protestantism has acquired an the recollection of the persecutions of which their fathers were victims. Thus at Kasanawa, certain familie important influence in the country have a secret religion, which they will Powerful evangelical societies, ennot reveal, and which is called the couraged by and sometimes receiving Buddhism of the Cross. These families subventions from their Governments. are said to have preserved since the have at their disposal large sums for time of St. Francis Xavier a monthe the support of their missionaries, and istic belief, now mingled with Budd neglect no means to secure the success histic superstitions. of their restless propaganda. They Nevertheless notwithstanding the have been able to obtain from the additions resulting from the return to Japanese Government the permission he bosom of the Roman Church of a needed to spread throughout the interertain number of former Christians, ior of the country, where they establish everywhere catechists, who form a THE TOTAL CATHOLIC POPULATION nucleus for Christianity ; the Protest

vice in extending the commercial relations of the country with England and the United States. The Germans are in fashion for the study of sciences, especially medicine, and are employed as teachers in preference to all others in the Japanese army, whose first organization had been trusted to French officers. The ascendancy of the Protestants

vould, perhaps, in the long run at-tain extraordinary proportions in Japan if they were not divided into so nany rival sects, which, while uniting together to combat Catholicism, wage in intestine war against one another. and are in constant competition. Let me examine now the action of

Catholicism in the States of the Mikado. The Pope established in 1891 an episcopal hierarchy by the creation of an archbishopric at Tokio, and three bishoprics, whose seats are at Nagasaki, Osaka and Hakodate. The Catholic missionaries are all Frenchmen, and it is they consequently who have the honor of preserving in Japan the influence of France. Unfortunately they cannot struggle with advantage with the Protestants, because they lack sufficient funds and are too few. The sums at their disposal from the Congregation for the Propagation of

the Faith are extremely small, and they are, in comparison with the evangelical missions, notably inferior in numbers. In fact, there are not ten French priests to a hundred American, English or German pastors. THE BUDDHIST PRIESTS

are more bitter in their attacks on the French priests than on the Protestant

missionaries, for a certain resemblance between Catholicism and Buddhism. especially in the ceremonial of worship, makes the rivalry between the two re ligions the more marked. In some of the towns the inhabitants, instigated by the priests of Buddha, form associations whose members agree not to let their houses to the Catholic missionaries and who create for them all possible innovances.

In spite of the small sums at their disposal the French missionaries have, nevertheless, succeeded in founding several seminaries as well as a certain number of schools and hospices. In the schools where the children of pagans and those of converts are received without distinction they are taught French. The Sisters of St Maur and St. Pierre of Chartres are in charge of the education of the girls : the Marianite monks teach the boys. At Gotemba is a lazaar house under the protection of Our Lady of Mercy, founded by Father Vigroux. Many pagans devoured by the terrible leprosy, which we no longer know in Europe, have found there a shelter and alleviation for their misfortune. The hospice is the more serviceable be cause, while the lepers who have pecuniary means can be cared for in special establishments, those who are oor are usually left without aid or shelter. The chief means of conver sion employed by the Catholic mission aries consists in giving public lec tures, in which they combine questions of religion and of science. The lec-

turers is generally provided with magic lanterns, with which they show photographs of astronomical objects views of the chief cities of Europe, and especially of France, and scenes in the life of Christ. A certain number of old Catholics

has been found in Japan who HAD PRESERVED THEIR FAITH

from generation to generation from the seventeenth century. This is how Some twenty they were discovered : years ago the Abbe Petitjean, who has

religious matters. He knows that it is in the conviction that they are too ining Christianity with warmth, and it is as noticeable for its indifference as for the looseness of its morals. Therefore the Japanese belonging to the educated classes, alarmed by the harm done to the soul of the people by the absence of a worship in which it can have faith and which should inspire in it the love of the right, seemed inclined, in spite of their positivist tendencies to favor a movement in favor of Christianity in their country. Should they decide to take this step they would initiate in spiritual matters a revolution comparable to that accomplished in temporal affairs, for the people which distrusts foreigners would listen to them more readily than to the latter. will they decide to act? There is Will they decide to act? What seems to hold them back for the moment is the difficulty of choosing the materials with which to build up their new Church, which they wish to make entirely new and impressed with a

purely national character. A person in a very high position in the empire not long ago said to a missionary these words, which truthfully represent the opinion of his country. men : "We recognize that Christianity is an improvement on Shintoism, in which everything is God, and on Buddhism, which is only one form of atheism, but we wish to mould Christianity according to our ideas so as to be able to assimilate it. In this we shall

IMITATE THE PEOPLES OF EUROPE each one of which has adapted it to its temperament. Do we not see the English practise Episcopalianism, the Germans Lutheranism, the Russians the Greek schism, the French, the Italians, the Spaniards Catholicism? Since none of you, Protestants, Catholics, Greeks, who bring us the gospel, can agree among yourselves, leave us your formularies and go back to your own country. We will examine your creed and will take from it what will suit." As far as can be judged from the state of mind that controls the higher social circles of Japan, the men of political importance and private persons of influence who should undertake to bring about a religious reformation would undoubtedly favor the adoption by a national council of a worship rather derived from Christianity that precisely Christian. The Japanese reformers would certainly adopt as a basis for their religion. monotheism and the ten commandments, but, on the other hand, would strip Christainity proper of its principal dogmas, and would undoubtedly incline toward doctrines tending toward pure deism. It would be a spiritualism derived from Christianity. Being convinced that it is not much more difficult to formulate the principles of a new religion than to codify the articles of a civil law, the Japanese, after having surprised the world by the rapidity with which they have assimilated the dis-

overies of modern science, will per haps astonish it still more by the bold ness of their metaphysical conceptions.

COL. INGERSOLL.

Literary Digest. To hear Col. Robert G. Ingersoll's public addresses on the subject of re-ligion characterized as "blasphemous" is nothing new. In fact it would be rather difficult to say anything quite new by way of denunciation of Colonel Ingersoll, for he has from time to time received the critical attentions of every style of writer, from the scholarly and polite controversialist when some Jap down to the coarse la oonist. Neve theless, the Rev. William Ashmore contributes to The Christian Inquirer Baptist) a few remarks concerning the Colonel which are spirited enough to Referring to freshly arose interest. Colonel Ingersoll's latest public lecture in New York, Mr. Ashmore writes : "Such an audience, gathered to hear such a man, in such a place, on such a subject, was a pitiable sight even for New York City. That it was blas-The phemy gone to seed was about all expected but it was something else be sides that -it was coarseness and vulall of whom have re garity and low buffoonery gone mad. As a buffoon on that night, Colonel Ingersoll outdid himself. For when a man starts out to deal with some sober, ponderous and momentous question people expect him to have something serious to offer, and to try, at least, to shed a little light into a dark place. When he fails utterly in that, and has nothing to exhibit but the jokes and antics of a clown exhibiting for 50 cents a head, then as a clown people will rate him." Mr. Ashmore adjures us to think of this matter, reminding us that "these in oil and wine, took him to an inn, problems of human destiny are serious questions," that they have appealed to the sober thought of truly wise men in all ages, and that " none but a fool seeks to make sport of them." He points to the ancient philosophers-Plato, Socrates, Aristotle, Demosthenes, Cicero, Marcus Aurelius, and otherswho have dealt with these subjects in the most dignified thoughtfulness. He cites great heathen leaders, like Zeroaster, Sakyamuni, Confucius, and Mencius, who faced these awful problems, but always soberly, seriously, and anxiously, even when most mistakenly. He continues : 'They never turned mountebank. they never giggled on the edge of the grave, they never answered their inobtain converts in the land of the quiring pupils with a joke and a grimace in order to draw from them a likely by the political rivalry existing guffaw of senseless laughter. As for ting a good Christian example. the men of intellect and weight of Japan, both having ambitious views on character in our own lands they have not agreed on explanations to be

breaking away more and more from tensely momentous to be treated in Paganism, without, however, accept- any other than a candid and cautious spirit. Such men as Shakespeare, and Bacon, and Burke, and Brougham, and Scott, and Hale, and Washington, and Webster, and thousands like them have all stood together here. Men like Jefferson and Franklin may have been inclined to skepticism in some things, but they always spoke soberly and never indulged in idiotic mirth To the minds of them all it was appar ent that we are in a world of unsolved problems : that there has been an awful catastrophe of some kind in the history of the past is what is univers-ally admitted; that we are suffering the painful consequences now in our own selves is what none deny; that there is, or ought to be, some door of deliverance is what all fondly hope for. Whither are we Whence came we? bound? Who will show us any good? Who can help this poor, crushed, shuddering, suffering race? Who can point to a helper? We

will stand hushed in silence while you

speak. This is the sober voice of humanity to day, in Christian and in heathen lands, in the heart of Asia and in the heart of America. Men differ in the answer to be given. Christians declare confidently that they have a key to the whole mystery, and tell of One upon whom help has been laid and who is mighty to save. Followers of other religions will not accept this, but have other solutions to offer Mohammedans, Parsees, Hindus, Bud dhists, Confucianists, Shintoists and Agnostics, who, like Pilot, ask mourn-fully, 'What is truth ?' All these there are, and there are brainy men of our own kith and kin in America and Europe whose minds are not at rest. and who, after their several theories express themselves in books and maga zines and reviews. But in all the clash of opinion and interchange of articles there is maintained a dignified seriousness. The subject is felt to be one calling for infinite soberness of thought and feeling. In it all there are no jokes of the circus type, no crackling of thorns under a pot, no laughter at fools, no badinage at a death-bed, no dancing of jigs at a funeral.

