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# Catholic Record.

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

VOLUME XIV.

# Catholic Record London, Sat , May 23rd, 1891.

EDITORIAL NOTES.

THE SAD news is this week chronicled of the death of Sir Edward Kenny, of Halifax. A great old age was vouchsafed to him, and few men have left to their country and to their descendants a name to highly honored - few men, too, have done such noble work for the divine faith which was his solace and his glory in the hours when earth and its attachments testantism abandon its distinguishwere fading away before his eyes and the everlasting kingdom of happiness opening ciple of Roman Catholicism. Proits portals to the good and faithful servant.

THE Presbyterian Ecclesiastical Court of Delaware has suspended from the ministry a clergyman who procured a divorce from his wife and married another woman. This was very proper, and we are pleased to notice that in this respect the Presbyterian Church is endeavoring to uphold the law of God. But we may well ask why the Protestant press are generally so ready to accuse Catholics of being enemies to the State because we believe that the law of God as definded by the Church is superior to the laws of the State when the Methodists would never have succeeded latter violates the divine law. There is no complaint of this kind when, as in the case in point, Presbyterians disregard those laws of the State which are opposed those laws of the State which are opposed to their interpretation of the divine law. testant invention, and in spite of this decision of the Delaware Presbytery, Pres. byterianism is as responsible for them as any other form of Protestantism, because it introduced the principle that every man must judge individually whether or not divorce be lawful.

A CABLE despatch announces that Premier Mercier, of Quebec Province, has been made, by the Holy Father, a Count of the Holy Roman Empire. He was before a Knight of the Order of St. Gregory the Great, a distinction which was also conferred on him by Pope Leo XIII. The Toronto Mail, which never tires of ridicul. ing the honors conferred by the Pope, as usual renders itself ridiculous by making fun of Mr. Mercler on this account ; but a distinction conferred by the Holy Father is prized, nevertheless, by illustrious men more highly than those conferred by any other sovereign.

THE NEWSPAPER reporters in Rome have always something sensational to tell in regard to the Pope and the Church; but in nine cases out of ten these reports are purely imaginary.
One of the latest of these reports is to the effect that the Holy Father is about to take up the Quebec loan which Mr. Mercier is endeavoring to obtain in Europe. There is but little doubt that this is an invention without foundation, There is simultaneously with this a the sac Bishops and priests of America consequent on the divisions and delimitations of the dioceses, and it is stated that the Propaganda has is stated that the Propaganda has found it necessary to issue a decree annual particle of the sacrament. By it they were made strong and perfect Christians. By baptism they were and children of God and heirs to His report of great disse announcing that priests affected by these divisions shall belong to those dioceses wherein they were when the delimitation were made. This is a matter which was already settled by decrees already existing, so that a new decree on the subject was not needed. But the correspondent states that the Archbishops of America are to be summoned to Rome in order to arrive at a solution of the difficulty, and to settle the dissensions. Of any serious dissensions on this subject nothing is known on this side of the Atlantic.

NOTWITHSTANDING the official state ment of the Italian Minister of War that the explosion of the powder magazine of Monte Verde was the result of accident, it is very generally believed in Rome that it was perpetrated by conspirators. Whether or not this be the case, it is acknowledged that the Government were very guilty in storing so large a quantity of gunpowder so near the city, thus endangering the lives of a vast population as well as exposing to destruction the great art treasures and antiquities which can never be replaced. The mag azine which has been destroyed contained 575,000 pounds of gunpowder, and there are still three other mag. azines around the city which if destroyed in the same way would cause irreparable damage. The loss of the magazine itself is estimated at 800,000 france, the injury to public baildings belonging to the municipality at 700 000 francs, and to the Vatican at 400 000 francs. The Government, however, do not appear to be disposed to avert future danger by removing the avert future danger by removing the avert future danger by removing the sequence. baildings belonging to the municipality three megazines which still remain, and preseved.

there is much dissatisfaction expressed on this account.

REV. DR. DIX, the rector of Trinity Church (P. Episcopalian), of New York, does not coincide in the common opinion that the prospect of union among the Protestant sects is very bright. He stated recently in a sermon that the "genius of Protestantism is inconsistent with unity;" and the New York Sun, speaking of Dr. Dix's argument, says: He is right in concluding that the outlook for the ecclesiastical unity of Protestantism is not propitious unless Proing principle, and adopt the printestantism must remain as the refuge of diversity of opinion as to the things of God and eternity, or it must strike its colors and surrender to the Church against which it asserted its independence in the sixteenth century." It is certainly a notable event that at the very moment when the talk about coming unity is loudest, the dissensions between High and Low Church parties rage most fiercely; and on the other hand, one of the most marked features of the literature of the Wesleyan centenary which has recently been celebrated is the oft repeated statement that in restoring life to religion if they had not separated themselves from the Eng. religious body, with an altogether new Divorces are, at all events, purely a Pro-form of religious worship, we have another example of the disintegrating forces which are at work, and which illustrate the correctness of the views to which Dr. Dix and the N. Y. Sun have given expression. But a short time ago the Army, as it is grotesquely called, was looked upon as merely an aid to stir up religious feeling in the members of other churches without interfering with church work. It is now regarded as a

distinct religion quite sufficient in itself. ARCHDIOCESE OF TORONTO.

Special to the CATHOLIC RECORD.

On last Sunday, at St. Michael's a most edifying sight was witnessed. The happlest day in the lives of fifty boys and girls had arrived. It was the occasion of their first Communion when they devoutly received their Lord and Saviour for the first time. It was a spectacle which could not fail to move the most worldly and bring to their minds a similar day, in the far-off past, when like them, their souls were innocent and spotless and filled with delight as they realized the strength of their resolution, always to remain united with their Saviour, and never, never to sin again. Immediately before Communion His Grace addressed a few impressive words to the little ones. He dwelt on the great love of our Lord in descending from His bright throne in heaven in order to reign in their hearts; no greater gift could possibly be bestowed on them. He also impressed on them the great importance of being well prepared for the reception of this the greatest of all the sacraments. Special to the CATHOLIC RECORD.

After Mass His Grace administered the acrament of confirmation to kingdom. By confirmation they were made men and women in a spiritual sense They obtained courage, force and strength to resist the assaults of the devil, the temptations of the fissh and the allurements of the world. He instanced the effect wrought on the apostles on the first feast of Pentecost. Although they knew Christ was God and had wituessed His Christ was God and bad wituessed His great power many times still they were cowardly until the Paraclete came on them. Then they were all filled with the Holy Ghost and they went abroad into the world and preached the Gospel of Christ and Him crucified without any thought of fear. We all need this sacrament in order to have courage to practise our faith. Naturally, we are cowards in the service of God. especially in this Proour faith. Naturally, we are cowards in the service of God, especially in this Pro-testant country, where we are surrounded by people who are unfriendly to our holy religion and its practices. We are in want religion and its practices. We are in want of spiritual courses, and this we get in confirmation. He exhorted them to fulfil confirmation. He salured the total values imposed on them by the Church. By doing so they would prove themselves good soldiers of Christ. Toey should never deny their faith. Bad Cathada a sample. should never deny their faith. Bad Catholics do so by showing bad example. After administering the sacrament he conferred the total abstenence pledge on all the boys until they reached the age of twenty-one. In the evening all those who had received their first Communion and were confirmed were appealed in the and were confirmed were enrolled in the scapular of Our Lady of Mount Carmel

and renewed their baptismal vows. In the afternoon the sacrament onfirmation was administered in the Church of the Sacred Heart.

Next Sunday His Grace will lay the corner atone of the new chapel of the monastery of the Precious Blood at 4 in the afternoon.

LONDON, ONTARIO, SATURDAY, MAY 23, 1891.

ADULTERATED SPIRITS. The speech recently delivered by Mr. J. J. Curran, M. P., in the House of Commons, in moving for a return of all abstinence societies and others who have taken an interest in the subject. Mr. Curran said :

"I make this motion, Mr. Speaker, for the purpose of performing a duty, and, secondly, to fulfil a promise made in the month of October last, when, as you are aware, in every English-speaking community all over the world there was a grand celebration commemorating the centenary of the birth of Father Mathew, the great Apostle of Temperance. In the city of Montreal this celebration was carried out by what is known as the convention of Catholic temperance societies, which is composed of various total abstinence organizations brought under one head. They have a platform which I have had the honor of laying before the House more than once and in which, among other reforms, they ask for a law to be enacted for the analysis of intoxicating liquors manufactured or sold in the Dominion, either by wholesale or retail. On that occasion very many or retail. On that occasion very many eloquent addresses and practical speeches were made and perhaps none more so than that delivered by the Rev. Father McCallen, the apostle of temperance in my own city, in the course of which he said, 'If a butcher sold tainted meat, a druggest compounded an injurious he said, 'If a butcher sold tainted meat, a druggist compounded an injurious prescription, or a baker adulterated his food products, they were pounced upon by the law; but if those who sent men to their homes intellectual, physical and moral wrecks through the sale of adulterated beverages, which so quickly affect the brain, shatter the health, bring disease to the body and create an irresistible craving in the drunkard for still greater potations, and did so with an still greater potations, and did so with an impunity which was simply appalling to contemplate, why not demand a law for the inspection of all alcoholic drink and ee that it be rigidly enforced, not only

by heavy fines, but by imprisonment.'
"On the occasion of the late celebration I took occasion to point out to those who are agitating for this reform that in the revised statutes of the Dominion of Can revised statutes of the Dominion of Can ada the Food Adulteration Act provided for such analysis of liquors, and provided, further, what should constitute adulteration by referring to the schedule of ingredients contained in the Act, which were held to be drugs and injurious to health. It was pointed out, however, that while our blue books contained under the application of that Act the results of the investigations of the officers of the Government with regard to various article of food, even down to pepper and other articles that are offered for sale in groceries and elsewhere, there was no such return of any analysis made of intoxicating liquors. The physicians who spoke upon that occasion pointed out that years ago, when nothing but pure liquor was sold, there was comparatively little delirum tremens in the country, while under the present state of things that disease was very prevalent, and it took a very few years to reduce men to the condition so eloquently described by Father McCallen in the extract I have read from his speech. I believe some steps are being taken whereby officers of the Government are being instructed to analyze the liquors that issue from comada the Food Adulteration Act provided Government are being instructed to analyze the liquors that issue from compounders and the distillers, but I am not aware that anything is being done

regarding the places where liquors are sold by retail.
"That is where the great injury is done, and I am satisfied everyone will feel that it is of very great importance that the officers should be instructed to make this officers should be instructed to make this analysis in the latter places. It would be a great protection to the public, even if heavy penalties and imprisonment were not imposed, as called for by total abstinence advocates upon this secret adulteration of beverages. The very fact that the name of the persons so disposing of them would appear in the blue books would of itself have a very deterrent effect and be a warning to those who are in the habit of indulging in intoxicating liquors. Under those circumstances I do not wish to detain this House any longer. I think it is quite sufficient any longer. I think it is quite sufficient to point out to the Government and the hon. Minister who is in charge of that department the wish of these department the wish of these temperance organizations which have done so much good as the offshoots of the work of Father Mathew, and I, therefore, leave the matter in the hands of the administration, satisfied that steps will be promptly taken to carry into effect the desires of those organizations."

Hon. Mr. Costlgan observed that the regulations of the department made it

regulations of the department made it impossible for any spirits to eminate from the distilleries except in a pure condition. With regard to the liquor sold by retail dealers, he agreed there was the greatest necessity for an analysis. A large num-ber of samples had been collected from ber of samples had been collected from different cities with a view of ascertaining the quality of the liquors sold by the retailers, and in many cases they had proved to be not up to the quality. It is very difficult, however, to ascertain the real quality of the liquor sold because the dealer could easily furnish a sample of passable liquor when they knew of the visit of the officers. It was a matter of great necessity that It was a matter of great necessity that there should be a check upon the retail trade not only in the city but in the country places, and so far as the department was concerned everything possible would be done in the direction alluded to. The motion was adopted.

WHAT THEY WOULD TEACH OUR CHILDREN.

The following article, which we copy from the North-West Review, of Winnipeg, petitions addressed to His Excellency is a fair illustration of the ridiculous praying for the analysis of intoxicating superstitions which are implanted in the liquors, sold by wholesale or retail in minds of many Protestants in regard to Canada, will be of interest to the total the history of Catholic times. What better evidence could we have of the

the history of Catholic times. What better proof that the Catholics of Manitoba should have their children taught in schools of their own, far removed from the prejudices, the ignorance and the inschers whose knowledge of history has been confined to the fairy tales of the Sunday school library?

"In the last issue of the North-West Review we said editorially, in speaking of the Public school teacher as an educator of Catholic youth: "As an example of this we will relate two incidents which occurred within the past six months in a school house not one hundred miles from twinnipeg. We are prepared to give place, time and names, both of teachers and pupils, and to substantiate the truth of what we here state. Both those teachers are women. One of them, in teaching with his public penances to the tomb of Eaglish history during the reign of Catholic shad to go barefooted to the priest once a year to get their size forgiven them. The other person gave here is a so forgiven them. The other person gave his one shad and deserved some notice from the learned mulacation of King John. Now, excommunication is undoubtedly a long word, and deserved some notice from the learned mulacation is undoubtedly a long word, and deserved some notice from the learned mulacation is undoubtedly a long word, and deserved some notice from the learned mulacation is undoubtedly a long word, and deserved some notice from the learned mulacation of King John. Now, excommunication to here is her expisantion to here he finished his studies. On Feb. No: and here is her expisantion to here he finished his studies. On Feb. No: and here is her expisantion to here he finished his studies. On Feb. Prince Edward Island. Later, his patron in the reign of the finished his studies. On Feb. No: and here is her expisantion to here he finished his studies. On Feb. Prince Edward Island. Later, his patron in the reign of the finished his studies. On Feb. Pri and deserved some notice from this learned teacher. Was she wanting in her duty? No: and here is her explanation to her class, 'The word excommunication meant that any one who was excommunicated had his or her ears cut off, put in a box and sent to the Pope for a present." What delightfully instructive places the Public schools of Manitoba must be for Catholic youths to learn 'the prime essentials' of a moral education? Was a moral and national benefit must it not be for the children of all denominations to be educated together! How it must be for the children of all denominations to be educated together! How it must elevate the Catholic pupils, morally and religiously, to be told that the religion in which they were baptized, and taught by their parents to love and revere, was capable of such ceremonies as those above described!"

VISIT TO GODERICH. His Lordship Bishop @ Connor paid an informal visit to Goderich on Mon-

day last and was the guest of Rav. Father West. While in Goderich His rather West. While in Goderich His Lordship visited the Separate school and was the recipient of a neatly worded address, which was read by Dora Campion, a handsome bouquet of flowers being presented to the Bishop by Mary

In reply His Lordship thanked the children for the address and gift of flowers, and congratulated them upon the opportunity they possessed of attending the Goderich Separate school, under the care and instruction of teachers who were not only efficient in every respect but also levoted entirely to the work of inculcating education in conjunction with religion and high moral training. He also complimented the children on the procomplimented the children on the plo-gress which it was represented to him they had made in their studies, and hoped to see them grow up ornaments to society, to education and to their creed.

The Bishop was accompanied by Ray. Seaforth, and West of Goderich, and by Trustees McCarthy, Ford and Troy .-Huron Signal.

DEATH OF SIR EDWARD KENNY.

Halifax, N. S., May 17—Sir Edward Kenny, father of Thos. E. Kenny, M. P., died last night at his residence in this city, aged ninety-one years. Sir Edward had taken a prominent part in public affairs up to gixteen years ago. He was apup to sixteen years ago. He was ap-pointed to the Legislative Council fifty pointed to the Legislative Council fifty years ago, and continued up to Confederation, being President of that body for many years. In 1867 he was appointed Senstor, and became a member of the Dominton Government, holding the portfolio of Receiver General. In 1874 he retired from the Senste through falling health, and has lived since outside of politics and business. Lady Kenny survives him. They had a large family. Taree sons are Catholic priests, he retired from the Senate through falling health, and has lived since out.

Indee of politics and business. Lady Kenny survives him. They had a large family. Taree sons are Catholic priests, and one daughter is a nun; one the wife of Lieut Governor Daly. Sir Edward came here in 1834 from Ireland, and in the Vattan Council of 1870. The last trip was

DEATH OF BISHOP McINTYRE, OF CHARLOTTETOWN, P. E. I. END OF A BEAUTIFUL AND ACTIVE

Boston Pilot. The Right Rev. Peter McIntyre, D. D.

remained for five years, and went to the Grand Seminary of Quebec, in 1840, where he finished his studies. On Feb. 26, 1843, he was ordained to the priest hood by Bishop Siguay at Quebec, and then returned to Prince Edward Island. He labored for seventeen years at Tignish, where he was in charge of a large number of French from Acadis. To them, it is said, the Island was indebted for the first brick church ever creeted on them, it is said, the Island was indebted for the first brick church ever erected on it, and also a convent. On the death of Bishop Macdonald, he was nominated to the diocese and received consecration at the hands of Archbishop Connolly, August 15, 1860. The diocese prospered greatly under his fostering care; St. Dunstan's College was rebuilt, and churches and schools sprang up all over the Island. Eight conventual establish ments bear witness to his zeal.

vever, ined in the purpose of blessing the new St. Joseph's altar recently erected in St. Joseph's altar recently erected in St. James Caurch, the gilt of Mr. McMillan. The ceremony took place on Sunday, May 10 Hs Lordship said early Mass, and at ten o'clock blessed the altar. Rev. Father Cooke, pastor, officiated at High Mass, after which His Lordship hurch; then he delivered e gospel of the ge congres. at Sentorth on Saturday, the 9th inst, for the purpose of blessing the new St. Joseph's altar recently erected in St. James Caurch, the git of Mr. McMillan. The ceremony took place on Sunday, May 10 Hs Lordship said early Mass, and at ten o'clock blessed the altar. Rev. Father Cooke, pastor, officiated at High Mass, after which His Lordship made a few remarks pertaining to the Church; then he delivered a sermon on the gospel of the day. There was a large congregation at both Masses, as every one seemed to be auxious to see their new Bishop; even those of other denominations availed themselves of the opportunity by visiting the church in the evening.

Vespers were sung at 7 p. m. by the pastor, responded to by a full choir. After chanting the Magnifeat, His Lordship preached a sermon on "the Blessed Virgin."

another in Miscouche were soon completed, and in 1868 he built St. Patrick's school for boys. In 1872 the episcopal residence, one of the finest stone buildings on the Island, was erected. The large house formerly occupied by the Bishop he furnished as an hospital and placed in charge of Grey Nuns. Another building whose erection he personally superintended is the imposing brick church at St. Peter's Bay, a noble mon unent of his affection for the place of his birth. There he wished to be buried, and there, on Sunday, May 3, in a vault beneath the altar, his body was placed. During his administration twenty-nine through his administration twenty-nine through his administration twenty-nine and in 1878 founded the City Hospital at Charlottetown. The Charlottetown Herald said of him, in 1885:

"When, in 1860, Bishop McIntyre was called to beautif of the called to be said of him, in 1860.

"When, in 1860, Bishop McIntyre was called to preside over the Church in this Province, he saw before him a Catholic population of 35,852 souls, scattered over population of 35 852 souis, scattered over a country where to be a Catholic was to be intellectually, socially and commerci-ally at a disadvantage. There were no Catholic schools outside of Charlotte Oatholic schools outside of Charlotte-town; there was no Catholic filling a public office of importance—indeed, to be a Catholic was to be regarded with suspicion and mistrust by one-half the population of the Colony. Then, again, there was an inadequate supply of priests; each clergyman was charged with a number of parishes, all to be min istared to in turn, the priest going in all istered to in turn, the priest going in all sorts of weather, and at all hours, over roads the very remembrance of which causes a rheumatic twinge to many a veteran missionary at the present day The majority of the churches were old and unequal to the wants of their conand unequal to the wants of their congregations; work was waiting for the Bishop on all sides, and the work has been nobly done. From the western extremity of the Island, where the graceful spire of Tignish Church upholds the symbol of our Faith to the wave washed shore of the East Poipt, there is a succession of Catheren Point, there is a succession of Catholic parishes, each with its neat church and comfortable presbytery There are libraries in many of these parshes, and Charlottetown, Summerside Tignish, Miscouche, Rustico and Souris oast handsome and commodious con vents, where the devoted Sisters of the vents, where the devoted Sisters of the Congregation teach almost a thousand little girls. The Oatholic population of the diocese has increased from 35,852 to 55,000. Many of the most dignified and

entered the dry goods business, which was at the time of this retirement one of the largest in the city.

made in the summer of 1889, and not a few expected that such a journey at that time would prove too much for his few expected that such a journey at that time would prove too much for his strength; but his usual determination strength; but his usual determination brought him safely not only to Rome but to Lourdes, and over an extended tour through Spain, where he visited the chief cities and the shrines of many saints. He remained awhile at Valladolid, where the first Bishop of Charlottetown was edu-cated, and there he collected materials for

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cated, and there he collected materials for a biography of his saintly predecessor.

His funeral took place on Sunday,
May 3, from St. Dunstan's Cathedral,
where the Pontifical Mass of Requiem
was celebrated by the Right Rev. John
Cameron, Bishop of Autigonish; Mgr.
Gillis was the against priest; the Revs.
B. Dong, D. D. and S. Bondraulit P. Doyle, D. D., and S. Boudreault, descons of honor; the Rev. Donald McDonald, descon; the Rev. A J. McIntyre, subdescon, and Father Mc-Aulay, master of ceremonies. Bishop McDonald occupied the throne. The Revs. William Phelan and Gregory Mc-Revs. William Phelan and Gregory arc.
Donald were assistants at the throne.
The Rev. J. A. McDonald was censerbearer, and the Revs. E. Walker,
D. D., and S. Paelan were acolytes.
The Rights Revs. John Sweeney, Bishop
of St. John, N. B., and James Rogers,
Bishop of Chatham, all the priests of
Prince Edward Island, except the Rev.
E. J. McDonald and these priests were F. J. McDonald, and these priests were in the sanctuary; the Revs. John Chisholm, of Heatherton, N. S.; Roder-Chisholm, of Heatherton, N.S.; Roderick McDonsld, of Pictou; Dr. McNeill, rector of St. Francis Xavier's College. Antigonish, and Father Knight, of Coatham Father McLennan was chaplain to Bishop Sweeney, and Father Knight to Bishop Rogers.

The last absolutions were pronounced by the three Bishops and Mgr. McDonaid. The casket was then uncovered, and the sorrowing crowds advanced to view the features of the dead Bishop.

view the features of the dead Bishop.
Long before the hour announced for the tuneral to start, all around the cathedral and the streets leading to it, and from the cathedral to the railway station, were completely thronged with people. Shortly before two o'clock the colin was borne to the hearse, and the processions.

sion moved in this order: a platoon of police, Benevolent Irish Society, St. Vincent de Paul Society, altar boys, the clergy, pall-bearers. Then St. Vincent de Paul Society, altar boys, the clergy, pall-bearers. Then came the hearse and hearse guards, followed by the the chief mourners, the brother and nephews of the deceased Bishop, Bishops McDonald, Sweeney, Rogers and Cameron, in carriages. The pall-bearers were Chief Justice Sullivan, ex Governor McDonald, Judge Hodgson, Hon Fredk, Recken, Hon, F. Peter. Hon. Fredk. Brecken, Hon. F. Peters, P. Blake and Thomas Handraban Esqs. The hearse guard was composed of Messrs, A. J. Murphy, John Quirk, B. O'Callaghan, John Kelly, Peter Halloran

and Michael Egan.

