Catholic Record.

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

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Catholic Record

London, Sat., Merch 21st, 1891.

EDITORIAL NOTES.

WE had occasion to mention in our columns a few weeks ago that Professor Briggs, who has been recently appointed to the chair of Scriptural teaching in the Presbyterian Union Theological Seminary of New York, openly defends the Rationalistic view on the subject of the inspiration of the Scripture, and that it is to be expected that the rising generation of Presbyterian clergy, educated under such influences, will naturally be inoculated with the same doctrine. According to this view, the Scriptures are not inspired, except in a sense in which we may say that human intelligence is inspired also. That the faculty of the Seminary are in accord with Professor Briggs is made evident from their recent treatment of a student named Mr. McComb. This young man was accused with having furnished information to the press regarding the Professor's unorthodox teachings, and with having criticised them. President Hastings insisted that Mr. McComb should apologize to Professor Briggs; but as the young man refused to do so, he has been diemiesed from the seminary. Mr. Mc. Comb states that he had not furnished any

THE bigotry which has prevailed hitherto in the New York Juvenile Delinquent Asylum has received an unexpected check from the State Legislature. The authorities of the Asylum had a Bill before the Legislature to enable them to apprentice children in other States, whereupon Mr. Ives proposed that as a condition of the passing of the Bill a clause be added obliging the authoritles to grant freedom of worship to the children. He explained that Roman Catholic children in the institution are not permitted to attend the services of their Church. Mr. Stewart, the promoter of the proposed Bill, objected to the introduction of Mr. Ives' amendment, but it was carried by a vote of twenty-six to one,
Mr. Stewart himself constituting the minaction must be taken and the people's Mr. Stewart himself constituting the minority. The bill was then passed as

only what was quite available to the pub-

lie; and he combated the Professor's

views because he felt it to be his duty to

combat errors so dangerous to Christianity

It was recently reported by telegraph from Rome that the shrine of St. Agatha had been broken open and plundered of its jewels, and that the people, fearful of a divine visitation in punishment of the offence, had made a demonstration against the Cathedral Chapter, and that several priests had been arrested on but they seemed ready to go to any several priests had been arrested in the length, and while there were of course suspicion of being concerned in the sacrilege. This story has been formally a large proportion were the leading contradicted by the Secretary of the people of the town. There were three sacrilege. This story has been formally The shrine was not violated at all; but part of the silver carriage in which the relics were borne in procession has been stolen. This is the only grain of truth in the whole story. The pretended arrest of priests is entirely fictitious, and both priests and people have united in celebrating a festival of reparation.

REV. FATHER MOLPHY, of the parish of Ingersoll, Oat, has sent a draft for £14 5s, to the Right Rev. Jno. Lyster, Bishop of Achonry, for the relief of the suffering poor of that diocese. This sum was subscribed by the parishioners. The diocese of Achonry is the most distressed part of Ireland,

IT IS stated in a cable despatch that the wife of the Grand Duke Sergius, who is grand-daughter to Queen Victoria, is about to be converted to the Greek Church. This implies, of course, that she embraces without reserve the doctrines of that Church, which are for the most part identical with those of the Catholic Caurch. It may be presumed that political reasons are the cause of the change; but it the doctrines of the Greek Church may be thus adopted without creating consternation among the ultra-Protestants of England, why should there be so much horror amongst them against Catholic doctrines? Every day proofs become more abundant that Christian truth, in the Protestant mind, is quite a secondary matter in comparison with political expediency.

CABDINAL LAVIGERIE is engaged in the inauguration of a movement to give profitable employment to the Arabs who have hitherto subsisted by carrying on the slave trade in Africa. He is of the opinion that if a new means of livelihood be furnished them they will the more railly abundon the will career they have this herto follower. He will establish on criminal justice in that city and the

the Sabara a number of stations manned by monks of the new Order of Brothers of the Sahars, who are skilful engineers and egriculturists, and the Arabs will be employed in irrigating and reclaiming some of the vast tracts of land which are capable of being cultivated after the proposes improvements are carried out. The Arabs will also be taught the arts of civilization. The plan is a noble one which probably no one but the Cardinal could bring to a successful issue. The slave trade in which the Arabs have hitherto been engaged resulted annually in the brutal murder of over 400 000 persons.

CARDINAL SIMEONI, Prefect of the Propaganda, has issued a circular letter to the Bishops of Italy in which he notifies the Bishops that the Holy Father wishes them to place no obstacle in the way of priests of their dioceses who wish to join the congregation of missionaries for Italian emigrants. This congregation was instituted for the purpose of going to countries where there are Italians who need the services of Italian missionaries to administer to their spiritual necessities. The Cardinal says that in America there are hundreds of thousands of Italian emmigrants whose faith is exposed continually to serious danger, and the Propaganda has long directed attention to the best method of supplying the needed spiritual assistance to them. By far the confidential information to the press, but largest proportion of the Italians who direct their course to the New World settle in the South American Rupublics.

LYNCH LAW.

Eleven Sicilians who were accused of being members of the Mafia, a secret being memors of the man series of second property in New Orleans, La, which pronounced sentence of death against David C. Hennessy, Chief of Police of New Orleans, were acquitted by the jury. The chief of police was slain on October 15, and that very night the evidence began to accumulate, showing that his death had been deliberately planned by a secret tribugal and carried planned by a secret tribunal and carried out boldly and successfully by the tools of the conspirators. The trial lasted twenty five days, and though the evi dence seemed conclusive, the jury, which is currently charged with having

been tampered with, failed to convict.

On Friday night, 13th inst, soon after
the verdict of the jury was known,
a body of cool headed men, lawyers,
determ machania and malitical landers. doctors, merchants and political leaders all persons of influence and social stand justice, swift and sure, visited upon those whom the jury had neglected to punish On Saturday morning a call for a mass meeting at Clay Square, on Canal street, appeared in the papers, which editorially deprecated violence. The significant deprecated violence. The significant closing sentence of the call was, "Come

prepared for action.' At 10 o'clock there was a crowd of several thousand anxious people con-gregated around the statue. They hardly knew what was going to happen, many of the loafer element in the throng like, and the assemblage not unwillingly was soon keyed up to a high pitch, de-monstrative in its denunciation of the ssassins. Each of the speakers said there had been a great mass meeting months before which had met and dispersed peacefully so that the law might take its course. The law had failed. The time to act had come. W.

S. Parkerson, the leader, is a prominent lawyer, the president of the South ern Athletic Club and the man who led the vigorous city reform movement three years ago. Walter D. Deneger, another of the speakers, is one of the leaders of the New Orleans bar; John C. Wickliffe, also a prominent attorney, and James D. Houston, one of the foremost men of

After denouncing Detective O'Mally, who is supposed to have tampered with the jury, the speakers announced that they would lead the way to the parish prison. Mr. Wickliffe concluded with these words: — "Shall the execrable Mafia be allowed to flourish in this city? Shall the Mafia be allowed to cut dow our citizens on public streets by foul ation? Shall the Mafia be allowed to bribe jurors to let mur ierers go scot free ?"

Soon a crowd of 3 000 citizens had assembled, and provided themselves with arms at the arsenal, and the number gradually increased to 10,000, who marched to the prison. Captain Davis, governor of the prison, refused to open it, but neighboring houses readily sup plied axes and battering rams, and will ing hands went to work to force an open ing. This did not prove a difficult task to the trembling but determined throng. Soon there was a crash, the door gave way, and in an instant armed citizens white a mighty shout went up from 10, 000 throats rejoicing at their success so ouring through the small opening,

Once the crowd had got inside the Sicilians were soon picked out from among the prisoners, and were at once shot or hung. A coroner's jury was held, but their verdict did not name any of the lynchers. The citizens generally are said to favor the murderous

frightful extent to which bridgery into so has been carried rendered it necessary for the citizens of New Orleans to vindicate outraged justice, and declaring the action of citizens to be proper and justifiable. The Stock Exchange and justifiable. The Stock Exchange expelled J. M. Seligman, who was fore man of the jury at the trial of the

The proceedings recall a former attack which was made upon the Sicilians in the same city with much less provocation. In 1856 a Sicilian political club attempted to Committee. uterfere with the politics of the There were frequent rows, and one night during an election the Sicilians attempted to take charge of the polls. A riot followed and ten or fifteen Sicilians were

Louisians to the same effect. Louisians to the same effect.

While it is possible that some of the victims of this general uprising of citizens may have been guilty, it is surely not probable that an American jury would probable that an American jury would have acquitted them if the offence had been proven. But if they did so, it is a proof that the jurors were gullty of a crime failing very little of that of the Mafia murderers in accepting tribes to fall in their sworn obligations as jurymen.

IRISH NEWS.

THE LIBERAL PLATFORM.

Mr. Gladstone has been in consultation with Mr. Morley, Sir William Vernon Harcourt and Sir G. O. Trevelyan on the scope of the Liberal electoral platform, and is preparing to announce it at Hastings. It is learned that Home Rule, with a definite exposition of the question of Light representation in the Imperial Para definite exposition of the question of Irish representation in the Imperial Par-liament, land and police relations to the Irish Government continues to hold the front rank. Mr. Schnadhorst (Liberal), he ablest and clearest headed of electors wire pullers, estimates that Mr. Paruell's following in the next Parilament will be reduced to ten. Tim Healy's calculation gives Parnell eight supporters. Mr. Gladstone, thus assured of the support of the Irish phalanx of seventy-three steady ad herents, deems himself ready to resume and complete the legislation for Ireland.

SALISBURY'S SPITE. The court has adjudicated Wm. O'Brien a bankrupt on the petition of Lord Salls-bury in the latter's suit to recover £1 700, the costs in the action for libel brougat sgainst him by O'Brien, in which the latter was non suited. Herman Raffalovitch, the father in law of O'Brien, has effered to discharge the debt, but Mr. O'Brien has declined to accept the favor. O'Brien is unable to sit in Parliament for a year, and if at the end of that time he is still con if at the end of that time he is said to a fined in prison, his seat in the House of Commons will be declared vacant, and an election for a new member will be ordered.

PARNELL'S MANIFESTO.

Parnell has issued his manifesto. It is

addressed to the Irish Americans, and is addressed to the Hish Americans, and is principally composed of an appeal to Irish-men in the United States for assistance. He defends his position, and declares he always worked in the interest of his bonded countrymen, although often mis-construed. The manifesto is a great dis-appointment to Parnell's friends, who had thought he would exonerate himself in relation to Mrs. O Shes. The lady, how-ever, is not referred to in the document. Parnell appeals to his fellow-countrymen America to once more assist quelling muticy and disloyalty to Ireland and in securing a really independent Par llamentary party, so that we may make one more, even though it be our very last effort, to win freedom and prosperity for our nation by constitutional means.

SCULLY WILL TRY AGAIN It is stated at Dublin that Vincent Scully, the Parnellite who unsuccessfully contested for the seat in Parliament representing North Kilkenny against Sir John Pope Hennessy, the McCarthyite, test for the seat representing North Sligo, made vacant by the death of Peter McDonald. It is understood that Tae McDermot, Queen's counsel, supporter of Mr. McCarthy, will enter the list against Mr. Scully.

THE NATIONAL FEDERATION. The National Press, the McCarthylte organ, expresses the opinion that the National Federation was a success more milliant than the most sanguine Nation alist ever hoped for. The convention is a death-blow to Parnell's pretensions and a lesson to those who have been mistaking the clamor of the mob for the voice of the

PARNELL'S CARELESSNESS.

Mr. Paruell's absence from the House of Commons on Thursday, during Mr. Balfour's graphic narration of the distress in Ireland and the relief measures adopte by the Government has caused intense surprise in Ireland. A messenger boy has called at the House of Commons daily for Mr. Parnell's letters. In reply to the official inquiries the boy declar O'Shea had sent him. Even the friends of Parnell declare that his inued neglect of Ireland will completely

ruin his cause.

Mr. Parnell solaces himself amid the fever of combat by revisiting the scenes of his old amours. His cynical disregard of the ordinary canons of morality ar his overpowering impulse to gratify personal passions dominate over pruden tial party considerations. This week, while preparing a paper reviewing his career, he appeared to require a resort to his fatal fascination. Notody here be lieves his missionaries to Amercia will get the countenance of reputable compatriots. The response of Ireland to the political fund is the cause of bitter disappaintment to the Parnell faction. The Dublin Freeman's Journal to day shows the total subscription to

effort of the campaigo.

As the Parnellites continue to spread
the report that Messrs. Dillon and
O'Brien will take side with them, Mr Davitt, at a meeting of the Nationalist Executive, stated that as soon as Messra. Dillon and O'Brien were released both were expected to join the Federation

With the appearance of the National Press the waiting attitude of the Manual Press the waiting attitude of the McCarthyltes has been abandoned for energetic action. The National Federation is receiving adhesions in every district

followed and ten or lifteen Sichians were shot or thrown into the river.

The Italian Government has already demanded from the Government of the United States energetic and prompt messares for the punishment of those concerned in the lynching, and for the protection of Italians generally. Mr. Jas.