Mr. Ashmore here sets forth and analyzes the substitute that Colonel Ingersoll offers the world and asks it to accept in place of Christianity ; and he reduces this proffered substitute to the sensual doctrine of "Eat, drink and be merry." In closing he says :

" Alas for his audience-some went from curiosity, but the majority of them because they love to have it so. The scoffers, the Infidels, the saloon men, the courtezans, the gamblers, the agnostics, the 'haters of God,' are always in full force when he speaks. The blind leader of the blind goe blundering along the edge of the ditch, and the poor blinded crowd come tumbling after. 'Their foot shall slide in due time.

SET A GOOD EXAMPLE.

It is a Catholic's Duty to Live a Model Life.

"Am I my brother's keeper ?" asked the wicked and presumptuous Cain when inquired of as to where his brother was. It is to be feared, save the Sacred Heart Review, that many Catholics, if they do not ask the same question, yet act with more or less of he same spirit. When asked what they are doing for the glory of God and the good of others-the edification of their brethren or the enlightening of outsiders as to the principles and spirit of the Church,-they too often

be strictly conscientious and act always from high Christian principle. It involves fidelity to the practice of our religious duties and especially to the cultivation of the virtues which it inculcates, and avoiding the vices which it forbids. We owe this to our own brethren in the Church, who will certainly be influenced by our example. no matter what our condition or cir cumstances in life may be. If we feel at liberty to overstep the bounds of strict Christian propriety or duty, though it be only the eating of meat on Friday we may be sure some of our weaker brethren will be scandalized and it is impossible to tell how far such an example - apparently trivial in itself-may go in unsettling the faith and demoralizing perhaps some friend or friends whom we would be the last

in the world to injure. The spirit of the intrepid St. Paul is the spirit which ought to animate the heart of every true Christian : "If meat scandalize my brother I will never eat flesh lest I should scandalize my brother. But the obligation of setting a good

example to those outside is not les binding than to those within the fold. How can we help feeling a deep sympathy for our non Catholic friends who are just now all at sea in regard to the true faith and the true Church? W know in whom we have believed. We have a sure ground of hope in holy Church, which they can never have True, many of them are much set in their own way and have not yet suc ceeded in getting rid of the prejudices of education, yet many of them are losing faith in their own churches and have got an impression-rather vague it may be - still have an impression that, somehow, after all, the old Church is vastly superior to all other bodies. They don't know very much about her teachings, they are slow about avail-ing themselves of the means of information furnished by Catholic books ; but they are naturally observant of the lives and conduct of their Catholic neighbors and acquaintanecs. If they see, especially, that intelligent Catho lics are no better than their neighbors -lax in their practice and negligent of their Christian duties-they naturally

conclude that the Catholic religion is no better than any other. If, on the con-trary, they see them high toned, consistent, conscientious men, honorable in all their dealings, upright in their conduct and faithful in the discharge of the duties of their religion, they are naturally attracted to that religion They reason, justly, that a religion which produces such good fruit must be a good religion, and they are led to

look into it and examine its claims, and when that is done the result is almost inevitably certain — they will become Catholics. This good example is the book which is known and read of all men and which is more powerful than the printed page and more attractive than the most persuasive eloquence. Oh ! if all Catholics did but live up to

the requirements of their holy faith souls now wandering in the mazes of doubt and uncertainty would come flocking to holy Church as doves to their windows, and the world would

soon be converted to God.

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of Japan does not exceed 50,000 out of ant ministers are gradually working their way into all the Provinces of the the more than 40,000,000 inhabitants. That is not much. It is clear that the results obtained empire ; thus a little while ago they invaded Tango, where their activity is

by Catholicism in this part of the far East leave much to be desired, in spite already shown in a marked way. They not made, so far, conversions of the zeal shown by the missionaries, enough entirely to compensate them and in spite of the assertions to the for their trouble, yet the results they contrary of some religious papers too much inclined to take their desires for

acts

The orthodox Russians also try to in their success is the great tolerence they show to neophytes, to whom they Mikado, but their success is made less grant baptism without compelling them to change their course of life. activity is a powerful aid to the inbetween the Muscovite empire and fluence of England, the United States China and Corea.

and Germany in Japan. The spreading of the English lan-guage in Japan has been of great ser-

have obtained are appreciable.

ONE GREAT FACTCR

The reader now understands the given, but they have agreed in the state of mind of the people of Japan in reality of these stupendous issues, and

seem ready to reply : "What have to do with others? It is as much as can do to attend to my own affairs. have a family on my hands to provide for ; I have an extensive, or, at any rate, a laborious, business that re quires all my time, and how can I be expected to be looking after the affairs of others? Let every tub stand on its own bottom. Let every man look out for himself : enough for me to attend to my own affairs."

Now, that, certainly, is a very nar row, selfish and un Christian way of looking at one's duty and obligations Our Lord has given us a powerful lesson in regard to our duty to our neighbor in that striking parable-if, indeed, it be a parable-of the ma f the man who fell among robbers on his way to Jesusalem and was left half dead while the priest and the Levite successively passed by without lending a helping hand. But a Samaritan, between whom and the Jews there was an old, hereditary enmity, seeing the plight the poor man was in, had compassion on him, bound up his wounds, pouring

paid his expenses, and promised to remunerate the inn-keeper for any additional expense that might be in curred, when he should return that way. "Love thy neighbor as thyway. "Love thy neighbor as thy-self" is the second great command of he Law, and here our Lord taught His disciples who their neighbor was Evidently it is any one to whom we have the opportunity of doing good. Even our natural enemy is our neighbor, and we are solemnly bound by Him who has said, "Go and do thou in like manner," to aid him when we have opportunity. Let no hereditary prejudice, no class hatred, no selfish indifference, love of ease or dread of trouble deter you from doing what you

can for your fellow-men. One of the most important means of doing good to our neighbor is by set-This we are all bound to do, and in fact there is no good excuse for our not doing it. It does not cost anything-it is simply to "do judgment, to love mercy, and to walk solicitous with thy God." It is to

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Dinna Chide the Mither.

Ah! dinna chide the mither ; Ye may na hae her lang. Her voice abune your baby rest, Sae softly crooned the sang. She thocht ye ne'er a burden, She greeted ye in joy, An' heart an' hand in raisin' ye Found' still their dear employ.

Her han' has lost its cunnin,' I'ts tremblin' now and slow ; But her heart is leal and lovin' As it was long ago ! An' though her strength may wither, An' faint her pulses beat, Nane will be like the mither, So steadfast, true and sweet !

Ye maun revere the mither, Feeble an' ault an' gray; The shinin' ones are helpin' her Adoon her evenin' way! Her bairns wha wait her yonder, Her gude mon gone before : She wearies—can you wonder ?— To win to that braw shore.

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Ah ! dinna chide the mithe ! O lips, be slow to say A word to vex the gentle heart Wha watched her childhood's day ; Ay, rin to keep the tender voice Wha crooned the cradle song ; An' dinna chide the mither, sin' Ye may no hae her lang ! -MARGARET E. SANGE

-MARGARET E. SANGSTER.

FIVE-MINUTE SERMONS.

Low Sunday.