The funeral procession arrived at St. The funeral procession arrived at St. Peter's Church St. Peter's Bay, about two hours later, Bishop McDonald, arrayed in cope and mitre, and surrounded by his brother Bishops and clergy, pronounced the last absolution. The casket was then borneto the wall tunder the main altar; the last prayer was said, and all that was moral of Bishop McIntyre was laid to rest within his native parish. May his soul rest in peace !

FROM GUELPH.

The distinguished young writer and speaker, Prof T. A. Dayer, of Boston, honor graduate of Hopkins' University, honor graduate of Hopkins' University,
Baitimore, paid a visit to Guelph during
the past week and delivered a course of
lectures on English literature at Loretto
convent, which proved a rare treat to the
teachers and pupils. On Wednesday
afternoon, May 20, the glitted speaker
spoke of Dante, and certainly that prince
of poets lost none of his glory through of poets lost none of his glory through Prof. Dwyer's handling. The following rrol. Dwyer's nanding. The following morning Longfellow and George Efflott-proved interesting subjects. It is hoped that the Ladies of Loretto, ever solicitous for the advancement of their pupils, may succeed in establishing a class in connec-tion with the school here, in which case the people of Guelph may hope to have the pleasure of hearing this distinguished scholar many times in the future. literary world are also looking forward to the appearance of his novel, entitled Pere Louis, which will be issued shortly.

> OBITUARY. Joseph O'Reilly, Nissouri.

Joseph O Kelly, Alssouri.

Died, on the 9th of May, after a lingering illness borne with Christian patience and resignation, in the fifteenth year of his aze, Joseph O'Reilly, second son of Benjamin and Eliza O'Reilly. He was fattafdily attended by his good pastor, Father Flerand, and strengthened in his hopes of a better life beyond the grave by all the consolations the Catholic Church can bestow. His life was an upright one, and so calm was his end that the loving watchers by his bedside could hardly notice when he took his flight from time to eternity. May his soul rest in peace!

Mrs. Chas. Duffey, Sombra.

Mrs. Chas. Duffey, Sombra.

It is with feelings of regret that we are this week called upon to enronicle the death of Mrs. Charles Doffey, which occurred in Bombra on the evening of the 12th Inst. Deceased was one of Sombra's oldest and most respected clitzens. By her many Christian virtues and onaritable deeds she had endeared herself to all who knew her.

Her remains, followed by a large concourse of mourning friends, left her lake residence and proceeded to the Sombra church, where a solemn Requiem Mass was celebrated, after which Father Alyward preached an eloquent and touching sermon, paying a glowing tribute to the Christian life which had just departed from this world of trouble to meet its eternal reward.

To the bereaved and grief-stricke u family we extend our sincere and heartfelt sympathy, and pray that Almighty God in His with resignation the sad loss they have sustained. May her soul rest in peace!

The Roman committee for the calebra tion of the fourth centenary of the dis-covery of America has made a request to the Commune of Rome for a piece of ground in front of the Church of St. Onofrio on the Janiculum for the purpose of erecting there a monument to the great discoverer. Jesus as though Thyself wert here, I draw in trembling sorrow near; And, gazing on Thy form Divine, & neel down to kiss those Wounds of Thine.

Ah me, how naked art Thou laid! Blood stained, distended, cold and dead— Joy of my soul, my Saviour sweet— Upon the sacred Winding Sheet!

Hatl! awful Brow! Hail thorny wreath! Hatl Countenance now cold in death! Whose glance but late so brightly blazed, That angels , rembled as they gazed.

And hall to Thee, my Saviour's Side, And hall to Thee, thou Wound so wide— Thou Wound more ruddy then the rose, True Antidote of all our woes!

Oh, by those sacred Hands and Feet For me so mangled! I entreat. My Jesus, turn me not away, But let me here for ever stay! Amen.

A HEATHEN'S REVENGE.

From the rough little redwood cabin under the hot hillside, sounded a curious wild wailing. Now harsh and shrill as a triumph, now low and sorrowful as if brooding over defeat, it rose and fell like a brooding over defeat, it rose and fell like a brooding over defeat, it roses and the page of all tripling trip savage incantation disturbing the peaceful

sunset air.

It was the song of Ah Lee. He lay flat upon his back, attetched at full length upon the floor, a grain sack beneath his smooth head, his bare brown feet keeping time to the bareh chanting. In his rough sunburnt hands he held a Chinese songsunburnt hands he hell a Chinese song-book, a solled thin pamphlet of rice paper, and over him through the open door poured the full golden flood of a Call fornia sunset.

It had been a hot, toilsome day for Ah

It had been a hot, toilsome day for Ah Lee. Since early morning he had patiently plodded hour after hour, behind the old bay mare with the cultivator in the great vineyard on the slope of the dusty hill. Not a cloud in the brilliant blue of the sky all the day through, had for a moment softened the sun's steady glare upon his faded black hat and stooping shoulder. Though a thorough bred beather, he was heartly clad that it was ing shoulder. Though a thorough bred heathen, he was heartily glad that it was Saturday night, and "to-mollow Sunday,

He had eaten his frugal supper of rice and dried fish, drank his tea, and with rice bowl and chop sticks attil on the floor beside him he was taking his case, the week's hard work well ended.

Out by the low, straggling white washed Out by the low, straggling white washed stables were the ranchmen, smoking and talking sociably. Foremost of the group stood Murphy, the overseer, flourishing a big snake white aimlessly. But Ah Lee never thought of joining them. They were no comrades of his. He was a sort of ranch Ishmaelite, rather victous if the truth must be told, and by nature ugly, mentally and physically. The only mentally and physically. The only Chinaman on the place, he was looked down upon with mingled hatred and contempt by the other men, and he in turn cordially detested them all, particularly Murphy, the foreman. The latter had tried his best to drive Ah Lee away from the had be a way from the content of the the ranch, to which he had come with other extra hands during the rush of the other extra manus curing the ruen of the vintage season the autumn before. But Dr. Morgan, the proprietor, though like his foreman, strongly anti-Chinese, had taken a fancy to surly Ah Lee, and referred to alleghouse him.

fused to discharge him.

Absorbed in his song the singer paid no Absorbed in his song the singer paid no heed to his audience of one, a six year-old, fixxen-haired, blue-eyed boy standing in the doorway, and evidently slightly awestricken as he stared into the little room. Only when the fast-waning light caused him to turn his head did Ah Loe notice the chubby face of his timid visities.

Slowly rising to his feet he said, with a

friendly grin:

"Hullo, boy! You likee me sing?'
The child pushed back his little blueribboned straw hat, and with a shrug
cspon.

ing blue eyes, the bright innocent face, but more than all because of the plainly shown liking of the boy for ugly Ah Lee, the Chinaman, being also human, fre-quently forgot it was Murphy's boy to whom he gave so many curious sweet meats, peculiar to the far off flowery Just now he realized only the pleasing fact that the heedless Tommie had ventured into the hut at the risk of So he came forward with a beaming

smile, his long pig tail reaching nearly to his bare heels.

"You likee come, you come, allee same," he said placing a brown, toil-hardened hand on Tommie's silvery

At the same instant a quick, heavy step crunchen the gravel outside and the burly, black whiskered Marphy, whip in hand,

filled the low doorway. "Come out o' that, Tommle!" com "Come out o' that, 13mmie!" com manded the father angrily. "Didn't I tell yez ter keep away from this dirty brute's den? Take your paw off the boy's head," and he shook the whip in the scared face of Ah Lee.
Instinctively dodging to escape a blow,

for his feer and hatred of Murphy were equally intense, the Chicaman stumbled equally intense, the Chinaman stumbled over his rice bowl, and, by pure accident, throwing out his hand, he hit the boy's face smartly. As much from fright as from pain, the little fellow burst out crying, and Murphy with an oath, grasped the flying cue of Ah Lae. Whirling him around, he, with the whip, laid one stinging stroke across the wild, brown face. It was a cruel, impulsive blow, and on the instant even rough Murphy regratted it

was a cruel, impulsive blow, and on the instant even rough Murphy regretted it. A livid line appeared from the corner of one almond eye to the enub nose and down to the blant chin.

"Strike the bye, will yez? Yer sealy leper!" yelled Murphy in a seeming rage, though really ashamed of himself. And he thrust the cowering heathen from him. 

you," he muttered thickly.

Something in the equat, sullen face, fitted with horrible rage, the snaky venom prompter, there came a shrill little acream

in the glittering black eyes, made Murphy shudder. He went out rather hastily, with the weeping Tommie in his wake.

But Ah Luc's revengeful glare went with Murphy, and haunted him all the eventure.

with Marphy, and naunted him all the evening.

Lying unusually wakeful in bed that night, with Tommicalumbering peacefully beside him (the boy's mother had been dead a year, and Murphy was both father and mother to his only child), he thought unusually.

"Indade I wish I'd not hit the haythen. He'il loikely lay it up agin me for revenge.
They say he's an ugly devil whin he's
mad. If the decter comes up termorrer
I'll tell him I'll quit mestlf if the Chinyman stays on the ranch any longer. That
settles it," and turning over, Murphy was

settles it," and turning over, Murphy was soon snoring.

But all that night Ah Lee lay sleepless, withdry throat and burning eyes on his hard pallet. In his seething brain one idea was alone uppermost—revenge, and the deadlier the better. It was not a question of shall, but how. Toward midnight his bitter hatrel was brought to a focus. He had finally hit upon a terrible means of retribution, and he clung to it tenaciously, nursing it with a gail till it became strong and hideous, overpowering the feeble better impulse which seldom strove to assert itself.

assert itself.

Tommle, the blue eyed innocent, was his father's idol, more to him than life.

Was it not a sweet and sure revenge to strike Murphy through this boy, a more than mortal blow?

And Ah Lee smiled to himself in the district of the start of

orchards, some of them sheets of snowy bloom, the budding vineyards, green wheat and barley fields, with here and there a clump of sturdy old oaks. An Eden-like picture of sunshine, peace and

Dr. Morgan's ranch in the footbills caught the first rays of the morning light; a faint, fitful breeze stirred the leaves of the oaks near the stables, and lazly turned the windmill's wheel about the big water tank. Back of the stables rose the hill whose long, steep, brown side, from base to summit, acre on acre of warm fertile earth, was the noted Morgan vineyard. Row after row in countless numbers, extended the regular lines of short stakes, each with a budding vine trained to it, and all straight, trim and uniform, from the bottom up, far up, to the topmost heights, like an army of Lilliputians, those serried ranks covered the great hill slope.

To the left of the vineyard a deep, wild gorge concealed the creek, brawling its way down from the mountains. It was from Ah Lee's cabin but a short walk to from Ah Lee's cabin but a short walk to this lively stream, and sufficiently hidden and solitary, it had become his favorite Sunday resort. Here he would patiently fish in the clear pools hour after hour, rarely catching as much as a minnow, but nevertheless well pleased with this pre-eminently heathenish way of spending the day. L'ke his Christian neighbors, how-ever, he generally passed the earlier hours of the forenoon in profound slumber; and lying awake all that night caused him to sleep heavily as morning came.

It was afternoon before he emerged from his cabin, having eaten his usual meal of rice and fish. He had washed bined! himself with the scrupulous personal cleanliness that was his own approach to godliness, and on his feet were the heavy cowhide boots which he always wore when enjoying himself among the rocks in the

ribboned straw hat, and with a shrug advanced a few steps.

"O yes" he replied, returning Ah Lee's smile, "you know you sing so funny. But dad says he will lick me good'n hard if I come here to see you. Sabbe?"

"Yeher, me sabe. He no good. You like a come was a grant of life manifest; the sun itself was

He was in no mood for angling to day, but sat sullenly thinking. Rolling a cigar ette and lighting it, he puffed steadily while staring down at the pool in which was mirrored his snub nose, shining eyes and ugly coffee-colored face. Maybo a fatere picture presented itself and drove his thoughts swiftly back to his boyhood's home on the plain by the banks of the giant river Hoang-ho. Agala he was with his kindred, no longer an Ishmaelite in a g strange land. Toll was his birthright, life a mere animal-like existence, yet there may have been memories of vanished ecenes that like cleaning waters washed from his narrow mind the black evil it contained and softened his sullen wrath. For the shadow lifted from his dull face, For the shadow lifted from his dull face, and gradually the anger also left his black, and gradually the anger also left his black eyes. He almost smiled as a half deren playful trout darted out into the center of the pool and seemed to glance saucily up at him.

Just then a stone came rolling down the bank behind him, and striking the rock, bounded with a chug into the pool. The trout and Ah Lee's smile, like a flash, dis trout and Ah Lee's smile, like a firsh, disappeared instantly. Turning his head he saw half way down the steep side of the guleb, cautiously picking his way over the loo e stones and dead wood, Murphy's boy. With gleeful laugh at Ah Lee's blank astonishment, Tommie sung out:

"Hullo, Lee! I've run away; been

huntin' for you all round; thought you must be here fishin'. Caught anything? Dr. Morgau's come; he's up ter house with dad."

It was a dangerous incline for such young feet, and Ah Lee knew it.

"Look out, boy! You fall sure!" he exclaimed, etarting to his feet. But Tommie kept on, and was soon dancing upon the blg rock and shouting at the roating creek. Then it was that, all unbidden, the

o murderous eye surveyed his enemy, by murderous eye surveyed his enemy, whip-lash. His barely smouldering hatred burst again into fierce flame.

and he was alone on the rock. Venge-ance had come without effort from him. Marphy's boy had, without any pushing, slipped and fallen over the rock into the

deep pool!

Ah Lie shut his eyes. His yellowish brown face grew ashen. His knees trembled as he half turned to steal off down the canon and hid in his cabin as if nothing had happened. It was easy enough to do, and he might have done it out for a gurgling, gasping, pitiful cry of

It was not Murphy's boy but little Tommie calling to him, and with a smothered yell, like a wild beast in pain, Ah Lee sprang to the rescue.

Across the rocks his thick boots clattered.

Into the ice cold water he rushed to the

wait, to the shoulders, deeper yet, to his snub nose, before his eager brown hands could grasp the fluxen head, now drown-ing in the eddies where the trout had Dragging the body out and giving one

Dragging the body out and glving one wild glance at the ghastly little face, with the dripping light hair flung across the tender white forehead, he scrambled up over the rock and shouldering his limp burden, started up the bank. If he could get Tommie to Dr. Morgan before life was utterly extinct—that was his one thought. Clutching the little wet form fiercely, he dug his bootheels and toes into the yielding gravel.

darkness.

Never did sun rise on a sweeter Sabbath morning and look forth over the hill upon a fairer valley. A faint silver fog, like wreathes of smoke, curled up the foothills and fringed the brown mountain's base. It was a sunny California plain, shut in by mountain ranges from the harsh, windy world without. Round about for three miles between the hills lay the white ranch buildings, the green orchards, some of them sheets of snowy bloom, the budding vineyards, green and the world with part of the plunge. Gritting his yellow testh the white ranch buildings, the green orchards, some of them sheets of snowy bloom, the budding vineyards, green with here and claim to be a supplied to the plunge. Gritting his yellow testh the white ranch buildings, the green orchards, some of them sheets of snowy bloom, the budding vineyards, green lear up over the bank on the solid green

As he did so a jagged rock shot out from the slide and losing his footing Ah Lee went down before ir, with a hopeless cry like a warrior slain to battle. Loud shouts soon echoed through the

canon, but he did not hear them. He was lying asis covered with debris close by the big gray rock, with a fearful gash cut deep in bis shaven head. Crushed and senseless he lay at the bottom, while Dr. Morgan, a kindly-faced old gentleman, with Murphy the foreman and half a doz n scared ranchman standing by, was rolling little Tommie on the grass trying to bring life back to the blue eyes. "It's that thafe Ah Lee that did it!"

"It's that there An Lie that dailt!"
monand Murphy brokesly, the tears
streaming unheeded down his rough face.
"I know it's him as kill the poor little
kid," he added, as the doctor male no
reply. "Dang his back soul! Why
dldn't he kill me if he wanted revenge?
There is no kye! me hye!"

"Tommie, me bye! me bye!"
"Tommie is not dead, I tell you, Murphy,"
replied Dr. Morgan, ricing from his knees
by the boy's side. "He is coming around by the boy's side. "He is coming around all right. See, he is opening his eyes now. But it's lucky you missed him as you did, and I happened to be here. What did you say about Ah Lee? Why, man, the boy has been half drowned in the creek. boy has been half drowned in the creek.
Who pulled him out and brought him up
here? Didn't we hear the landslide?
Ah Lee is more likely to be down there
dead himself than to have killed Tommie.
Sykes, you men, go down and see."
A few minutes of silence, during which
little Tommie opened his eyes weakly, and

then the doctor said sharply:
'Yes, they've found him, Murphy; you

take the boy up to the house; wrap him up after you've rubbed him down, and give him a drop more of whiskey. He is alive, but I am afraid they are bringing up a dead Chinaman."

"God save the poor divil!" ejaculated Murphy, with a sudden revulsion of feeling, thankfulness and horror mingled.

Perhaps he elid. At all events, after weeks of confinement in the little red

ood cabin, tough and toil hardened Ah wood cabin, tough and toll hardened Ad Lee took hold of life again.
One quiet evening not long ago I happened to be at Dr. Morgan's ranch as a queer chanting sound came from a small cabin under the bill. A fluxen-haired little boy stood in the doorway of the hut

apparently listening.
"What is it?" I seked of Murphy, the rench foreman.

"That?" he answered. Oh, that's Ah Lee singing. He often does of a Sathur-day night, an me bye Tommie loke ter ear the haythen. Ol'm down on Chinee as much as any man, but Ah Le

and me is good friends enough."

And then Marphy, in his own rough
way, proceeded to tell me the story I have
here written.—Charles Robert Harker, in
the Overland Monthly

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A COLONIAL CONTROVERSY. CANADIAN CURE DECLARES GATH-OLICITY THE TRUE CHURCH.

ATTEMPTS AN ANSWER-PERE SEGUENOT AND GOVERNOR BURNETT -AN OUTCOME OF THE INDIAN ATTACK ON DOVER CHRISTINE OTIS AND HER BETURN FROM

Boston Republic.

The inauguration by one of our western The inauguration by one of our western contemporaries of a joint religious discussion with a leading Baptist weekly, the point at iesue being the true Church, recalls the fact that a somewbat similar discussion took place here in Boston over a century and a half ago. The parties to that discussion were, on the Catholic side Par Saguenot a Sulpician Catholic side, Pere Seguenot, a Sulpician pricet residing at Montreal, and the Protestant advocate William Burnett. Pere Seguenot was by birth a French-man, and before coming to this country he had done duty in the diocese over

which Moneiguor Freppel now presides.
In Canada, while attached to the Seminary of St. Sulpice, he had charge of the parish of Pointe-aux-Trembles, in the Montreal See, and the surrounding districts. William Burnett whose name tricts. William Burnett whose name was sometimes spelled with one final consonant, was born at The Hagne, in Holland, in 1688, and had for his godfather the Prince of Orange, who subsequently became King William of England, Bishop Burnett, his father, was the author of a work entitled "The History of the Reformation in England." He managed in some manner to displease King James of England, which fact led to his removal to the continent, where he secured the good will of the Prince to his removal to the continent, where ne secured the good will of the Prince of Orange, who, when he afterwards ascended the English throne, made Burnett the elder the Bishop of Salishbury, while he caused his godson to be appointed Governor of New York and, later on, of the Massachusetts colony. Governor Burnett, on coming to Boater and the seconded a warm

ton to assume office, was accorded a warm welcome. The Lieutenant Governor, accompanied by several other civic dignitaries and escorted by a regiment of troops, met him at the Neck and led him, amid the applause of the people and the booming of welcoming cannon, to the court house, where his commission was duly read. His administration came to an end by reason of his death. came to an end by reason of his death September 7, 1729, at the Province House, and his funeral,

A SHOWY PAGEANT,
cost the colony £1100. His portrait,
with those of Endicott, Winthrop,
Leverett and Bradstreet, other colonial governors, hangs in the Senate chamber

of the State House.

The events which led to the joint discussion, if we may call it such, between Pere Seguenot and Governor Burnett were these: When the Penacook Indians of Maine, in revenge for the sa into slavery of a number of their tribe some years before by Major Waldron, commander at Dover, N. H., took that town by storm in June, 1889, and killed Waldron and others, they led into captivity, among many more, Mrs. Otis, whose husband was slain in the attack on the town, and her daughter Chris-tine. Mrs. Otis, after several years so-journ in Montreal, to which city she and ner daughter were taken by the priests who ransomed them from the Indians, became a Catholic, married a Canadian named Ribitaille, and brought up Christine, with the children of her second

marriage, in the Catholic faith. marriage, in the Catholic faith.

Some years late: the Massachusetts colony sent commissioners to Canada to bring back the captives who had been ransomed from the Indians. Madame R bitaille declined to return to New Eng land, preferring to remain with her husband in Canada. Not so, however, her daughter, who, probably for the reason that one of the commissioners made love to her, offered to go back with the envoys: to her, offered to go back with the envoys; to ner, offered to go back with the envoys; did so, subsequently married Captain Thomas Baker of Northampton, this State, the amatory commissioner already referred to, and, later on still, renouncing Cabbellian Catholicity, was taken back into the Pro-testant fold by Parson Stoddard of North-

In due season the story of her perver-sion reached her friends in Canada, all of whom were naturally grieved at the occurrence. Particularly so was Pere Seguenot, who at once addressed to occurrence. Farticularly so was 1 co-Seguenot, who at once addressed to Madam Baker a long letter of expostula-tion and entreaty, which letter was after-wards translated from the French, in which language it was written, into Eaglish, and together with Governor Burnett's reply, of which more anon, it

PRINTED HERE IN BOSTON in 1729, the following being the title page: "Latter from a Romish priest in Canada to one who was taken captive in her infancy and instructed in the Romish faith, but some time ago, returned to this her native country; with an answer thereto. By a person to whom it was communicated. Boston: Printed for D. Henchman, at the corner shop over against the Brick Meeting house, in Carnhill, MDCCXXIX."