G. Blaine has also written on behalf of President Harrison, to the Governor of Italians generally. The same effect. in Ireland

The Dublin National Press McCarthyite organ says: "Triumph after triumph
was scored by the Nationalists yesterday throughout the country. The voice
of the nation is becoming heard, and it is of the nation is becoming neard, and it is interesting to watch the daily increasing intensity of the Parnellites' assaults upon the Bishops."

At a large meeting at Mitchellstown,

many priests being present, the opinion was generally expressed that Parnell would be politically dead six months from now.

During the year 1890 61,431 persons

emigrated from Ireland—a failing off of 9,365 from the average. Of these emi grants 52,685 went to the United States, against an average for the four preceding years of 61,785.

CARDINAL NEWMAN.

N INTERESTING STORY JUST PUB-LISHED-WHAT LED TO THE GREAT ENGLISHMAN'S CONVERSION.

It may not be generally known that Cardinal Newman, who was one of the most learned and distinguished men of England, was drawn from the heresy in which he was born through the instrumentality of a French priest,

named Yager.
The way in which he was led to acknowledge the truth of the Catholic Church is thus related: "Rev. J. N. Yager, then chaplain of the Hospital of the Invalids, in Paris, one day met in a sociable drawing-room an Englishman of distinguished manners, whose conversation, by perference, turned on the highest questions of religious contro-

The mistress of the house, in arranging the places for her guests at the dinner-table, had contrived to place the Englishman and the chaplain side by side. Britannic coldness was conquered by the learning and modesty of the kind and amiable priest. Each one of the objections made by the Protestant elicited an answer as polite in the form as it was peremptory in the foundation. the evening the mistress of the house said to the stranger: "What do you said to the stranger: think of our chaplain?"

"I confess," replied he, "that I have nowhere met with so much science united to so great simplicity." Capti-vated by his conversation, he solicited a vated by his conversation, he solicited a private interview with the priest, which was readily granted. As long as the stranger remained in Paris he held dogmatic conferences with Rev. J. N. Yager, who carried off all the honors. He believed him to be a man of the world, and he was totally ignorant of his title of doctor of the University of Oxford.

On returning to his country, the un know wrote a letter to Ray. Father Yager, asking him to continue the contro versy by correspondence. Rules were laid down on both sides: each letter wa be numbered and acknowleged; the order used in placing the question was o be observed in like manner for the to be observed in like manner for the colutions; a statement was to be made of every one of the principles that would be successfully gained in the discussion, and they were not again to be put in These epistolary communica tions soon assumed an extraordinary development and seriousness. The re-ligious journals on the other side of the haunel, and those of Paris, reproduced he different phases of the dispute. etters from England bore no other sig nature than initials. Those of Rev. Father Yagor were signed with his own

One day the modest priest was called to the private apartment of the Archishop of Paris. The eminent prelate knew him only by his translation of Demosthenes; and he might reasonably fear that a consummate Hellenist would not also be a theologian and controvernot also be a theologian and controver-sialist of the first order. "Do you know," asked the Archbishop of Father Yager, "who the adversaries are with whom you are contending on the other side of the Channel?" "No, my Lord." Tae Archbishop informed him who the tanger was, whom he had met six months before. "On returning to Eng-land," added His Lordship, "this doctor appealed to the assembled Faculty of Oxlord and Cambridge. These two universities give particular attention to highest points of theological debate. Therefore, my dear friend, you have to deal with the most illustrious of the Anglican Church; and, on your side, it would be prudent to form to yourself a society of Catholic theologians

"Very willingly," replied Father Yager; "but, to speak frankly, it seems o me needless to use so much ostenta-tion in so luminous a cause, and for the triumph of a truth that is as evident as the sunshine. Every priest, with the help of God, can confound the savants of Oxford and Cambridge."

prolonged the conversation, and, in his turn, he was astonished to find in his interlocutor an erudition at once patristical, scriptural and theological, which, until then, he had not even suspected

in this unassuming priest.
"Truly," said the Arenbishop, "you are a living council. May God bless

The rest is known. For a whole year the controversy was prolonged with an ardor God more distant. He thought that and a science that were crowned with the real the most consoling success. The initials, used as signatures to the English letters, was that

This correspondence, so honorable to himself, was published in an octave book. curiosity of its readers, by giving them the names of his Anglican antegonists. In a few months a Freuch edition was exhausted. He did not allow them to publish a second edition. "It is not with noise and discussions," said he, "that the work of God is accomplished in souls;

this is effected by prayer.

The adversaries of Oxford had discontinued their written controversy; but religious truth, watered by divine grace, acted upon their souls ; and, in the follow ing years a glorious crowd of doctors, ministers of the Established Church of return. Of this number was Dr. Newman, one of the principal correspondents of Rev. Father Yeger.

DARRAS.

NATURE'S DISRUPTIVE

THE SALVATION ARMY SPLIT.

On Sunday evening after Vespers the tev. Walter Croke Robinson delivered he second of his series of discourses in St. John's, Islington, his subject being "The Cohesive Power of the Catholic Church" One of the great attributes of the soul, he said, was an intense longing for knowlincreased men's thirst for it. All men were, according to the capacity of their souls, like that great German philosopher who, when dying asked for " more light." Let them look at that question from another side, which was not such a noble

WITCHCRAFT.

palmistry, and spiritualism were simply the expression of the intense craving of men after knowledge, and whenever there was a demand for anything there was sure to be a supply. The Catholic Church had ever to withstand that enormous searching after truth, because those men who wanted to know the truth, and who were craving for it with intense passion, came to the great body of truth and of revela-tion, and asked it to show them the truth, and to give them the power to see into the inner state of things. The Catholic Church at once replied it could not do that. It could do it in a messure, but not entirely. Faith of its very nature was not a mathematical calculation God had not chosen to save the world by reason, by science, or by eight, but by faith. Faith, he knew, was an act of reason, but intel-lectual convictions were not faith. Faith

THE MODERN WORLD
would see that the world was not saved by mathematical reasoning, but by faith. It was plain that two things which were equal to the same thing were equal to one another. That, however, was not the way by which men's souls were saved. Goi had chosen to tell a great many things in nad chosen to tell a great many things in order to satisfy men's reason and common sense, but He said, "I will make you believe in the rest. I have placed upon the earth a guide of faith, an organ of truth. I will do no more now. Submit your country to reveal the great and above all things. reason to revelation, and above all things give Me your hearts." Men were not eatisfied with the answer which the Caurch gave them, and so they said, "We must take our own line. If you cannot give take our own line. It you we can " us the truth, we must get it how we can " us the truth was made a roue to error. He would Mea might theorem to error. He would intellect was prone to error. When God show them why that was. When God created Adam He gave him His grace, but He also gave him the power of integrity which his reason was subject to God and His passions to his reason; and when Adam, the representative of mankind, fell away from God, God took away that power. How was it that men were found who possessed solid common sense, yet when they got to religion lost it. What foolery had not been done in matters of religion by strong human intellects. Let them go to "Whitaker's Almanack," and there they would see over two hundred different sects in England, and he asked any man of common sense if he could cast his eye down these lists without laughing? Could they imagine a more absurd seligion than that called the Shakers? He thought that the Quakers came next to that. And what should he say of the drums and the noises which were going on every day in the streets? He thought that they all sense in a great many of the religions

IN THIS EXTRAORDINARILY EXCITABLE

men wanted everything new They wanted the istest edition of everything—the fifth, the sixth, and extra-special edition of the newspapers, etc. Another great disruptive force in human nature the sunshine. Every priest, with the sevent and the love of varity. The Scripture of Oxford and Cambridge."

Archbishop de Quelen had a discern.

frightful extent to which bribery of jurors has been carried rendered it necessary for the citizens of New Orleans to vindicate outraged justice, and de-Every true revelation from God showed H.s greatness and His sanctity, and and also the littleness and the wickedness of men. Farther, the true reva-lation of God demanded of the heart of man a sacrifice. There was an intense native pride in the human heart, and native pride in the human heart, and men could not brook mertification. your efforts, my dear friend. Continue the personal God, because they did not your work. No one is better able than yourself to lead it to good."

They talked about the Diety as though of the world never liked to talk about want Him to come too near to them. They talked about the Diety as though that were a kind of cloud that made

concealed names that are now well known to the Catholic world. Father Yager enveloped himself closer than ever in the mantle of humility and silence.

This correspondence, so honorable to himself exceptions are similarly and the silence. force was men's aggressive self ascertion. What was that self-assertion? If God revealed the way of salvation and com-mitted it to a certain body to teach it, it was a license for men to go against it. The Church forbade license, but gave allow them to liberty of thought, and it always "It is not with appeared to a man of the world that he was being coerced in his lawful rights by the Church. These were the three great disruptive forces over which the Church had had to triumph. These three els-ments of disruption and discord amongst men accounted for every single heretic toe world had ever seen. He would prove that no buman religion had sucministers of the Established Church of England, and illustrous laymen, consoled the Church of Jesus Christ by their filial Greek Church. That had split; and he need not waste a sentence in THE DISRUPTION IN THE ANGLICAN

CHURCH. If the Establishment were taken away where would the Anglican Church be? The sects which came from it were disrupted, split, and broken up: and about the Salvation Army — did they think it was going to remain united? Perhaps only next year it would be also split up, and the three elements in human nature which he had mentioned would be the cause of that split. withstand these three great forces o disruption. What a wonderful thing it was that the Catholic and Roman Church dge, and each access of knowledge only had succeeded in binding in one unity all that immense variety of human passion

DURING THE LAST NINETERN HUNDRED

YEARS.
Let them take the great intellects of Irei æas, the two Cyrils, Athanasius, Gregory, Lee, Albertus Magnus, Thomas Aquinas. Bossuet, Lacordaire, and New-man. Did they think that these men were without these three great passions They were prone to error more than most men because of their great intellectual forces. The Catholic Church had not only kept these but thousands and mililone to all ages in one unity of fat h. The Catholic Church aione had succeeded in binding together by its cohesive power men in one unity, and more than one had tried to upset that unity, and had tried in vain - London Universe Jan. 28

A SERIOUS BATTLE.

The political battle is over, but the battle with disease must be constantly and unceasingly waged else the grim reaper will come out victorious, and loved he knew, was an act of reason, but intellectual convictions were not faith. Faith said to the passionate inquirer after truth, said to the passionate inquirer after truth, one. On all sides may be seen palo ones will can tell you so much, and can satisfy your reason so far, and no more." He will be gathered to their long ones will be gathered to their long ones will be gathered to their long ones will be gathered to their long ones. On all sides may be seen palo and listless girls who should be enjoying the health and glow of rosy youth. Everywhere we are met with women young in years, yet prematurely old, and the property of the passionate in the property of the property of the passionate in the property of the passionate in the property of the passionate in the passionate in the property of the passionate in suffer in silence almost untold agonies, the result of those aliments culiar to the female system. To all such, Dr. Williams' Pink Pills come as a blessing. They restore wasted vitality, build up the nervous system, enrich the complexions into glowing, rosy checks that alone follow perfect health. In a word they are a certain cure for all these distressing complaints to which women and girls are peculiarly liable. A trial of these pills will convince the most sceptical of their wonderful merit, For suffering men Dr. Wdliams' Pink Pills are equally efficacious. For over-work, mental strain, loss of sleep, nervous de-bility, and all those diseases that lead to broken down manhood, they are a cer-tain specific, stimulating the brain, reinforcing the exhausted system and re storing shattered vitality. Dr. Williams' Pink Pills are nature's restorative and should be used by every weak and de-bilitated person. For sale by all dealers or sent post paid on receipt of price (50 cents a box) by addressing the Dr. Williams Medicine Co., Brockville, Ont.

> Will those ignorant Catholic educators never cease disturbing the tranquility of our loyal anti Papal fanatics? latest "malicious mischief" in t has been to instruct one of their pupils to capture, from wheely-three competitors one of those rare distinctions in the United States Navy known as "Star Cadetships," of which there are only six for the whole country. The culprit in this case_Mr. Maurice Pengnet, educated at St. Augustine's school, Ramsgate, England-seems to have exceeded his instructions, for the result shows that his examination surpassed in brilliancy all those previously recorded

In the eyes of the world I have now attained to fortune, fame-to that which men most strive for; but, my dear Bredin, God has shown me that all is vain except loving and serving Him .-

Have we no cause to fear? Are we quite sure we can do without this austere virtue of penance, with all its incom-modious details and stern realities?

MARCH 21, 18

MOONDYNE.

BOOK FOURTH. THE CONVICT SHIP.

BY JOHN BOYLE O'REILLY.

VIII.

FACE TO FACE.

The convict ship, with all sail set, before a strong quarter breeze, ploughed heavily round the South of England, and then spread her arms like a sea spirit as pt majestically toward the deep

No need to moralize afresh on the weird contrast between the tall ship, nobly and beautifully breasting the waves, and the hideous secret she bears

"Who, as she smiles in the silvery light, Spreading her wings on the bosom of night, Alone on the deep, as the moon to the sky, A phantom of beauty, could deem with a

Alone on the deep, as the moon to the sky, A phaniom of beauty, could deem with a sigh,
That so lovely a thing is the mansion of sin,
And that souls that are smitten lie bursting
within!
Who, as he watches her slightly gliding,
Remembers that wave after wave is dividing
Bosoms that sorrow and guilt could not
sever.

sever.