STEADFASTNESS

"Jesus saith to him : because thou hast seer me. Thomas. thou hast believed : blessed are they that have not seen and have believed." -(St. John xx., 20.)

When our Lord appeared to the dis ciples and gave them the commission to forgive sins, and thus instituted the holy sacrament of penance, St. Thoma was not present ; and when the other disciples told him what had happened, and that He had shown them the wounds in His hands and in His feet, he refused to believe them; he de clared he would not believed unless he himself should see them also. He said : Unless I shall see the print of the nails, and put my finger into the place

of the nails, and put my hand into His side, I will not believe. This disposition of St. Thomas was very wrong. He ought to have be-lieved without hesitation. He had seen our Lord work miracles without number : he had seen Him give sight to the blind, even those blind from birth ; make the deaf to hear and the dumb to speak ; he had seen Him raise the dead to life, raise Lazarus after being dead and buried already four days. He knew that our Lord had predicted His Resurrection. He ought to have believed, and he sinned in not believing. He was obstinate in unbelief, refusing to credit the testimony of his companions, whom he knew to be honest and trustworthy. Our Lord in the kindness of His

heart forgave him, and made him put his finger into the print of the nails and into the wound in His side to convince him, and also to convince us by His testimony of the reality of His Resurrection. But at the same time Resurrection. But at the same time He rebuked him, and taught us all a grand lesson. He said: "Because thou hast seen Me, Thomas, thou hast believed; blessed are they who have not seen and yet have believed." We have the faith on the testimony

of the apostles and disciples who re corded it in the gospels, and who sealed their testimony in their own blood. We have the testimony of all the dis-

ciples who repeatedly saw our Lord after His Resurrection, sometimes a great number of them, over five hundred at once. We have the testimony of the Catho-

lic Church ; of all those millions on millions who have lived from that day to this; of the wonderful providence of God and His care of His Church until now. This ought to be enough. This ought to be enough to make us

works written expressly to destroy the

faith. The flimsiest reasons are brought forward with a bold face as if

they were unanswerable. The very

fact that the things of God and religion

brought forward as the principle rea-

We have believed once for all, on the

truest and most solid evidence. Our business now is to "live by faith."

To put in practice the precepts of our faith, and to follow the example of the Author and Finisher of our faith, our

Lord Jesus Christ. We are not of those who are to be

"beat about by every wind of doc-trine." We are not to be moved by

the vain babblings of men, who are

wise in their own conceit and think they know everything, though they know very little after all. We will

know very little after all. We will not imitate St. Thomas in his unbelief,

and refuse to believe the wonderful things of God because they are so high

and wonderful, but imitate him when

in wonder and admiration he cried,

"My Lord and my God." Believing in the testimony of God and His Church, and putting away all sceptical

and imaginative doubts, we shall re-

ceive the blessing pronounced by our

Lord : "Blessed are they that have not

seen and yet have believed.

son why they are not to be believed.

I stopped short and caught my breath. The woman half rose in her bed; she looked at me in wonder that The Legend on the Locket. cannot be expressed. I, no less amazed, was staring at a golden, heart shaped locket fastened to the bosom of the I was in my first sleep when the sound of the door-bell awakened me, whereupon I sprang from my bed, and, after a few hurried preparations, child's dress which the woman was holding in her hands.

BY FRANCIS J. FINN, S. J.

and rare enect in the mooninght, tong golden hair that fell in graceful ripples about her shoulders. She was lightly dressed, this little child, as she stood gazing straight and frankly into

my eyes with an expression at once se

shall never forget it.

beautiful and calm and earnest that I

Her face was very pale, her com-plexion of the fairest. The radiancy about her hair seemed to glow in some

weird yet indescribable fashion upon

her every feature. These details I had not fairly taken

in when she addressed me : "Father, can you come with me at

in trouble." "Come inside, my little girl," I said, "and warm yourself. You must be half frozen."

"Indeed, Father, I am not in the least cold." I had thrown on my coat

"Your mother's name, my child?" "Catharine Morgan, Father; she's a widow, and has lived like a saint.

"Two miles from here, Father, on

the border of the Great Swamp ; she is

and hat as she made answer.

My mother is dying, and she is

hreshold.

once?

feet.

heart.

moonlight.

now look."

the locket and handed it to me.

"It's a heart," I said. "Read what's on it, Father."

Just let me hold it for you, Father

How this mite contrived, I cannot

say; bat certain it is, that at once, as

she held the locket at a certain angle,

there stood out clearly, embossed upon its surface, the legend-

Cease! the Heart of Jesus is with

"Mamma placed that upon my

bosom one year ago, when I was very sick, Father." And kissing the locket,

"Madam," I cried, "in the name of God, tell me, where is your daugh-ter? Whose is that locket?" hastened to threw open the door. It was a bitter cold night in Janu. ary, and without the moon threw its ter? Whose is that locket i "The locket is Edith's. I placed it pale light over the wan and spectral

snow-covered landscape. The sharp gust that swept into the hall as I opened the door made me pity the delicate-looking child who stood at the thracheld here on the bosom of her dress when my little girl lay dying a year ago. "The last thing my darling did was to hold this locket to her lips and say: the Heart of Jesus is with Cease ! Her hair gleamed with a strange and rare effect in the moonlight, long ne.' She died a year ago." Then the mother's face grew very

weet and very radiant.

Still holding the locket in her hands, she fixed her eyes straight before her. Edith, my dear Edith, we are at last to be united in the Sacred Heart.

I see you, my darling: 'Cease the Heart of Jesus is with ue.'" Her voice faded with the last syl-

lable into silence. Edith and she were again united.

STORIES OF THE CRUCIFIX.

The Dream History of a Reliquary Sweet Sign of Salvation.

The first of the beautiful sketches given here is from the pen of the Rev. C. W.B., in the Pilgrim of Our Lady of Martyrs for February.

I was once peering, now many years ago, through the window of an old curiosity shop somewhere in the pur-lieus of the Haymarket, London, when my eye rested on a little battered and discolored crucifix. I stepped into the shop to examine it. On first inspection it appeared to be a nearly flat sheet of a whow, and has fiven like a saint And now that she's dying, she is in awful trouble. She was taken sick about a few hours ago." "Where does she live?" metal rather jagged at the edges, with the figure of Christ in slight relief but, on looking more closely, I per-ceived that it had once served as a reliquary, for there was a small screw at the base, evidently used to fasten down the lid, and on the back of the cross an a stranger in these parts, and alone. I know the way perfectly; you need not be afraid of getting lost." A few minutes later we were tramp-ing through the snow, or rather I was tramping; for the child beside me unmistakable hinge, though neither screw nor hinge was any longer mov able, the whole machinery having been quite flattened by some sharp blow. Having satisfied myself on this point moved with so slight and tender a step, that had there been flowers instead of I bought the crucifix, and took it off at once to a first rate silversmith, who in a few days returned it to me, handsnow-flakes beneath our feet I do not think a single petal would have been crushed under the airy fall of her fairy somely polished and restored to its orig-inal shape. It then appeared to be very beautifully engraved, the I N R I Her hand was in mine with the con fiding clasp of childhood. Her face, for all the trouble that was at home, upon the scroll being letters of the wore a gravely serene air, such as is seldom seen in years of sprightly, youthful innocence. How beautiful she looked ! more like early 13th century ; and, small as they were, a delicate thread of tracery, as is usual in alphabets of that period, ran along the outline of each letter, save that in the last I—it suddenly stopped short midway.

now beautiful she looked : more like a creature fresh from the perfect handiwork of God than one who walked in the valley of sin, and sorrow, and trouble, and death. Upon her bosom I observed a golden locket feasioned in the share of a I now felt really proud of my treas-ure and happy in its possession ; and that night before going to sleep I kissed it and put it under my pillow. locket fashioned in the shape of a

Dreams are for the most part foolish things; but I claim an exception for the one I am about to narrate. She noticed my glance, and, with a quick movement of her fingers, released

I had thought a good deal that day of my crucifix; it was the last thing I looked on before I fell asleep, and my "I can't, my little friend; my eyes are very good, but are not equal to making out reading on gold lockets by dreams that night seemed somehow or other to weave out for me the history of my crucifix.