Pere Seguenot wrote at length, and his letter abounds in scriptural allusions and theological arguments, all in substantia-tion of Catholic truth. The principal points on which his argumentation insists are the unity of the Church and the necessity of the sacraments. He holds that Catholicity is the only united creed in the world and the only one which observes the sacramental rites which are of divine institution. He instances the unhappy fate of Calvin and the scarcely less remorseful death of Luther as ev less remorseful death of Lutter as evidence that they did not believe them selves in their doctrines; he dwells on the unworthy motives which prompted Henry VIII. to break with the Catholic Caurch, and he asks what one of the apostles would have acted as Z vinglius did, who was killed at the head of the Sevenetarians, while leading them in Sacramentarians while leading them in an attack on the Catholic Switzers who refused to accept his heretical teachings

resolve on the same undertaking; the holy Church, our good mother, will, on your abjuring your errors, receive you with open arms, as well as M. Rubitaille and his wife, your mother. You shall not want bread here, and if your husband will have land we shall find him some on the island of Montreal; but if he doeth not desire any, and have a trade, he shall not want for work; but
WHAT IS MOST ESSENTIAL

WHAT IS MOST ESSENTIAL is that you shall be here, both of you, enabled to work out your salvation, which you cannot do where you are, since there you are not in the mystical ark of the true Noah, which is the Catholic Church, the sole spouse of Jesus Carist, in which your daughter was bred, and in which she died."

It should be said, in explanation of these closing words, that Captain Baker was not the first husband of Christine Otis, who had married in Canada a Mon Otis, who had married in Canada a alon sieur Le Beau, by whom she had a daughter, who declined to return to New England with her mother, but re mained in Canada, where, as Abbe Seguenot says, she lived and died a Catholic. Mozaieur Le Beau was, of course, dead when his widow accompanied the New Lealand comprisiences on their return when his widow accompanied the New England commissioners on their return from Canada. At the time that Madame Baker received the Sulpiqian's letter, circumstances were not favorable to her acceptance of the invitation to return to Canada. It is on record, though, that in 1736, nine years after the letter was penned, and when its author had been called from this world, she made an ineffectual application for a land grant in the neighborhood of Montreal, which fact would appear to indicate that the abbe's appeal had not been without its influence on her mind. It may be men

abbe's appeal had not been without is influence on her mind. It may be men tioned here, as an indication of the bit-ter sectarian prejudices which then ex-isted in New Eagland, that as soon as the Protectants of D wer learned of Madam Bakes's application for grant of Cana-dian land, they induced the authorities of

dian land, they induced the authorities of that town, in which the Bakers had taken up their residence, going thence from Northampton, to donate her a lot on condition that she should never return to Canads, where they seem to have apprehended she would again become a Catholic.

Abbe Seguenct's letter to Madam Baker had been translated into Eaglish shortly after its reception by her, and its contents had been made public. Notwithstanding the attacks on Protestantism contained in in it, however, no protestant minister undertook to reply to the abbe's arguments, and it was reserved for the son of Bishop Barnett, the British Bishop Barnett, the British

GOVERNOR OF MASSACHUSETTS COLONY GOVERNOR OF MASSACHUSETS COLONY, to attempt an answer. This answer, which, like the letter of the priest, was written in French, was forwarded by the governor to Madam Baker, then resident at Northampton. It was not turned into the vernacular till the following year, when the pamphlet before alluded to was published, and in that publication the governor's name is not given as the author, he being alluded to simply as "a person of distincname is not given as the author, he being alluded to simply as "a person of distinction among us." The letter itself is a weak reply to the Canadian cure's arguments. The Governor attempts to weaken M. Seguenot's claim that the Catholic Caurch has always been characterized by the unity of her followers by citing the attitude of schismatic Greeks, who claim to be Catholics. He declares that Luther's mission was as divine as that of the Pope; he denies that Calvin ever re-pented of his heresy, and undertakes to efute the scandalous stories told about Luther and Henry VIII. "From first to

last," says Dr. Shea, who reviewed the Governor's answer in the American Catho lic Quarterly some ten years ago, "there is quarterly some ten years ago, "there is not a single argument to prove the truth of any form of Protestantism in its creed, worship or ministry." "It was not, indeed," he adds, "very easy for the son of a Bishop of the Church of England, who had just been the bulwark of the Enjaconacy in New York to prove of the Episcopacy in New York, to prove satisfactorily at Boston that Congrega-tionalism, a revolt from the Church of England, persecuting alike Episcopalism on one side and Quakers and Baptists on the other, was the true Church of Christ. He had to set up a broad Caurch of his own, resting on no author ity but his own."

There have been other, and more famous, joint religious debates in this country than the one an outline of which is here given. Among such may be mentioned the controversies in which Dr. O'Fisherty and the elder Beecher engaged here in Boston; that of Drs. Levins and Powers vs. Mesers, Brownlow and others, in New York; the one in which Drs. Hughes and Breckinridge PARTICIPATED AT PHILADELPHIA,

and the lengthy discussion that took place between Archbishop Purcell and Dr. Campbell at Cincinnati. The discussion here sketched, however, antedated all these controversies; and although Abbe Seguenot never made any rejoinder to Governor Burnett's ples, for the very good reason that, in all probability, he never heard of that magistrate's reply, it never heard of that magistrate's reply, it is easy to see from a persual of his letter to Madam Baker that, had he done so, he could have readily disposed of the govern-or's weak sophisms. That the abbe's letter was generally regarded as a strong presentation of Catholic truth, in a famil-iar style, is plain from the fact that no Protestant preacher attempted any reply to it; and that the Protestant community apprehended that it might lead to the eturn of Madam Baker to Canada and Catholicity was demonstrated by the cir cumstance that they induced the town of Dayer to grant her land in New Hamp-shire, so as to keep her from going back to Montreal. Dr. Shea, in the article from his pen already alluded to, informs us that Madam Baker, who took up her resilence on this New Hampshire grent, died, at an advanced age, in 1773. "The name of Otis," he added, "has remained in Canada. One of the sons of refused to accept his heretical teachings.

His appeal to the pervet to return is quite touching: "Return to this land," the good Sulpician writes, "where you have received your baptism, and which, I may say, has given you life, since it is there you have been regenerated with water and the Holy Ghost, and have received the grace of adoption and eaten the Bread of angels and of the children of God. Prevail with your husband to Stephen Oils, taken with Christine and her

represented in this country by meny descendants, one of whom is the famous Long J.hn Wentworth of Illinois, and others of whom became converts. There is a Father Otle, who formerly did duty in Palldelphia, in the Marquette Se; but whether he is of the Dover family the writer does not know.

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In acternum in the unknown word;
Tues sacerdos Shali thrill this hear THE CHUR Toronto

MAY 23, 1

.. Tu es Bace

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.. Ta es Bacerdes in Aeternum WRITTEN FOR A PRIESTS GOLDEN JEBILEE. Tu es sacerdos in acternum -words of despest meaning
Stamped a seal upon each priestly heart,
The signer that the Holy One has printed
To set by this His chosen few apart.

Tues sacerdos - words of tender yearning Breatness forth with longing by the God above:

guessacerdos—by this title claiming
Thy witting service and thy despest love.

Tu es sacerdos - wirds of awful grandeur Making ince of angels prince and peer Giving these a power equalled only By that of God Himself: Thou call'st Him here.

And He, the Lord of lords, the King of angels, bedding, leaves His throne of light.
To place Himself, all meek and unresisting, Where thou dost will through toilsome day and night.

Tues sacerdos—rembie at thy power;
Tues sacerdos—revelin thy might;
Sacerdos—ob ever-deepening meaning,
Clear but to Him who makes the darkness
bright.

Full fifty years their silent flight are wing. Adown the spirit world of moor and fen. Thy sacerdotal image with them heaving Far, far beyond the reach of human ken.

Tu es sacerdos -mark the limit well!
A priest forever in the highest heaven,
Above both men and angels shalt thou dwell; We offer thee, our Father, deep affection. Tues sacerdos—we add respect and awe; We pray that Joy may wave her pinions round thee, But in accommench as earth ne'er saw.

In acternum in the great forever.
The unknown region, where that mystic word; word;
Tues sacerdos on earth so often spoken
Shall thill thy soul when from God's lips
'this heard.

THE CHURCH AND CIVILIZATION.

Toronto Catholic Weekly Review. In the course of his remarks on Sunday evening last at his meeting house on Bond atreet, "Dr." Wild again gave his hearers a taste of his "prophetic "abilities, which, for vapidness and nonsensical egotism, entitle him to a commanding nosition in for wapidness and nonsersical egotism, entitle him to a commanding position in the ranks of those whose peculiar characteristics have caused them to be confined within the padded walls of a Government

His allusions to the editor of this Review are of so little moment that it is not neces-sary for us to consider them, whilst his railings against Holy Church might also have gone without comment but for their publication in the columns of the Evening News making a restriction of ble mixet. News, making a refutation of his misstate ments, once for all, necessary, and the "Dr." shown in his true colors as an illit-

The oft repeated calumny that the The oft repeated calumny that the Church is opposed to civilization and progress has been worn threadbare. The his tory of the Catholic Church—the Church founded and placed upon earth by Christ Himself—is in itself the history of civilization. She it was who gave to the model. Himself—is in itself the history of civil: Zi-tion. She it was who gave to the world her most just laws, she it was who eman-cipated the serf and made man a reason-able being. It is through her that woman can now claim to be the equal of man, his helpmeet, counsellor and friend, instead of helpmeet, counsellor and friend, instead of being merely the slave of his passions. The most famous institutions of learning owe their existence to the Catholic Church, and the whole structure of Christianity its

being.

She is a Church venerable by the multitude of people of which she is composed, of whose rulers Gibbons has said, "deriving their pretensions to universal empire from an humble fisherman of Galiliee, the Popes have succeeded to the throne of the

intact in spite of all the efforts of nerectes and schiematics.

What the Church has accomplished, what she has endured, is best told in the following quotation from the writings of His Grace Dr. Walsh, Archbishop of Toronto—words more forcible and pregnant than which never has been penned wherein he says:

"Let us glance for a moment at the state of the world at the time the Cross which lasted well sight at the constant of of the world at the time the Church was established for its mighty work, and we shall see what tremendous difficulties

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was leagued against the Church, and essayed to drown her in the blood of her children. Her churches were torn down, her sacred books burned, and her children martyred by thousands, until, to the reign of Diocletian, it was thought that she was utterly crushed, and a mnument was erected bearing the inscription:

"The Christian name abolished." But Christ promised He should be with her all days, unto the consummation of the world—and she shall not perish. After the victory of Constantine, she comes forth from her hiding places, builds glorious temples, and becomes the religion of the Empire. She survived that long and fierce persecution because Christ, her Founder, built her on a rock, 'and when the rains fell and the floods came, and the winds blew, and ther best upon her, she rounder, built her on a rock, 'and when the rains fell and the floods came, and the winds blew, and they best upon her, she fell not.' (Mart 7; 26) The barque of Peter weathered triumphantly the fierce wild tempest and the mountain billows, because Christ, her Pilot, rising in His own good time, isompranded the wayes and good time, 'commanded the waves and the sea, and there came a great calm.'

(Matt. 8; 26.)

"The sword of persecution is ecarcely sheathed when new trials have to be endured and overcome. The Arian heresy sprung up in the fourth century, denying the divinity of Jesus Christ, and aiming at the same time a death-blow at the heart of the Church. True, it was branded and anathematized in the Council of Nice (A anathematized in the Council of Nice (A anathematized in the respectively). There can be no conflict between the Church and civilization, properly so called, Church and civilization, properly so called, anathematized in the Council of Alec (A. D. 325), but it nevertheless spread like a contagion. It found bishops and priests among its factors and abettors, and had crowned heads its avowed patrons. Like crowned heads its avowed parrons. Like all heresies, when it became strong enough it made use of physical violence to carry out its wicked aims. It banished Catholic bishops from their Sees, and substituted in their stead its own friends. It convoked spurious councils in which to promulgate its anti Christian tenets; in fine, it claimed its anti Christian tenets; in fine, it claimed the Christian world as its own. But its hour came. The hand writing of its doom was seen on the walls of its temples. After a reign of violence, persecution and fraud, it disappeared from the face of Christendom. Under the withering anathemas of the Church, Arlanism sank to size or more and Catholic trulh as the

Christendom. Under the windering anathemas of the Church, Arlanism sank to rise no more, and Catholic truth, as the sun emerging from a cloud, shone out with renewed brilliancy.

"And now other storms are brewing, and dark clouds have been gathering towards the north and the east, soon to burst upon the Church in a wasting flood. The barbarians, issuing from their northern climes and savsge forests, sweep over the Empire with the headlong impetuosity and fury of a resistless mundation. Before this headlong terrific advance the Roman legions break and melt away. Onward they come those fierce barbarians, like the ever succeeding billows of the ocean; onward they come in countless swarms they come those fierce barbarians, like the ever succeeding billows of the ocean; onward they come in countiess swarms hideous and cruel, and, like locusts in numbers and voracity, sparing nothing, leaving nothing untouched—wasting and devastating everything between the Euphrates and the Atlantic. Before this irresistable tornado cities and towns, churches and monasteries, institutions of learning—yes, the very arts of life, such as architecture, engineering and agriculture, went down. The light of civilization went out in the midst of darkness, and the world was pushed back into the night of barbarism. The whole face of society was like the earth before the seven days' creation, without form and void, and darkness was upon it. Oh! for some ark to float above this universal flood, and to save from general destruction the written word of God—the hopes of humanity, the intellectual wealth of the past, the immortal products of human genius—in fine, all the accumulated wisdom and experience which antiquity had bequeathed as a priceless inharitance! We behold that ark from an humble fisherman of Gaines, and from the frome of the Popes have succeeded to the throne of the Popes have succeeded to the throne of the Popes have succeeded from the shores barian cor querors of Rome have extended their spiritual jurisdiction from the shores of the frczen ocean to the banks of the Pacific"—a Caurch venerable for the Pacific"—a Caurch venerable for the Pacific and cannoleal manner, by other Bishops, descended from those who in all ages had been ordained after an authentic and cannoleal manner, by other Bishops who had received their mission from the Apostles after the same suthentic and regular manner—a Church which has regular manner—a Church which has acquired glory by the purity and unity of her faith that has always been preserved intact in spite of all the efforts of hereics and schismatics.

\*\*Apostles after the same suthentic and the faith that has always been preserved intact in spite of all the efforts of hereics and schismatics.

\*\*Apostles after the same suthentic and the chaotic mass that lay before her she intact in spite of all the efforts of hereics and schismatics.

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\*\*Apostles after the same suthentic and in the valleys; and behold the winter and interest of the chaotic mass that lay before her she breath of life, and from that in spite of all the efforts of hereics and schismatics.

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the chaotic mass that lay before her she breathed the breath of life, and from that chaos arose her own beautiful creation, which is known in history as Christendom. She perished not, because she was upheld by the Almighty arms; she not only did not perish, but she saved for humanity the Christian religion and all its abundant blessings.

"Who has not heard of the long-continued contest between the Crescent and the Cross, which lasted well nigh a thousand years. About a thousand years after the death of Mohammed his fanatites followers had conquered nearly half the world. They swept over parts of Asia and northern Africa in a wave of fire, and northern Africa in a wave of fire, and northern Africa in a wave of fire, and morthern Africa in a wave of

the children of those who had borne false testimony against her are returning home to the Church of the living God—' I'ne pillar and ground of Truth' (2 Tim. 3: 15) Thus has been fulfilled the promise made of old to the Church of God: 'O! poor little one, to seed with the tempest, without all comfort—behold I will lay the stones to order, and will have the foundation with in order, and will lay thy foundations with sapphires; and I will make thy bulwarks

Church and civilization, properly so called, for though it is not the primary office of the Church to labor for the promotion of any great worldly of ject, she fulfile a number of secondary ends, has been the means of numberless temporal blessings, and is in fact the mother of civilization. and is in fact the mother of civilization.
Roman civilization, more or less disfigured,
more or less defaced, lasted down to the
fifth century. That century was, in learning, like the setting of the sun amid the ing, like the setting of the sun amid the dark, lurid, clouds that presage the fierce, angry storm; it was the fading away of the light of Roman learning and Roman polish before the darkness and fierce violence of the tempest that strewed the face of Europe with the wrecks and scattered fragments of the Roman world. The Church was the ark that floated above this universal daluge, and saved the intelled universal deluge, and saved the intellectual wealth of the past as a priceless heritage for mankind. History is there to tage for mankind. History is there to prove that it was she who reconstructed society and established the Christian civil-ization that has strewed so many blessings on the world. She founded these great centres of learning—universities that have contributed so much to the intellectual contributed so much to the intellectual development of the human mind. Long before Protestantism appeared, the renowned universities of Europe that before Protestantism appears, that renowned universities of Europe that fismed out like beacon lights in the midst of darkness and storm, and shed on the nations the light of religion and science, were instituted. The University of Oxford was established in 895, that of Cambridge in 1280, Prague in 1358, Louvain in 1405, Vienna in 1365, that of Ingolstadt in Germany in 1372, that of Leipsic in 1408, that of Basie in Switzerland in 1479, that of Salamanca in 1200, that of Alculda in 1517, and at an earlier date these of Paris, Bologna, etc. In fact, as a famous author once said, science, when pursued on one side by the sword of the barbarian, and on the other by the sciences of Mahomet,

the other by the scimetar of Mahomet, fled for refuge into the arms of the Poutiffs of Rome and of the Catholic Caurch. tiffs of Rome and of the Catholic Courch.

And yet, we are told, the Church is opposed to enlightment and civil'zation!

Why, if the adversaries of the Church wish to cultivate any of the fine arts, they must go to Catholic countries and to Catholic times for models. In painting, architecture, sculpture, and in glorious music, that lifts the soul above the things of earth, and whilst listening to which, we think we hear the music of angelic choirs escaping through the gates of the E:ernal

HIS LORDSHIP BISHOP O'MAHONY.

Toronto Catholic Weekly Review. We have peculiar pleasure in presenting to the Review's readers an engraving of one who has endcared himself in a hunone who has endeared himself in a hundred ways to the hearts of the Catholic people of Toronto, by the kindliness of his heart the qualities of his mind and his untiring zeal for religion—the R'ght Rev Dr. O Mahony, Bishop of Eudocia (i pi) and rector of St. Paul's, in this city. Bishop O Mahony came to Toronto some ten years or more sgo, as auxiliary to the late Most Rev. Dr. Lynch. Nor could the late Archotshop have selected for this responsible and honorable position one in whom all the sterling qualities of the Bishop and the man shine more conspicuously or more brilliantly.

Bishop O'Mahony possesses in an eminent degree all the attributes of a truly great man. To say lees than this were to

great man. To say less than this were to speak only half the truth. To a fine personal appearance His Lordehip adds the manner and the courtly bearing of the scholar and the gentleman. There is about him a strength of mental, and until also correctly underwined in of until, alas, overwork undermined it, of physical culture that is only to be found in men capable of conceiving and executin men capacie of conceiving and execut-ing grand projects; and we are of the opinion that, apart from the spirituality of his nature, much of the success which has rewarded his labor and his presching may be attributed to the possession of this gift of mental and personal strength. He is a hard worker, spending himself

generously and unsparingly in the interests of religion, and striving with a large measure of success to infuse into the Catholic manhood around him much of that indomitable enthudism and pride of faith which are a part of his very being.

He is an able and scholarly speaker, im-pressing upon his hearers in language full of magnetism the sincerity of his convic tions and the divinity of the truth be un His name in Toronto will be linked for

His name in Toronto will be linked for all time with the beautiful new church of St. Paul's, one of the noblest temples of divine worship in Canada, a sermon in stone which will speak for all time of the zeal and self-sacrifice of the people of St. Paul's and their venerable Bishop.

Under his Enlacqual robe there beats

Paul's and their venerable Bishop.

Under his Episcopal robe there beats an Irish heart, true, warm, and responsive to every pulsation of national spirit, feeling and hope. His burning words on be half of his sufficiently motherland have attracted help when most sorely needed, called into life energies and aspirations which seemed duil, or dead, and given comfort and consolation to weary and worn hearts. He has proven the perfect worn hearts. He has proven the perfect compatibility of unswerving patriotism with unchanging faith, and won back to communion and to confidence those whom coldness and indifference bad estranged.

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Persons writing for a change of address should invariably send us the name of their former post office.

# Catholic Record.

Loudon, Sat , May 23rd, 1891.

INVOCATION OF ANGELS AND SAINTS.

> III. CONCLUSION

In our two former articles on this subject we indicated a number of scriptural proofs of the lawfulness and utility of the Catholic practice of asking the saints to pray for us. Any one of these proofs would be sufficient to establish the doctrine on which the practice is founded : namely, that the saints of God pray for us, and that they have cognizance of our prayers offered to them for their mediation. We may here add to those already given the passage from S:. Matt. xviii, 10, where our Lord gives as a reason why His little ones are not to be despised, that "their angels always see the face of My Father who is in heaven." The angels, therefore, are interested in things that occur on earth.

The same is to be inferred from the joy of the angels in heaven " when one sinner doeth penance, more than for ninety-nine As we already showed from the words of our Lord, the saints are like unto and equal to the angels. There is, therefore, no reason for asserting that they do not hear our prayers equally with the angels; and indeed other passages of Holy Writ, already quoted, prove directly that

It remains that we should show what has been the constant tradition of the Church on this subject. Protestants are accustomed to say that the practice of invoking saints and angels was unknown until the fifth, and some say even until the sixth, century. We cited before the tes timony of Origen, which proves conclusively and at length that the practice was general in the Church in the third century. This learned Father not only shows that the invocation of saints has been all along the universal usage, but he proves also that it is a scriptural and reasonable practice. The passages of Scripture we already quoted show that it dates even before the law was given to Moses on Mount Sinai, since angels were invoked by Jacob. Under the Mosaic law this invocation was also practised, and it was continued under the new law by St. John in the Apocalypse,

Let us now see what is the testimony of the other Christian Fathers on the subject, besides Origen. The Greek schismatical Church of to day holds to the practice of invoking angels and saints equally with Catholics. This would certainly not be the case unless the practice had been universal before their schism in the ninth century. But early in the fifty century disputes between the East and the West were frequent and acrimonious. If the Western Church had introduced a hitherto unknown custom of invoking angels and saints to the injury of God at any time during that period, the Orientals would have had good reason to reproach the Westerns with their idolatry, as Protest. tans do to-day; and they would not have been slow to do so. Instead of accepting it, it would have been a valid reason for their separation four centuries before the schism actually occurred. That they did not protest is a positive proof that the practice was firmly established and universal then, and that it must have been at that time already ancient; not merely in its infancy, as Calvin and Kemnitius maintained.

But of this there is more direct proof In the testimony of the early Christian Fathers, who inform us of what the belief of the Church was in their day. The Epistle of the Church of Antioch, which in the second century described the martyrdom of St. Ignatius, states that after that martyr's death, "some of us saw the blessed Ignatius praying over us." Athenagoras in the same century says :

"We acknowledge that God has arranged that a multitude of angels and ministers are concerned about the elements, the heavens and the world, and the things therein, and the good regula-

St. Cyprian, in a letter to Pope Cornellus, says : "Let us pray for each other, and if any one of us depart let our love continue in the presence of the Lord ; and in the presence of the mercy of the Father slight opposition in that body.

St. Dionysius of Alexandria says " The argels bring aid from heaven to those who are about to suffer for justice sake." (Treatise on Martyrdom.)

Speaking of his guardian angel, St. Gregory Thaumaturgus says: "That sacred angel of God feedeth me from my vouth."