Hearls that are broken and payled for ever?
Or deems that he watches, affoat on the wave.
The death-bed of hope, or the young spirit's grave?"

The first few days of the voyage are inexpressibly horrible. The hundreds of pent up wretches are unused to the darkness of the ship, strange to their crowded quarters and to each other, depressed in spirits at their endless separation from home, sickened to death with the merci less pitch and roll of the vessel, alarmed at the dreadful thunder of the waves against their prison walls, and fearful of sudden engul/ment, with the hatches barred. The scene is too hideous for a -too dreadful to be described in

Oaly those who have stood within the bars, and heard the din of devils and the appalling sounds of despair, blended in a diapason that made every hatch-mouth a vent of hell, can imagine the horrors of

the hold of a convict ship.

About a week out from England, the Hougemont was bowling down the Atlan-tic, and across the Bay of Biscsy. The night was cold and dark, and the strong breeze held the ship steady, and every sail drawing.
Mr. Wyville and Sheridan, the latter

anr. Wysules and Sheridan, the latter of whom had come on deck for the first time since the vessel sailed, in warm great-coats, walked the lee side of the poop; while the captain, also heavily wrapped, paced the weather side, glancing now and again at the sails, and taking an occasional look at the course. ing now and again at the sails, and taking an occasional look at the course.

"You have got over your sea sick-

Sheridan laughed.

"You forgot that I am a sailor, Mr.

Wyville," he said. "I had another rea-

son for keeping my room."
Will Sheridan, for months past, had often been on the point of telling Mr. Wyville the whole story of his life, his love for Alice Walmsley, and her terrible suffering for another's crime; but the moment still had gone by, and he had never broached the subject. He longed to speak his warm gratitude to the wise friend who had preserved Alice's reason and life in Milbank.

Mr. Wyville never dreamt that Sheridan and Alice Walmsley had known each other. He did not know that on the other. He did not know that on the deck at that moment stood Sheridan's deadliest enemy, within five yards of the man he hated, and who mortally hated

"I will tell him all now," were the words in Sheridan's mind; and he turned to Mr. Wyville, and took hold of his arm. They paused in their walk, and stood at

the foot of the mizzen mast,
At that moment, the captain went
toward the wheel, and bent his head to look at the compass. The strong bin-nacle-light fell full upon his face, just as Will Sheridan stopped and laid his hand

The face of the binnacle glare was straight before Sheridan. His eyes were arrested by it as by a spectre; his hand closed like a vise on the arm of his frien "God Almighty!" Tae words rushed

from his heart in a hissing whisper.

Mr. Wyville was astounded, but he could not even surmise the cause of Sheridan's tremendous excitement. He had seen the face of the captain as it remained for a moment in the strong light; but he did not connect this with his friend's emotion. He waited for Sheri-

dan to speak. d of speaking, Sheridan watched the dark figure of the captain as he passed from the wheel to the weather side of the poop, and paced slowly up and down. Then he drew a deep breath,

tremulous with aroused passion.
"Who is that man?" he asked, in a low voice, after a long look.
"That is the captain," answered Mr.

Wyville. "Let me introduce you. Cap. tain Draper !" The captain walked toward them. Sheridan remained just as he had been

standing. "Captain Draper, let me introduce-" "Stay!" said Sheridan, laying hand on Mr. Wyville's breast, Sheridan, laying his

He strode to the binnacle, seized the lamp, and returned with it in his hand. When he was within two feet of Draper he threw the light full on his own fac sternly turned towards his enemy.

"Now!" he said, "now, introduc-The sight of the terrible face struck

Draper like a physical blow. His breath came in a short gasp, and he staggered back till he leaned sgainst the mast. He never said a word. eridan turned the glare of the lamp

upon him for an instant, then snatched it rapidly away from the repulsive sight. At that moment, with the veil of dark. ness suddenly torn back, Draper's face was ghastly, and his attitude full of

Will Sheridan replaced the lamp in the binnacle, and walked straight to his

Mr. Wyville was profoundly astonished to you—can you come?"
"Yessir," said Officer Lodge, as quietly and puzzled at this scene. He remained on deck for an hour or more after Sheri on deck for an hour or more after Sheri as if he were asked to walk down the dan's abrupt departure; but he did not street. "Do you want me to start now." chief warder, the key in his hand.

speak to Captain Draper, who paced his side of the poop in gloomy silence. It was an hour of fearful torture to Draper, for, like most scoundrels who are cowards, he suffered over and over again cowards, he suffered over and over again the agonies of shame and exposure which he knew he had earned. But, like this class, too, he siways planned his conduct, even his words, beforehand. As soon as the appalling interview had passed, and he found himself unmolested, his adroit and subtle mind began weaving the warp and woof of a devil's plot that should make him the winner in the contest now besum.

begun

He looked at Wyville, who stood gszing
out on the sca, and asked himself, "Does
he know?" And he speedily ran over the
signs, and concluded that Mr. Wyville
know nothing of his relations to Sheridan.
He remembered that Wyville called him
to be introduced to Sheridan, and he had noticed the suprised exclamation with which Wyville had observed Sheridan's

extraordinary conduct.

The midnight eight bells sounded, and the mate came to relieve the captain from his watch; but Draper said he could not sleep, and would remain on deck an hour

longer.

In that hour, he was alone on the poop;
Mr. Wyville had gone below. Draper,
looking down through the glass roof of
the dining room, saw that a bright light
was burning in Sheridan's room. As he
looked at the light, secretly and alone, a
desperate hatred burned in his heart like
poison. The years of his guilt were poison. The years of his guilt were melted down into that one hour, and they took the form of a blighting curse. Could

took the form of a blighting curse. Could malediction have murdered Sheridan, he would have been withered to death by the baneful light of Draper's eyes.

But the harred of a man so naturally evil as Draper is apt to turn into practical injury. The coward who hates is never at rest; he will either malign his enemy with foul would in seriest on he will die a nit.

rest; he will either maigh his enemy with foul words in secret, or he will dig a pit for his feet. It is only manly men who can hate and hold their tongues.

As Draper paced the deck, towards the end of the hour, his tread actually became stealthly and fearful, as if he dreaded lest hand the restrict he nature of his tongother price to the restrict hand the restrict has not been declarated. the nature of his thoughts might be read in the sound of his steps. Slowly and carefully be turned the circumstances over in his mind. Wyville certainly did not know of his relations with Sheridan. Sheridan himself had evidently been surprised at the meeting. Only one knew: none clee had any interest in knowing. That one must be silened, or—he, Draper, must face disgrace. Once before, Sheridad had cluded his design; but this time—and, as he concluded his walk and plot together, he clared at the light in Will together, he glared at the light in Will Sheridan's room, like a serpent in the outer darkness,—this time there would be no mistake or hesitation on his part.

HOW A PRISONER MIGHT BREAK A BAR The days slipped into weeks as the Houguemout salled southward down the great commercial highway of the Atlantic. The mild airs of the warmer latitudes sur prised and delighted those who had only known the moist climate of Britain. As the vessel sailed close to the island of Pico, one of the Azores, the deck was crowded with gazers on the unknown land.

It was the forencon of a lovely day.

The sun shone with radiant splendor on
the soaring peak and purple cliffs of Pico.
The island seemed to most of those on the
ship like some legendary land of fairy lore. They had never seen any country but England, and they had never before heard even the name of this important-

looking place.
On the bow of the convict ship, standing on the raised deck, which was the roof of the punishment cell or compartment, of the punishment cell or compartment, atcod three men, looking up at Pico. These three, from the day of the ship's sailing, had been drawn together by inherent attraction; and now, among all the queer new friendships of the voyage, there was none stronger than theirs. And yet they were very dissimilar, inwardly and outwardly.

ontwardly.
One was a tall man, solemn-faced and severe, dressed in sombre garments; the next was a small man, mild of face and manner, clad in old-fashioned sailor's blue; the third was a very black man, whose hair stood upright on his head when he removed his laugh that rang through severe, dressed in sombre garments; the the third was a very black man, whose hair stood upright on his head when he removed his immense fur cap, and whose ody from throat to feet was clothed in

Strange it was, that this seemingly discordent trio, Mr. Haggett, Officer Lodge, and Ngarra jil, had developed a mutual attraction, each for the other; and, after a few weeks at sea, had spent almost their whole waking time in each

other's company.

They did not converse much, if any. Ben Lodge did not quite understand Mr. Haggett's solemn scriptural illustrations and heavy comments; Mr. Haggett did not pay much heed to Ben Lodge's dreadful tale of carpage in the Chinese bombardment; and neither of them understood Ngarra-jil, nor did he comprehend a word they said.

Yet they passed day after day in each other's company, leaning over the vessel's side on sitting on the sunny 'orecastle
The presence of Officer Lodge on board
needs explanation. Two days before the
convict ship sailed, Mr. Wyville walked
into the lock-up at Walton le Dale, fol-

lowed by Ngarra-Ju.

Officer Lodge met him with a mild,
every-day atr, and, pointing with a back
ward motion of the hand toward the cell, owed by Ngarra-jil. informed him that it was "hempty."

"Have you any relatives or others de-pending on you?" asked Mr. Wyville, falling into the matter-of fact simplicity of the little policeman.

"No, sir; no one as can't get along without me. I 'ave lived here alone for fifeen year. I don't know a man, though, in Walton to take my place. There's a deal of trust in this hoffice, sir; a deal of

What property do you own here?" asked Mr. Wyville.
"The donkey and water cart is mine,

though the viliage gave 'em to me. That's all the property."
"I need a careful man to oversee a settlement," said Mr. Wyville. "But he will have to go to Australia. He will be comfortably placed, much more so than you are here; and his engagement will e permanent. I came to offer the place

"It is now noon; I will return to Lon-lon on the 2 o'clock train. Meanwhile,

don on the 2 o clock train. Meanwhile, I will walk through the village." Turning to Ngarra jil, Mr. Wyville said in his own language, "You can remain here." Mr. Wyville walked straight to the old home of Aites. Walmsley, and lingered a long time in and around the deserted and decaying cottage. There was warm fool lecaying cottage. There was a warm feelfing in his heart, a new and happy growth, which was thrilled and strengthened as his eye fell on objects that might once have

been familier to Alice Walmeley.

As he left the place, to return to Officer Lodge, it seemed as dear to him as if he had known and loved it all his life. He turned towards it, as he walked down the road, and there was a quiet gladness in his

face,
"She will leave it all behind," he murmured. "There shall be no picture of its wretchedness in her memory."

He passed to the court-house. Officer Lodge and Ngarra jil were sitting in the office, silently looking at each other. At first, Officer Lodge had spoken to his companion; but Ngarra jil had answered only by a gruff and unintelligible monosyllable. They then had subsided into perfect sil

"Are you ready?" asked Mr. Wyville. "Yessir."

"Come."

They went to the railway station, and took their seats for London. Officer Lodge and Ngarra jil sat opposite each other, and continued their acquaintance the same silent fashion which had in the same silent fashion which had marked its beginning in the station house. On board the convict ship, they had attracted the lonely Mr. Haggett, who, in a patronizing manner at first, joined their

ompany.

As these three stood near the bow of the Houguemont, looking up at the purple cliffs of loty Pico, there rose an extraordin ary commotion on the deck, among the

That morning two men, the worst and most disorderly characters in the ship, had been locked up in the punishment crib. They had first been sentenced to work at oakum picking; but they sat within the bars idle, staring out at the crowd of convicts on deck, and singing and shouting For this they had been again reported, and the officers had now come to take

them out for further punishment.

The officers stood waiting for him who had the key of the barred door; and he was searching valuely in his pockets. After while, it was evident that the key had been mislaid or lost. The officers could not open the barred door.

The two culprits within were the first to understand this, and they set up a howl of derision. They danced about in their den, cursing the officers and enapping their fingers at them through the bars.

At length a dreadful idea struck one of the desperate wretches. His eye had fallen on the heap of loosely-picked oakum inside the bars. With a yell he seized an inside the bars. With a yell he seized an armful of the inflammable material and threw it far within the cage, against a heap of tarred rope ready for picking. The officers stood outside, watching the fellow's action with alarm. When he had

gathered all the oakum into a pile he drew from his pocket a lucifer match, and flourished it before the officers' eyes with flourished it before the officers' eyes with a grin of triumph and devilish meaning. His brutal associate within the bars, upon whom the meaning of the preparations broke suddenly at sight of the match, gave a wild shout of delight and defiance "Damn you!" he cried, shaking his fist at the powerless warders, "you can't help yourselves. We'll set fire to the ahip before your eyes!"

The dreadful threat struck terror into the convicts on deck, who began to huddle

the convicts on deck, who began to huddle together like sheep.