I saw an aged monk bending over his work. What is he doing? En-graving the scroll of a small crucifix. Tools and fragments of metal lie here and the scroll of a small crucifix. and there around him. His look is fixed and earnest ; his lips are moving in prayer ; it is clear that he knows well how to do an insignificant action with great love. Now and again he pauses to kiss the image in his hands. See! it is all but finished. The very last line of tracery is begun. when the monastery bell tolls out for prayer. The old man crosses himself, lays down his work, draws the cowl over his thin face and goes his way. This, then, thought I explains the nfinished letter. The monk never unfinished letter. The monk never returned to his work, or, if so, thought he had completed it; and that stroke, interrupted at the call of obedience, was never finished. Through the west windows of a cathedral church, in many colored glory, streams the setting sun. I saw another monk, but not in his quie Isaw cell. He is preaching to a vast and silent multitude. Aloft in his left hand he holds a cross, and with his right points eastward. "The Sepulchre of the Lord," he cries, "is in the hands of infidels. The sacred earth whereon He trod and shed His saving blood is trampled beneath the feet of His enemies. Save, oh, save the Holy Sepulchre !" And, like a huge wave, the words roll back upor him from the great human sea at his feet. "Save the Holy Sepulchre!" Then he goes down and stands before the altar, and young and old press for ward to receive the cross at his hands Now they pour through the massy portals out into the market place. The battalions are already forming for the march ; and one young warrior I mark, with sword on side and the red cross on his shoulder, comforting a weeping maid ; but she weeps on Then, pressing his lips upon her cold brow, he takes a silver reliquary from his bosom, throws its chain about her neck and springs forward to join his company.

will; for we joined the Pilgrimage of Grace, and fought to win back the Faith of our fathers, whereof our kings have robbed us. Pity us not. We are not afraid to die." Then a bystander, at his request,

takes from the old man's neck a silver cross with a promise to convey it to his youngest boy, and bid him to be leal and true to the ancient Faith, though for its sake he should die the death of a felon.

A charge of horsemen and the clash Gay cavaliers, with lace and of arms! velvet scarce hidden under the well-burnished breastplate, and at their head a prince of men.

On, on they go, full on that dark wall of steel before them. A murderous volley crashes forth from a thou-sand match-locks. Saddles are emptied and horses by riderless from the field. Still onward they charge, that gallant troop of men, but the dark wall neither stirs nor trembles, for it is made, not of stone, but of something harder still, the sturdy and invincible Ironsides of Cromwell.

Now hand to hand they close, hacking and stabbing and pistoling each other, asking no quarter and giving none. And there is the gallent leader, three chargers' lengths ahead of his bravest followers, hemmed in on every side by those fierce bigots.

In the heat of the scuffle a little silver crucifix, which he wears about his neck, escapes from its concealment and falls over his armor. He is a Catholic, as so many were who fought in those days for King Charles. Indeed it stands recorded, not in my dream only, but in the sober pages of history, that out of five hundred noblemen and gentlemen who lost their lives in the kings quarrel, no fewer than a hun-dred and ninety-four belonged to the ancient faith, and that—think well on it-after a hundred years and more of bitterest persecution.

The hated emblem does not escape notice and with redoubled fury the Puritans set upon its wearer. "A Papist !" they shout ; "down with the son of Belial! Spare him not, the accursed limb of Satan !" A dozen pistols are levelled, not no much at him as at the image of the Saviour, and the brave knight falls, true in death, as in

life to his king and his God. Heavon rest his soul! But the precious crucifix, hammered by bullet blows upon the steel corselet that covered in vain that gallant heart, is mine

Such was my dream, and I need hardly say that it made my crucifix

severe sickness brought him to the verge of the grave. Great was the verge of the grave. Great was the grief of the Baroness : the sad prospect of a lonely life, with two orphan children, nearly broke her heart ; but, the loving mother and wife was also an ex emplary Catholic, from prayer she

High above the waves of sorrow rose her anxiety for the spiritual welfare of necessity of his receiving the last Sacraments, and the painful duty devolving on her to announce to him his danger. On the nuptial morning the Baron had led her into their private chapel, and pointing to a crucifix of artistic merit, said, 'Marie, this is the crucifix my dear parents held in their hands when home, and that the survivor finds it hard to announce the danger, so shall we, when you will place this crucifix



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NOTICE IS HEREBY GIVEN A Socialist on the Church.

Mr. James Hyndman, a prominent London socialist, speaks as follows concerning the received Protestant notions of the Church in the middle ages in England :

"That the influence of the Catholic Church was used in the interest of the people against the dominant classes can scarcely now be disputed. Catholicism in its best period raised one continued protest against serfdom and usury as early Christianity had de-

nounced slavery and usury, too. "The relations of the Church, the monasteries and the clergy to the people were most noteworthy from every point of view. There is pothing more noteworthy in the history of the human mind than the manner in which this essential portion of English society in the middle ages has been handled by the ordinary economists, chro Baroness now recalled the com-pact : she took the crucifix with sorrowing heart, but calm and coland religionists. Even sober writers seem to lose their heads, or become afraid to tell the truth in this matter lected mind, and laid it in the hands "Just as the modern capitalist can of her husband. At once he understood his position, and, smiling, see nothing but anarchy and opposi-tion in the connection between the said, "Marie, I thank you for your love, may the will of God be done." people and the feudal nobles, as the authors who represent the middle class With peace and devotion the Baron economy of our times, the Protestant divine, whose creed is, the devil take the hindmost here and hereafter, fail received the last sad rites of holy Church. Contrary to the doctor's opinion, the disease took a favorable turn, to discover anything but luxury, deand in a short time he was restored to bauchery and hypocrisy in the Cathohis family. The Blessed Virgin, an incomparlic Church of the fifteenth century. " It is not true that the Church of our ably more tender mother, does the same good office for her children dur ancestors was the organized fraud which it suits fanatics to represent it ; ing the Lenten season, and will con-tinue to do so, especially and in a more it is not true that the monasteries, priories and nunneries were receptimpressive manner during Holy Week acles for all uncleanness and lewdness she presents the Cross, the sign of sal-vation, which the Church joyfully salutes, O Crux ! ave, spes unica ! it is not true that the great revenues of the celibate clergy and the celibate recluses were squandered in riotous liv-ing. The Church, as all know, was the one body in which equality of conditions was the aim from the start. It has been not the least of the mis The parents that take the advice of fortunes of the Irish race to be con stantly represented as an impetuous, lawless, quarrelsome one. The fact is their pastor in the training of their children are seldom brought by their misconduct with sorrow to the grave. They send them to schools wherein just the contrary. Bravery they un-doubtedly possess, but it is a bravery to endure and suffer, and has no touch they will receive moral training, per-suaded that it is better for them to be of cruelty, malice or vindictiveness in it. Instead of being lawless, there is good and poor, than to get ahead by lack of honesty — by trickery, false-hoods, short weights or shoddy goods. no people who possess a more profound reverence for law than the Irish. An Irish anarchist or socialist is a thing almost unknown. The Irish soldier is Their boys and girls grow up under the influence of the altar, and the lamp the most amenable to military disof the sanctuary sheds its gentle light along their path. No, the children of pious parents, who are sent to Suncipline. It has been an evil here in day-school and to the parochial school, who are trained to good reading by means of the parish library, who early form connection with the Church through the sodality or the Holy Childhood or the altar society - such children rarely go to the bad. Mother Graves' Worm Exterminator is pleasant to take ; sure and effectual in de-stroying worms. Many have tried it with best results.

That the "Alliance Nationale," a body politic and corporate, incorporated by virtue of the Provincial Statute of Quebec, 56 Victoria, chapter 80, will ask the Parliament of the Dominion of Canada, at its next session, for a charter incorporating the same as a benev-olent society, with power to give assistance to its sick members during their sickness, and also to pay to their legal heirs, after death, a certain amount in money, and also for other purposes pertaining to the same. BRAUDIN CARDINAL & LODANGEP BEAUDIN, CARDINAL & LORANGER,

Attorneys for the society "L'Alliance Nationale." Montreal, 19th Dec., 1894. 858.9



more dear to me than ever. THE HOME TREASURE. Baron von G. was dangerously ill, in the prime and vigor of manhood a

obtained strength and courage.

her husband; she recognized the dying, it must be in ours also. When it is the will of God to call either of us in my hands, or that I shall place it in

yours, remember the time has come to receive the last Sacraments." The

(WITHOUT CLASP.)

CATHOLIC

revealed it to her. neither deceive nor be deceived." This is the age of unbelief.

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rged its d giving ence and different e trades ne letter and cor-here will who may a partiotitutions ncy are

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nake the cuit, Pan-, Boiled e and di-of Cook'e Ask your end.