Enseling relates that Theodosia requested those who were about to suffer martyrdom "to remember her when they came into the presence of the Lord." He also states that when David offered the prayer contained in psalm xix, "the choir of angels, and of men beloved of God joined in his prayer."

St. Hilary says : "The angels preside over the prayers of the faithful, and continually offer to God the prayers of those who are saved through Christ." (Commentary on Matt. zviii.)

St. Ephrem of Syria prays to St. Basil in his panegyric on that saint: Intercede for me unto Him who is most merciful, and call me to Thee, O Father, by thy intercession." Elsewhere this same saint says that "the prayer of David brought succor to Jerusalem in her danger, and delivered her from the arms of Sennacherib," in the time of Ezechiah.

We might cite many more passages from the ancient Fathers proving that the usage of the Church was always to invoke the angels and saints of God by asking them to pray for us, but we have quoted enough on this point. We may add that the inscriptions on the tombs of the early Christians found in the Catacombs contain many similar invocations, and they are found also in all the ancient liturgies used in the Church-Greek, Latin, Syriac, Coptic and Ethopian-and even the enemies of Christianity reproached the early Christians for this practice. Among those who did so were Celsus, Eurapius and Julian the Apostate. The same reproach was also made by the Manicheans and Arlans, in almost the same manner as by modern Protestants. Nevertheless even the ancient Oriental sects which are still existing admit the doctrine of Invocation of Saints equally with the Catholics. This is the case, not only with the Greek schismatics, as mentioned above, but also the Nestorians and Jacobites of Persia, Syria, and the Malabar coast. This fact of itself is sufficient to prove that the doctrine was universal in the Church when these sects separated from her.

The saints of God are the product of God's grace : and as the admiration with which we regard a beautiful picture redounds to the glory of the artist who made it, so the veneration with which Catholics regard the saints of God, far from detracting from the honor which is due to God alone, does honor to God. The more the saints are honored, the more we honor God, whose grace has made them what they are, and whose mercy has placed them on heavenly thrones, from which, as our Lord declares, they judge the tribes of Israel." (St. Matt. xix, 28 : St. Luke, xxii, 30.

FREEDOM OF WORSHIP IN PUBLIC INSTITUTIONS.

The Freedom of Worship Bill, by which Catholics in public institutions in New York State shall in future not be deprived of the right of practicing their religion. has been passed by the State Legislature by a vote of eighty-seven to eighteen.

At the public reformatory on Randall's Island and in certain other public institutions, under pretence of keeping out sectarianism | the managers have hitherto not allowed any Catholic services to be held for the benefit of Catholic children. They, however, conducted a religlous service which they were pleased to call non sectarian, and it was not allowed that any priest should administer sacraments or instruct the children. Against this state of affairs the clergy have long been pro testing to no purpose. The anti-Catholic element in the State represented that the clergy wished to obtain control of the establishment, and this has been re-echoed by the press of similar character in Canada. It is not true, how ever, that control was sought for. They asked merely that the clergy should be permitted access to the Catholic inmates for the purposes we have indicated, and by the law just passed by the Assembly this reasonable demand is granted,

The chaplain heretofore provided for the institution at Randall's Island is a Methodist, and all the influences exercised over the children hitherto have een of a Methodist kind. It was per mitted, indeed, that in cases of serious illness the patient could procure the ser vices of whatever clergy man they desired but only those of the Methodist chaplain were permitted for those in health. The object was evidently to proselytize the inmates to Protestantism, but the Legislature has by its recent action given that full liberty of conscience which has been for many years sought for in

The Bill has yet to pass the Senate, but it is expected that it will meet with but THE NEGRO RACE.

The Rev. Bishop Newman, who was elected to this office at the General Conference of the Methodist Episcopal Church of the United States at the last meeting of that body in New York, lectured last week in Toronto on the "War of Races." He began by describing the wanderings of the descendants of Nosh, and the resulting settlement of the various nations of the earth. We cannot say that all his theories in this regard are highly calculated to impress us with the profundity of his views; for some of them are certainly contrary to known history and geography. He lays down, for example, the general principle that "Revolutions never go back." This statement is certainly too general. The history of England furnishes us with the example of the Revolution which changed the Monarchy into a Protectorate" under Oliver Cromwell. of which the people became so tired that the old dynasty was restored amid general acclamation.

Another instance of inaccuracy is surely to be found in Bishop Newman's description of the journeys made by the descendants of Sem, if we are to take the short synopsis of his lecture which is given by the Mail as correct. He is made to say that from Tyre and Sidon as their starting point, they reached Africa by descending the Nile.

It would, we believe, puzzle the most enthusiastic and daring explorer to perform this feat. It is not our intention, however, to examine critically the points of his lecture which depend greatly upon the imagination; but we may judge from these instances that Dr. Newman's statements are not to be implicitly received on his mere word, He evidently does not confine himself, in his statements, to what he knows to be

Coming to the question of the present condition of the negroes of the United States and Africa, the quasi Bishop thinks proper to cast a stone at the Holy Father, Pope Leo XIII. He says:

"When Sambo had no home the Holy Father had no respect for him, but when Sambo could shoulder a musket and place a ballot, the Holy Father suddenly had a profound respect for the emancipated

It is with a very bad grace that the Bishop of a Church which actually split into two parts on the question of the fraternity of the negro and white races should thus sneer at the interest which the Catholic Church is taking in the welfare of the blacks. To this day the Methodist treat the colored people of the United States and Canada as if they were not creatures of the same God; and not in the Southern States alone, but in the North and in our own Dominion, the colored race are kept apart from the whites by Methodists and Baptists, so that they must have their own separate Church organizations, as "African Methodiats" and "African Baptists," with preachers and catechists of their own color. With these sects the doctrine of St. Paul is not palatable.

"There is neither Jew nor Greek ; there is neither bond nor free. . . For you are all one in Christ Jesus." (Gal. iii, 28.)

In the Catholic Church the case has all long been different. The Catholic negroes were not numerous in the South. in comparison with the Protestants, but they were treated as equals, before God, with the whites. The same sacraments have always been administered to them and they worshipped in the same churches, except when by their own choice they preferred to have churches which were specially intended for their race.

In Africa Catholic missionaries penetrated the interior of the continent long before the Protestant missionaries preached their gospel there; and though the "ballot" had not been introduced into the wilds of the dark continent, the Catholic missionaries did not omit their duty of

spreading the light of Christian truth. Before 1859 Slerra Leone was visited occasionally by Catholic religious orders, but in that year a permanent mission was established there, under great hardships and sacrifices, and converts have been so numerous that there is now a Bishop at Freetown, having a cathedral which will accompdate one thousand persons. Churches are numerous through the dic-

Concerning the missions of Central Africa, Mr. Jephson wrote recently : "The Protestant missionaries, as a rule do not seem to have as many converts or friends as the Roman Catholic mission

We know also that it was through the seal and humanity of Cardinal Lavigerie that Europe was made acquainted with the horrors of the African slave trade. The Catholic missionaries did not penetrate the land, with a military escort, scourging the natives for their own aggrandizement, as was frequently the case with others. They went to evangelize, and frequently their zeal was rewarded by martyrdom. And it is now owing to Cardinal Lavigerie, the Primate of French Africa, that efficacious ster are being taken to suppress forever the

murderous traffic in human beings which has been so long carried on. It is evidently an insane jealousy which induced B'shop Newman to use the

Cite Catholic Record. let us not cease to pray for our brethren THE CATHOLIC CHURCH AND sneering language above quoted. But we Bishop Coleman, who was sent by the presume he knew that just such talk would be very pleasing to an "enlightened" ultra-Protestant audience in Toronto But he cannot change the fact that, whether with the Negroes or with the Indians of the West, the Catholic Church has been successful, because her missionaries have had at heart the true interests of both races.

GREEN-EYED JEALOUSY.

Evangelist Moody has brought down upon himself the ire of Fithy Fulton, whose lies and obscenities have been so much admired by Dr. Wild's congregation on Bond street, Toronto, that they made him their temporary preacher during the absence of their pastor for some months.

The Evangelist has been quite a success in his line, making converts of many who had fallen into degrading habits; but the writer of filthy literature has found out that his style does not pay as he expected; and he has been scarcely able to eke out a living by the sale of his immoral book. As a consequence, of course, Fulton is envious of his rival for popular favor.

It appears that the Evangelist is not incculated with the bigotry of Fulton's Boston followers, and some time since Mr. Moody gave a contribution towards the erection of a Catholic church in Northfield. He also spoke recently in the Park street church, Boston, condemning the spirit of intolerance by which many Protestants are actuated against the Catholic Church, Mr. Moody, speaking of the gospel, said :

"It is a gospel of tolerance. We can go to Luke to find out how to treat those who don't agree with us—Roman Catholics for instance. There is much harm done by the way that Protestants abuse

The scurrilous and obscene lecturer who has vowed to devote his life and energies to the crusade against Popery could not endure that such talk as this should be heard in Boston, where, under his leadership, bigotry is aiming at supreme political control, and tempor arily attained it, so he made Evangelist Moody the special theme of a sermon which he delivered in the Music Hall a couple of weeks ago. After considerable buse of Erangelist Moody, he asked the assembled congregation to pray with him that Moody should be made like unto himself. He continued :

"In the Park street church Moody talked about tolerance. Tolerance, in-deed! Would you tolerate small pox? You can't tolerate evil. You must fight

Fulton may have discovered by this time that all his fighting has not repressed Catholicism, either in the United States or Canada, though he has done his worst in both countries. He will have to tolerate it whether he like it or not. The Catholics on both sides of the boundary line are quite able to hold their rights as citizens, and they intend to maintain them, in spite of the raging bigots whom Fulton has helped to educate in Boston and Toronto. Fulton will probably finish his career, somewhat as Widdows or Oswald Keatinge have done, but the Church will continue to progress, as she is doing now, in spite of all such characters.

JAPANESE PRESBYTERIAN-

the Gordian knot which has been so long puzzling the brains of the same body in this hemisphere, the question of revision of the Confession of Faith. As to the Westminster Confession," the Japanese will have none of it. Taey have adopted a totally new one which they call the "Presbyterian Confession of Yeddo."

The Westminster Confession makes God a tyrant who has created a large proportion of mankind, denominated the reprobate, for the chief purpose of dooming them to hell. This was John Calvin's favorite doctrine, and on it he built his system of theology, which is the same which was adopted by the Presbyterians of Scotland. But this doctrine does not please the Japanese. They have decided that God is a loving Father. and that Christ died for the salvation of all mankind. Thus the sins for which men are punished are their own act, and not forced on them by the Almighty.

The preterition doctrine is the distinctive feature of Presbyterianism, which has been the cause of so many Presby. terians becoming Unitarians, Universal ists and Infidels. It was this doctrine which drove Bob Ingersoil out of that Church, as he seems to have imagined that it was essentially a doctrine of

Christianity. The Japanese, however, while pleased with the semi-democratic form of Presbyterian Church government, recoiled with horror from this doctrine, and struck out a path for themselves. But the amusing side of the matter is that the missionaries, who on this side of the world are obliged to profess belief in the reprobation and preterition dogmas, have fully consented to this Japanese departure, as they are aware that they could not otherwise retain their converts of the Flowery Empire."

All this reminds us of the case o.

Anglican Church to Natal to conver the Zulus and other heathens of South Africa, but who became himself prac tically a Zulu in creed. So the Presby terian missionaries who were sent to give light to the Japanese, have them selves been actually converted to some kind of Christianity, even though it be of an imperfect sort.

Presbyterianism without forcordina tion and preterition is Hamlet played without Hamlet as one of the dramatis persona.

LONGEVITY OF THE CLERGY.

In the report of the Registrar-General for England and Wales there is given a table of mortality among males of the different professions or occupations between the ages of twenty five and sixtyfive. The death rate of each profession is compared with the annual mortality of all males, this being counted at 1000. According to these figures the mortality among the clergy of all denominations is placed at 556. It appears, therefore, that the clergy as a rule are longer lived than the general population. When the details are examined into, however, it is found that the clergy of the different denominations have very different figures under this head. The mortality per cent. of the clergy, between the ages above given, is as follows, as found by comparison of several statistical tables :

Clergy of the Anglican Church 102 per cent Clergy of the Catoolic Church 157 per cent General population 150 per cent

It thus appears that while the mortal ity of the Anglican clergy is much lower than that of the general population, that of the Catholic priesthood is somewhat higher.

To what cause is this difference to be temporary, the Evangelical Churchman, professes to discover the cause in "the pernicious and unnatural system of cellbacy which has become a matter of faith and practice with them. Priests are forand nature."

We must, in the first place, point out that there is no evidence that celibacy is a cause of earlier death than is usual in the married state. We have not at hand statistics which show the comparative death rate in these two conditions of life, but from such facts as we have seen on this subject it would appear that there is no marked difference between the two. The cause of the difference of the mortal ity rate is, therefore, not that which is sesigned by our contemporary; but it is readily accounted for by the well known fact that the life of a Catholic priest is s life of self-sacrifice and hard work, while that of the Anglican minister is one of ease and enjoyment. The Churchman itself practically admits this a little lower down in its article on the subject. It

"The Roman priest has no home; h lives in a house, but it is not in any true sense a home. He is deprived of the loving care and attention to physical wants which must often be supplied by themselves, although it borders on necessity.

The writer of this sentiment altogether ignores the fact that Christ has not promised an eternal reward to those who pamper their bodies, but rather to those who take up their cross and follow Him, without doing which no one can be happiness of heaven to those who live at ease, and prolong their lives, often by neglecting to fulfil their most sacred

duties, but He says : "He that findeth his life shall lose it and he that shall lose his life for Me shall

find it." (St. Matt. x., 39.) This promise induces Catholic priests to make actual sacrifices for the cause of God, to which the Anglican clergy would not dream of subjecting themselves. The priests labor in administering the sacraments, which Christ has left in their charge for the his discourse, in which he branded Mr. purpose of diffusing His graces Newton's teachi throughout the world; and frequently Ignatlus adds: they labor late at night, and early in the morning, to give spiritual consolation to penitent sinners who wish to return to God. They are called from their beds at midnight, to go long distances through storm and sleet, to reconcile the dying to Almighty God; they observe the fasts and abstinences commanded by the Church throughout the year, and they always observe the strictest fast until after they have celebrated Mass, not only on Sundays, but on all days, whether they celebrate late or early. They do not hesitate to administer the sacraments to those dying of contagious diseases-fever. small-pox, cholera, yellow fever-whereas it is known that Protestant clergymen will not attend such cases "lest they may bring contagion into the bosom of their own families." All these things contribute to increase the mortality of the Catholic priesthood, while the Anglican ministers are "finding life" at ease in their homes, not for His sake who promises a heavenly reward to those who lose their lives for Him, but the sake of their own ease.

The writer in the Evangelical Church. man professes to have discovered that the celibacy of the Catholic clergy is cen. complicated by the news which has just

trary to Scripture and nature, because St. Paul teaches that " the Bishop and the deacon must be the husbands (respectively) of one wife." Does this mean that they must be married men? St. Paul was bimself unmarried. Hence such cannot be his meaning. But the words "one wife" are limiting words, ex. pressing that those who have been mar. ried more than once are not to be con. secrated or ordained to these sacred offices. But St. Paul is the very authority who informs us that the state of celibacy, embraced for God's sake, is more perfect than the state of marriage :

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"But I would have you to be without solicitude. He that is without a wife is solicitudus for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitudus for the things of the world, and he is divided. "And the unmarried woman and the virgin thinketh on the things of the Lord : spirit. But she that is married thinketh of the things of the world how she may please her husband." (1 Cor. vii, 32 34.)
"Art thou loosed from a wife? Seek

not a wife. (27)
"He that giveth his virgin in marriage doth well and he that giveth her not doth better." (38).

It is, therefore, St. Paul's belief that marriage is good, but that the the state of virginity or celibacy, both for men and wemen, when it is embraced for God's sake, is nobler and higher. The Church wishes for the highest attainable perfection in her clergy; and as the state of celibacy affords this, she selects her priests from among those who are ready to embrace the more perfect state. Certainly this is not against either Scripture or nature, as the Churchman states, but is true wiedom.

We must add that Christ Himself, as well as St. Paul, commends the state of celibacy in those who have entered into attributed? A Toronto Low Church con- it "for the kingdom of heaven." (Matt. x!x, 12)

It is to be remarked that from the figures of mortality given above, the Anglican clergy stand much lower than the general population. This is because bidden to marry in violation of Scripture | they are not worked nearly so hard as the average layman, and their pay is better. The figures for the Catholic priesthood are higher in the scale, because they undergo more labor, mental and physical, and their sacrifices are greater. Yet they have their consolation in the hope of the reward which God will give to those who serve Him faithfully.

> A CASE WITH COMPLICA. TIONS.

The name of the Rev. Heber Newton, Protestant Episcopal Rector of All Souls Church, New York, is well known to the religious world of America. His views on religion belong to the advanced school bordering on Retionalism; and he was one of the two clergymen of his denom. ination who recently attracted so much notice from their having invited non-Episcopalian ministers to preach in their churches.

Among those invited by Mr. Newton was a Unitarian minister, the fixed views of which denomination come nearest among the Protestant sects to Rationalism pure and simple.

But Mr. Newton has just brought down upon himself indignation from an unex. pected quarter. The pseudo-Benedictine monk, known as Father Ignatius, has discovered that Mr. Newton's recent sermon on the Resurrection of Christ is a denial of that fundamental doctrine of ity, and he has accordingly brought a public charge of heresy against the rector of All Souls. The charge is sustained by the evidence of some other clergymen, and the monk freely exhibits a letter which he received from a prominent clergy man of

the city which says: "I distinctly heard the Rev. Heber Newman utter these words in a sermon to his congregation of All Souls: God, the Word, was as truly incarnate in the person of the Monk Martin Luther as in the person of Jesus Christ,"

He then thanks Father Ignatius for Newton's teaching as heretical. Father

"I don't know what is the matter with Mr. Newton. I think his brain must be paralyzed on this subject of the Resurrection, which is one of the fundamental doctrines of the Church. Such words as those I have read seem to me the quintessence of solid blasphemy."

What seems most remarkable about the event is that, from present appearances, it is not the Rev. Mr. Newton who will be punished for his heresy, but rather Father Ignatius, for presuming to call attention to his delinquency.

Mr. Newton's friends are busily at work endeavoring to prevail upon Bishop Potter to revoke the monk's license to preach in his diocese. As he is not a subject of Bishop Potter, he cannot be punished in any other way, but it is probable that this will be the course of action adopted towards him, and many Episcopal ministers of the city are endeavoring to bring him to task in this way. Bishop Potter can easily withdraw his license if he wish to do so, as the latter, being a stranger, has no rights except such as are given him by courtesy; and indeed some Bishops, as the Bishop of Ohio, have refused to give him any license whatsoever.

The whole matter has been further

Wales, while the emtroglio is at its First we were informed that the Abbess, who was under the monk's jurisdiction. has left the Abbey to become a Catholic, and in hot baste after this startling intelligence, it is cabled that the great majority, -78 out of 80 -of the monks and nuns, have followed her example.

It was reported also that Father Ignatlus himself is about to follow the same course which his nuns have taken, but on being interviewed he denied that such is the case He admits, however, the probability that the report about the nuns is correct. From this we may reasonably infer that before he left the abbey there must have been some marked tendency towards the Catholic Church which he had hitherto succeeded in rapressing, but Doctor," from the angel-like clearness which became irresistible when the restraint of his presence was removed.

The event will, certainly, tend to arouse against Father Ignatius a stronger prejudice than ever, as it will be said that his High Church proclivities and his religtous orders have the effect of leading Rome-ward; and however just his case may be sgainst R v. Mr. Newton, the result will probably be a precipitate verdict against the monk and a strong pressure to rid New York of his presence.

THE TWO GREAT FEASTS OF THE BLESSED EUCHAR. IST.

The sacrament of the Blessed Eucharist was instituted on Maundy Thursday, the evening before the day on which our Divine Lord was cruc find. According to the history of this institution as given by the first three Evangelists, Sts. Matthew, Mark and Luke, on the first day of the Azymes, when, according to the Mosaic law, it was commanded to eat the Pasch, the disciples asked of Jesus where they should fulfil this duty. By His order they went into the city and found a man in whose house they made the preparations necessary, and while they were at supper Jesus took bread, blessed and broke, and gave to His disciples and said : Take ye and eat : This is My body." And taking the challce He gave thanks and gave to them saying : "Drink ye all of this. For this is My blood of the New Testament which shall be shed for many

unto remission of sins." Christ had already promised, after feeding five thousand miraculously, on five barley loaves and two fishes, that he would give them a food more precious than the manna: " Moses gave you not bread from heaven but My Father giveth you the true bread from heaven, for the bread of God is that which cometh down from heaven and giveth life to the world." (John. vi.) He added: "I am the living bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread that I will give is my flesh for

the life of the world." Over and over again does He insist in this chapter that He will give His flesh to be our food indeed, and His blood to be our drink indeed, that is to say, in truth, ic reality, and not in figure. In this sense the Apostles present at His last supper received His words : that is to say, as a fulfilment of the promise which He had previously made, and which is re corded in the sixth chapter of St. John's Gospel. It is no w blood, should be regarded as the greatest of sacraments, owing to the actual

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presence of our Saviour therein. For a gift so precious, made to manthe greatest gratitude to our Blessed Lord, who gives it to us in the banquet which is properly styled the "banquet The Mass of Maundy Thursday is therefore devoted specially to thanksgiving for the institution of the Holy Sacrament of the Eucharist; and St. Augustine in one of his letters tells us that the feast in his day was kept every year as commemorating the "Supper of our Lord."

This festival is evidently of the highest antiquity, and there is no doubt that it comes from Apostolic times. But in the thirteenth century, in expiation of the first direct denial of Christ's real presence by Berengarius, it was deemed desirable to institute a feast which could be celebrated with unmixed joy as a testimony of our gratitude to Jesus Christ for so great a sacrament, and this consideration gave rise to the additional festival of Corpus Christi.

Maundy Thursday, occurring in Holy Week, when the Church is occupying herself with the thought of the sufferings of our Saviour, did not give full opportunity for the joyful celebration of such a festival, and the Blessed Juliana, Prioress of the convent of Mount Cornelio, who was specially devout to the Holy Sacrament of the Eucharist, made known to the Archdeacon Robert, of the town in which her convent was established, that she had been admonished by a heavenly festival in its honor.

come from the Abbey of Lianthony, Wie the Archdeacon became afterwards Bishop of the diocese he instituted liberal, solid sense of the Protestant height, and what has happened is not the feast of Corpus Christi for this purlikely to benefit Father Ignatius' case. pose ; and later, becoming Pope under the title of Urban IV., he ordained that the festival should be kept throughout the world, and that a special office should be celebrated in honor of so great a sacrament. He did not arrive at this conclusion, however, until moved thereto by a miracle by which the real presence of our Lord was publicly testified, as if specially to refute the heresy of Berengarius referred to above. The miracle which led to this result is attested by several contemporaneous writers.