The officers looked into each other's

pale faces, dumb and helpless. One of them caught hold of the massive bars of

Yelling with delight at their power, the two miscreants within piled up the pyre. Then he who held the match selected a dry place on deck to strike it. He bent

the ship, he applied the torch to the pile of oakum, and the yellow flame licked up he ready material with fearful rapidity. At sight of the flame, a cry of alarm rose from the huddled convicts, drowning the reports of the officers' pistols, who were shooting down the incendiaries.

It was too late. Had they used their

pistols before the match was struck, they would have acted in time. To slaughter the wretches now was to insure the conthe wretches now was to haure the con-tinuation of the fire. Were the prisoners let alone they might have become terrified at their own danger, and had quenched the bleze before it had selzed the ship.

One of the officers placed the mazzle of his pistol to the ponderous lock of the cage, and fired. The bullet destroyed the lock, but did not force it. At that moment, with a cry of success, an officer dashed through the crowd and seized the lock. He had found the key!

But it would not turn in the shattered wards. The bullet had wedged every-thing together, and the bolt had become

By this time the flames had swept over the pile of tarred rope, and had fastened on the beams overhead. The pitch bubbled up between the seams of the leck, and dense volumes of smoke poured

through the bars.

The slarm had spread to the convicts below, and an awful sound of affright arose from the hundreds of horrified

hearts. The officers dashed wildly to and fro. Some of the ship's crew had begun to work with axes on the roof of the cage. which was a heavily timbered deck. The fire began to roar with the dreadful sound that denotes the untamable power of approaching conflagration.

At this moment Mr Wyville came forward, and with one glance took in the whole scene. Every one gave way for him as he strode to the cage. The convicts prayed him, "save us!" the ultimate appeal of terror-stricken men. He stood an instant looking at the fire -saw the mortal danger. In ten minutes

more no earthly power could subdue the lames. "Shall we open the batcher, and let the "No!" shouted Wyville with such sudden force that the man staggered back

Mr. Wyville looked at the lock, and saw its condition. He shock the bars with amezing force.

A gust of firme and smoke now rushed

through the bars, and drove every one back, even Mr Wyville. He rushed forward again; then turned to the officers, who had retreated to the formast, and called them to him. Not one moved they were cowed. Another instant and a tall man pushed

through the crowd, and stood beside
Wyville. It was Mr Haggett. Their
eyes met for one instant. They under
stood one another.

"What do you want?" asked Haggett, in a low, steady voice.
"The silk curtains from the dining-room—quick!" answered Mr. Wyville in the same tone.

Next moment Haggett was clearing a lane for himself through and over the crowd. He disappeared toward the cabin. They knew he would return, and they knew he would return, and they kept the way open for him. In half a minute he flow back, in each hand a long ed silken curtain, torn from the cabin

Mr. Wyville stood waiting for him, holding in his hand a heavy iron belaying-pin, which he had taken from the rail. pin, which he had taken from the rail. He took one of the curtains, twisted it into a rope, and pushed one end through the bars. This end he brought out four bars cff, and around these four bars he wound both curtains, one after the other.

When the curtains were entirely wound When the curtains were entirely wound in this way, he inserted the heavy iron rod between the folds, at the two central bars, and began to turn it end over end like a lever. The first turn made the silken rope rigid; the second strained it; the third called out all the muscular power of the man. But there was nothing entered.

ing gained.
Mr. Wyville turned, and looked toward Haggett, who approached Both men seized the iron lever, and pulled it down

with all their force.
"This is a convict's trick," said Haggett, as they paused for breath.

Mr. Wyville made no reply; but con-

tinued the tremendous leverage. There was a cry from the convicts: they saw the massive bars yielding—the two outer bars bending toward the centre under the terfic strain. Oce again the upper end of the lever

was seized by both men, and with a united effort of strength pulled and pressed down. The next turn was easily made: the mighty bars had bent like lead in the centre and then broken, leaving two gaps wide enough to allow the entrance of a

When this was done Mr. Wyville and Mr. Haggett fell back, while the officers and sailors dashed into the burning cage, and satiors dashed into the burning cage, smothering the fixmes with wet sails, beneath which they trampled out the fire.

The vessel was saved, and not one minute could have been spared. In the wild uproar that followed, each one giving the same water was the same of the wild uproar that followed, each one giving vent to the pent-up excitement of the moment, Mr. Wyville, turning in the crowd, met the eyes of Haggett, earnestly fixed on his face. He had often observed his watchfulness before; but there was another meaning in his eyes to day.

Without a world Mr. Wyrille my out.

Without a word, Mr. Wyville put out his hand, which Haggett grimly setzed. "Thank you," said Mr. Wyville. "That's not right," said Haggett; "you have saved all our lives."

Mr. Wyville negatively shook his head, with his usual grave smile, and was about to pass on. Mr. Haggett slowly let go his hand, still looking at him with the same strange expression. They had parted a few paces when Haggert strode after Mr. Wyville with a new impulse, selzed his hand once more in a grip of iron, and met his eye with a face working the door, and shook them with all his force. He might as well have tried to shake down the mast.

pressed feeling.

"Forgive me!" he said; and without another word he dropped Mr. Wyville's hand, turned, and strode off to his room by

Mr. Wyville and Sheridan walked the poop for hours. Mr. Wyville made no mention of Haggett's strange conduct.

Toward midnight they went to their rooms. The extraordinary events of the

day had kept them from talking about Captain Draper, though the subject had been for days uppermost in both minds.

When Wyville entered his room his eyes fell on a letter, fixed endwise on his table to attract attention. It was addressed to himself. He opened it, and took out a photograph—the portrait of a

convict in chains. There was no other enclosare. On the back of it were written these words, in Mr. Haggett's handwriting, dated four years before:

"This is the only photograph of the man known as Moondyne. It was taken in Western Australia, just before his latest escape from Freemantie Prison. All other photographs of this prisoner have una countably disappeared from the prison

Mr. Wyville gazed a long time at the strange present. Taen he laid it on the table, locked his door, and walked medt tatively to and fro his narrow room. At times he would stop and take the picture from the table, look at it with deep attention, while his lips moved as if he were

At last he took the portrait, tore it to pleces, and, opening the window of his room, threw the pieces into the sea. TO BE CONTINUED.

Mr. Henry Graham, Wingham, writes us: "For fifteen years I have suffered with Indigestion, and during that time I could get nothing to give me relief, al-though I tried a great many different kinds of medicine recommended for that con plaint. I now feel like a new man, and this wonderful change has been accom-plished by the use of four bottles of North-rop & Lyman's Vegetable Discovery. To me it has been a valuable medicine."

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Minard's Liniment cures Dandruff.

CHRISTIAN SOCIALISM.

A CATHOLIC ENGLISHMAN'S VIEW

Truly the word socialism is the bete noir of many respectable people who can toast of a snug account at their banker's. If to it, however, we prefix the qualifying adjective Christian their treplication thereby undergoes considerable diminution. Let it be once for all understood that we are not socialists Nor are we the apologists for much that is irregular and inadmissible in socialistic propaganda; albeit we frankly acknowledge that a socialist is one whose arguments, at least some of them, are not easily disposed of off hand. Whilst we thus define the limits of our position we cannot attempt to disguise from ourselves that there is much in our social system utterly unsound, absolutely gangrened much that needs a thorough searching and probing; much through which the legis-lative scalpel must pass if the disease is to be kept from spreading. The rottenness must be removed, be the process never so painful and difficult, if social life is to be saved and utter collapse avoided. This, however, must needs be done in a Chris-tian-like manner. Society, or that por tion of it which had been disordered, must be re-organized, if it is to be re-constructed at ail, on a solid Christian basis, all due regard being paid to Christian tenets and the laws of natural equity.

That the constructive task has become

necessary has long been patent to us, and events of recent occurrence have served to convince us all the more of its urgency. There is not one of our readers that does ot scan the pages of some one or other of our dailles. Let them reflect for a our dailles. our dailles. Let them reflect for a moment, and endeavor to recall even a part of what has been recorded for the last three or four weeks. Thousands of our people are on the verge of starvation. Many of them have fallen on our highways, Many of them have falled on our nighways, weary and emaclated to rise no more. The rigid forms of lifeless women are dis-covered in the recesses of our bridges. The cries of countless little ones, walling for a crust, fall with painful cadence upon

Death is here and death is there, Death is busy everywhere.

And what efforts have been made to relieve the sufferings of our starving poor? Nor work nor bread have they. Chame-leon-like must they live, subsist on light and air.

and air. Famine is on their cheeks. Need and oppression startle in their eyes. Contempt and beggary hang upon their The world is not their friend, nor the world's Tals is one side of the question. Turn

we now to another.

Bedford dies and "ton" is flattered.

Waen dead some days is leaks out he committed suicide. We have nothing to say in disparagement of the late noble man, whose remains, in accordance with his own expressed wishes, were proma-turely reduced to sahes a few days since at Woking. He once entertained the Queen of Holland at his gorgeous maneton of Woburn Abbey. Her Majesty, possessing that rather epicure quanty of inquistiveness, would fain ask the Duke the amount of his yearly income. Regarding the imperial question in the light of a command, the Duke made answer sotto voce, "I must plead guilty, your Majesty, to more than £300,000 a year." The Covent Garden Market property alone, where his tenants are liter-ally done to death with the cold and the draughts, brought him in the respect-able sum of £18 000 annually. Woburn Abbey, with its gaileries of antique marble, and priceless painting, and its park of two thousand five hundred acres, dotted with innumerable pleasances, is one of noblest mansions in the kingdom. a change from Bethnal Green to Woburn Park! The Duke, surfeited with pleasure, knows not how to spend the twentieth part of his net annual income. He is well fed whilst countless thousands starve. Yet they are men as well as he; with human wants and human cravings. Did

the other ride of the ship.

That night when the excitement had died, and the usual quiet had been restored.

That the many should be driven raving mad with the pange of hunger, whilst the few, fattened and revelled.
Surely there must be something wrong,
something awry in the state of society
which furnishes us with a contrast. The many, the multitudes, must not The many, toe multidee, must not, shall not, starve. They must get work, or they must get bread. A stone will no longer be sufficient for them. Stress and poverty may according to natural equity, give a man a claim to his neighbor's loaves. There are circumstances in which the goods of life became common property. It may never come to that pass with us. Yet the present stoical indifference to the needs of the poor may entail a Nemecis of blood in the not far

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Appetite, and gives great mental, nerve, bodily, and digestive strength.

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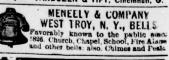
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Lenten days are de Thoughts of Jesus Of His agony, His o Of His bleed for t

Lenten days are ds Thoughts of Jesus Jesus, crowned wit To our aching he

Thoughts of Jesus, Treated as the lar As the outcast of the Struck and breis

Annas, Caiphas, P Wretche- judgin Jesus silent, meek Jesus by heaven

SUPERS

SOME PIOUS PEOP

It is an old saying Church the devil of This proud spirit envious of the hono tries to lesson it in caused himself to lead by the blind terminal in that was tempts in that was do now? He leave in his efforts to prese

relics of ancient i fully preserved as a the same way, the and ressoning bein the sun and the s stones, and dumb all kinds of foolish successful with plot Christians, who put servations and su He, therefore, hides a cleak that one suspect of conceal he tries to deceive t ance of holiness, a the vice of superst holy things, nay, e cross, which is so to flight. Thus, sir the true God from deavors at least t

of themselves, and God, or from the It is generally w selves to be deceive Cataneus relates, and advice in her said she, "a certain received special lig me of a very effica the recovery of m probably by humi concealing the di-charged me stricti

This he effects by a superfluous wors tion, that is, one t

God, nor approved in accordance with

the Church ; or els

priest.
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must be exactly

Again, one and the make thirteen;

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"Very good;"
No, there mu

this to any one.

What is the

altar, and the Ma nine o'clock; b re nine; thus Mass-server, and all clearly sign Blessed Trinity.' "Oh," said t thatis the idea, thing much be Mass sung wirdeacon, and le one years old; f them on the al have nine chorle server, are also t addition you can time for Mass, Trinity will be doubtless be cot on's health. ady, and nothin special lights th nce has receive from the epirit name of goodne those other circ Holy Mass? said at 7, or at priest is forty-or

Thus he dist lady. The General demned a custo was a current Pargatory could Masses at which lighted, and, and given to the position of the

candles on the

grievous mortal

y the help of t

real and holy

Lenten Thoughts.

Lenten days are days that bring us Thoughts of Jesus Christ our Lord, Of His agony, His scourging, Of His blood for us outpoured.

Lenten days are days that bring us Thoughts of Jesus Christ our King— Jesus, crowned with thoras, derided, To our aching hearts they bring.

Thoughts of Jesus, our Redeemer, Treated as the last of men, As the outcast of the people, Struck and breised again, again!

Lenten days bring thoughts of Jesus, As a fool, all robed in white, While the mob of maddened people Torture Him in wild delight.

Annas, Caiphas, Pilate, Hered, Wretche-judging Christ the Lord! Jesus silent, meek, and suffering, Jesus by beaven's hosts accord!

SUPERSTITION.

SOME PIOUS PEOPLE DO SOME QUEER THINGS IN THE NAME OF RELIGION.

It is an old saying that where God has a Church the devil builds a chapel.