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N'S AVE. hearing. ats. Eyes 04.

the child restored it to its place. We went on for a time in silence. say our act of faith, "O my God, I be-lieve whatever Thy Holy Church procarried the Blessed Sacrament with me; and, young as she was, the girl seemed to appreciate the fact. When-ever I glanced at her, I observed her poses to my belief, because Thou hast Thou who canst lips moving as in prayer, and her eyes Verv great numbers of men are occupied in trying to undermine the faith. The newspapers are full of Infidel objec-

me.

seemed, in very truth, fixed upon the place where rested in His sacramental veil the Master of Life and of Death. Suddenly the girl's hand touched my The press is teeming with

sleeve-oh. so gently ! "This is the place, Father," she said in soft tones that thrilled me as they broke upon the stillness ; and she pointed to a little hut standing back in the dim shadows of three pine trees. I pushed open the door, which hung are so high and incomprehensible is

loosely upon its hinges, and turned to wait her entrance. She was gone. Somewhat startled, I was peering out into the pallid night, when a groan called me to the bedside of the dying woman.

A glance told me there was no time to lose. The woman lying in that room had hardly reached middle life, but the hand of Death had touched her brow, upon which stood the drops of sweat, and in her face I read a great trouble.

I was at her side in an instant ; and God be thanked for it, soon calmed and quieted the poor creature. She made her confession, and in sentiments of faith and love such as I have rarely seen received the last Sacraments of

the Church. Standing beside her, I suggested those little prayers and devices so sweet and consoling at the dread hour. I noticed as the time passed on that her eyes frequently turned toward a little box at the farther end of the room. 'Shall I bring you that box ?" I

asked. She nodded assent.

Not what we say, but what Hood's Sarsa-parila does, that tells the story of its merit and success. Remember Hood's cures. There is not a more dangerous class of disorde, sthan those which a fletc the breath-ing organs. Nullity this danger with DR. THOMAS' ECLECTRIC OLL-a pullonic. THOMAS' ECLECTRIC OLL-a pullonic and soreness when applied externally, as well as swelled neck and crick in the back : and, as an inward specific, posseses most substantial claims to public confidence. On placing it beside her, she opened it with trembling hands and took out the dress of a child.

"Your little daughter's dress?" I said.

She whispered, and there was love in her tones: "My darling Edith's." "I know her," I continued. "She brought me here, you know."

A white haired father and his three sons are standing with hands bound beneath the gallows-tree. The ropes are adjusted, and they kneel together for the last time in prayer, for there is no priest to shrive them. Yet they no priest to shrive them. Yet they have not the look of criminals. Who

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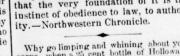
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can they be? What are they to die for? "We die" it is that aged sire who speaks—"We die, thank God! for the olden Church. Rebels we are, if you

politics that the Irish followed too obediently the dictates of one party. All these things show how mistaken the popular idea of Irish character is ; that the very foundation of it is the instinct of obedience to law, to author-

The Irish Race.



CATHOLIC RECORD. THE

C. M. B. A.

Toronto, April 3, 1895. At the regular meeting of Branch No. 145, Toronto, held on April 2, 1894, the following resolution was unanimously adopted : Whereas it has pleased Almighty God to call to her eternal reward the wife of our esteemed Brother, John Regan, be it there-fore.

Resolved that the members of this Branch express to Brother Regan their heartfelt sympathy and condolence, and pray that God may grant him courage in his sad bereavement. And be further Resolved that a copy of this resolution be entered in the minutes of this Branch and a copy thereof sent to Brother Regan and the Catholic Register and CATHOLIC RECORD for publication. JAMES E. DAY, Rec. Sec. MR. ARTHUR CALLAGHAN, CAMPBELL.

JAMES E. DAY, Rec. Sec.

MR. ARTHUR CALLAGHAN, CAMPBELL-FORD. The people of Campbellford were shocked on the morning of March 28 at hearing of the sudden death of Mr. Arthur Callaghan, the veteran foreman in the lumber camps of the Rathbun Company and a prominent member of St. Mary's church of this village. The deceased had been home only a week from the lumber woods, where he had contracted a severe cold which, developing into pneumonia, was the cause of his death. This has been the first under the sonks of the C. M. B. A. of this parish, and the funeral was the first under the society's management. The members of this branch, in goodly number, to gether with visiting members from the neigh-boring parishes, where the deceased was well and favorably known, marched in procession to the church. Rev. Father Connolly celebrated Mass, after which he spoke words of praise of the deceased, of consolation to the bereaved relatives and of congratulation to the members of the C. M. B. A., who, in doing honor to their departed brother, had by their charitable and edifying conduct done honor to the parish.

JAMES E. DAY, Rec. Sec. Dorchester, N. B., April 10, 1895. At the regular meeting of Branch No. 167, held on Wednesday Mar. 27, the follow-ing resolutions of condolence were unani-mously adopted : Whereas it has pleased Almighty God, in His infinite wisdom, to remove, by death, John McKelvey, brother of the wife of our esteemed Rec. Sec., L. H. Chambers, Resolved that we extend to Brother Cham-bers and his wife our sincere sympathy and condolence in this their time of sad affliction, and we humbly pray that God will support them in their bereavement. Resolved that these resolutions he constants Resolved that these resolutions be spread upon the minutes of the meeting and a copy forwarded to the CATHOLIC RECORD, for

Martin Power, W. R. Burns, Committee.

At the last regular meeting of Branch No. 51 the following resolution of condolence was unanimously adopted : Whereas the Almighty, in His infinite wisdom, has called to his eternal rest our esteemed brother, Rev. Dean Cassidy, late Dean of Brocton, Toronto, and once the highly-lowed and respected dean of this par-ish, having also filled the position of Spiritual Adviser with credit to himself and advantage to our branch; be it AUTOBIOGRAPHY OF A LILY.

Adviser with credit to humself and advantage to our branch; be it Resolved that we, the members of Branch No. 51, hereby extend to his sorrowing parents and friends our sincere sympathy and condolence in this their hour of sad affliction. Be it further Resolved that a copy of these resolutions be forwarded to the CATHOLIC RECORD and Catholic Register for publication and the same spread on the minutes of our meeting. M. J. SHANACY, Pres.

tory in the City of the Straits.

E. B. A.

E. B. A. St. Paul's Branch, No. 8, Toronto, had a very good attendance on Tuesday last, it being known that the following members of the executive committee would be present: D. A. Carey, D. Shea, A. McGunn, A. Mc-Donald and W. Lane. There were also present District Organizer J. J. Nightingale, J. Delory (Chancellor) and D. Murray, Rec. Sec. of Branch 11. After the regular order of business was disposed of the members of the committee addressed the members of the conditional able addresses, holding up the examples of Ottawa and Peterborough as evidence of what can be done in the way of increasing their membership. At this meeting one member was initiated, two other candidates being unavoidably absent. After the meeting, the officers of the branch entertained their visitors for a short time. The city branches have arranged to meet in the ball of Otcomeel Rener how 2 on entertained their visitors for a short time. The city branches have arranged to meet in the hall of O'Connell Branch, No. 2, on Low Sunday, for the purpose of receiving Holy Communion at St. Mary's church, after which the officers and members of No. 2 will provide breakfast for the visitors. W. LANE, G. S.