The office of the Blessed Sacrament which is still recited on Corpus Christi was by request of the Pope composed by St. Thomas of Aquinas, who is called by the significant name, "the Angelic with which he treats all theological subjects. The prose Lauda Sion, which was part of his work, and which is read at the Mass of the Blessed Sacrament, is a most complete exposition of the doctrine of the Church on the Real Presence.

The Blessed Sacrament is the central object of Catholic devotion. The presence of our Lord in the tabernacle of the altar is the motive why, if we would imitate the spirit of St. Mary Magdalene imitate the spirit of St. Mary Magdalene in anointing the feet of our Lord with precious spikenard, we should seek to the matters. He desired that the House adorn the Church, and especially the altar of God, which is Christ's dwellingplace.

There is no devotion better calculated o increase our love for Christ than that to the adorable Eucharist, and it should be particularly cultivated during the whole octave of the Blessed Sacrament, which begins on Thursday next, the feast of Corpus Christi, which words are Latin for 'the Body of Christ."

The solemn procession which takes place in honor of the Blessed Sacrament in Catholic countries on Corpus Christi is one of the observances appointed by Urban IV., as a most appropriate mode of testify. ing reverence, joy and gratitude.

DISALLOWANCE QUESTIONED

When it was officially announced a few weeks ago that the Manitoba School Act, which virtually annuls Catholic education in that Province, was not disallowed by the Federal Government at Ottawa, we predicted that the French. Canadian element would soon be heard from. We could not conceive the possibility of two millions of Frenchmen lying down quietly while their rights as British sul jects were trampled on, and while the very constitution that guaranteed unto them those rights was allowed to be disregarded, if not utterly violated. Nor were we far astray in our estimation of the French character. A cry has been raised from one end of Quebec to the other that the French Canadian minority in Manitoba must be protected from the assaults of bigotry; that the circular signed by one Cardinal, four Archbishops and seven Bishops ought to have as much weight in the councils of state as the firebrand speeches of Dalton McCarthy and a few Equal Rightists; and finally, that the conduct of our present Cabinet in Ottawa must be sustained or condemned by a general and decisive vote in the Commons of Canada, The French journals in the neighboring appearance of having been written Province are not mincing matters : even the Church so great a sacrament, the the Government accuse their own chiefs legacy of Christ's own sacred flesh and of supineness in not having forfeited their portfolios rather than have submitted to the humiliation imposed on the Catholic minority by the fanatics, who care not if the grand confederation that kind, the Church has always manifested promises so much be broken up into its original fragments. The Verte, the Courier du Canada, which is the organ of the Minister of Public Works, the La Presse, the Etendard and the Minerve, all with more or less vehemence condemn the too easy acquiescence of the Government in the efforts made by fanatics to disturb the whole Dominion by denying to French-Canadians in Manitoba the privileges freely granted to the Protestant

The French-Canadians only ask that the rights always conceded by them to Protestant minorities shall be secured to their fellow Catholics, who just now happen to be in the minority in Manitoba. What sort of Christianity must Protestantism be that is so easily roused to fanaticism, that will listen to the ravings of a disappointed politician, and, at his bidding, refuse to observe the first and most necessary of all the commands, which is the corner-stone of civilization and of peace in this world-"As you would that men should do unto you, do ye also unto them in like manner." Were Protestants in the minor. ity in Manitoba, would they submit to have their children sent to Catholic schools? or would they consent to pay taxes for the support of Catholic schools and then pay besides for the education of their own children? They certainly would never submit to such unfairness or such tyrauny. And how can they expect that Catholics may be found so craven vision to cultivate devotion to the as to tolerate such actual jug-handled Blessed Sacrament by keeping a special legislation on the part of Protestants? They may rest assured the Catholic thousand.

minority in the Province of Quebec.

electorate will make itself heard and felt before the would be oppressors of Catholic subjects in this country be permitted to smash up confederation and array one haif the population in deadly

conflict against the others. Dalton McCarthy may repeat ad nauseam that French language and Catholic schools must be abolished if not by the ballot then by the bullet. Orange Pashas may tell us in their 12th July orations that the battle of the Boyne must be fought over again in Canada, We fear neither. We rely upon the good sense of our Canadian yeomanry, and the proper education of the youth of this Dominion to prevent by humane and wise legislation any such dire and destructive catastrophes.

Mr. La Riviere, member for Provencher, first raised his voice in the House of Commons to give expression to the feeling of dissatisfaction prevalent all through the Province which he has the honor to represent.

"He moved for returns of copies of all correspondence, petitions, memorisls and all other documents submitted to the Privy Council in connection with the abolition of the official use of the French language and of Separate schools in Manitoba by the Legislature of that should be in possession of all the docu-ments when the motion which would be made would come before it. The official use of French was a sured to the French people of the province by the Mani-tobs Act of 1870, which, being sanctioned by the Imperial Parliament, could not be aitered either by the Provincial Legislature or the Dominion Parliament. But the responsibility of the House was still greater in regard to the Senarate schools. greater in regard to the Separate schools, which Mr. La Riviere stated to have existed systematically and in working order before confederation; and that in the Manitoba Act a clause had been inserted purposely to guarantee to the new province the continuance of those schools. This was a delicate question schools. This was a delicate question, but it was one with which the House would have to deal."

There is no doubt whatever about the delicacy and the difficulty of this question. When it was disallowed provisions were made for an appeal to a superior court, the Government allowing all the expenses of the trial. Now the fanatics are moving in the House for an explanation of those expenses, while challeng ing their justice and the authority of the Government to grant them.

Mr. C. Devlin reiterated the demand made by Mr. La Riviere, and delivered a speech on the occasion which was listened to with rapt attention and will be long remembered as Mr. Devlin's maiden

Ottawa county has every reason to feel proud of its new member ; and the Cath. plics of this Province, whether of French or Irish origin, ought to rejoice in the fact that a champion has been found who is not afraid to boldly assert their rights and stand up manfully as a bul the best and most eloquent supporters of it flows on as smoothly and grandly as of Mr. Devlin to think as a man and speak as a scholar.

We welcome Mr. Devlin, therefore, not only as champion of justice to Catholics, but as a public orator and rising statesman, who, if he perseveres in the path of loyalty to God and truth he has chosen cannot fail, while benefiting his fellowmen, to carve out for himself a brilliant and glorious career.

SACRED HEART ACADEMY, LON-DON.

On Monday and Tuesday of this week the young lady pupils of this institution, had, together with some invited friends, the pleasure of listening to lectures given by Mr. T. A. Dwyer, of Baltimore, Professor of Eoglish literature. The disfessor of Eoglish literature. The dis-courses were of a purely literary character, embracing eketches of the lives of some of the most celebrated writers of ancient and modern days. Selections from their choicest thoughts were given with a power of expression that rendered each piece truly charming in its nature. Most in-structive, too, was the professor's criticism and explanation of the characteristics of and explanation of the custocistics of each author. This is a most important feature of convent education, tending as it does to brighten the intellects of the pupils by making them familiar with the best and choicest productions in the literary world.

An anti European riot has taken place at Woo Hoo. The natives attacked and burned the Catholic mission and a number of European dwelling houses. The Europeans have taken refuge upon the bulks anchored in the river. Her the hulks anchored in the river. Her Majesty's ship Inconstant has been ordered to proceed immediately to the scene of the riot, and to protect the lives and property of the European residents. Woo Hoo is a treaty port of China in the Province of Ngan-Hoii, on the Yank-Tse-Kiang river, fifty miles from Nanking. The population is forty-thousand.

IRISH EPISCOPATE.

Lord Salisbury took occasion in a speech recently delivered to denounce in no measured terms the so called undue interference of the Irish episcopate in the politics of Ireland. He professes to foresee a great danger to the Protestant minority if in that thoroughly Catholic country the Bishops and priests be allowed to advise their flocks in regard to the political leader whom they should follow. He maintains that the clergy have no right to interfere in the politics of the country, and that their doing so is a threat against the Protestants, which implies that they will be unjustly dealt with should Ireland ever obtain Home Rule.

This is, of course, the resuscitation of the old cry that " Home Rule " for Ireland means "Rome Rule." It is a direct appeal to the prejudices of the people of England to deny justice to Ireland, because the people of Ireland are Catholics.

There is not the least fear that the Catholic majority in Ireland will tyran nize over the Protestant minority. The readiness with which the most thoroughly Catholic constituencies elect Protestants to represent them in Parliament is sufficient proof of this; and the loyalty with which the people adhered to Mr. Parnell as their leader, while he was subjected to the most villainous conspiracy which was ever concocted against a public man, is further evidence of this, if such evidence is required. It was not until Mr. Parnell's own act, by which he brought the blush of shame to the countenances of his well-meaning and ardent supporters, that he was abandoned by the majority of the Nationalist members of Parliament; but no one can say that this repudiation of him took place because of his Protestantism. The unanimity with which the Catholics of Ireland supported a Protestant leader and his Protestant followers stands in striking contrast with the fact that nowhere in England, Scotland or Ireland is it possible for a Catholic to be elected for a Protestant constituency under almost any circumstances. This being the case we are surely justified in concluding that if Lord Salisbury were honest he should commiserate the Catholics who are politically ostracised on account of their religion rather than the Protestants, towards whom the Catholics

willingness to do more than full justice. The charge of intolerance which Lord Salisbury impliedly makes against the Catholic people of Ireland comes with extremely bad grace from the leader of a party which has already shown and persists in showing its extreme intolerance both of the religion and politics of Irish. men.

have always unhesitatingly shown their

To sustain his view of the case Lord Salisbury points out the incongruity walk between them and the fanatics who rewould oppress them. Mr. Devlin has begun well and nobly. His maiden speech in the House of Commons is a masterly effort. His style and diction are both forcible and harmonious, and his well-balanced sentences, while bristling with argument, are most pleasing to the ear. Nor has the admirable speech he delivered on last Tuesday evening the appearance of having been written out and committed to memory, yet it flows on as smoothly and grandly as though it required no effort on the part of Mr. Devlin to think as a man and which would be acknowledged if the of Ireland. We need not discuss what may be the duty of the clergy of England in regard to the political questions which are before the country; but it is certainly the duty of every man in Ireland, clergyman or layman, to interest himself in bettering the condition of the people.

The clergy of Ireland have, therefore, a living interest in the present political situation, even if it were to be conceded that it is not proper for a clergyman as such to interfere in questions purely

political. But we maintain that politics are not altogether a matter apart from religion. Politicians often deal with religious matters and matters which affect morality, and it is therefore of importance that the men who make laws should be men under the influence of religious sentiments. It is the duty of every citizen to see that legislation should be at least not adverse to religion; and it is sto therefore eminently proper that the Irish Bishops and clergy should take an interest in the character of the men who are to be the leaders of the Irish Nation. alist party.

The position of the Anglican clergy towards English parties is altogether different. The Establishment is the religion of but a fraction of the British people, and it is, further, the creature, and not the moral guide, of the State, Its relations to English parties are, therefore, entirely different from those of the Catholic Church to the people of Ireland. Lord Salisbury should know

in exercising the rights of conscience in opposition to the ascendancy of an intolerant Protestant faction and for the abolition of penal laws The Catholic clergy have always been with their people in this contest, and there is no reason why they should not still stand up in the same cause. Catholics still labor under disabilities to which the Protestants are not subjected, and the clergy have a perfect right to have a voice in the selection of leaders whom they can trust. But though the Irish Catholic Bishops will take an interest in furthering the just demands of Ireland, it is altogether wrong to infer that they will favor any injustice towards Protestant Irishmen. They have not done so in the past, nor will they do so in the future. They will not imitate the conduct of those Protestant ministers who throughout the length and breadth of the land thundered out recently their anathemas egainst all who favored the removal of those absurd disabilities under which Catholics still labor, and which Mr. Gladstone proposed to remove by his recent motion to repeal those barbarous relics of the penal laws which still remain on the statute books of the Empire. Lord Salisbury acknowledged in his speech the undue interference of Protestant ministers on this and similar occasions. He would be more prefitably occupied in teaching these parsons their duty to the public than in dictating the course which should be followed by the

#### LATEST MARKET REPORTS.

Catholic episcopate.

London, May 21.-GRAIN (per cental)

to 100; barley, mait, 1.10 to 1 20; barley, feed, 1.10 to 1 15; oats, 1 43 to 1.43; peas. 1.25 to 1.55; basas, bush, 1.00 to 1.50; buckwheat, cental. 90 to 1.00.

PRODUCE. — Eggs, fresh, dcz., 11; eggs, basket, 10; butter, best roll, 14 to 15; butter large roll, 12 to 13; butter, crocks, 12 to 13; butter, crocks, 12 to 13; butter, crocks, 12 to 13; butter, creamery, wholesale, 20; butter, store packed firkin, 14; cheese, b., wholesale, 10 to 10; (47 y wood, 4 50 to 5 0; green wood, 4 50 to 5 00; soft wood, 250 to 3.59; honey, 15, to 10; 3, tailow, rough, 2; tailow, cake, 4; to 5;; lard, 7 to 9; straw load, 2 75 to 4 (0; clover seed, bush, 4, 50 to 5.00; aliske seed, bush, 7, 50 to 8.00; Timothy seed, bush, 1.25 to 1.69; hay, ton. 8 00 to 300; flax seed, bush, 14 00 to 1.50; maple syrup, per gai., 1.00 to 1.10; maple syrup, per gai., 1.00 to 1.10; maple syrup, per gai., 1.00 to 1.10; maple syrup, 10 to 13.

POULTAY (dressed).—Spring chickens, per pair, 90 to 1.00; fowis, per b., 7 to 8; fowis, pair, 55 to 1.00; ducks, 10., 6 to 7; geese each, 75 to 1.00; ducks, 10., 6 to 7; geese each, 75 to 1.00; ducks, 10., 6 to 7; geese each, 75 to 1.00; ducks, 10., 6 to 7; geese, seach, 5 to 1.00; geese, the, 7 to 8; turkeys, b., 10 to 12; turkeys, each, 15 to 10.00; per dozi., 50 to 1.00; beets, per bag, 75; turnips, per bag, 30 to 10; to 10; per hog, 10; and 10; arrives, per bag, 30 to 7.00; fat beeves, 3.50 to 4.50; spring lambs, 3.50 to 4.50.

MEAT—Beef, by carcass, 6.50 to 8.00 to 10.00; to 10; to 10

nat oneves, 3.50 to 4.50; spring lambs, 3.50 to 4.50 MEAT.—Reef, by carcass, 6.50 to 8.00; mutton, per lb, 7 to 8; lamb, per lb, 10 to 10; spring lamb, per quarter, 1.25 to 1.50; vesi, per carcass, 4 to 6; bork, per cwt, 6 00 to 6.50; pork, per quarter, 7 to 8.

Toronto, May 21.—WHEAT.—Hard Man., No. 2, 115 to 1.16; hard Man., No. 3, 1.07 to 1.08; spring. No. 2, 7 lot to 1.08; barley, No. 4, 61; No. 2, 55 to 59; No. 3, extra, 55 to 56; No. 3, 53 to 54; peas, No. 2, 78 to 80; cats, No. 2, 4 bto 59; corn, 77 to 5; flour, extra, 4.49 to 4.60; straight roller, 4 80 to 4.85.

460; straight roller, 480 to 4.85.

RUFFALO LIVE STOCK.

East Buffalo, N. Y., May 21.—CATTLE—Market was a standatiff to day. Two cars of fresh cattle were received and a load held over from the early part of the week. There was no enquiry at all to day, and the market closed quiet for the week, with only a fair outlook for next week. Vosis in good supply and lower; sales, good, 5 to to 5.75; extra, 559; fair, 400 to 4.75; common, 3.09 to 3.75.

but two cars of light weight York unsold.

CHESES MARKETS.

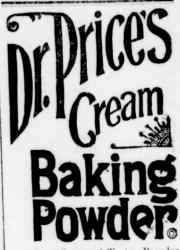
London, Eng., May 16—A commercial exchange, in aumming up the cheese situation, says the market has lost a great deal of its recent irima days and a general slackening of demand is apparent, though the steady decrease of stocks, both of foreign and home, prevent any diminution in price, except in ithmatier of Dutch, a tot of which, calefy of details, is on hand, which holders evince great anxiety to get rid of, and walca, conservat anxiety to get rid of, and walca, conservation of, except at substantial reductions. For Canadian there is a healthy demand at 59s to 69t, with x septional parcels up to 63s, but the pressure of buyers has been reduced, and the business put through is not of an extensive character. The one-se on which there has been a run this week is New Zesland, good parcels of which nave been disposed of up to 65s per cwt.

Ustea, N. Y., May 16—The Utica Herald on the late dairy markets on the other side says that notwithstanding the disposed of many the complete of the confer side says that notwithstanding the disposed of the confer side says that notwithstanding the disposed of the confer side says that notwithstanding the disposed of the says that notwithstanding the disposed of the confer side says that notwithstanding the disposed of the confer side says that notwithstanding the disposed of the confer side says that notwithstanding the disposed of the confer side and the confer side says that notwithstanding the disposed of the confer side and the confer side side and the London, May 16.—The local cheese market to day was quiet, and bidding was siuggish et al. was the highest price offered, and the factorymen stood out for 10 cents.

AN INCIDENT - Mrs. widow Maloney, of Orillia, sends us the following extract from the life of Queen Victoria: The little Princess was only about three years old when she again had a narrow this; and knowing it he should recognize that his comparison between the two cases is quite irrelevant.

To all this we must add that above all countries, the battle for civil rights in Ire-

voice of the whole Dominion and the LORD SALISBURY AND THE land has been also a struggle for freedom soldier was rewarded for saving the little his name and regiment and promised to do something more for him F we pounds do something more for him. F ve pounds were sent to the man afterwards when on duty in Ire'ard, but it was not till Nov. 1877 that John Milony found out that the Princes: A'exandrina whise life be had saved fifty-six years before was the same lady that had come to be Q een of England."



A Pure Cream of Tartar Powder Superior to every other known. Used in Millions of Homes-

40 Years the Standard. Delicious Cake and Pastry, Light Flaky Biscuit, Griddle Cakes, Palatable and Wholesome.

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DR NEY'S ASTHMA SPECIFIC THE GREAT FRENCH REMEDY



Asthma, Bronchitis, Catarri Catarrh, Croup, &c.

The successful experience of many years with The successful experience of many years win numerous patients entities Dr. NEV'S ASTHMA SPECIFIC to the public confidence. Numerous testimonials higaly extol the merits of this remarkable preparation, but lack of space compels us to publish only a few lines of two of these testimonials.

The Rev. Sister A. Boire, of the St. Boniface (Manitoba) General Hospital, says:

... As regards Dr. Ney's Asthma Specific, Ibelieve its value has not been overrated. If it does not always cure, IT NEVER FAILS TO GIVE RELIEF.

St. Boniface, June 8th 1890, SISTER A. BOIRE.

Dr. G. Desrosiers writes Nov. 12th 1890.

"I have used Dr. NEYS ASTHMA SPE-CIFIC in several cases of Asthma with very good succes. I had a particularly had case of asthma recently. An old man of 72 years of age had been an inneterate asthmatic for the last 12 or 15 years. His sufferings were so severe that he apprehended suffourt. I made him inhale the fumes of Dr. NEYS ASTHMASPECIFIC and he immediately breathed freely. It is several weeks since this occured and from what I know he has enjoyed an excellent health from that day. I cannot but congratulate myself upon having fried this most excellent preparation."

St-Félix de Valois. G. Desrosiers, M. D. F. Dr. G. Desrosiers writes Nov. 12th 1890.

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INTERESTING MISCELLANY.

How quickly one generation of men follows another to the grave! We come like ocean waves to the shore, and scarcely strike the strand before we roll back into strike the strand before we roll back into the forgetfulness whence we came "There is a skeleton in every house" Aye, in some, many. We can stand upon the corner of any street, and looking back, we shall see that all the houses have we shall see that all the houses have changed occupants in a few years. The old men have gone, and a generation that knew them not has taken their places. Yes, while we look, we ourselves grow old, and pass on to join the great caravan whose tents are almost in sight on the other side. In youth, the other world seems a great way off, but later we feel and realize that it is closer at hand, and what is better, Nature does the preparatory work for passing into it, so that easily we grow into it—are born into it.

A KING OF HEARTS.

Mr. Charles Bertram. at a private seance given before Dr. Walsh. the Archblehop of Dublin, in London lately, presented a pack of cards to His Grace, requesting him to draw one.

"The card you have drawn, your Grace," said B, "is the king of hearts."

"No," replied the A chbishop, "It is the five of clubs"

"Well," said B:rtram, in an astonished.

said Bertram, in an astonished "It is the first time I ever failed in that trick. Would you look at the card His Grace looked, and instead of the

five of clubs he saw a portratt of himself.
"I wasn't so much wrong after all,"

and Bartram, gayly, "for surely remarked Bartram, gayly, "for surely Your Grace is king of hearts in Ireland."

PREACHERS' YARNS.

"Breddern," said an old colored pastor, "de church am like a ship, an' de pa'son, which am yo' 'umble sa'vant, am like de sail dat propels de ship, an' de congregashun am like the sailors on board de ship. Now, breddern, w'en yo' hev' de ship ready, an' de sailors all in dere places, and de sails all up, what does yo' need fer to make de sails sil out and scoot de ship right along into de does yo' need fer to make up and out and scoot de ship right along into de hebbenly ha'bor? Hub?"
"Wind," said old Descon Topknot, in

"K'rect; jesso," shouted the pastor.
"Brudder Topknot will please circulate wid his high hat, an' raise de wind."

RESPECTABLE SINS.

Beware of respectable sin! Not that any sin, however garishly arrayed or socially dignified, is in itself respectable; but that some sins are so countenanced by certain classes that they are held to be respectable. Mrs. Browning spoke truly, then, with epigrammatic force, she said The devil is most devilish when respect able." because he is then most dangerous able," because he is then most dangerous. His seeming respectability throws unwary souls off their guard and begulles them by begetting the thought that their objection to certain profitable and delightful courses of conduct is based, not on reason or on Scripture rationally interpreted, but on squamish or morbid conscientiousness. Hence, for example, when young men see social honors paid to rich financiers whose ovenflowing coffers were filled by means social honors pand to rice filled by means of transactions which involved lying deception and speculative trickery, they are need to think such dishonest practices are not so bad as they have been taught to believe. S) when members of Church indulge in some questionable or perhaps ungod'y practices, they throw the cloak of ungody practices, they throw the closed respectability over deeds which are in themselves injurious both to the moral and spiritual life. Thus they enable the devil to do his most devilish work of lur-ing young and feeble souls into the pit of destruction. How needful, then, is the caution, Beware of respectable sins!"

THE IDEAL WOMAN MAKES HOME BEAUTIFUL BY HER HANDS AND

PRESENCE. The fondest hope that every mother has for the innocent little daughter sleeping on her arm, nestled in her presst, is that she may in good time become the wife of own marriage has been a failure, wishes it; the happy wife, who knows how sweet such a life is, wishes it; the actress mother trudging home at midnight from the coarse environment of the theatre, prays for it; the plodding worker, with no time for it; the planting works, who have for domestic joys and domestic employ-ments, wishes it. To the women who have no homes, no earthly possession seems so precious and they regard with amazament the indifferent care that some women bestow upon the sauctuary in which is preserved and fostered all that is

God puts before us the duty He means us to do. We must cheerfully go to work plowing and sowing and blessedly reaping in the home field and not run away from that to try and gather grapes from thistles along the world's highway.