This proud spirit of lies, who is still envious of the honor shown to God, and tries to lesson it in every possible way, caused himself to be adored as the true

God by the blind heathen; but his at-tempts in that way have been greatly frustrated by our Lord and His Apostles

And what does the wicked spirit try to do now? He leaves no stone unturned do now! He leaves no stone unturned in his efforts to preserve among Christians, and to spread throughout the world, some relics of ancient idoltary. When the head of a family dies, his portrait is carefully preserved as a memento of him. In the same way, the devil, after idolatry was nearly extinct throughout the world, and reasoning beings had ceased to adore the sun and the stars, and stocks, and stones, and dumb animals as their gods, tries to preserve at least the memory of that horrible vice in its portrait, that is in that horrible vice in its portrait, that is in all kinds of foolish and superstitious prac-tices. But even in this he is not always successful with plous and fairly instructed Christians, who put no faith in vain ob-servations and superstitious practices He, therefore, hides his wickedness under a cloak that one would be least likely to suspect of concealing it; that is to say, he tries to deserve the plous by an appear. he tries to deceive the pious by an appearance of holiness, and to lead them on to the vice of superstition by devotion and holy things, nay, even by the sign of the cross, which is so often used to put him to flight. Thus, since he cannot prevent the true God from being adored, he en

nonoring and adoring Him as He wishes. This he effects by what theologians call a superfluous worship, and a false devo-tion, that is, one that is not ordated by God, nor approved of by the Church, nor in accordance with the general custom of the Church; or else it consists in attribut ing to certain prayers and works of piety, a power and efficacy which they have not

deavors at least to prevent men from

of themselves, and have not received from God, or from the Caurch. It is generally women who allow them selves to be deceived in this way. A certain noble lady, as Father Casa

Cataneus relates, whose only and dearly loved little son was sick, came to a priest of the Society of Jesus for consolation and advice in her iffliction. "Father," said she, "a certain pious person, who has received special lights from God, has told me of a very efficacious form of devotion, by which I shall certainly be able to secure the recovery of my child; but, influenced probably by humility, and the desire of concealing the divine favors, the person

Blessed Trinity we edore one true God in three distinct Persons; but three and one written in succession make thirty one; therefore the priest who says the Mass must be exactly thirty-one years old. in, one and three written in succession make thirteen ; therefore the Mass-server must be exactly thirteen years old.

Very good ; and is that a'l?" "No, there must be three candles on the altar, and the Mass must begin exactly at nine o'clock; because three times three are nine; thus the hour, the priest, the Mass-server, and the candles on the altar all clearly signify the mystery of the Blessed Trinity."

Blessed Trinty."
"Oh," said the father laughing, " if
thatis the idea, I could suggest some
thing much better. Have a High
Mass sung with a deacon and subdeacon, and let them all be thirtyone years old; then there will be three
father on the size heldes that you might m on the altar; besides that you might have nine choristers, who, like the Mass server, are also thirteen years old ; and in addition you can have the bell rung three time for Mass, in that way the Blessed Trinity will be far more honored, and will Trinity will be far more noncestore your doubtless be compelled to restore your son's health. It is all nonsense, my good son's health. It is all nonsense, my good. lady, and nothing but superstition. special lights that your plous accquaint ance has received are not from God, but ance has received are not from God, but from the spirit of lies. What, in the name of goodness, have the number, and name of goodness, have the number, and justiy use the words in which God comthose other circumstances to do with the eame value and efficacy, whether it is said at 7, or at 9 o'clock; whether the priest is forty-one or thirty-one years old; s..d whether there are three, four or two candles on the altar. Go away with your devotion; if you want to offend God by a grievous mortal sin, and to hurt your child.

as you say."

Thus he dismissed the simple-minded in my name falsely; to drive you out, and that you may perish."

The General Council of Trent con demned a custom of that kind, which was then in vogue amongst the people. It was a current belief that the souls in then in vogue amongst the people. It was a current belief that the souls in Pargatory could best be helped by seven Masses at which seven candles were to be liehted, and, moreover, alms were to be given to the poor seven times.

And the the the desirable that the Massia the

given to the poor seven times.

No Uniholic doubts that the Mass is the real and holy Sacrifice of our religion, in

thich Jesus Christ, as the Eternal Priest,

holiest practices of devotion:

Whenever there is an obligation to observe a certain time, and hour, a certain number, a certain posture in standing or sitting; for in stance, a certain prayer or devotion, no matter how holy it is, must be said, or performed on a certain day at sunrise, at TREATED BY H performed on a certain day a statutes, a certain altar, in a certain church, kneeling on a stone; the eign of the cross has to be made so many times, and so many Our Fathers have to be said; so that if the time, place, number and manner be not strictly observed, the prayer, or devotion, will lose its efficacy; that is a manifest proof of a shameful superstition.

It is far different with the public de-votions approved of by the Church; for instance the devotion of the nine Tues-days in honor of St. Anthony of Padus, and that of the ten Fridays in honor of St. Francis Xavier, the Apostle of the Indies; on which days it is the custom to confess and communicate, in order to receive the grace of God through the intercession and merits of those great eaints. Still, if even in this case one were so to put his faith in a certain number or a certain day, that if he missed confession, or Communion on one of the nine or ten days, or if he did not confess on the Tuesday or Friday, he would think that his devotions were of no good; then he would be guilty of a superstitious error. They are most praiseworthy devo-tions, and are sppointed for the good of the soul : but it would be superstitious to attach their merit and efficacy to certain days or a certain number of days.

days or a certain number of days.

It is always a good and holy work to confess and communicate in honor of a saint, provided it is done with proper preparation and devotion; and the oftener it is done the more pleasing it is to the saint; but a fixed number of Tuesdays or Fridays has nothing to do with it. The devotion to St. Francis Xavier is fixed to the Fridays for those who have the to ten Fridays, for those who have the opportunity of practicising it, in memory of the ten years he labored for the conversion of the heathens in India. The Friday is chosen in preference to another day, on account of the tender love that St. Francis had for Jeeus Crucified. Other wise confession and Communion on

Sunday, in honor of this saint, is just as meritorious as on a Friday.

Another general rule for detecting superstition in prayers and holy things, is, when an infallible power and efficacy is attributed to them. Thus, many carry dout with them, and repeat daily the Gospel of St. John, with other holy words and many signs of the cross, in order to

make themselves bullet proof. make themselves bullet proof.

This is one of the most impious supersitions, and can well be looked on as a compact with the devil. Again, certain written and printed papers are frequently to be seen, which are called "Domestic Blessings and Prayer Books;" they are even hung up openly in houses, and bound with real prayer books; and they contain certain strange characters, consess. contain certain strange characters, crosses, outlandish names of God and the angels, sacred words taken from the Scriptures and even terrible exorcisms to be used against the devil.

concealing the divine favors, the person charged me strictly not to say a word of this to any one."

"What is the devotion?" asked the priest.

"I must have a Mass said," answered the lady, "in honor of the Blessed Trinity."

"Very good, irdeed," rejoined the priest, "the Boly Sacrifice is of inficite value; the most Blessed Trinity is infinitely good and powerful: it would be a very good thing to have the Mass said. But why make such a secret of it?"

"Oh, because the Mass has to be said under certain circumstances. In the Blessed Trinity we glore one true God in fire, and from sorcerers, witches, thiever and robbers; he shall not die by violence nor shall he die an unhappy death; women who carry it about with them, shall be saved from the perils of child bed, etc The Pope's name is too often priuted in those books, and he is said to have ap-proved of those prayers and blessings, and proved of those prayers and blessings, and to have sent them to others; sometimes they bear the Bishop's name as a sign of approval, as well as the name of the town in which they were printed, the publisher who issued them, etc. Thus ignorant people are convinced that those prayers are holy and of infallible efficacy. In those books is also to be found a super stitions promise, to the effect that he who says Our Father and Hail Mary daily seven times, and continues to say them until they have reached the number of drops of blood that our Lord shed during His scourging will certainly go to heaven. All this is a barefaced lie and a deceit of the devil, and such books and prayers deserve nothing better than to be burned as a mark of the contempt in which they

Of those who give such books and bless ings to others, or advise them to get them, or who sell them, or, what is still worse, publish them to the eternal ruin of thousands of souls, who in their simplicity believe in them, and trust their salvation Holy Mass? The H ly Sacrifice has the plained to the Prophet Jeremias of similar superstitious people, and warned his own

same value and efficacy, whether it is said at 7, or at 9 o'clock; whether the priest is forty-one or thirty-one years old; and whether there are three, four or two candles on the altar. Go away with your devotion; if you want to offend God by a grievous mortal sin, and to hurt your child by the help of the devit, then you can do by the help of the devit, then you can do by you say."

superstitious people, and warned his own people against them:

"Therefore hearken not to your prophesayers, and sorcerers.

For they prophecy lies to you: to remove you far from your country, and cest you out, and to make you perish. For I have not sent them, saith the Lord: and they prophesy in many falsely: to drive you out, and

that you may perish."
The same I say in the name of the Lord to Christians. You must not listen to such advisers, nor believe in them; for

contain boly works to bless one's self with; which Jesus Christ, as the Eternal Priest, offirs to His Heavenly Father His own Flesh and Blood, and thereby shows Him infinite bound; therefore nothing is more powerful in satisfying for the sins of the tiving and he dead, and blotting out the punishment due to them, than the boly Mase; but that power does not come from a certain number of Masses, but from the infinite value of the Sacrifice that is offered.

The following is a general rule by which you can see whether there is anything that savors of superstition in even the holiest practices of devotion:

Whenever there is an obligation to contain holy works to bless one's self with; they are good against witechoraft, and sorcery, nay, even against the devil almost the devil away by the devil's own art. The holier the words, the devil away by the devil's own art. The holier the words, the sin of superstition; for holy works, that should be used to honor God alone, are degraded and dishonored by Eing used in the service of the devil That is what the proud enemy of God wishes; that is the way in which he conceals his wiles; he mingles holy things with his juggleries, in order the better to decive and lead astray the ignorant and credulous,—Father Hunolt.

FATHER KNEIPP'S CURES.

SOME REMARKABLE CASES WHICH HAVE BEEN SUCCESSFULLY TREATED BY HIM.

A few months ago the Catholic News told of the wonderful cures performed by Father Knelpp, priest of Worlshofen, Bavaria. Persons whom eminent physicians have declared to be in the last stages of disease
were brought to him, and by a simple
method their health was restored. A
writer in Blackwood's Magazine has just

cited some remarkable cases. "Daring the nine weeks, which at two different intervals I spent there last sum-mer," he writes, "I took care to question many of the other patients about the cures meny of the other patients about the came dicted, and certainly some which came under my notice were most striking. It the patients who had assembled there had sought in vain for help from doctors, and many, as I know, came, having had their

Instead of followin his advice the Superior sent him to Worishofen, and he was entirely restored to health. On the same day on which I reached the village a lad of ten or twelve years was brought there suffering from some complaint of the knee, which, as the doctor declared, rendered amputation necessary. Before I left, at the end of a month, I saw the same boy able to play about left, at the end of a month, I saw
the same boy able to play about
with the village urchins, the healthy
color in his cheeks contrasting vividly
with the striking pallor they had borne
on his arrival. One patient, a Baron
S—, suffering from disease of the
spinal marrow, and pronounced incurable,
had to be wheeled in a bath chair when had to be wheeled in a bath chair when he arrived at Worishofen. The Pfarrer at once told him that at the end of a fortnight he would be on his feet again,

and this actually came true. " Naturally, however, as charity begins at home, I was most drawn to the whole thing by the marvelous effect it had upon myself. Not only was the root of the evil discovered, but the most distressing symp toms were removed; and I have every prospect of being entirely restored to health in the course of a few months—in fact, regenerated, as the Pfarrer calls it. To return to other cases, I will only name a few to show how very varied they are. Just before I came, a child of eleven had been brought there, all ceased in an iron frame, with a distorted hip, and utterly unable to walk. This child has been under the treatment of one of the most celebrated treatment of one of the most celebrated sergeons in Germany, who had failed to cure it. From the first moment, the Pfarrer was certain of his success in the case He is one of the most genial of men and thoroughly enjoys a little joke, so he laid a wager with a gentleman who was present when the child was brought, that in three washed, then it would cove on foot through weeks' time it would come on foot through the village to his house. Just as he had said, three weeks later the child actually walked through the village, accompanied by a crowd of people. I repeatedly visited it myself and learned the full details of this case. Another cure which took place whilst I was there, was one of a man who had completely lost his voice, and who could only speak in a coarse whisper. He quite recovered it before I left."

GET TOGETHER.

From the positive statements of both factions of the Irish party, it is very evident that neither intends to yield in the slightest degree or make any concession whatsoever in the direction of harmony. All the prospects are that both will fight the battle to the death, and rain upon each other the blows that should be aimed at the common foe who is now rejoicing that Irish discord who is now rejoicing that Irish discord is once more the strong support of English oppression. The strife now going on in Ireland is far more significant than on the surface it appears. It means civil war. The hate will be carried into every county, every town, every village, every parish and almost every family. The anger and estrangement thus engendered, it will take years and years to efface. Shall this be the end of the heroic struggle for whose the end of the heroic struggle for whose triumphant conclusion so many year of labor, such generous ourpouring o money, enthusiasm and love have been poured out? O God forbid! Get to gether, then, ye men of Ireland; close up your ranks and in the name of God and motherland end this scandalous and disastrous quarrel.—Buffalo Union

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THE KNOW NOTHINGS OF 1854 Catholic Review.