A. O. H.

A. U. 11. Toronto, Ont., April 12, 185. An eigent meeting of Division No. 1. Ancient order of Hibernians, held Wednesday idence was unanimous provide the observation of con-dence was unanimous provide the observation of con-restreamed biological the beloved mother of our restreamed biological the biological the biological the biological the biological the biological the restreamed biological the biological the biological the biological the biological the biological the restrengthen them to bear with Christian foru-tude ther and bereavement. Be it further The book of this biological that copies of this resolution be biological the biological the biological the book of this biological the biological the biological the book of the biological the biological the biological the book of the biological the biological the biological the book of the biological the biological the biological the book of the biological the book of the biological the biol now my heart throbbed

OBITUARY.

rest our esteemed Brother, Thos. Bresnaham, while paying this simple debt of gratitude to his worthy and many sterling qualities, we, the members of the St. Columba Court, No. 379, hereby extend our sympathies to his afflicted wife and family and sorrowing re-latives in their sad hour of mourning, and we request for this expression of our deep re-spect to his memory this resolution to be inserted in the columns of the CATHOLIC RECORD, Catholic Register, Catholic Fores-ter and local papers. This resolution to be spread upon the re-cords of the Court and a copy sent to our deceased Brother's wife. Further, that the charter be draped in mourning for thirty days. MARTIN J. LEGGE, Rec. Sec. J. I. MARTIN, C. R. seemed more interested in us than any one else, raised me from my resting-place and exclaimed, "You beautiful, spotless lily, I will see that you shall be placed near, very near, to the Prisoner of Love Divine !" At these words my very soul was inundated joy inexpressible-Now the de with sire of my heart was about to be ac-

Soon loving hands were busy arranging us for the altar, and, true to her word, the kind sacristan placed me so that my head just bent o'er the Taber nacle door. All was now in readiness and I longed for Holy Thursday morn

when I could greet my Lord and Mas Through the long hours of Wed nesday night I waited, watched and At last I could see purple prayed. streaks about the horizon ; the bright watchers of the night, one by one, paleo before the rising sun, till only the bright morning star remained to do Him homage. Minutes deepened into hours and the joy bells of my heart rang out as I heard the Convent bells summon the inmates of "The Pipes" o solemn High Mass, to commemorat that first Holy Thursday over eighteen censuries ago, when Christ first gave His Body and Blood to nourish souls. The Holy Mass being over, attended by the acolvtes, and followed by a procession of Religious and pupils all bearing lighted tapers, the priest of God reverently bore the Sacred Host and placed it in the beautiful Repository, which had been most tastefull decorated with numerous lights and natural flowers resembling a veritable " fairy bower," or rather a lovely grove in Eden's garden before the fall of man. No sooner was the Holy One near, than I could see legions of angels surrounding the Tabernacle - som bending in lowliest adoration, whilst others stood with bowed heads ready to do Heaven's bidding. One of these gently touched my brow and softly whispered, "Thine be the gift of vis-ion, that thou mayst behold the wondrous power of prayer, the great, the deep, the abiding love of God for the human race. Mark well how readily the Father of Mercy hears and grants the prayer of those who love and serve Him well." A thrill of holy awe sho through my form, and I became aware that to me was given the power to pen etrate the very depths of souls, to witness what took place around me and in distant places, aye even to look into heaven itself.

Glancing from my happy restingplace, I beheld the good Religious, and their white-veiled pupils kneeling in

faith and hope sustained me in every fervent prayer-prayer for those near One day repining Pride fell upor and dear to them, the living and the dead, prayer for the absent and err my soul, but at that moment my gaze ing, prayer that God's holy will might be fulfilled in all His creatures, praver had just unfolded her blossoms to the bright sun's rays, and her example o for the return of strayed sheep to the sweet humility nerved me to resist the Fold by worthy Easter Communion, and, above all, prayer of reparation to our Encouraged by this new-found friend, "Humility," I ventured to dear Saviour so often outraged even in the sacrament of His love.

move onward and upwards in the ful-filment of my duty. After many days a lovely pale bud made its appearance Bright robed seraphs quickly bore those holy communings to the great White Throne, whence innumerable above my leaves, and I was no longe graces and blessings descended on passed by unnoticed and unpraised those most in need. "Far away in the gleaming city," I could see "souls in peril of sin," but the prayer of Christ's chosen ones prevailed, and Visitors who thronged the con-servatory would smile on me and exclaim, "Ah, there is a bud of fairest promise, in a few days we may victories of many struggling with the expect to see a beauteous lily." O tempter were written in the Book of with the recording angel. I bejoy at these words, which strength held the innocent youth, until recently ened anew the hopes of my child-hood. The long-wished-for day arrived, guarded by a pious mother's watchful care : but now lured by the siren voice and I stood towering above my com of pleasure to the haunts of sin, the panions, a tall and graceful lily, whose artless young girl on the brink of a youthful brow was adorned with the precipice, the aged, grown old in the pearls of spotless innocence. How I ways of error, the despairing on a be taken to the temple of the deathbed the unbelieving all - al Most High to yield my meed of homage to my Creator, for from time imcrimes and its glories, as I saw it saved, repentant through the fervent thanked the God of freemen that on the American continent there was one pleadings of those who knelt night and memorial lilies have been the chosen day, pleading for the salvation of souls, pleading that an outraged God flag whose domain held not a single flowers of heaven - sent messengers. Did not the angel who saluted our Blessed Mother "Hail full human slave." would deal in mercy, not in justice, with His wayward creatures. of grace," bear a lily as emblematic of heaven's Immaculate Queen? And and brightened it as a flood of sunlight Each moment brought me fresh might have brightened a glacier ; it pleasures of the soul as I became con-scious how beautifully the ceremonies was so surprising, so flattering, so true, so American! A little apologetic lilies sprang forth in our Lady's tomb, of Holy Week were observed in this ripple of applause flew over the hall favored cloister. Thursday afternoon and died away again ; but Philips knew that he had his audience in his on glancing towards the hitherto vest pocket, as it were, and from that moment he proceeded to do as he

last breath I will murmur the words a gentle queen of song,

SISTER MARIE.

Who at the Age of Ninety-seven Years e Sweet Birds

The rainbow of promise is very bright to Sister Marie, as, at Notre Dame Convent, Philadelphia, she awaits the setting of the sun and the close of the day of life. There have been a great many shadows during the ninety seven years through which she has lived, but they were caused by the sufferings of others. As a minister ing angel she used to walk with placid face in places strong men shuddered to go. Where famine or pestilence stalked her hand gave sustenance to go. those who hungered and comfort to the But now the mortal frame in dying. which the bright and beautiful soul has been imprisoned is becoming helpless through infirmities which the years have brought, and Sister Marie can no onger visit the haunts of woe. But the birds come to her, cheering her in her onely hours, when she must sit in her room, with memories of the past and dreams of the future beyond the realm of tears. Who can tell what message they bring? Every day she feeds them, and the feathered songsters from their perches on her shoulders and pour out their gratitude in melhands odies of the skies. Yesterday was bit ter cold and the sparrows flew to he window that they might be warmed and fed. She let them in and in a moment there seemed to be a myriad of birds fluttering about her, chattering in their joy, taking food from he hands, then nestling on her shoulders o whisper in her ear their story o love and gratitude. It is a beautiful ight to watch the aged Sister Charity, no longer able to give relief to human kind, caring for the birds, and to see the trust and confidence with which they nestle close to their benefactress.-Cincinnati Enquirer.

Wendell Philips Before a Critical Canadian Audience.

John Talbot Smith, in Donahoe's for Easter His voice was deep, sweet, resonant. The range of it was not large, for any approach to the higher notes resulted harshness, which invariably sent him back to the lower register. He had a quick ear. The introductory was simple but fetching. It fetched that audience, anyway, from the remote corner of suspicion and prejudice in which it had sheltered itself against the possible fascinations of the orator The exact words I do not recall, but the sentiment was as follows, Phillips being well acquainted with Quin tilian's rules for winning an audience : " It is over two decades since l stood under the folds of the flag which flies over the Dominion of Canada. I remember the occasion well. The war which recently rent my country in twain for a period had not vet begun. and we were struggling with great issues. I had reason to visit the city of Kingston; and as I stepped on the dock and saw before me the citadel surmounted with the British flag, 1 the citadel paused. I had little love for it : it had once done grievous injury to me and mine : great crimes against humanity were represented by its blood red : it had a great history, and millions loved

forgetfuljalike of i

A thrill shot through the audience

Ireland's Faith.

pleased with them.

of bondage and slaughter, through centuries of persecution and proscrip-tion—which have preserved and pro-tected untarnished and undimmed the lustre of the faith of St. Patrick, that resembles in its indestructibility as well as in its glowing freshness the verdure of the national emblem, the immortal Shamrock.

Ritualism.

Those earnest but perfervid spirits who are so ready to charge our Anglican brethren with bad faith, or to

accuse them of "playing at Catholic ity " by imitating our ritual, would do well to remember the long years during which men of noble minds and pure hearts — Newman, Manning, Baker and Faber — stumbled and groped through darkness toward the "kindly light." It is a serious matter to accuse any one of being in bad faith. This is something not easily determined. And playing at Catholicity" may turn out be a very serious affair. No doubt as the zealous and gentle Cardinal Vaughan recently said, there are thousands in England who hesitate to take the great forward step through fear of poverty and of the severance of family ties; but it is equally certain that large numbers of good men women, leading praverful and mortified lives. will loyally follow the dawn when it breaks on their souls. Speaking of the present inquiry into the validity of order in the Church of England, "An Anglican Parson" writes pathetically to the London *Tablet*: "I hope you will permit me to point out with what thrilling anxiety many of us Angli-cans are awaiting the issue of this controversy." Catholic who have been edified by the holy lives of converts from Anglicanism will pray that all men of good-will may find rest for their souls in the bosom of the one true Church. - Ave Maria.