The most tremendous mistake a

wife can make is to begin to sigh for a nobler ambition than making home happy -a higher ambition than training he sons to be great men and her daughters to be the wives of great men. Life has no higher duty than this.

GOOD HUSBANDS ARE RARE. Even men who notoriously defend and stand up for each other admit this much, and for proof refer you to unlighted par lors in scores of homes, to the odor of peacemakers in the one o'clock cars at night, to the Adamless Eleus that are everywhere, and they will tell you that the woman who has a good home loving husband, a man who sincerely prefers to chum with his wife rather than to spend his spare time knocking around clubs, theatres or offices makes the fatal mistake if her home is not the brightest place her self the best society, her friends the most congenial he can desire.

There are young wives who in a year merge all their feminine graces into the easy going slattern whose bangs are in per manent curl papers and whose pretty matronly figure is swaddled in a greasy wrapper. There are young wives who get a notion of shining in something they

how if the little heart gets to aching over petty jealousies engendered by finer feasts and finer tea-gowns and a more fashionable visiting list than her own? How about John and the suppertable set for two, and the clink of two teacups on the tray, and the white apron and the little figure flying down the steps to meet and greet him on his way?

There are young wives who get into the habit of going away from home somewhere every day. They have engagements for the matinee, to shop, to visit, to trot along High street, finding to visit, to trot along High street, finding it a very good drawing-room, and who finally find that this sort of excitement has become as essential as air to them. Home, with all its dear comforts, with children to make happy, with a husband to fascinate, with books, music, pictures, pretty sewing and fancy work, ought to hold the heart of a woman as the north holds the magnetized compass needle. holds the magnetized compass needle.

holds the magnetized compass needle.

A PATH FOR EACH ONE

There are childless women who persist in living in a sort of domestic dry rot who ought to be helping in the world's works; there are others whose children, grown and married, no longer need their constant care, and manifestly the time has come for such women to do their share in teaching, comfirting and saving the young, the sick, the homeless and the unifrended ones. But the young wife's highest mission is to keep the torch of love burning on the home-hearth, to make home the pleasantest spot on the globe for thuse whose shelter it is at night.

ELEMENTS OF HAPPINESS.

ELEMENTS OF HAPPINESS.

Domestic life need never be narrow or sordid if the domestic queen is all right.
Its highest elements are friends, books,
pictures, music and the enjoyment that
comes from their use. But the little fire
tender must not forget that her beautifullest role is that of the cricket on the husband will remain then always her lover, and her children will turn to her as flowers to the sun.

flowers to the sun.

When Nature falls in her duty to a flower it dies, and when a woman neg lects the vine of love a priest, a clergyman, or the law has planted at her door, it, too, will die. It is the woman's duty to keep the plant slive, the man doesn't know how; its natural food is feminine art, feminine grace, springhtliness, gentleness and patier

A WOMAN'S GRANDEST MONUMENT. Every cozy, happy, peaceful home in all this great America is some good woman's monument. Men build bouses, but women make homes. When the wife is away how cheerless all is, what depression falls on everybody if she falls to get home in time for dinner; how hopeless it is when she is gone never to come back again. A poor man's cottage is a nex for singing birds when he brings the right woman to live it. A rich man's palace is a Westminster Abbey without its storied urns and animated busts until the wife and mother puts into it the imperishable grandeur of her work.

ADMISSION TO "GOOD SOCIETY." Thackeray's satirical remark that "it takes three generations to make a gentleman" is usually treated as nothing more than a smart saying, but it has in it the germ of an elemental truth. Good society like a secret organization with passwords and grips, without which none may pass its portals. But the passwords and grips cannot be defined; there are no cificers, no committees to pass upon applicants; whatever is done in the way of plicants; whatever is done in the way of admission or exclusion is done, instinctively, by the whole society, and not by any one member nor a committee of members. Money by itself will not open the doors; familiarity with the rules of etiquette is not sufficient, for the dancing master has that to perfection, and so also has the servant who opens the hall door; great intellectual powers or high moral qualities may ual powers or high moral qualities may command an introduction, but are not alone a sufficient passport to constant association. Emerson says: "What fact is more conspicuous in modern history than the creation of the gentlea good man and the mother of beautiful man? Chivalry it that and loyalty is this children. The heart-broken wife, whose all the novels, from Sir Philip Sidney to Sir Walter Scott, paint this figure. The word gentleman, which, like the word Christian, must hereafter characterizes the present and the few proceeding centuries by the importance attached to it, is a homage to personal and incommunicable practices. Frivolous and fantastic additions have got associated with the name, but the steady interest of mankind in it must be attributed to the valuable properties which it designates. An ele ment which unites all the most forcible persons of every country, makes them intelligible and agreeable to each other, and is somewhat so precise that it is at once felt that if an individual lacks the Masonic sign, he cannot be a casual pro duct, but must be an average result of the character and faculties universally found in men." To this he adds: "The gentle-man is a man of truth, lord of his own actions and expressing that lordship in his actions and expressing that forceing in his behavior, not in any manuer dependent and servile either on persons or opinions or possessions. Beyond this fact of truth and real force, the word denotes good nature or benevolence; manhood first and then gentleness." Popular fancy usually associates with these qualities, as an important, if not essential, element, ease or ortune, but this is a resultant of a force ful nature. The enterprising, self confident, forceful men of former days were the military heroes who won for themselves lands and titles on the battle field. They have their counterpart to-day in the merchants, politicians or manufacturers who put the same high qualities to other uses, but with the same result, the acquisition of fortune. But it is the quality that makes fortune, not the fortune itself, that helps to constitute the gentleman of the high society type. But while the forceful man is at work he may not be recognized by that mysterious fraternity know as good society. He is deficient in the other qualities required, among which is repose or self control. And so it happens that though he may not himself be

initiated, his sons or later descendants may

dependence, and upon that development of gentility which comes of conscious power united with kindly feeling and sympathy. Fortune and power are born of these attributes, but the attributes themselves may exist when fortune and power have passed away, leaving the decendants of the man of independence of character still a recognized member of good society, though he may not be a man of personal force or fortuce, for it must be observed that good society could not exist but for the underlying strata. Even in a republic, where all men are supposed to be equal, there are recognized grades of society, higher and lower; but the higher cannot create themselves—they rest upon those beneath them. Men of sufficient moral and intellectual force to assert their independence are constantly rebelling and rising to the unpart sufficient moral and intellectual force to assert their independence are constantly rebelling and rising to the upper straits; they prove their fellowship by refusing to yield their independence, but they must do so in the proper manner, not in the brutal way of the French revolutionists, but with the courtesy associated with good nature. Society thus founded has its uses, and it may be affirmed that society as it exist in this country is so founded. The doors are not open to those who are ready to are not open to those who are ready to grovel to their superiors for the sake of admission; but they are always wide open to men of intellectual and moral force, who unite with the qualities tha constitute them leaders of men a spirit ce that lifts them above jealous, and a kindly interest in human-ity that stamps them as true gentlemen.

OUR BOYS AND GIRLS.

A NEGLECTED DUTY.

We talk much about the duties of parents to children. We want to reverse the question and say a word as to the

duties of children to parents.

The first duty which the child owes to his parents is a happy acceptance of the his parents is a happy acceptance of the favors which a parent gives. The father and mother love more than the child loves. God has so made the parent and the child that the parent's love is stronger than the child's. The parent, therefore, finds great joy in giving to the child. Some insects willingly lay up food for off-spring which they shall never see. They do this by an unconscious impulse. But the parent joyously labors and sacrifices for son or daughter. In their turn son and daughter should as joyously accept these favors. Life they thus accept. All helpfulness they should thus accept. The son or the daughter is despising father and mother when their gifts are refused.

and not the daugster is despising stater and mother when their gifts are refused.

A second duty which the child owes to the parent is obedience. The parent has the right to command. Of course the command should be based upon the right and the true. But because the reason of the second of the reason of the re the parent is superior to the reason of the child, because the experience of a parent is broader than the experience of the child, it becomes the duty of the child to obey. To obey the command of a parent is a stepping stone to the obedience of the command of God Himself. Disobedience to the command of a parent is to foeter that self-indulgence which detroys the vigor of manhood or woman hood. Obedience to the command of the parent develops that self restraint which is the cause of noble vigor in manly and

womanly character.

A third duty children owe to parents is that of appreciation. Common is the re-mark that children do not appreciate their parents until they become parents them-selves. True is the remark as it is com-mon. But each child should do all that is mon. But each child should do all that is possible to regard with full regard the en-deavors of his parents. When you, dear reader, stand by the grave of your father, and hear the thud of the sod upon that coffin lid, you will know, as you have never known before, that he has been a far better father to you than you thought.
When at last you stand by the casket of
her who in pain gave you life, and your line kiss those white lips that never before refused their kies of love to you, and when upon the silver hair your fingers linger for the last time you will know that your mother has been a good mother

OUR LADY'S CRIB.

It was a warm day in spring. The air a tenement house looking upon an alley, filled from basement to garret with famil-ies. But the second floor of the house to which we call attention, with its windows ooking south, had a certain inviting look. A few geraniums in pots were blooming in the window, and the curtains looked clean; the furniture within was scantity, but everything was tidy—as we might esy, respectable. Pacing back and forth through the two rooms opening into each other, was a boy of ten, carrying in his arms a baby less than a year old, which he tried in vain to soothe. The poor little baby was "cutting teeth," and even the bottle of milk held temptingly to its lips failed to console it. The little fellow tried his best, but baby would moan and give sudden cries, as if in sharp pain. It seemed a strange occupation for a boy, but he was used to it, and was certainly ery patient and very affectionate. Baby was still wailing, and Johnny still

pacing the floor, giving now and then a cooling carese to baby, when the door opened, and a kind-faced Sister entered

without even knocking.

"Ab, Johnny, what keeps you from school? You will lose your good place in your class, and all your good points for the prize, unless you can be more regular thought I would come around myself I thought I would come around myses; instead of sending the 'truant agent,' as we do sometimes. When a boy stands well in his class, we think something must be the matter if he is not regular. But where is your mother, Johnny, and what alls baby?"

what alls baby?"

Johnny had placed a chair with one hand for the Sister, at the same time trying to hush baby. When Sister repeated her question he said: "Ever since father hurt his foot in the big machine shop we have the trying her below the same. He have been in trouble, mother says. He lost his place then, and now he can get only odd jobs. The rent comes due in a notion of shining in something they call society and who are immensely proud if they can set up a reception day, wear a wrapper a they call a teagown and exhibit the pasteboard of a lady whom they call a society woman.

All this is well enough in its way, but how if the silly little head is turned,

The Sister took it all in at a glance.

Here was poverty, because regular work could not be had. Here was the poor teething baby, beref; of its mother, and here, too, was the bright little boy, losing all his chances for a good education, perhaps all his ambition for one.

"I see, Johnny," she said, after a moment. "You must take care of baby, just as mother says. I will see that you do not loose any more points than can be

do not loose any more points than can be helped; and tell mother I will call in a day or two and see her. We will talk it all over then. Perhaps there will be a way for you to go to school as usual. Be very kind to poor baby," she eald, careesing the moaning little thing. Then, as if a thought had come to her, "when will mother he home?"

mother be home? six o'clock," said Johnny, in a discouraged way; "and baby feels so bad, Sister. I don't know what to do for her!" and the tears ran down the little fellows's cheeks.

There was just a moment's pause, and Sister said: "I will rock baby in my arms. I think she will go to sleep arms. I think such will go to steep sooner than by carrying her. You are not tall enough or big enough to do that," and she smiled as she looked at Johnny, a small boy even for ten years.
As she said this, our Sister of Charity—
Sister Ann Regina — laid off her shawl,
put her cheek to baby's, and in a moment
she was out of Johnny's arms into Sister Ann Regina's, who sat softly down in the small rocking chair, rocking back and forth with a little sing-song that

and forth with a fitte sing-solg that soon put baby asleep.

It was now half-past four o'clock Johnny's tired arms legan to feel rested, and he was looking at Sister Ann Regina as one would at an angel, when Regina as one would at an angel, when she took a piece of paper from the memorandum book in her pocket, wrote a few lines, and then said to Johnny, very softly: "Run to the Sisters' Home with this, and they will hand you a bottle of syrup for baby, which you must be careful not to break."

must be careful not to break."
You may sure be Johnny did not need to be told to run. His young, nimble legs had been aching for a race all day, and, as he went to the Sisters' Home, his face lost all traces of tears. When he came back, his cheeks were like roses. "Very weil," said Sister; "you have not lost any time. Now bring me a teacup and a teaspoon." Johnny did as she said, as gently as Sister would have done herself. Then she laid baby into her little cradle. Then she laid baby into her little cradle, rocked her very softly to be sure she did not wake, whispering to Johnny: "When baby wake, if she cries— "O:, I know she will cry, Sister, she

feels so bad," whispered Johnny.
"Yes, I think she will cry," whispered Sister, "but when she does, put a little
—what she will swallow—of this pleasant
syrup into her mouth, rock her cradle, as syrup into her mouth, rock her cradle, as I do, very gently, sing softly, too, and she will drop away to sleep; and do this until mother comes home. Then ask mother to let you run to the Sisters' Home again, and tell me if she will be at home to morrow. If not, I will give you a message for her. Good-bye, Johnny!" and she patted the little fellow's cheek in a way that made him forget all about the way that made him forget all about the weary day. When she went out, he sat down by the cradle to watch the little one seleep, just as Sister Ann Regina would

with her day of scrubbing, instead of finding the baby and the other children fretting, she found them as quiet as so many kittens. The little girls had tended the cradle, and Johnny had started the fire for supper; so that all would be ready by the time his father came home. It was such a pleasant surprise to poor Annie Deegan, whose heart had been heavy all day thinking about her sick baby, and Johnny out of school. The story was soon told, and Mrs. Deegan sent Johnny to the Sisters' Home to say she must go to her scrubbing again in the

morning
When Johnny gave the message Sister Ann Regins, she said: "Now, Johnny, run home to mother, and tell her to have the little girls go to school to morrow, and that you are to bring the baby to us. We will keep her until mother calls for her on her way from her work. In this way, you can go to school as well as the little girls, and I will see that all your points are all right. Tell father and mother not to worry about anything."

What a light-hearted household elept that night in the second story of the tene-

ment house! Our Anna, for she had been baptized by this name, was not the only baby that had kept the pupils from school. The visit to the Degans opened up Sister Aun R glaa's watchful eyes, and before a week a dezen mothers were having their little children, from mere infants to the age for going to school, with the Sisters. In less than a year a room, large and alry,

In less than a year a room, large and airy, had been fitted up with every convenience for the little ones, and a wing to the Sisters' Home was already planned. "What will you call it?" said merry Sister Laura to Sister Ann Regina. "Tae F ench name, Creche?"

"No, indeed! Who of our good women would know how to pronounce it? It shall be called 'Orr Lady's Urib." They will all know what that means, and will be glid to have their bables rocked in it," replied Sister Ann Regina.

be gia to neve their basics rocked in it, replied Sister Ann Ragins.

Before another year, a kindergarten had been opened for children too young for school and too old for the cribs, and how delighted the little children were! How delighted the looked as they played the pretty games, followed the exercise of their teacher, sang the simple songs, marched two by two, or singly, to the music of the small accordion played by their teacher! And how happy and more easy the mothers felt, as they scrubbed and washed the live-long day, half the weariness taken out of their bones to know their children were safe !

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faces it is very quickly appropriated. COMPOUND OXYGEN makes strength, genuine strength, for it remains when you quit this remedy. After an inhalation you tingle and glow all over, circulation is quickened, the chest expands.

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But what of our Johnny and Baby Auna? Anna found a vecation, and, when she took the white veil of a novice, R gins, who had been dead many years, R gins, who had been dead many year, but never forgotten. Our Juhuny became a p lest, and when some one asked him when he and his sleter got their vocations, he said: "When Sister Aun Regins to k the baby, pressed the little check to her own, and rocked her to sleep."— Eliza

CATHOLIC PRESS.

N. Y. Catholic Review.

A correspondent of a secular journal sends word to his paper that the celebration of Holy Week in the capital of Costa Rica "is not calculated to inspire a newcomer with a sense of progress in the country. The processions have acted out all the old legends of the Lord's death, burialand resurrection, and crowds have thronged the cathedral and the churches from morning till night. But the prominent men, the representative minds of the

that the liberal and advanced thinkers who run away from representations of the legends of Christ are not in it anywhere! The Sun is responsible for the above correspondent. It will be wise for Catholics to watch the present course of this famous journal. It is sneering lately at everything which Christians hold in respect. A bigoted Protestant has charge of its correspondents column, and regularly insults the Catholic body. An infidel of the Ingersell type invades the editorial columns occasionally to sucer at Christianity. We would like to believe the Sun the greatest journal in America, but its spots are vill:anous, and with Mr. Dana's retirement these spots with Mr. Dana's retirement these spots will absorbe its greatness.

London Universe.

At a meeting near Gurteen, in Sligo county, on last Sunday the Rev. Mr. Keeveney, of Ballagbaderein, categorically and emphatically stated that he was authorized to announce that John Dillor ad sent out the message that there was no man in Ireland more determinedly opposed to Parnell's leader ship than he. That is good to know although, as it so happens, even if John Dillon were in favor of Parnell's leader ship, we should be grieved and disap pointed, but it would not affect the issue. Simply a man we admire would forfeit his it fluence and the weight we forfeit his in nuence and the weight we had attached to his judgment. The thing has been decided beyond the power of Dillon or any man else to alter. Parnell has committed political suicide is extinct as a dodo, impossible no only for the day but for evermore Those who side with him, either from mistaken chivalry, dire necessity, or wrong-headed stupidity, must share his fate. William O'Brien is reported to be fate. William O'Brien is reported to be with John Dillon in his opposition to the Pretender. We are glad of that, if it be authentic—as we sincerely hope it

Protestant Bishop Grafton of Fond du Lac is getting into trouble with his people because he wears a "cope and mitre" in some of his church caremonies, and because he seems to believe in confession, and in the burning of incense before service. These practices are objected to, of course, not for the reason that they are bad in themselves, but, because they are "Popish." Bishop Grafton will, we hope, in good time find relief from his troubles by following the example of many thousands of controlen-tious Protestants, who, after diligent seek ing, could discover peace only at the foot of the altar where incense is offered up daily to the Lord, and where the penitant comes from the confessional to eat the Bread that giveth life.

Marks of Patriotism

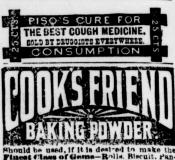
The old war-wounds of veterans are surely marks of patriotism, and the speedy surely marks of patrictism, and the speedy and permanent relief of such is as surely a benefaction. Mr. Harvey R. States, of Andalusia, Pa., U. S. A., January 31, 1889, writes: "I was wounded in the hip in the late war, and till within a short time have suffered with my wounds. I have been in hands of doctors often, but St. Jacobs Oil has been of more benefit, as after its use I have not had pain for months." It is a benefactor.

The Alugic Texture of the state of the

The Single Tax.

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Death is Swallow'd up in Victory.

Twice the golden sun had risen
O'er Jerusalem's darkened plate,
Since God in wrath for man's decision
Had rent the temps's veil in twain.
Twice the glorious orb looks down
On men with darkest deed imbrued,
And bathes in gladsome light the town
Where flowed a Saviour's priceless blood-

Looks down on one whose heart is plered with grief; for He who came to save, whose for within a stranger's grave. Now lies within a stranger's grave. And He the Prince of endless spheres, whom highest angels how beneath, Now prograte in this vale of tears. Entombed by charity's bequeath.

And Mary of the golden hair,
The Magdalen clearsed and purified,
Now hastes with sorrowing steps to where
The Arimathean Jesus laid,
That she might pay a tribute now
To film who cleaned her soul from sin,
And with those balms anoint that brow
Where crue est thorns had entered in.

And as they went their way along
She questions the Disciple's Mother,
Say, we shall move for us the stone
Say, the Low the sepulence doth cover;
Fig. tail to we the sepulence doth cover;
Fig. tail when we've reached the sacred tomb
No hand shall help us enter in.
Then how our Saylour's form embalm?

They reach the spot, and lo! behold!
What hand so early has been there;
The stone is from the opening roll'd
As if in answer to her prayer.
They enter, and with startled sight
Transfixed in wonder now, and fear,
Behold a form enclothed in white,
But Whom they seek they see not there.

The argel speaks! Fear not! he cries,
The grave is o'er, the vic.ory won,
The Saviour form no longer lies,
But risen like yon glorious sun.
From out the darkned depths of night
It shines respiendent o'er the earth,
And He the immortal heaven's light
Has snown to man his evil's depth.

Ob grave: the victory now behold.
Oh death! thy sting here ne'er was known.
The Staviour form no more lies cold
And rostrate "neath Jerusslem's stone;
Buillas to san that gladsome breaks
From derkest hour—that heralds light—
He's risen gloriously, who takes
From death its fears, from earth its night.

N. Y. Catholic Review.

SHORT SERMONS FOR BUSY PEOPLE.

Preached in St. Patrick's Cathedral, New

THE PATRONAGE OF ST. JOSEPH.

II.

nen resort ometimes; its wrong. er a square ul of nourall right. or the en-COMPOUND

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A CATHOLIC S ANSWER.

George Parsons Lathrop in the N. Y

A little letter of mine, published in the Pilet, touching upon those religious convictions that led Mrs. Lathrop and myself into the Catholic Church, has resulted in into the Catholic Church, has resulted in some misunderstanding on the part of the Independent, as disclosed in its comments of April 2, under the heading "Two Conversions." That heading "Two Conversions." versions." That brief letter was not meant to be an exhaustive manifesto, for meant to be an exhaustvo manteso, which, indeed, there was, on my part, no inclination; but a short statement became necessary, since public remark was inevitable. I am now compelled to publish a few more paragraphs aiming at a better report and clearer discernment of the truth.