The writer of the following sketch says, in a letter, that, having recently had occasion to pass torough Ellsworth. Maine, he learned many particulars of the unfortunate affair which took place there in "Kuow Nothing" times; and that although it may constitute an objection that those things are rather to be passed over than recalled, yet they have now become historical. Many other subjects, local and historical, abound in that State, most of them intimately connected with the progress of Catholicity.
Elisworth, Me, January 15th - No one

who walks along the quiet streets of this placed little Maine city would ever dream that they once re echoed to the tread of a savage mob, whose footsteps were heard even across the Atlantic, and which found its prototype only in the days of the French Revolution. No one viewing these grand old elms swaying in the autumn twilight, would believe the horrible tale they could tell, that ish in act and awful in its conse quences, which has not yet been paralleled in American history. And yet, it was along this same Main street, and was under these same cathedral branches, that the heroic Father Bapst was burried, riding in ignominy on a rail, that memorable and tempestuous night in 1854. The rotting ship yard down by the Union river, where the hideous coat of tar was applied, still remains, a silen and protesting monument of the out rage. The memory of these scenes are passing away from the minds of men; the veil of prejudice has been lifted, for many, as I know, came, having had their death warrant, so to say, signed. Far from being intimidated by such cases, the Pfarrer openly said he undertook those in preference to others; and if I were to describe all which came directly under my notice I could write pages. Here, in the town from which I write, a monk was dying in one of the convents, and the doctor, declaring his case hopeless, advised the Superior to send him home so that he might end his days among his own people. Instead of followin his advice the Superior sent him to Wortshofen, and he was an itself and the provided by the superior sent him to Wortshofen, and he was an itself and the provided by the superior sent him to Wortshofen, and he was an itself and the provided by the superior sent him to Wortshofen, and he was an itself and the provided by th Bapst, passed away in New York City scorce fire years ago, and his departure was hardly chronicled in the course of events, for the public likes not to hear its errors of the past brought sgain to notice; it shrinks from avowing the opinions to which it once freely gave credence. Only those who loved him and suffered with him, and whom old age will soon bear away, hold his memory still undimmed. When we think of the life of that noble Jesuit, how he the life of that noble Jasuit, now ne celebrated the Holy Sacrifice while yet has body shook with the terrible agony of the preceding night; with wust patience he bore his sufferings for thirty long years, till reason faded and the mind weakened; here here here with him the memory. how he ever bore with him the memory of that awful night, which even on his death bed forced from him in torment and agony these pitiful words, "On how they hurt me," when we have considered all this, we may well believe that the hero has not yet become an anomoly in these prosaic times. The years roll out, but here, on the scene of his work and martyrdom, memories comfort us on every side. There ou Mt. Desert street every side. There ou all Desert street is still the old cometery, where rest in their quiet graves the bones of the sturdy patrisrchs of early Catholic New Eng-

> "Under the humble walls of the little Cath olic obuccystd
> In the heart of the city they lie, unknown
> and unnotised,
> Daily the tides of life go ebbing and flowing
> beside them.
> Thousands of throbbing hearts, where their's
> are & rest forever."

stands the dark hued and antique dwell ing where this pioneer priest offered Mass in those dark days, and whence he was dragged by the masked "Know Nothings" Scarce a stone's throw away are the tracks of the Score Line R R Probably not one in a thousand, of the countless pleasure-seekers who glided by to the whirl of fashion at Bar Harbor last spot so fraught with historical interest, with so much of never failing reproach to the American name, for this shamefu will never be forgotten while the oil of Edsworth blossoms to the spring, or blanches to the chill November

His Eminence Cardinal Gibbons passed through this city on his journey rom Bar Harbor last July, and the press teemed with accounts of his movements; everything he said half a million read. And it is but meet that this place, which was the witness to so nuch sorrow and degradation to the Catholic priesthood, should be the line of triumphal march to its happier suc cessors. Nothing can more conclusively slow the tremendous change which public opinion has undergone during the last thirty years than the comparison of these two events, which look so near, in the light of history. The Catholic priest of 1854 was treated as a male The Catholic actor and subject to nameless indignities. The Catholic priest of 1890 nities. passed through as a prince, and the enchained lightning flashed his presence through the length and breadth of the

It it due to the levers of poetic justice to remark that many of the participators in the outrage on Father Bapst have richly paid the penalty of their misdeeds. Many were known by name, but, on account of unfair discrimination on the part of the local authorities, were not brought to justice, for some were men of high stand ing in society. One who was the leader in the escapade, shortly after fell from the mast of a vessel and was dashed to pieces on the deck; another drowned imself some years ago, and a third was found hanging in his own stable.

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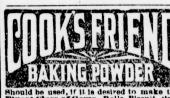
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Catholic Record.

London, Sat., March 21st, 1891. EQUAL RIGHTERS AT THE LATE ELECTION.

Poins .- They never prick their finger but they say, "There is some of the kings blood spilt." "How comes that?" says he that takes upon him not to conceive The snawer is as ready as a borrower's cap, "I am the king's poor coucin, sir."

Prince Henry—Nay, they will be kin to
us or they will fetch it from Japhet.

Very like to the king's poor consine are the Equal Righters since the Dominion elections took place on the 5th inst When they held their inauguration convention in Toronto in June, 1889, lond were their denunciations of all the political parties. Conservatives and Reformers the Cabinet of the Dominion and that of Ontario were equally corrupt and venal, and "subservient to the power of Rome." In fact Major Bond of Montreal declared amid the applause of the parsons and laity who were the self-constituted "dele gates," (save the mark) of "one hundred municipalities" of Ontario, that there is a select band of loyal Protestants in Quebec (the Orangemen of course) who would hold the fort there against all comers, in the war of extermination which was to be carried on against Jesuitism, until their Ontario brethren would have time to make the bullets which Mr. Dalton McCarthy was expected to furnish for the special benefit of the people of Quebec. It was agreed, as a matter of course, that the existing Governments should be swept out of existence. "Sweep the board, sweep the board," frantically exclaimed the head minister, or superintendent of Methodism, in a series of letters which constituted the principal part of the cam paign literature of the New Party; and even the party journals stood aghast at the belligerent attitude of this very "representative assemblage." It was admitted that "Ontario has spoken," unde plably, and every disaster was thought to be impending over the country unless the mock "Equal Rights" petitions were acceded to.

The petitions were rejected. Themselves said that they were ignominiously and contemptuously rejected. This was not the case, but we may for the sake of argument grant that this was so. And what is the consequence? Have the politicians been swept out of existence? Have they gone on their knees to the Equal R ghters begging to be admitted to majority not yet indicated; and Mr.

"Think of any number. Multiply by six. Add thirty six. Divide by majority not yet indicated; and Mr. been two general elections since, and notwithstanding the dire vengeance threatened against the two governments by these imitators of "Aucient Pistol's" oratory, both governments have been sustained, and the Equal Righters are absolutely no where.

In order to let themselves down easily, and to make it appear that Equal Rightism is a powerful organization, like the king's coucins aforesald, they are now claiming relationship with politicians of every etripe ; nay with the very men whom they awhile ego accused of the most gross venality.

Thus, L. H. Davidson, the Quebec Presi dent of the Association, telegraphs congratulations to J. K. Macdonald, the Toronto President, on results, though the latter is not quite so jubilant in his reply. The Mail of the 9th inst. also declares that "the Equal Rights association and its friends have every reason to feel jubilant over the results of the general election" of the 5th inst. This it attempts to prove elaborately by showing that the d- thirteen who voted for the disallowance of the Jesuit Estates Bill have been nearly all re-elected. Huntingdon and Muskoka are yet to be heard from, and it is very probable that one of these two seats will be lost to the thirteen. Then seven " or " eleven imaginary Equal Righters are added to the lot as the fruit of the past agitation, and the Mail complacently says :

"The expectation is, we believe, that the number of Equal Righters in the new House will be not less than twenty, and number it may reach twenty four."

This very brilliant expectation is the sole foundation for the Mail's jubilation -yet that journal is not even sure that there exists such an expectation. It only " believes" that such is the case! Surely these are bright prospects !

Unless It be wise to count chickens be

two seats which are only prospective may North Oxford-not withstanding the deep movement at first-formally withdrew from it as soon as he discovered that Mr. Dalton McCarthy was manipulating the whole concern for his own purposes, the number twenty must be reduced to eighteen, and as the no-Popery movement the natural increase of Simon Pare no. from the frequency of divorce : Popery members at one per annum. At this rate it will take just eighty-eight years for the Equal Righters to obtain a majority in the House as at present constituted. We wish they may enjoy all the jubilation they may extract out of this cold comfort.

But this is not the way that parties grow which are founded on the bitterness of past eges. Orangelem was rampant in Outario, and in the ascendant, and almost over Quebec besides, until the great victory for responsible Government was obtained in 1848. Since then the power of Orangeism has been gradually broken, which enter into the government of the country. The Equal Rights movement is merely a spasmodic attempt to resuscitate the long defunct party of Protestant Ascendancy. Similar attempts have been falled, and the present movement is ther proof needed that the abortive Equal Rights Party is dead than the persistency with which its adherents, and especially the yet." One specimen of this curious plead. inst., under the heading : " The Thirteen, found their pretext. and How They Fared." If it were a living party it would not be needed to use so in It.

We have never pretended that there would be no constituencles in which an up led a New Haven journal to say : Equal Righter could be elected to Parliament. We know that there are some corners in Ontario where a no-Popery cry is sure to find sympathizers; but that it cannot any more carry Ontario was proved by the local elections of 1886 and 1890. Hard battles were fought in those years, and the principles of toleration were victorious. If the battle is again to be fought on similar issues, let it come.

We may add that of the half a dozen who held aloft the standard of the Equal Righters outside of the thirteen, Meesre. Taylor and Grandy were routed by mejoritles of 250 in East Middlesex and 83 in Esst Darham, respectively. two of the most thoroughly Protestant constituencies of the Province. Of all the Equal Righters perhaps the most contemptible is the person who cast himself into the contest in East Middlesex. A political soldier of fortune. he had nothing whatever to recommend him to the electorate save an assumned batred of Popery. He was thrown on the surface by the anti Catholic wave, and now, when our Protestant friends have stopped postponing thought, he sinks to was made specially the object of Orange indignation because he had supported the allowance of the Jesuit Estates Act, with Martin, late Attorney General of Mani toba, who was "expected" to be another no Popery recruit, was beaten with the handsome mejority of 470 against him.

Surely the Equal Righters have great cause for jubilation. They have to claim their kindred through Japhet to prove that they have the ghost of a party.

THE SANCTITY OF MAR-

RIAGE. A sermon was preached on the 1st inst. in the Cathedral of Baltimore by His Eminence Cardinal Gibbons which has attracted considerable attention from the press, owing to the vital importance of the subject, the inviolability of the marriage

contract. The Cardinal explained the four distin guishing characteristics of marriage which rander it different from all other contracts. The first of these is its antiquity, as the first parents of the human race were the first contracting parties. "The garden of Eden," said His Eminence, " was the scene of the union. God Himself was the min ister and the only witness to the marriage ' Its second characteristic is its exclusive ness, as it admits of no third party to the agreement. Thirdly : It is the most sacred of contracts, because God Himself is its founder, and the Son of God has elevated it to the dignity of a solemn rite and a sacrament of His Church ; and, fourthly, it is an irrevocable contract.

He proved from the words of Holy Scripture the inviolability of the marrisge bond instituted in so sacred a manner, quoting the word of our Blessed Lord and the Apostles to the effect that it can-God hath joined together let no man put asunder."

that in the twenty years, ending with the be left out. Then, as Mr. Charlton of the year 1886, three hundred and sixty thousand divorces were granted by the interest be took in the Equal Rights courts; and it is well known that every year the number is increasing to an alarm. ing extent, far more rapidly than the population increases; and the pretexts on which these divorces are obtained are frequently of the most trivial character.

His Eminence draws the following began as far back as 1886, this will give graphic picture of the evils which flow

> "Let the imagination picture to itself the number of homes made desolate by this destroying angel; the number of wives and husbands whose hearts are crushed, and whose spirits are broken; the number of children who are cast upon the world bereft of a father's protecting arm and of a mother's love, who dare not cling to one of their parents without arousing the jealousy and hatred of the other."