An Anecdote of Bishop Manogue.

The late Bishop Manogue of Sacramento was a pioneer in the west In the "sixties" his missionary labors extended over all the Sage Brush States and into parts of California. It is related of him that once, in the vicinity of Pioche, he found himself benighted some distance from the town. His horse straved off the trail and carried the rider to a miner's cabin in a gulch. He dismounted and knocked for admission. Two fierce-looking fellows pre-

sented themselves with ready revolvers. The priest assured them that he had not come "to jump their claim." He was going to attend a sick man in Pioche and had missed his way. After some persuasion they allowed him to picket his horse in the gulch, but vould not permit him to enter the cabin. While talking with the prospectors he reached in and picked up a violin which stood by the cabin door, and placing one end of it to his shoulder drew forth such sweet, soulstirring music, to the air of " . The Coulin," as made the tears flow freely over the bearded cheeks of the miners. Their doubts were dissipated. They con-cluded that a man who had so much music in his soul could not be a claim umper. They took him in, discovered that he was a genuine priest, and after supper accompanied him to Pioche, where he attended to the sick man and celebrated Mass for his people.

A TALE TOLD THE EDITOR.

r. Thos. Strang Speaks that Sufferers May Read And Live.—Attacked With La Grippe, the After Effects Developing Heart Trouble — His Friends Thought Him Near Death's Door — After Many Failures He Has Once More Regained the Blessing of Perfect Health.

APRIL 20, 1895.

Assessment System An American Authority

On Life Insurance.

One of the oldest and most reliable of in-surance journals is *The Guardian* of Boston. It is edited by Mr. Geo. D. Eldridge, one of the neutrino this continent. It is enforce by all declarate on this continent, and it is therefore a recognized authority. The last number contains the following un-solicited article with reference to The P. P. I.

of St. Thomas, Ont. : "The Guardian has had occasion to refer to the above named company many times in t past, but never was there more occasion to commending substantial growth attained th at the present time. The Provincial Pro-dent Institution is the largest Canadi assessment life company, suff concernation assessment life company, and occupies position toward the citizens of the Domini f great prominence and importance. Acr he line, this company is the leading rep sentative of modern assessmentism, and statutory requirement is necessary to indi-it to label its printed matter from letter h-to policy-form with the proud words, '-sessment System.' In the States, he all recognize this institution as the company

all recognize this institution as the company, and consequently its course is watched with no small amount of interest. "With the beginning of the current year a rate of increase has been attained that argues well for the doubling in 1895 of the splendid business accomplished in '34. An important and progressive step has been taken in rais-ing the limit from \$5,000 to \$10,000, upon a single risk, and the agency department has been thoroughly re organized and aurmentsingle risk, and the agency department has been thoroughly re organized and augment-ed. This company exhibits at this writing more than 8,000 policies in force, covering 813-000,000 of insurance, and a cash surplus of \$130,000 over all liabilities. The low death-rate with which this company is blessed is not a matter of luck, but the result of a careful scrutiny of every applicant, and of conserva-tive methods. The acceptance of a risk by this company's management means the taking on of an additional element of strength, so that with its growth in size this progressive institution also attains a comstrength, so that with its growth in size this progressive institution also attains a com-mensurate addition of resource and stability. To the gentlemen under whose tireless and efficient supervision this company's affairs have been conducted with such marked suc-cess, is deserving all the confidence and sup-port that is so lavishly given. Without it, those splendid gains could scarcely be made, and with its continuance, which in fact has been earned, and is their just due, the oppor-tunity is presented for further upbuilding along the lines now laid and the ultimate establishment of the largest Canadian life insurance company of any kind."

MARKET REPORTS.

London, April 18.—Wheat, 62 to 66 per bushel; oata, 35 3.10 to 38 per bushel; peas 66 to 75c per bush; barley, 43 to 45c per bushel; reas 66 to 75c per bush; barley, 43 to 45c per bushel; rye, 50 2-5 to 55c per bushel. Beef was firm at 25 to 56 25 per cental. Lamb, 9 to 16 at 16 by the earcass. Spring lambs sold \$1 to \$4, 25 a piece, veal 4 to 5c alb. Pork unchanged, at 55, 90 to 56 per ewt. Poultry-12 to 13c a 15. for turkeys, and fowls sold for 50 to 75c a piece, veal 4 to 18 c apound; 18 c a pound for best roll by the basket, and packed butter in firkins sold at 12c for last fall make. Eggs 10 to 13c a dozen. Potatoes were plentiful at 7 to 15 c a bag for culinary purposes; for seed small potatoes were offered at 60c a bag. Apples gut pto 58 a bb). Parsnips came down to 50c a bag from 75c last week. Hay was easy, at 85 to 85 a ton. Some good milch cows sold at 35 to 85 a piece. Maple syrup, 80c to 81 a gallon. London, April 18 .- Wheat, 621 to 66 per bushel

TORONTO.

TORONTO. TORONTO. TORONTO. TORONTO. TORONTO. Manitoba wheat firm, at 84% for cars of No. 1 hard, crinding in transit, via Sarnia, and 85% North Bay: a round lot sold athorat at Fort Wil-liam by a Winnipeg holder at 70% and 63% bid for more. Flour 2,060 barrels of straight roller, in bazs, sold for Lower Provinces at equal to \$5.75, in wood, middle treights. Bar-tey-Cars of feed sold west at 55%. No, 1 quoted at 48% east, and No. 2 at 45% outside. Rye-48% bid for cars east. Oats-Cars of mixed sold west at 32%, and 10,000 bushels sold on G. T. R. and C. P. R. west at 33%, and more refused at same price. Peas-Holders west asking 58%. Latest Live Stock Markets. EAST DUFFALO.

Latest Live Stock Markets. EAST DUPPALO. East Buffalo. April 18 – Receipts of cattle were hardly enough to make a market upon ; these were taken at unchanged prices. Hogs were in moderate supply, 3.800 head on sale. These were all sold at steady prices. Mediums. heavy and choice Yorkers, were quoted at 85.20 to 85.45; roughs \$4.500 to 5; stags. \$3.500 to \$4.25, Sheep and Lambs – Receipts fairly liberal. 35 loads; the market was dull; top wethers sold at 55 to 52.25; fair to good, \$4.25 to \$4.75; spring lambs, \$5.50.

I BELIEVE MINARD'S LINIMENT will

ure every case of Diphtheria. Riverdale. MRS. REUBEN BAKER. I BELIEVE MINARD'S LINIMENT will promote growth of hair. MRS. CHAS. ANDERSON.

When evening c that bring r The lads and h merry file ; Adown the haw mirth the v Till sportive ec tee Hills. For one short h What would My hone is stil My hope is sti With dancin

Across the starr silvery mo The fiddler ras merry tune " The Wind tha" strain for 1 When by " TI think the ' The girls—the An anchorite If haply be the While daaci

VOLUM

Far from this c wastes of se I view this nigi of infancy. The shutters of ehill breeze I stroil throug instead of di Let North wind And dull skie Oh, what care I Now dancing

The bright Sui through Th Nor France. no river half s With splash and shamrocked Then winds in Ballyteigel The staiwart b Find there fou Their dancin

When evening c

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When "Father to the scen He wastes no ' sures the a But lightly haug ye, girls au Should there cause rea The fod of La Each lad an Who strolls au To dance be

Remembrance b Remembrance t hold diviu It thrills my draughts o However dark makes it li It is the glim of the nigi They never fa Those glean That show to Loved danc. — Maw

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Person

JAMES GLEESON, LONDON.

JAMES GLEESON, LONDON. Mr. James Gleeson, one of the oldest and most popular members of the London fire department, died at St. Joseph's Hospital, here, on the eve of Good Friday. Mr. Glee-son had been ill for about two months, seven or eight weeks of which time were spent in the hospital, where he was treated for catarrh of the stomach, but the skill of two physicians was of no avail, and he gradually gree worse mult the 11th inst., when death released him from all pain.

nntil the 11th mst, when death released Lim from all pain. Deceased was born in the county of Oxford, in 1860, and, with his parents, came to London at an early age. He leaves a wife two little children, four brothers and a sister—Messrs. Patrick C., of 603 Bathurst which was opened to satisfy the absent Apostle St. Thomas. We are also told that lilies sprang forth in the footprints of our Redeemer.