The Independent implied that Mrs. Lathrop and I, before our conversion to Catholicity, had stood "in the camp of unbelief," Mrs. Lathrop was brought up as a Unitarian; and Unitarianism, it is true, cannot be called strictly Christian belief. But it should be remembered that the carller Unitarianism represented by belief. But it should be remembered that the earlier Unitarianism represented by her parents, Nathaniel Hawthorne and his wife, was yet full of a reverence for Christ, little differing in devoutness from that paid to him as the Son of God, one with the Trinity. Their disposition was that of Channing (in which Dr. Bellows, perhaps, also might have been included), and retained much of the Trinitarian feeling, even while it tried to eliminate the godhead of Jesus. Their place was not so much in the camp of unbelief, but rather on the outskirts of belief. It becomes necessary and proper to say here that Mrs. Lathrop never in any manner tended toward agnosticism; and, even while she was in a measure associated with Unitarianism her inclination was to worship Christ as divine. As to myself you were Christ as divine. As to myself you were pleased to say, further on: "We do not wonder that when a man first begins to wonder that when a man first begins to listen to the reasons for believing in Christianity, he is surprised to find how good they are." This was plainly meant to refer to the juncture at which I began to heed the teaching of the Catholic Church. But the reference is a mistaken one. You must go hack to a data assurate. Church But the reference is a mistaken one. You must go back to a date remote in my boyhood, if you wish to note the time when I began to listen to the reasons for Christianity. My earliest recollections do not pass beyond the time when I was listening to those reasons (though set forth imperfectly in the Protestant form) and executing them with cordial faith. "Take the Child and Its Mother. (St. Matthew, it.)
Brethrer, justice required an acknowledgement of the care and protection afforded the Child by Joseph during the Holy Infancy, the flight into Egypt, the sojourn at Nezareth. Mary, too, the spotless spouse of St. Joseph, owed him singular respect, esteem, effection. He was her true husband. Therefore we cannot doubt that she falled to pay him unique honor. His whole life as outlined in the Gospels demanded such honor from mother and Child; for that life is summed up as a constant obedience to the command "Take the Child and Its Mother. (St. forth imperfectly in the Protestant form) and accepting them with cordial faith. Never have I been an unbeliever. Some twenty-six years ago, at about the age of fourteen or fifteen, I was confirmed as a Protestant Episcopalian. Since then, I have not ceased to be a Christian, according to the light given me, and have continued to study with an impartial mind the chief Protestant denominations. Represelve me, if you choose, for culpable the chief Protestant denominations. Reproach me, if you choose, for culpable slowness in arriving at the true faith of the Catholic Church; and I shall not remonstrate. But I think you will now see that it is unjust to imply that Carlstianity has been with me a matter of "belated study." up as a constant obedience to the command of the engel: "Take the Child and Its mother." Every personal satisfaction and comfort, every personal thought, was put aside for the sake of the Child and Its

based on the ske of the Child and Its mother. Around the honor of the mother and the birth of her Child he threw the protecting mantle of his blameless life. When danger threatened the Infant's life with unquestioning, uncomplained by the armond of the angel, and leaving home and kinded and country. Christian at and tradition in their delineation of this journey is the story of his life. One painting represents him, pligrim's steff in hand, leading the beast of burden upon which at Mary with the Child; now he is bend ing back the overbanging bows lest they disturb the gentle pair; again they are nestling close between the paws of the stolid sphinz, while he, stretched on the sands, keeps watch and ward. In a word, the Gospels wherever they mention him do to to reveal him to us guarding the mother and Child in some trial to railition. How tenderly, lovingly, humbly, Mary acknowledges his sublime, distinct eard devotion when she tells the Child that His father and she have sought Him sorrowing. Surely such constant care and watchful service must have been rewarded by the special grateful honor of its recipients and objects!

When King Ashuerus could not sleep one night; the had read for him the record of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told when King Ashuerus could not sleep one night; he had read for him the records of the realm; and they told him of the service done the King by Mardochal, the Jew, in detecting the conspiracy of the two ennuchs against the King's life. Whereupon the King inquired what reward Mardochal had received for his service. When told that it had been allowed to go unrewarded he sent for service. When told that it had been really more divided to go unrewarded he sent for allowed to go unrewarded he sent for inculcates and insist upon reason as an essential groundwork of belief. Assertions to the contrary have been answered through through through through the proofs of the Oman, the chief minister, and eagusted whom the "how should he be honored whom the King hath a mind to honor." The answer was that he whom the King and the first horse in the King stables, should be clothed in the mantle of the King and the chief seers of the realm should go before and proclaim: "Thus shall he be before and proclaim: "Thus shall he be honored whom the King hath a mind to honor." Suralv, dearly beloved, the unnaturally thought that candid persons might be interested, on their own account, to know of this fact. The intellectual part of me, I found, came through reason into complete accord with the Catholic religion of Christ; and before I ever attended Mass even as an observer, I had perceived that it was a clear, coherent union of high reason with pure and tender, simple, trustful, and (if I may so express it) exaltedly humble faith. I do not demand that you should accept this view of the Mass; but Monored whom the King hath a mind to honor." Surely, dearly beloved, the King of heaven hath had a mind to honor Joseph! He hath clothed him with the brightness that comes of close conection with the mystery of the hypostatic union; He hath placed him on the King's throne after the Ocean of Heaven: He throne after the Queen of Heaven; He hath placed the ring of omnipotent power on his firger, and throughout the world the saints and doctors of Holy Church have proclaimed how the King hath had a mind to have the ring of should accept this view of the Mass; but I do ask that you receive my testimony, if possible, without misunderstanding. You aftirm that Protestants say: "Use

If possible, without misunderstanding, but the same principles of duty and consumption as a Protestant say: "Use your reas: me, even at the risk of sometimes using it amise," My experience and observation as a Protestant have been to the effect that Protestants do not really say this, or certainly do not adhere to such a rule. They most commonly teach that relief that protestants and endry vague "leading," of the Spritt: and that between reason and belief there is a gap which can be crossed only by using a sort of leaping-pole of nuquestioning nuressoning belief. They contend that faith is a faculty apart from reason; and it as doing they seem to follow Luter, who said that reason is not in so doing they seem to follow Luter, who said that reason is made in the seem, St. Paul's admonition in the first Episte to the Corinthians:

"Now, I beseech you, brethren, by the number of fettien of the mean of the protection of the sire protection of the Bible and to follow Luter, who said that reason is made an an endealing that the season is made an adverted to the protection of the sire protection of the Bible and to follow Luter, who said that reason is made to make some the good that faith is a faculty apart from reason; and it as doing the seem of the protection of the sire protection of the protection of the same thing, and that there is that belief geninates in reason and grows up from it, as naturally as the flower from the secondary seem to follow Luter, who said the same thing, and that there is not magnify personal judgment and the protection of the principles of the protection of the pro nave proclaimed how the King nata and a mind to honor him. The chorus of praise of St. Joseph comes down the sges swelling louder and louder with each succeeding epoch; for Joseph has realized the headlatten given to his received the benediction given to his figure, the patriarch Joseph: and he is indeed "a growing son, a growing son." SAFE, CERTAIN, PROMPT, ECONMIC—These few adjectives apply with peculiar force to Dr. Ithomas' ECLECTRIC OLL—a standard external and internal remedy, adapted to the relief and cure of coughs, sore throat, hoarseness and all affections of the breathing organs, kidney troubles, excoriations, sores, lameness and physical pain. A Canadian Case. A Case of Mrs. E. A. Storey, of Shetland, Ont., is remarkable proof of the efficacy of Burdock Blood Bitters in Headache. She writes: "For over 40 years I was a martyr to headache, having severe attacks about once a week. Have now used 3 bottles of B. B. B. and have had no attack for 4 or 5 months."

"Divine authority itself would have no weight if the faith did not rest upon the conviction of reason, which, enlightened naturally by the motives of credibility (not 'credulousness'), and supernaturally by the interior operation of grace, comes finally to these two propositions indispensable to faith: 1 That which is revealed ought to be believed. 2. Such a doctrine is revealed.

"The divine assistance is simply an efficacious action of the Holy Spirit, . . . which does not dispense (us) from nor

"But although faith is above reason, there never can be any real discrepancy between faith and reason, since the same of God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind. . . And not only can faith and reason never be opposed to one another, but they are of mutual aid one to the other; for right reason demonstrates the foundations of faith, and, senlightened by its light, cultivates the monstrates the foundations of fatin, and, enlightened by its light, cultivates the science of things divine; while faith frees and guards reason from errors and furnishes it with manifold knowledge."

and guards reason from errors and furnishes it with manifold knowledge."

Catholics affirm and believe that religion is a matter not of the heart alone nor of the head alone, but that it includes both heart and head. It would surprise you perhaps to learn—tho' it would not take long to verify the fact—that the obscure and even illiterate among our humble Catholic fellow-servitors of Christ understand perfectly that their reasoning power as well as their faith is appealed to, and is involved in the daily offering of Mass or other sacrifices and devotions to God and Christ. There is no line of the ritual which is not vital with an intense spiritual devotion by which the worshippers attest their loyalty to the divine power, though both reason and faith.

To talk of unreasoning obedience is abourd. When one has gained certitude the content of the ritual through the eventual through the content of the ritual which is not vital with an intense spiritual devotion by which the worshippers attest that loyalty to the divine power, though both reason and faith.

absurd. When one has gained certitude of truth, through the exercise of human reason leading to a perception of divine reason, why argue further about this truth in the sense of continually doubting it? Mr. Edison has said that we do not yet know what electricity is. Does he there. know what electricity is. Does he therefore doubt its existence, or its immense
importance? Or do any of us doubt it?
Not at all. We accept it as we do
steam power, or water power, and use
its incomprehensible potency every
day without further question. The
man who should refuse to employ water
in any mechanical process, or for
washing, because he insisted on re
jecting the chemical formula by which
water is described as H2 O, would be know what electricity is. Does he therewater is described as H2 O, would be rated by every one—believer and squostic alike—as a hopeless imbecile. Similarly, the real foolishness would seem to Catholics to be just such a continual stubborn.

by the abuse of individualism, to run into ectarian division, rationalism, scepticism and sgnosticism." In the Church, on the other hand, an authority exists for defining the points of unity; and of this tribunal the Pope is the head, the chief judge. He sits in court of last earthly resort on questions of Christian faith and morals, very much as the Supreme Court of the United States renders decisions that are final upon questions of constitution and final upon questions of constitution and law. We Americans all b) w to decrees of bow to the utterances ex cathedra of the supreme earthly judge or Pontiff in spiritual matters, the scope of whose decisions is carefully and precisely limited by the Constitutio Dogmatica Prima De Ecclesia Christi, as you will see on referring to it; and they do this in the same manner that we free citizens of this Republic are bound to obey the decisions of the Supreme Court and the proclamations of the President to which we are loyal bethe President, to which we are loyal be-cause, without such loyalty, civilization and government would be impossible. The same principles of duty and consum-mately intelligent obedience, which hold society together, must apply to the organ-ization of human multitudes in the uni-versal Church. Personal study and in-terpretation of the Scriptures are allowed to Catholics and encouraged among them. the President, to which we are loyal be-

"Divine authority itself would have no weight if the faith did not rest upon the conviction of reason, which, enlightened instruction of reason, which, enlightened instruction of reason, which, enlightened instruction of grace, comes to hair the finally to these two propositions indispenseled to faith: I That which is revealed ought to be believed. 2. Such a doctrine is revealed.

"The divine assistance is simply an efficacious action of the Holy Spirit, . . . . which does not dispense (us) from nor hinder study, examination or discussion.

"The exercise of the prerogative of infallibility conferred upon the Church of a Jesus Christ supposes the use of reason."

These are the utterances of Oatholic doctors. The Vatican Council, also, declared that there is a twofold order of knowledge; the one being by natural reason and the other by divine faith.

And it went on to say:

"But although faith is above reason, there never can be any real discrepancy between faith and reason, since the same

the Frenchman who, falling into the water, shouted despairingly: "I will drown, and nobody shall help met?" He merely did not nuderstand the language that he was trying to talk. So, if Protestants will drown in a turbulent sea of personal judgment, and declare that nobody shall help met?" He merely did not nuderstand the language that he was trying to talk. So, if Protestants will drown in a turbulent sea of personal judgment, and declare that nobody shall help met?" He merely did not nuderstand the language that he was trying to talk. So, if Protestants will drown in a turbulent sea of personal judgment, and declare that nobody shall help met?" He merely did not nuderstand the language that he was trying to talk. So, if Protestants will drown in a turbulent sea of personal judgment, and declare that nobody shall help met? He merely did not nuderstand the language that he was trying to talk. So, if Protestants will drown in a turbulent sea of personal judgment, and declare that nobody shall help merely in the same trying to ta the Frenchman who, falling into the water Mass—all these, when candidly examined, are found to appeal to the highest reason; a hundred times higher than that concerned in the discipline and duty which all men recognize as honorable in an army

all men recognize as honorable in an army or navy.

"Mr. Lathrop's second reason for accepting the Catholic faith," you observe, "is the rhetorical style of its defenders." I neither said nor thought anything of style but spoke only of "expositions of doc trine" by the Church, and her replies to attacks, as caim and imbued with spirituality. Spirituality does not come under the head of rhetoric, Nor do I refer to "polemics in Catholic journals." The Church is not a matter of journals. Church is not a matter of jurnals.
Agsin, the logic and calmness and spirituality of Catholic doctrinal expositions are in no way impaired by the severity of those epithets attributed to Pius IX, in speaking of Italian Liberale, v.s., "wolves," "thieves," "liars," "monsters of hell," etc. Those were not used in a discussion of revealed truth, but in rebuke of rebelof revealed truth, but in rebuke of rebeilious children of the faith or of inimical
sceptics; types of that class whom Orr
Lord Himself, as the Independent is aware,
denounced as "fool," "hypocrites,"
"blind guides," whited sepulchres,"
"serpents" and "vipers." Since you
declare that there are more men in Catholic France and Italy who reject faith than there are in Protestant England and America, it may be admissable for me to there are in Protestant England and America, it may be admissable for me to point out that a correct enumeration or census would be difficult. There surely is a large proportion of Protestants who are not counted as rejecting faith, for the reason that they do not openly admit doing so, but keep on going to church more or less; while in resilty they scale down their belief to almost nothing, and in private treat sacred things with a levity hard to condone. At any rate, ex-Catholic Infidels have not become what they are through any logical consequence of their former faith, but merely through wiful rejection of combined faith and reason. The Independent eavys well: "It is not reason that usually makes men unbelievers, but the lack of it." A true Catholic is at the centre of unity in faith and reason, and has the whole area and circumference of the field of thought at command. So, when he fortakes this position, he is a the tentre fails light of impulse or So, when he for akes this position, he is yielding to some false light of impulse or fancy totally at variance with the nature of the belief he has deserted. On the other hand, the drifting of Protestantism other hand, the dritting of Infidential toward or into that agnosticism and Infidelity now rampant in the very countries of its birth, is a direct outcome, as Dr. Schaff indicates, of that personal judgment which is the basic principle of Protestant.

The reasoning which convinces us may The reasoning which convinces us may nor convince you; but it has prevailed with multitudes of clear-headed, logical men. Why continue to insist that they, in their belief and obedience, are in their belief and obedience, are unreasoning? Should you misapprehend plain and sincere statements? People will give years to the study of a foreign language, but seldom a day to the honest investigation of Catholicity. If, in study ing a language, one were to insist at every step that it was senseless and ought to mean something else, or did not really mean what the habitual speakers of that language said it did, one would be slow in gaining any comprehension of it. So, too, no one can comprehend Catholicity if he steadily misconstrues every word too, no one can comprehend dathorty in he steadily misconstrues every word written or uttered by believers in it, to whom it is their accustomed language of intelligent worship. The differences between you and us are distinct and defia tween you and us are distinct and dena-able enough. Why overhang them with a fog? To do that is but to cause blunders of conflict, and to involve the wanton injury of friends amid the confusion of the mist. Of course if you take isolated by, you have abundant opportunity for mistake. As Dryden glibly but truth

fully wrote:
"Errors, like straws, upon the surface flow,
He who would seek for pearls must give
below."

below."
Do not try to judge as from the sur-face, especially if you happen to be gazing through a medium of authorized conjecture and hasty inference, which may misleading as a flawed and distorted window glass. But "dive below." Then, with increased intelligence and a better logic, the mind will perceive plainly that which was obscure before. Unless this be done, it is hard to guess how all honest believers can become united in one fold under one Shepherd. New London, Conn.



They poulticed her feet and poulticed her head,
And blistered her back till 'twas smarting and red,
Tried tonics, elixirs, pain-killers and salves,
(Though grandma declared it was nothing but "narves.")
And the poor woman thought she must certainly die,
Till "Favorite Prescription" she happened to try.
No wonder its praises so loudly they speak;
She grew better at once and was well in a week.

No wonder its praises so loudly they speak; She grew better at once and was well in a week.

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—sick headache, bilious headache, dizziness, constipation, indigestion, bilious attacks and all derangements of the liver, stomach and bowels. It's a large contract, but the smallest things in the world do the business—Dr. Pierce's Pleasant Pellets. They're the smallest, but the most effective. They go to work in the right way.

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#### C. M. B. A.

C. M. B: A. Directory. Brother Finn, of Montreal, intends publishing a C. M. B. A. Directory about the 15th of June. Branches which have not already cone so should transmit order and list of membership immediately. Address T. J. Finn, Gazette Office, Montreal.

The Beneficiary Dispute. The following statement appeared in his month's issue of the C. M. B. A Jour

this month's issue of the C. M. B. A Jour nal of Montreal: "Statement of Beneficiary received and disbursed on account of the Grand Council

of Canada during the	Received.	Disbursed.
18:0 81	. 8 3,539.04	\$ 4 000
1882 1881		6,000
1695	10.333.37	8.000
1883	00 510 10	18.000
1884	Dr 000 40	24.000
1885	00 741 07	38,000
1886	10 007 10	42 (00
1867	41 410 EA	50,000
1888	61 849 91	51 000
1669	. 61 649 91	
1890	. 81,781.93	87,000
Up to the 18th day of March, 1891, received	19,937.71	19,000
**	\$358 134.76	\$347,000

Respectfully submitted, C. J. HICKEY, Supreme Recorder

The same statement appeared in the C.

M. B. A. Weekly of Detroit, April 15, with
the following heading, but without the
signature of the Supreme Recorder:
"The following is a correct statement of
the amount of beneficiary paid to Supreme
Recorder C. J. Hickey by the Grand Recorder C. J Hickey by the Grand Secretary of Canada since the organization of the Grand Council; and the amount of beneficiary claims paid by the Supreme Council on account of deaths of members in the jurisdiction of the Grand Council of Canada for the same period. It is a copy of the official accounts kept in the office of the Supreme Recorder and is absolutely correct."

Intely correct."
In our issue of 25th April we made the following remark: "We wish to ask the editor of the Weekly if he can procure the certificate of the Supreme Recorder showcertificate of the Supreme Reco ing that the figures given are reliable.
The statement is made that they are abso The statement is made that they are abso-lutely correct, but it would be more business like were we given the name of the Supreme Recorder in support of the asser-tion. Will our friend of the Weekly oblige Canada members by taking the trouble to do this it? It remains to be

Instead of doing this, the Weekly, in its

instead of doing this, the Weekly, in its impute of April 29th, answers in the following very unsatisfactory manner:

"We purposely abstain from commenting upon the doubts and insinuations thrown upon our statement of the beneficiary account of Canada, he the ficiary account of Canada, by the CATHO-LIC RECORD, of London, Ont. The truth can afford to await its vindication, when can afford to await its vindication, when the Rzoord has disproven our statement, which it questions, we will publish our authority which is genuine. When the Week'y assures its readers that its figures Our reporter then interviewed the Grand Secretary of Oanada regarding the matter. That interview was published in our issue of May 2nd. We reproduce the

part bearing on this statement :

Rep — Did you see the financial state. ment in the C. M. B A. Week'y showing

the amount of beneficiary money paid the Supreme Council by Canada, and the amount paid back to Canada, since the formation of your council?
Grand Sec.—I did.

Rep.—Do you think that statement as furnished by the Supreme Recorder?
Grand Sec.—I am inclined to think it was not, as it is not correct; and Brother Hickey would not be so foolish as to send a false financial statement to the press

Rep.—You say it is not correct?
Grand Sec.—Certainly I do. There is an error of nearly \$5,000 in the first item alone; and an error of about \$8,000 in another item.

Rep. - Have you proof of what you Grand Sec. - I never make such state.

ments without being prove them.

Rep. — How much more beneficiary money has been paid by the Grand Council of Canada to the Supreme Council than has been paid back to Canada from the council attention of the Grand the date of the organization of the Grand Council of Canada to the present?

Grand Sec—About \$31,000.

Rep.—Since the formation of your Grand Council, how many death benefic jaries in Canada has the Supreme Council paid up to this date, April 28th. Grand Sec.—The beneficiaries of 185

deceased members in Canada, of whom 170 had \$2,000 certificates and 15 had \$1 000 certificates.

\$1 000 certificates.

Rep.—Are there any beneficiaries in your jurisdiction unpaid at this date?

Grand Sec—Yes: the beneficiaries of seven members who died recently. Time for payment has not yet expired.
We would call the attention of our

readers to the fact that at the date of the above interview the statement referred to had not appeared in the C. M. B. A. Jour nal of Montreal, and the editor of the Weekly, of Detroit, had not acknowledged that be received the statement for publica-tion from Supreme Recorder Hickey; and as the Grand Secretary of Canada knew and could prove that beneficiary statement to be not correct, and having a great regard and fraternal feel-ing for the Supreme Recorder, he, in answer to our reporter's question, "Do think that statement was furnished by the Supreme Recorder," said, "I am inclined to think it was not, as it is not correct, and Brother Hickey would not be so foolish as to send a false statement to

e press."

Nothwithstanding this, the editor of the still hold places at the foot of the class." Weekly, in his issue of 14th inst., says: "Grand Secretary Brown only 'thinks," perhaps he knows they are correct, but it m members in Canada. If the publiman of a statement directly from wrapppreme Recorder, with his name a notic is branded as false. m members in Canada. If the publiwrapppreme Recorder, with his name a notio is branded as false, what can we call socierelation to other questions that if they calefined as accurately as figures.

wrapper as publish do not suit the arms.

our members, both clerical and lay, in Canada. It is well known that a more highly qualified, competent, and upright officer than Grand Socretary Brown cannot be found in the C. M. B. A. ranks. cannot be found in the C. M. B. A. I sauch to the cought office in the C. M. B. A. When Branch No. 4, London, was organized, he was unanimously elected President. When the Grand Council of Canada was organized the Grand Secretaryship was forced on him; and at every convention of the Grand Council of Canada he was

elected Grand Secretary by acclamation.

The following quotation from a letter sent the Grand Council of Canada at the

sent the Grand Council of Canada at the convention in Toronto, in 1888, by our Grand Spiritual Adviser, His Grace the Archbishop of Toronto, speaks for Itself:

"The duties of your Grand Secretary have become so onerous that it is absolutely necessary to have him devote his whole time to the work of said office; and as Mr. Brown has our confidence, has given entire astisfaction, can give has given entire satisfaction, can give ample security, and is well adapted for the position, your council would act wisely in adopting your committee's

wisely in adopting your committee's report."

To show our C. M. B. A. brothers, both in the United States and Canada, how much reliance can be placed on anything appearing in the Weekly regarding C. M. B. A. sffairs in Canada, we positively assert that the beneficiary statement that appeared in the C. M. B. A. Weekly, herein referred to is not correct, and it is evident that this false statement was published for no other object than to prejudice the minds of the C. M. B. A. members in Canada against separate beneficiary by endeavoring to show that Canada did not pay as much beneficiary money to the Supreme Council as the Grand Council of Canada states was paid. If the Council of Canada states was paid. If the Supreme Recorder assumes the responsibility for this statement he is certainly in a bad position: However, we can hardly believe Brother Hickey would be guilty of believe Brother Hickey would be guilty of such work, and hope before our next issue that he will exonerate himself. If the statement is a correct copy of his books, then the sconer Canada separates from the Supreme Council the better; and if the statement is not a correct copy, then why statement is not a correct copy, then why did he furnish a false financial statement to the press? Our Canadian membership cannot and will not remain connected with men that will stoop to such low tactics. We are in a position to prove what we state, and this matter must be cleared up.