This sad state of affairs is much more prevalent in some States than in others, owing to the differences between the marriage laws. It is certain that people are better disposed to endure a condition of affairs which cannot be changed than one which may be dissolved. Thus, in till it is now only one of the many factors Catholic countries, where divorce is impossible, the husband and wife manage to bear with each other's infirmities, because they know that their marriage cannot be dissolved; and even in Protestant countries, like Canade, where there is a posmade from time to time, but all have sibility indeed to obtain a legal separation, but where there is great difficulty in so equally doomed. Indeed, there is no fur- doing, it is but very seldom that serious troubles arise in families; but when the pretence of "incompatibility of temper." or even more serious matters are made Mail, tell the people that "it is not dead sufficient cause for separation, it is very easy for one party or the other to pro ing is to be found in the Mail of the 7th duce the trouble on which they desire to

In Rhode Island, Massachusette, and Connecticut a few years ago it was the much logic of the kind we have quoted estimate that there was one divorce to above to prove that there is still some life | nine Protestant marriages, and the pro portion has certainly not diminished since This fearful proportion of families broken

"If married people who have a notion to separate should find it more difficult than it is, many who now part would remain together and would probably live as good lives as if they lived alone or with olic Church in regard to divorce goes to among Catholica.'

The writer perhaps was not aware that divorces are never permitted among Catholics; though his meaning was, more probably still, that in very rare cases some Oatholics violated the laws of the Church by procuring the civil decree. He adds :

"It is also noticeable that any change toward greater liberty of divorce increase the number of divorces. It has been so in our State and we are greatly disgrace

The diegrace will certainly continue to exist until the Catholic law of inviolable marriage be made absolute.

COOKING THE FIGURES.

When we were children attending chool our readers will recall to mind a favorite amusement whereby the smart boy of our school-mates was wont to astonish the lesser arithmeticians with his superior skill.

In something like this form the trick was usually played :

first thought of; your remainder is twelve."

This always created some astonish ment in the school room : but we scarce ly expected that a similar trick would be attempted seriously before the

" Most potent, grave and reverend signiors. composing the Ontario Legislature, and that the Junior Conservative member for the Metropolis of Oatario should figure as the smart copiurer.

The Hon. C. F. Fraser, in the course of his speech in the House on the 11th inst., stated that "the popular vote in favor of the (Mowat) Government is now stronger than ever it was."

Mr. H. E. Clarke replied :

"The Attorney-General had gone on the public platform, and said that the popular majority by which the Government was sus tained was something in the neighborhood of 15 000 That is untrue . . . and instead of being supported by a popular majority the Opposition had a popular majority of the people of the country."

Mr. Clarke figures it out that the Gov eroment received 157 444 votes, whereas 158 902 were cast for the Opposition, there being thus a popular majority of 1,458

against the Government. Figures are very truthful, when they are properly used, but when put on the wrong side of the balance sheet they are very deceitful, and the smart boy of the school msy manipulate them so as to bring from them whatever result he thinks proper. Now in Mr. Clarke's case we find the smart boy at work According as he finds it necessary for his purpose, he swells the figures of the Opposition with the votes given to the Equal Rights candidates and Independ. not be dissolved for any cause : "What ents. In the case of elections by acclamation, he once gives the majority of the year 1886, viz, in the case of Mr. The laxity of the marriage tie in the Wood of North Hastings, but in the case United States has been frequently spoken of Mr. Mowat of North Oxford, he of with regret by thoughtful writers on ignores the majority altogether. It is St. Augustino's rule is: "What the

true, he omits Mr. Meredith's majority also; but as the majorities in North Oxford exceeded Mr. Meredith's by 610, they cannot be looked upon as balancing

Where the Conservatives opposed each other, he puts the whole vote to the credit of the Conservative opposition, whereas it is well understood that in such cases the Raform vote would gen erally be concentrated on the candidate who would be supposed to come nearest to the Reform policy.
On the other hand, when two Reform

ers opposed each other, as in Brockville and South Renfrew, he estimates the vote given to one as being for the Government, while that given to the other i for the Opposition, or is quietly set on one side as "scattering"

It is easy to see that such a method of computation is entirely worthless as a

test of the popular preference. We may add that for North Bruce and Hamilton, the figures of Jane 5th, which are used in Mr. Clarke's calculation, have been reversed within the last few days, so that without going outside of these two constituencies the whole majority which Mr. Clarke has figured out, has been wiped out within a few votes : though the majority is made out only by mixing in one olla podrida Conservatives, Equal Righters, Independents, and even Reformers, and by otherwise cooking the returns.

By such a mode of computation almost any result which is desired can be deduced from figures. It is not difficult to estimate the real state of the case upon official returns : but such an estimate as that furnished by Mr. Clarke is absolutely worthless.

But Mr. Clarke's disquisitions on this subject are in vain. If it were intended that Parliament should be dependent on direct popular vote in all things, we would be governed on the principle of a pleb!scite. or else each voter would be allowed a voice in the selection of all the ninety-two members who constitute the Legislature. Our system of Government is based upon the representation of localities as well as individuals. It may, therefore, sometimes happen that the popular majority may be at variance with the Parliamentary majority, but that is no reason why the machinery of Government should be stopped.

THE ANNUNCIATION.

The word Annunciation means the act of giving news, and it is applied to the good news given by the Angel Gabriel to the Blessed Virgin that the should conceive and give birth to the Son of God by the power and inspiration of the Holy Ghost. This message which the Angel gives from God the Father is accompanied by the miraculous Conception of our Lord Jesus Carist, or His Incarnation. In instituting this festival, the Church bas in view, therefore, the double purpose of honoring Christ in His Incarnation, and the Blessed Virgin at the moment when she becomes truly the "Mother of God."

Tals feast is kept by the Greeks under the name Euaggelismos, from the same root as Euaggelion, applied to the Gospel, both words signifying etymologically "good Dews."

The antiquity of this feast is indubitable, for there are two sermons extant by St. Augustine upon it, wherein he speaks the day when the Conception of our Divine Lord is believed to have taken place. As St. Augustine wrote towards the end of the fourth century and beginning of the fifth dving A D. 430, the antiquity of the feast is obvious : and it is mentioned also by Proculus, who lived at the same period with St. Augustine.

It is also mentioned in the sacramentary of Pope Gelasius I., which was used in Rome before A. D. 469, and St. John Chrysologus also has several sermons upon it at a still carlier date. We thus see that it was kept as a solemn festival in Europe, Asta and Africa. This fact establishes that it must already, have been a very ancient feetival.

It is mentioned and ordered by the Council of Toledo in 656 to be kept with solemnity; but as the date of the feast occurred in Lant, the season of penance. the Council ordered its observance on the 18th of December, a time better suited for the solemn ceremonial of the Church, From this some persons have inferred that this is the first clear testimony to the early existence of the feast. But certaluly its observance in the seventh century is no obstacle to its having been kept in the fourth. There is, indeed every reason to believe that the festival is of Apostolic institution. We find it universal at a most ancient date, with no trace of its having been instituted by the Courch at any period later than the Apostolic age, and there can be no doubt that the great importance of the mystery consummated on this day would induce the Apostles to commemorate it annually as a testimony to the immense blessing conferred thereby on all mankind. Hence in accordance with the rule given by St. Augustine to judge of what is really Apostolic in origin, we may very reasonably infer that this is an Apostolic institu-

whole Church holds, and what was not Instituted by any Council, but was constantly received, is to be believed as coming from Apostolic tradition."

The mystery which is commemorated by this festival is described in the first chapter of St. Luke's Gospel. The Angel Gabriel was sent by God to Nazareth to a V.rgin expoused to Joseph to address her by a mode of salutation never before given to human being : 'Hail full of grace, the Lord is with thee : Blessed art thou among women,'

The words "full of grace" or "full of the spirit of God," are, indeed, to be found in Holy Scripture applied to others besides the Blessed Virgin, but the Greek word employed by the Evan. gelist here is kecharitomene, which has a special force which is not found elsewhere, as it intimates " formed in grace," or, as St. Sophronius wrote: "Thou hast found with God grace more resplendent than all others : thou hast found with God complete and perpetual grace which no one else received. No one else was made pure from the beginning." (prokekathartai) Here the doctrine of the Immaculate Conception of the Blessed Virgin is clearly implied

in the salutation of Mary. The Angel then reveals to Mary the purpose of his mission :

"Behold thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High."

The Holy Virgin is much surprised at the nature of the revelation which is made to her; and indeed the Incarnation of the Son of God, and the Redemption of mankind, are made to depend upon her consent to the wish of Almighty God. This consent she gives only when she is assured that the state of virginity which she had embraced shall remain intact. It is by a special miracle, by the power of the Holy Shost, that she shall become the Mother of God Incarnate. It is only then that she gives her consent, saying :

"Behold the handmaid of the Lord. Be it done unto me according to thy

There can be no doubt that the Blessed Virgin was aware of the prophecy of Isatas, which foretold that Christ should be born of a Virgin ; but, taken by surprise, it is not to be wondered at that she did not apply to herself the words of the prophet at once.

The great mystery of the Annunciation whereby the Blessed Virgin becomes Mother of God," places her in the highest place among the saints of God, and fully justifies the high honor with which she is venerated by the Catholic Church, which addresses her as "Queen of Angels," and "Queen of all Saints." Protestants frequently object to the title Mother of God" which we give to the future article the fall proof that this is properly her title, but we will here merely say that St. Elizabeth, under the inspiration of the Holy Ghost, gave to her a title which is equivalent :

"Whence is this to me, that the Mother fry Lord should come ito me?" (St. Luke 1., 43)

THE ITALIAN PREMIER.

Every despatch that has been cabled from Italy since our views on Signer Crispi were given helps to confirm us in the opinion we then advanced. It was our conviction that King Humbert's Ministerial Cabinet was well rid of Mazzini's disciple and co-partner'in socialism and dynamite conspiracies. It was utterly impossible that any modus vivendi could ever be reached between the Sovereign Pontiff and the Italian Government while Crispi held the reins of power. His education, his personal character and all his antecedents were the very opposite of what is required for prudent State direction or Christian government. A man with blunted conscience and utterly devoid of humare sentiment or fear of God can never be a true patriot. But when we consider such a being at all times the victim of degrading passions and forever, in his political actions, moved by considera. tions of hatred against the Vicar of Christ and of contempt for everything which

ister at Rome. Last Friday's despatches describe a cene in the Roman Parliament (Chamber of Deputies) that throws a flood

ordinary Christian men hold sacred and

venerable, it must strike every one that

Orispi held too long for Italy's good the

very responsible position of Prime Mir-

of light on the ill-starred and dangerous character of Signor Crispi: "Signor Imbriani, who is a practical atholic, having been grossly insulted by one of Crispi's adherents, exclaimed, 'Ye re the servants of Austria!' to which Crispi replied, 'No, not the servants, but the friends of Austria.' Imbriani repeated his remark with deliberation, hinting that Crispi and his friends, instead of studying the welfare and peace of their own country, were the slaves of Bismarck and the servants of Austria, which had oppressed Italy. To this Crispi retorted with a gross personal insult intended for imbriani. The latter called upon Crispi to withdraw his remark Crispi refused, saying, 'While I was Minister of State I was forced by my position to endure such as you; but now (he shouted in angry toner) 'I am no longer bound to

do so: in my pocket is a revolver.

It was at the school of Mazzini and Garibaldi that Crispi had learned the all-powerful influence of the hidden revolver, the lapis lazuli dagger and the destructive dynamite.

The despatches mention that a scene of indescribable confusion and excite. ment ensued in the House. What a contrast this conduct exhibits beside that of the actual Prime Minister, the Marquis Rudini! and what hopes may not all Catholics and well wishers of Christian progress and civilization indulge in on leading that the successor of Crispi is neither infidel, priest hating nor blood-thirsty! The first declarations of the new Minister were in favor of retrenchment in public expenditure, social economy and non-interference with the Church of God.

The latest news we have received is to the effect that the new Itelian Minister, Marquis de Rudini, has made overtures to the Vatican, with a view to bring. ing about an entente cordial (amicable relations) based on concessions made to Catholics.

The people who control the cable despatches are not expected to understand the difficulties that subsist between the Holy See and the Italian Government, and must be pardoned for making use of the term "concessions" when, no doubt, it should read restorations of privileges taken away or of properties sequestrated, or for compensating wholesale robberies committed by the former Government under the sacrilegious hands of Crispi and his vandal followers.

In the change that has taken place it is impossible for the ordinary observer not to see the finger of God made manifest. When the statesmen of any great nation undertake a reversal of policy making for peace with the Caurch and for public tranquility as well as for political morality it is evident that earnest supplications have been addressed to Him who controls all human affairs and that the nation at large has found grace with God. All men of faith will readily acknowledge that the additional prayers ordained by our present most glorious Pont ff, and offered to God at the end of every church service, have been heard in heaven, and are already producing the most desirable results.