Eagerly I looked forward to the street : Thomas, 516 Horton street, John and William (Petrolea), and Mrs. Wm. James, approach of Eastertide and fervently prayed that I might be borne to some

Echoes from the Pines.

Emblem of Her in whom no stain

The eye of Heaven can see, In all their glory, monarchs vain Are not arrayed like me."

Life for me began as a little bulb

When

carefully cradled in a large conserva

first I beheld the light of day. I found

ovliest flowers, all seemingly boasting

of their hue and fragrance, while I so insignificant scarcely dared assert my rights to light and air. Many came

to purchase flowers, some to deck ball-

rooms, others to present to friends, and

others, again, to be placed near one

whose soul had lately winged its flight to

look at me-poor little me!-as I slowly

developed into "only a rising green

stalk," but I heeded not the indiffer-

ence and scorn of passers-by-on

yearning alone filled my breast, while

fell upon a fragrant little violet

the Great Beyond.

daring intruder.

trial.

No one deigned to

myself surrounded by myriads

church or chapel to decorate a Repository on Holy Thursday. One day about this holy season I stood trem-bling with fear as I heard an order for

and William (Petrolea), and Mrs. Wm. James, 109 Cartwright street. The funeral, which was very largely at tended, took place on Saturday morning to St. Peter's cathedral, thence to the cemetery, where all that was mortal of a noble hearted citizen was laid to rest Eight members of the London Fire De-partment preceded the hearse, namely; Chief Roe, James Riddle, Daniel McDonald, Thomas Aikens and Samuel Notley, of the central station, Foreman Findlater and John Swanswick, of No. 2 station, and Foreman John Aikens, of No. 3 station. Several mem-bers of the C. M. B. A, of which Mr. Glee-son was a member, also marched to the roses and lilies to place near the remains of a fair young girl whose spirit had gone forth to the Better Land. However, fortune favored me, for, shielded by a friendly tropical plant, I managed to escape my master's eyes and shears. Again a tew days after I son was a member, also marched to the cathedral. The corporation was represented by Mayor Little, and City Clerk Kingston, with Chief Williams and Detective Rider re presenting the police department. The stood in wondering suspense as I heard announced, " Flowers wanted for ' The with Chief withams and Detective Rider re-presenting the police department. The pall-bearers were Chief Roe and Fireman McDonald, John Lewis, Michael Curry, Michael Gleeson (a cousin of deceased), John Denahy, James Smith and P. C. Robert Estator Pines,' Chatham, Ont." Would I be chosen for this mission? Who or what were "The Pines?" I knew not ; but I was well aware that stately trees

Egleton. May perpetual light shine upon his soul!

THOMAS BRESNAHAM, OSCEOLA.

See.

deserted Chapel, I witnessed a most impressive scene, The Maudatum, commemorative of Christ's humility in washing His disciples' feet. The office

of Tenebræ was solemnly chanted on Wednesday, Thursday and Friday, but Holy Saturday, the bells returned from Rome, and mourning gave place to rejoicing as they rang out, proclaiming anew the joyous Easter Anthem. As I watched the fragrant incense of prayer constantly ascending to heaven, and noted the loving, rev erent fidelity with which Holy Week's each and every ceremony was ob-served, I clearly understood how dear to the heart of the Heavenly Bride groom were those virgin souls, who lived for Him alone, forgetful of the world and by the world forgot. 1 no longer marvelled how or why the spir-

always looked down on lowly flowers itual far outweighed the corporal works with the insolence of the supposed of mercy.

S.M.E.

THOMAS BRESSAHAM, OSCEOLA. Surprase and sorrow vero expressed on known that Mr. Thomas Bressaham, pro-to the Albion Hole, has passed over the silent majority. Mr. Bresnaham was serious with a cold for some time, but no transportation to the Maple Lear transportation to be a stately conversed by the express man to "The Pines," which as ended to for some time, but no be seven with a cold for some time, but no transportation to the Maple Lear transportation to the analyty eonveyed by the express man to "The Pines," which asses that for organized and the spressed. He interest the integrity of the frish Church to the was much the funeration. The earber of the crish church of the crish church to the scalader of sear the integrity of the frish Church to the transportation. The earber of the crish church and the spressed and the funeration construction and the spressed of the order to the church and the funeration. The earber of the crish church and the funeration. The earber of the crish church and the funeration. The earber of the crish church and the funeration. The earber of the crish church and the funeration. The earber of the crish church and the funeration. The earber of the crish church and the funeration. The eare the investile funeration. The earber of the crish church an

CVINOTIC BRCOND

From the Comber Herald

C. M. B. A. Resolutions of Condolence, etc., engrossed fit for presentation at a very small cost. All kinds of penwork executed promptly and mailed with care. Address, C. C. COLLINS. Box 356, Guelph, Ont. Meets on the 2nd and 4th Thursday of every sonth, at 8 o'clock, at their hall, Albion Block, Richmond Street. G. Barry, Pres., P. F. BOYLE, Recording Secretary. BADGES AND PINS

Failures He Has Once More Regained the Blessing of Perfect Health.
From the Comber Herald.
Strangfield is a post office corner about six miles from Comber. It was named after the highly respected and well known family of Strangs. The neighborhood is a quiet one, being inhabited by a church going, sober, industrious people. Among the people of that neighborhood none is better or more favorably known that Mr. Thos. Strang.
Mr. Strang is a man of middle age and a bachelor. A few days ago he related to the Herald the story of his recovery from an illness which he believes would have resulted fatally but for the use of Dr. Williams' Pink Pills. The origin of Mr. Strang's trouble was la grippe, which developed into heart disease. He laid for months with every nerve in his frail body, unstrung. He tried may bedienes, but none seemed to materially benefit him. He would rally at times and endeavor to walk, but his system being reduced and weakened he would frequently fall prostrate to the ground, and his friends had to carry him into the house. This terrible state of things lasted for months, and all the while he was strongly urged to try the world renowed Dr. Williams' Pink Pills and consented to do so. A neighbor was dispatched to the owned renowed Dr. Williams' Pink Pills and consented to do so. A neighbor was dispatched to the owned renowed Dr. Williams' Pink Pills. Mr. Strang is rejoicing and telling the same old story in more. In a couple of weeks he was able to walk around, and today Mr. Strang is rejoicing and telling the same old story frequently he walks to Comber, A distance of strang is now a sound man. Quite the Herald that he was only too glau to give his bereines co that suffring humanity may also reap the benefit and thus be remained to borthy are telling in this frained bear of the strang of a story of neareed and way after the more house, or state of the mark when beads of agony tood on his brow have passed away, and his borw have passed away, and his bor has been requented ane It may be asked what were the causes that kept the lamp of faith so brightly burning in Ireland through weal and woe? The answer is not far to reach. Deep rooted in the Irish heart is a consuming love for the Holy Sacrifice of the Mass, and united with Purchase our EMBOSSED REVERSIBLE BADGE which can be used for Funerals, Parades, Fairs, Concerts, etc., or in fact for any purpose whatever required by an Association. Scal for Circular of our this is an ardent devotion to the Holy Sacrament of the altar. Kneeling be Patent Secret Ballot Box fore their altars, the children of St. Patrick remembered Calvary ; think-ing of the Man of Sorrows they forgot EMBLEMS, MANUALS, GAVELS, HALL FURNITURE, SEALS, SCHOOL TRUS-TEES' SUPPLIES, RUEBER STAMPS, WAX SEALS, LETTER HEADS, MINUTE BOOKS, PASS BOOKS, ETC. their own sufferings and persecution. Ireland's devotion to Mary, the Blessed Mother of God, always has been a protecting shield in her fight for the The example of her virginal

Over 180 Branches of the C. M. B. A.; also many Branches of the E. B. A., I. C. B. U., A. O. H., St. Joseph's Society, Temper-ance Societies, and Ladies' Sodalities in Uanada, have been supplied by us with EMBOSSED REVERSIBLE BADGES. In all cases we agree to exchange badges with members, removing from one dis-trict to another. We carry the largest stock in Canada of

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