Letter from Bro. O'Meara. Ottawa, May 16, 1891. DEAR SIR AND BRO.—In your issue of May 16th, which has just reached me, some remarks are made concerning myself which are so far away from the actual facts that they call for a reply. I had indeed intimated to Dr. MacCabe that in the discussion of any differences between Canada and the United States it would not be necessary for me to take a part. This resolution I would have strictly adhered to were it not that an injustice has been done me by your editorial comments hereinafter quoted. You write as follows : "Since the law was You write as follows: "Since the law was changed and all offices made elective two Canadians have been permitted to occupy places on committees, having had, however, to quality at Niagara Falls by proclaiming unfriendliness towards the Grand Council of Canada. Now, Mr. Editor, I cannot hope that all Canadian members have a copy of or have read the minutes of the last have read the minutes of the last Supreme Council, but it is probable that this week's RECORD, containing as it does Dr. MacClabe's circular, will be brought to the notice of almost every Canadian member. As I am one of the Canadians referred to I would ask you if my action as a member of the Committee on Liws in recording my protest against the striking out of "the separate beneficiary clause" was an act of unfriendliness towards the Canadian Grand Council? I would ask if my remonstrances against Supreme President's ruling that such striking out required only a two-third instead of a unanimous vote was un-friendly? Was my protest and report in the amendment to the reserve Grand Sec.—I never make such statements without being perfectly sure I can prove them.

Rep.—How much more beneficiary money has been paid by the Grand Coungainst the views of the other members. of the law committee, and in spite of the earnest efforts of the Supreme Legal Adviser to secure its insertion in the constitution, an unfriendly act towards Canada Grand Council? Every one of the Canadian representatives will testify that in my speeches and workings at the Supreme Council I showed my friendly feelings towards Canada, and never by word or act procaimed "unfriendliness," as alleged. It is said the Supreme Council "permitted" me forsooth! to occupy a place on one of the committees. At Niagara Falls I was elected unanimously, and without was elected unanimously, and without having solicited a singe vote. The gentleman who proposed me, the Rev. Father Baart, was good enough to say in so doing that my services on such committee merited such recognition. Surely I displayed no unfriendliness towards Canada at the Cleveland convention! I had a hard fight there to get the posi-tion I now hold. Mr. Lambing, of Penn-sylvania, who was then on the Law Com-mittee, was my opponent, and I have no hesitation in saying that, so far as I was concerned, the contest was fought on its merits, and not on the question of nationality. I am ashamed to say that certain parties (Canadians) who now pose as the advocates of Canadian interests, both canadians in the canadian interests, both canadians in the canadians in

vassed and voted against me, doing their

wassed and voted against me, otherwise the contest utmost to defeat me, otherwise the contest might not have been quite so close as you mentioned in your editorial. Again, you make a very smusing remark when you say. "the same two Canadian brothers

Editor, at the Montreal convention aspired to and was elected a member of the same committee in said council. You will observe that in this communication I have not touched

communication I have not touched on the merits of the questions at issue between the two councils. I desire to keep my judgment free and untrammeled so that when the time comes I may be able to cast my vote in a proper manner after having duly weighed all the arguments on both sides.

I have confined myself to answering the reflection made upon me, because, as I said at the commencement of this letter, I would not trouble you at all did I not consider that your remarks (unin tentionally I hope) do me an icjustice. By inserting this in your next issue you will confer a favor on

you will confer a favor on Yours fraternally,
John O'MEARA, of Peterborough.

Brother O'Meara's Letter.

We give place this week to a letter from Brother O'Meara, intended as a from Brother O'Meara, intended as a reply to our editorial remarks of last week concerning the actions of certain members of the Supreme Council from Canada. We would not like to do any injustice to Brother O Meara or to his colleague to whom reference was made, and no one will be more willing than we to give them the fullest opportunity of

instifying their actions.

We will not deny Bro. O'Meara full credit for all he did in our favor at the last Supreme Council meeting, but the following extract from the minutes will, we think, serve to prove that our stric

we think, aerve to prove that our strictures were justified:

Moved by Rev. Father Baart that the report of the Committee of the whole be adopted except so far as the same relates to the Reserve Fund article.

Amended by Representative Finn that the same be adopted, except so far as it relates to the Separate Beneficiary Fund Article, the Reserve Fund Article and the custody of the medical certificates.

The amendment was accepted.

Moved by Rev. P. A. Baart that the report of the Committee of the whole be adopted as to the striking out of the law relating to the separate beneficiary jurisdiction.

On that question the ayee and nays were called for by Representative Finn with the following resuit:

Ayee, Drescher, Friedman, Hickey, Weish, Valentine, Buiger, McGarry, Rev. P. A. Baart, Franklin, Randel, Hynes, Bertrand, Flanigan, Schwiegert, Fitzgerald, Whalea, Huges, Clark, McManus, Biennan, Breed, Burkhart, Bonnot, Lindesmith, Duffin. Total, 25.

Nays, Rev. J. P. Molphy, Finn, Campeau.

Nays, Rev. J. P. Molphy, Finn, Campeau Total 3

Nays, Rev. J. P. Molphy, Finn, Campeau. Total 3
Motion declared adopted by First Vice-President Friedman.
Moved by Rev. P. A. Baart that the report of the Committee of the Whole be adopted as to the portion relating to the custodianship of the medical certificates.
Representative Finn demanded a roll call on the adoption of said motion, with the following result:
Ayes, Drescher, Friedman, Hickey, Welsh, Geyer, Valentine, Buiger, McGarry, Rev. P. A. Baart, Franklin, Randel, Bertrand O'Mears, Fianigan, O'Brien, Schweigert, Fitzgeralt, Whalen, Huges, Cierk, McMaus, Bernan, Brennan, Breen, Burkhat, Campean, Bonnot, Lindesmith, Duffin, Hynes. Total 29. peau, Bonnot, Lindesmith, Duffin, Hynes. Total 29. Nays, Rev. J. P. Molphy, T. J. Finn. Total 2.

Naya, Rev. J. P. Molphy, T. J. Finn. Total 2.

Motion declared adopted.

Moved by Rev. P. A. Baart that the report of the Committee of the Whole, as to the amendments to the Reserve Fund Article be adopted except so far as the same relates to the amendments to section 7 of said article, which have already been adopted unanimously.

Representative Finn demanded a roll call on the question, with the following result: Ayes, Dresoher, Hickey, Welsu, Geyer, Bulger, McGarry, Rev. P. A. Baart, Frankin, Randel, Hynes, Bertrand, Flantgan, Schweigert, Fitzgraid, Whalen, Clark, Brennan, Breen, Burkhart, Bonnet, Lindemith, Duffo. Total 27.

Naya, Friedman, Valentine, O'Meara, O'Hree, Huges, McManus, Rey. Moiphy, Finn. Campeau Total 9.

First Vice-President Friedman declared the motion lost, not having received a unanimous voic; the same is referred back for the consideration of Grand Coupells.

the consideration of Grand Councils.

At the convention in Cleveland and at previous meetings of the supreme body Canadians who opposed separate beneficiary for their jurisdiction had some ground for their action because of Canada's weakness in point of membership, but this argument, in view of Canada's present standing as to numbers, and in view of the almost unanimous vote of Canada's Grand Council requesting separate beneficiary, had no force what-ever at Niagara Falls. Why, then, it may be asked, did two Canadians refuse a help ing hand to their own Grand Council in time of need? To us it seems that their course was indeed a most unfriendly one. Brother O'Meara states that at the Cleveland convention Canadians canvassed an voted against him, and in this way his election was secured by a small majority. We sincerely believe that Brother O'Meara is entirely mistaken in holding this view. The writer of this article was present on that occasion and canvassed and voted for him, and feels convinced that the other Canadians acted in like manner. Brother O'Meara, we feel assured, has been misin-

formed.

We give place this week to a letter from Grand Chancellor Rev. P. Molphy, written shortly after the convention, which will, we think, prove conclusively that our remarks in last week's Issue on Supreme Council methods were fully justified. It would have been published before were it not that we were hoping against hope that some amicable settlement would be effected. In justice to ourselves, too, we deem it necessary to give it to the membership at this date, as it will be found orsement of our remarks in last week's issue.

To the Grand President and Board of Trustees of the Grand Council of Canada of the Catholic Mutual Benefit Association:

GENTLEMEN—Having been one of the representatives of the Canadian Grand ouncil, deputed to attend the convention of the Supreme Council of the C. M. B. A., which was held at Niagara Falls, in the State of New York, on the 14th, 15th and 16th of the present month, Ost., 1890, 1 may be permitted to make some remarks upon the proceedings of the Supreme Council and on the share which the representatives of the Canada Grand Council had therein. I take this course in order I was under the impression I was very near "the head." You seem to take a widely different view of the duties of a that members of the association may be informed with as little delay as po on a matter of so grave importance to member of the law committee from that

The regular representatives of the Canadian Grand Council who were present at the Supreme Council convention were a notio is branded as false, what can we call socierelation to other questions that if they calefined as accurately as figures.

Wrapper as publish do not suit the purtic pastebo Canadian effice seekers and society wom.

All this isndeed be difficult to find how if the 3 unjustifiable, or further ... It is, too, insulting to contain the contains again, both in the Grand and Supreme Council on the Grand and Supreme Council on the Grand and Supreme Host important one in the association and as being one transportant one in the association. In the correct or transportant one in the association and as being one transportant one in the association. In the correct or transportant one in the supreme Council convention and the desired transportant one in the supreme Council convention and the supreme Council convention and the supreme Council convention. In the correct or tran

the Canadian Grand Board of Trustees and the Supreme Board of Trustees. These differences had reference to two

First: To the establishment of First: To the establishment of a separate beneficiary in Canada, and secondly, in regard to the custody of the medical certificates. A third point was raised at the late Supreme Convention in reference to the proprietorship of the reserve fund—a matter which equally, with the subjects above referred to, affects the interests of Canadian members.

It has been long the wish of the Canad It has been long the wish of the Canada Grand Council to establish a separate beneficiary in accordance with section 15 of the beneficiary fund article of the constitution. The Supreme Council has settled this question by striking out of the constitution section 15 altogether, so that it shall be no longer possible for Canada to petition for a separate beneficiary under the constitution, nor can it be granted unless by special provision made for Canada by the Supreme Council.

I am happy to be able to say that the

granted unless by special provision made for Canada by the Supreme Council.

I am happy to be able to say that the three representatives from Canada voted on this point in accordance with the wishes of the Canada Grand Council. The two Canadian members of the Supreme Council refused to exercise their franchise, and abstained from voting. It might appear from this that election to an fractise, and abstained from vosus.

In a pear from this that election to an office in the Supreme Council has the effect of causing members from Canada to cease to have at heart the expressed wishes

f their own Grand Council.

The 1st section of the 17th article of the supreme constitution expresses that no new law or amendment shall be passed by the Supreme Council except by a unanimous vote, unless the Grand Coun-cile and their branches shall have duly considered the matter; but when this objection was brought against the course of procedure which was adopted it was ruled that the striking out of a section is not an amendment, and that the council had full authority to make such alteration by a two thirds vote without referring the

matter for consideration.

In regard to the medical certificates it was formerly the custom of the association, at least in Canada, that they should remain in the custody of the Grand Secretary. In view of the fact that the Canada Grand Council is an incorporated body and that we are at any time liable to have the business of the association inspected by Government officers, it is highly important to Canadians that this provision should have remained unchanged, but on the publication of the Rivised Constitution, in 1888, the Canadian representatives to the Supreme Council of that year were much surprised to find that a clause was nuch surprised to find that a ciause was introduced which gave to the Supreme Recorder the custody of these important documents. The Canadian representa-tives on the Supreme Council maintained that there was no such change made in the constitution by the Supreme Council, that there was no such change made in the constitution by the Supreme Council, which met at Cleveland, Ohio, in Sept. 1888, and the Canadian executive officers refused to be governed by a clause which they believed, and still believe, to which they believed, and still believe, to have been surreptitiously introduced. The last convention of the Supreme Council, however, has legislated on this matter, and has adopted the clause as changed and it now stands as the law of the association. The history of the dispute, which took place between the executive suthorities of

place between the executive suthorities of the Supreme and Canadian Grand Councils, need not be repeated here, as it is well known. I will, however, state that at the recent Supreme Council Convention two representatives, namely, Mr. Finn and myself, voted restinct the change in the law, the third representative, Mr. Campeau, and the two members from Canada, who were present as officers of the Supreme Council, voted for it, as, I believe, against the interests and wishes of the Canadian Grand Council.

of Supreme Legal Advisor, Mr. Keena, of Detroit, it will become the property of the Supreme Council. This proposed change is to be effected by inserting the word supreme and cancelling the word grand wherever these changes are needed to effect the purpose in the reserve fund article. The principle reason assigned for these changes was that the Supreme Council only has a legal status. When I pointed out that the Canadian Grand Council is incorporated, and the reason assigned is therefore not applicable to Canada, which desires the law to stand as it is, no attention was paid to these remonstrances.

To make this a law of the association a unanimous vote of the convention was required. As the Canadian contingent objected unanimously it did not become law, but it will certainly be passed at

To make this a law of the association a unanimous vote of the convention was required. As the Canadian contingent objected unanimously it did not become law, but it will certainly be passed at the next Supreme Convention, for only a two-thirds vote will then be required for its passage. Tae reserve fund of Canada will then become the property of the Supreme Council of the State of New York, such being the title under New York, such being the title under which the Supreme Council is incorpor-

ated. These occurrences have convinced me These occurrences have convinced me that it is the determination of the majority in the Supreme Council to centralize all authority in that council, so that the United States members, and specially the New York members, may exercise uncontrolled authority, without any regard to the fair wishes of the Canadian council, or to the differences in the laws of the two countries; and, in order to effect this purpose, Canada is to be so bound that in case of future legislation, which may require the Cana-dian members of the association to act independently of our United States brethren, we shall be so bound to them that we cannot do so without serious pecuniary loss. Every meeting of the Supreme Council makes this more and more evident; and the closing action of the convention was a fit sequel to what had previously occurred. Canada was already very inadequately

represented among the officers of the association, but the last convention has given her a still smaller representation than before in proportion to her numbers. The Canadian branches are rapidly in-The Canadian branches are rapidly increasing in membership, its membership being second only to New York. Michigan follows, with a membership nearly

eight hundred smaller. Yet no Canadian stative has been elected to any

Mestra. O'Meara and O'Brien have been Mesers. O'Mears and O'Brien have been re elected, the former as a member of the Committee on Laws, the latter as Supreme Trustee. Mr. Fann, an old and honored representative and one who has labored hard for the advancement of the association, was proposed for the First Vice Presidency, but was rejected by a most decisive vote, and the honor was given to the representative from Michigan. That this was pre arranged in order to minimize the influence of Canada was evident from he fuffuence of Canada was evident from the fact that an efficer of the Sapreme Council asked me for what office I desired Council asked me for what these tested to be elected, and upon my telling him that I desired none, but that I wished for Mr. F.on the F.rst Vice Presidency, he stated that Cacada could not get the

position.

The Canadian representatives had decided that they would ask for nothing further for the representatives than Mr. Finn's election to this office, and it was thought that Canada was entitled to such a recognition as being the second Grand a recognition, as being the second Grand Council in the association. Mr. Find being defeated, however, Mr. Camposu was nominated as Guard (or Marshal), only to meet a similar fate. Being myself only to meet a similar rate. Being mysein the only other Canadian representative not yet sacrificed, I was especially asked by Mr. Finn to allow myself to be nominated for the trusteeship in order that the spirit of the convention towards the Canadian representatives might be thoroughly tested. I acceded to the request, and was defeated

also.
I should add that Mr. Finn was offered a minor office, but he very properly refused to accept it. Such was the treatment given to the

three Canadian representatives, and I feel assured that every Canadian member of the association will feel indignant at it. It remains for them to decide what action

they will take in consequence.

It is evident to me that our representatives are to be treated with discourtesy (a stronger word would be justifiable) in the Supreme Council of the association, and all our requests to be disregarded, though ociation, and we have sent from Canada more than \$30 000 for the beneficiary fund in excess of what we haved received from the same source, to say nothing of the large sum we have paid to the Supreme Council for

per capita tax, etc.

The mejority of the Supreme Council evidently do not care for the Canadians, and I for one have decided that I shall never again subject myself to the danger of the same discourtesy that we all alike

encountered.

New York has nine elective officers in the Supreme Council; Michigan, which is much smailer in number of branches and membership than Canada, has five; Pensylvania, two; Ohio, two; while

Canada has only two.

In the above letter I have adhered to the facts as far as known. If I have done any injustice to any person I shall be happy to correct it.

JOSEPH P. MOLPHY.

New Branch.

District Deputy Mr. F. R. Latchford, assisted by Grand President MacCabs and District Deputy Mr. Lassalle Gravelle, organized Branch No. 159 in Ottawa on 18th inst. The following is the list of officers: Spiritual Adv., Rev. A Pallier, D D, O M I President, John P McCarthy First Vice-President, T J Richardson Second Vice-President, T J Richardson Second Graves Patrick T Connolly Assistant Secretary, Daniel O'Leary Financial Secretary, Daniel O'Leary Francial Secretary, Alfred T Gow Tressurer, John C Cooney Marsbal, Charles Dielz Guard, John Foran Trustees, J P McCarthy, Charles McMorrow, Peter Connolly, John B Lynch and Redmond Quain. New Branch.

Letter from Branch 84.

the interests and wishes of the Canadian Grand Council.

The third point on which the Supreme Council has offered legislation, as, I believe, injurious to Canadian interests, is on the question of the reserve fund. This fund has been hitherto the property of the several Grand Councils, but, by a change cffered at the suggestion of Supreme Legal Advisor, Mr. Keena, of Detroit, it will become the property of the Supreme Council. This

ute akin to charity, the general public might ere this know more about base intrigue.

Let would-be separists and others who signt for modifications state their grievances in an honorable way; and, in fature, there will be little cause for such indistinct criticism of "hysterical rejoinders" as Brother Richardson so ineffectually attempts through lack of proper knowledge.

Brother Richardson by his apt illustration of our unfortunate Brother removing to the states (a common and frequently inevitable occurrence), endorses our sentiments by admitting what we advanced—that separate beneficiary means total separation. Supposing a few of our Brothers were, in such a case, up on the Rockies or out on the Pacific coast, would not our Financial Secretaries have a happy time with assessments, suspensions, etc. Brother Richardson, you put it plausibly but truly, and the "row you put the of this way will be a thin one: so take heed in time. By your line of argument we Brothers of Branch 84 would unan mously and immensely prefer to strengthen the bonds of union with our Brothers of the United States rather than break any lick to embrace the gloomy reality you would substitute.

Branch 84 repudiate the insinuation that

ance are rendered more secure, solid and sound by separation, division and augmentation of expenses. If you do so we shall admire your ingenious spriit; and reily upon it, although we may be a decade lower in the grade of vitues than a certain member of tranch 94, still we are not such obstinate creatures as your zealous imagination may depict us. Should you concescent for refer to us again, kindly enlighten us on the "six points" of your friends the separatists, whose cause you champion, instead of maxing us soor mortal the innocent victims of eloquent abuss.

Dear Brother, be generous; we will be grateful; and when the office is seeking the man, to the full extent of our humble soil; ity we shall right gladly think of our benefactor.

With most profound consideration we remain, Mr. editor.

Fraternally yours,

(Branch Seal)

(Branch Seal) Fraternally yours,
BEANON 81, Montreal

Anniversary of Branch 130.

Anniversary of Branch 130.

Anniversary of Branch 130.

Bathurst, N. B., May 15, 1891.

To the Editor of the Catholic Record:

DEAR SIR—A few lines from northern New Brunswick concerning the anniversary of the Banner Branch of the Maritime Provinces, would, I thought, interest our Brothes, as well as many others of your numerous readers.

Sacred Heart Branch, No 139, C. M. E. A., Bathurst, was organized on Saturday, May 10, 1890 by District Depuis IV-7: Tanes, teing the first Branch in the Maritime Provinces. We numbered at the outset twenty one members, and the membership heaggradually increased: the present number on the roit is thirly five. At the last regular meeting it was resolved that as the anniversary fell upon Sunday a High Mass should be celebrated on Monday morning. If the last, at which as many as could would assist. Accordingly, twenty-three members marched from their ball to the church of the Bacred Hoart, wearing their new and handsome badges, presenting a decidedly respectable appearance and eliciting favorable comments from those who viewed the procession. Mass was aumy by the spiritian Adviser, Rev. Thos. F. Barry, and after Communion the Right Bev. Dr. Rogers, Bishop of Chatham, addressed the members in a few brief but impressive and encouraging words. He began by stating that he had been asked by our dwoted partor to say a few words, and that the same and the procession of the same and the procession of the same and the procession of the association, particularly terms to the almost association, particularly the referred to their by complimentary terms to the almost association, particularly and laws of the association, particularly and laws of the association, particularly those which referred to their duties as practicular and the branch and the association and success and busined to the respect and success and busined the process and considered and the association as success and busined to the process and bu

measure by the presence and kindly words of our venerated Bishop was more than evi-dent from the manner in which all the members expressed their satisfaction at the unlooked-tor happy discourse of His Lore

That the branch was honored beyond

inflooked-for happy analysis although not a hip.
Bright add that the Mass, although not a Requiem, was for the repose of all the sours of departed Brethrep.
Yours very truly.
BROTHER.

Resolutions of Condoleuce.

Gananoque, May 6, 1891.

DEAR SIR AND BROTHER—At the regular meeting of Branch 79 the following resolution was unanimously passed:

Whereas it has peased the Almighty God in His infinite wisdom to call to her sternal abode the wife of our worthy Brother, Alf. I Ganlat, he it. Gaulet, be it, Resolved, That we, the members of Branch

79, do hereby tender our heartfelt sympathy to Brother Gaulet in this the hour of his ex-tremely sad bereavement. Resolved, That a copy of these resolutions be given to Brother Gaulet and published in be given to I

Brother Gaulet and published in IC RECORD. PETER O. HEARE, President, J. B. MCONEY, Rec. Sec.

BIRCH.

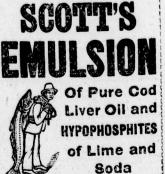
At 170 Nicholas street, Ottawa on the 15th Instant, the wife of Mr. P. J. Coffey, of a son.

MESSES, C. C. RICHARDS & Co. GENTS, -Having used MINARD'S LINI-MENT for several years in my stable, I attest to its being the best thing I know of for horse flesh. In the family, we have used it for every purpose that a liniment is adapted for, it being recommended to us by the late Dr. J. L. R. Webster. Personally I find it the best allayer of neuralgic

pain I have ever used.

B. Titus, Proprietor Yarmouth Livery Stable.





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