As a still further proof of our contention, it may be observed that the Falk laws of Prussia have been repealed, and still further overtures of peace and perfect good-will on the part of the Prussian Government have been received at Rome. The latest news on this subject was cabled on last Friday. It appears that in Prussis, as in Ontario, there are fanatical howlers who can never hear of Blessed Virgin. We will leave for a any concession or honest fair-play being given to their Catholic fellow country men. When it is rumored in Berlin or Posen that Emperor William or Chancellor Von Caprivi are in communication direct with the Vatican and that some new but long sought for concession is granted to Catholic conscience or to Caristian education protests are made from the Protestant pulpits, and excitement runs high. Hunters, the Johnstons and the Wilds of Fatherland exhaust their vocabularies of vituperation, and in their enunciations of th agitations such as Canada witnessed not long ago. In fact, such and so great has been the furore created in Germany by the fanatical preschers, whose ravings resembled more the conduct of howling dervishes than of Caristian ministers. that the progress of the Emperor's just and peaceful administration was for a while blocked and impeded in its beneficent march. Now we are informed by no less a personage than the Chancello of the Empire that "the delay in bringing forward measures to modify the provisions existing against religious bodies is due solely to Protestant excitement, which is now abating."

The Chancellor, Von Caprivi, who sends this applogy to Rome, terminates his letter with the comforting assurance that the abstement of the religious agitation will enable the German Government to fulfil its intentions of modifying the prohibition against Catholics.

The whole substance and character of these despatches furnish us with the information that Catholic E nancipation, which was repealed immediately after the Franco Prussian war, would have been restored long ago by Emperor William and liberty of Catholic worship proclaimed if his liberal designs were not frustrated by the bigotry and intolerance of the Wilds and Hunters of the Teutonic race.

When Bismarck's vaulting ambition projected a national Church, over which he could preside as Christ's Vicar, and thus equal the Russian Czar in wielding power over spirituals, his plans were destroyed and his projects of unlimited power baulked by the firm attitude and noble stand of the priests and Bishops of Germany. Several Bishops were confined in dungeons; the religious bodies, such as Dominican preachers and Jesuits Fathers, were driven out of the country : colleges and flourishing universdanger, and the by which the K in power, was o overwhelmed w appealed to and to the l Since then the recalled, and pari no priests to adm or to bury the d supplied with wel Catholic worship. however, are no there free acces abused Jesuits of education b exertions and These disabilities the claims of the be fully met and education fully gu peror and his Gov anxious to satisfy loyal citizens, but cism of the pread We are delighte communication a on last Friday and intolerant down, and that he makers of German the demands of jo eclence, in modi completely, the la under Blamarck fearing and most the empire.

HOL Holy Week, w week of Lent, is that part of the Lent during wh upon us to medi mysteries of Ch

passion or suffe

burial, and the in Sacrament of th This sacred v Sunday, on which approached Jeru Two of these wer lage near the Mo Him an ass with them they would being seated up Jerusalem with done to fulfil th lxii, Zach. ix, v "Tell ye the de thy King come sitting upon an

her that is used As it was the the people of Ju to Jerusalem to to celebrate th bondage of Eg multitude of Je at this time, and known to them b had wrought am they heard that salem, a very gre to meet Him, so garments in th strewed branch other trees in w honor in which had by His mir their full satisfa as the Messias by the prophets the time expect accompanying

Lord, Hosanna The faith of manifest when "Who is this," Jesus, the pro Galilee." The Chief P foresaw their or nition of the

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"Wo to you hypocrites, be whited sepulch indeed, appear wardly you as iniquity." It was not u

enemies of Jes putting their] on that day the Judas Iscariot Master for a su of silver. Th probably silve ities in charge of the latter were closed up and the youth of the country compelled to be educated by teachers of Latitudinarian or Agnostic principles. A crop of young socialists and dynamiters was the natural result. The throne was in danger, and the conservative element, by which the Kaiser was maintained in power, was on the point of being overwhelmed when the Emperor appealed to the Catholic party and to the Pope for protection. Since then the Bishops have been recalled, and parishes (sat for years had no priests to administer the sacraments or to bury the dead have been amply supplied with well endowed ministers of Catholic worship. The Catholic colleges. however, are not yet opened, nor is there free access allowed the muchabused Jesuits to their own houses of education built by their own exertions and hard-earned thalers. These disabilities must be removed before the claims of the Catholic subjects can be fully met and their rights to Christian education fully guaranteed. So far the Emperor and his Government have been most anxious to satisfy the just demands of all loyal citizens, but the bigotry and fanaticism of the preachers etood in the way. We are delighted to learn from the communication addressed to the Pope on last Friday that the insane and intolerant agitation has quieted down, and that henceforth the liberal law makers of Germany will be able to satisfy the demands of justice and their own conscience, in modifying, if not annulling completely, the laws of proscription passed under Blemarck against the most Godfearing and most law abiding citizens of the empire.

HOLY WEEK.

Holy Week, which consists of the last week of Lent, is so called because it is that part of the penitential season of Lent during which the Church calls upon us to meditate upon the most holy mysteries of Christ's life on earth, His passion or sufferings, His death and burial, and the institution of the adorable Sacrament of the Eucharist.

This sacred week begins with Palm Sunday, on which day our Blessed Lord approached Jerusalem with His disciples Two of these were sent by Him to a village near the Mount of Olives to bring to Him an ass with its oolt which He told them they would find there, and Jesus being seated upon the ass proceeded to Jerusalem with His company. This was done to fulfil the prophecies of Isaias lxii, Zach. ix, wherein it was foretold 'Tell ye the daughter of Sion, Behold thy King cometh to thee, meek and sitting upon an ass, and a colt the foal of her that is used to the yoke."

As it was the week of the Pasch, when the people of Judes were obliged to come to Jerusalem to offer sacrifice to Ged and to celebrate their delivery from the bondage of Egypt, there was a great multitude of Jews in and about the city at this time, and as the fame of Jesus was known to them by the many miracles He had wrought among them in public, when they heard that He was coming to Jeru salem, a very great multitude came forth to meet Him, some of whom spread their garments in the way, while others strewed branches of palm, olive, and other trees in which the Mount of Olives abounded, thus signifying the great the children of Erin, whether they be honor in which our Lord was held, as He had by His miraculous works proved to their full satisfaction His divine mission as the Messias who had been promised by the prophets, and whom they were at the time expecting to be their deliverer and ruler. Meanwhile the multitude accompanying Jesus cried out aloud, "Hosanna to the Son of David, Blessed is He that cometh in the name of the Lord, Hosanna in the highest."

The faith of the multitude was made manifest when in answer to the enquiry "Who is this." they cried out "This is Jesus, the prophet from Nazareth of Galilee."

The Chief Priests and Scribes, who foresaw their own downfall in the recog nition of the authority of Jesus, were indignant, and rebuked Jesus because of and her saintly scholars are mentioned the joy with which He was welcomed to the city, nevertheless they feared to lay and heroic deeds rehearsed and extolled. hands upon Him, because the multitude regarded Him as a prophet, and from that day they laid plans whereby they might entrap Him.

During the interim our Lord was plainer than ever in denouncing the vices, the tyranny, avarice, and hypocrisy which at the time were characteris tic of the Chief Priests and Scribes, and especially of the Passisees. Among

other things, he told them : "Wo to you Scribes and Pharisees, hypocrites, because you are like to whited sepulchres. . You outwardly, indeed, appear to men just; but inwardly you are full of hypocrisy and influsive."

iniquity. It was not until Wednesday that the enemies of Jesus discovered a means of on that day they succeeded in inducing or torture of the tyrant could ever de-Judas Iscariot to promise to betray his spoil her. Master for a sum of money, thirty pieces of silver. These pieces of silver were probably silver shekels, and the whole Rewarder, has crowned with eternal glory York.

would be about \$15.20.

On Thursday evening, at the paschal supper, our Lord instituted the Holy Eucharist as a sacrament and a sacrifice, of time a precious food for the nourishment of their souls, and a most accept. able sacrifice to offer perpetually to Almighty God as a propitiation for our sins and for all the purposes for which He offered Himself on Mount Calvary.

Jesus took this occasion to reproach kindly, yet keenly, His betrayer, and thus afforded Judas an opportunity for penance which he did not take, but going forth to complete the arrangements for his treason; on Friday by a traitorous kiss he made known his Master to the Pharisees who were prepared to seize Him in the garden of Gethsemane.

By means of false accusations of blashemy and treason against Casar, supported by false witnesses, the Chief Priests and other enemies of our Lord procured from Pilate, the Roman Governor, permission to proceed against them as they thought proper, and when Pilate hypocritically washed his hands to free himself from the guilt the "blood of this just man," the Jewish people exclaimed, "His blood be upon us and upon our children :" and Jesus was led to His crucifixion, which lasted from noon till 3 o'clock on Friday afternoon. He was then placed in the sepulchre, where His body remained until He rose triumphantly from the dead by His own power on Easter Sunday morning.

The death of Jesus is celebrated by the Church in sorrow, that we may be impressed with the necessity of true sorrow for the sins we have committed, which are the only cause of grief which can be given to Almighty God. We should grieve for our sins because they separate us from God, and because they required so great a price to be paid for their expiation, as that the Son of God should offer Himself as a sacrifice on the Cross

before we could be redeemed. We call the day of our Lord's suffer ing Good Friday, not because of His suffering, but because the sufferings He endured redeemed us from the power of the devil, and because He manifested on that day His unlimited goodness and mercy to us in our desolate condition.

ST. PATRICKS DAY CELE BRATION

It must have been gratifying to the heart of every Irishman at home and abroad to read the cheering despatches cabled on Wednesday morning last from every point of the English spesking world. In no centre of population, no matter how ineignificant or how far remote where the English language is spoken or the British flag floats, was the name of St. Patrick forgotten or the memories of the old land which he blessed and enriched left untold or unsung. Irishmen may fall in many things and may disagree and quarrel where other nationalities would unite as one man, but all unite in honoring the Apostle whose zeal and whose virtues, as his teachings, brought Heaven's light to Erin's shore and the knowledge of the Crucified to our fathers seated in dark.

ness and the shadow of death. The recurrence of St. Patrick's joyous festival is ever hailed with delight by the children of Ecin, whether they be still enjoying the softening breeze that, when it was done for them. With the still enjoying the softening breeze that, when it was done for them. With the when it was done for them. With the would be dead without works; it when it was done for them. With the would be taen the "mere belief," at which "laden with odour of brine from the ocean," floats down from her heathery hills and stirs her enchanted lakes, or whether they be far away in distant climes, maintaining the prestige of Irish valor and England's supremacy on sea or land, or yet gracing with their racy eloquence the legislative halls of young nationalities or growing empires. Everywhere an Irishman is found-with his fellow-exiles in distant lands, or under his native roof-tree_the country that gave him birth, for which his fathers fought and bled, is honored and lauded to the skies as the fairest land that God ever blessed. Her history is told to his children, her ancient glories are recounted, her sages, her heroes, her poets with honorable pride, and their virtues In this manner are the most hallowed traditions preserved intact through the ages, and thus have the lessons and teachings of Ireland's great Apostle become familiar to succeeding genera-

The faith of the Irish race to-day is the same holy faith whose knowledge and whose maxims were deeply implanted in Ireland's heart full fourteen hundred years ago. Tarough good and ill report in the golden age of her history as in the days of penal persecution, when she bled at every pore, has Ireland proved true to her heavenly trust. That faith which the Apostle tells us "overcometh the world" she has always guarded as a priceless treasure of which neither the putting their plans into execution, and blandishments of power nor the menace

value of the thirty pieces paid to Judas the cons and daughters of Erin who a thousands times sacrificed earthly goods and life for His sake, so He may in His infinite wisdom soon crown with victory and glorious independence the martyred that His children might have to the end nation whose consecrated sons are on this day invoking the name of St. Patrick from ten thousand altars and offering up with anointed bands and chastened hearts the Unspotted Lamb for the sins of the world and the redemption of Ire-

> DEATH OF A GREAT CATHO. LIC STATESMAN.

We regret to learn of the death of Herr Windthorst on Saturday last in Berlin. Dr. Windthorst was the leader and founder of the Catholic party in the Reichstag, and in that capacity was the chief instrument in bringing about the reversal of the anti Catholic policy which was inaugurated by Bismarck. The Dr. has passed away just in the moment of complete victory, when it has been announced that the last remnant of the penal laws is to be repealed, and the last grievance which Catholics had against the Government to be redressed. At midnight, a few hours before he dled, evidently imagining that he was in the Reichstag, he delivered in a loud voice and with impassioned manuer, an address in favor of the abolition of the law excluding the Jesuits from Germany. These were his last words. Previously he had only been able to speak in whis-

pers. The President of the Reichstag, Herr Levetzow, announced the death to that body. He extolled Herr Windthorst's acumen, unceasing activity, adroitness and potent personal influence on all sides of the House. Herr Levetzow said that he had slways attached weight to the words of Dr. Windthorst, His personal amiability had endeared him to his intimate friends and pleased everybody who came in contact with him. Herr Levetzow closed his elequent eulogy by declaring that scarcely anyone would be so missed in the Reichstag as Dr. Windthorst. May he rest in peace.

MONTH OF ST. JOSEPH.

MARCH IS SPECIALLY CONSECRATED TO THE FATHER OF OUR LORD.

Whenever you desire any grace or favor Whenever you desire any grace or favor from heaven go to St. Joseph and ask him for it. He can and will obtain for you anything at all, provided it is not injurious to your soul's salvation. In your devotion to him, you will no doubt be greatly encouraged by the words of St. Theress. "I do not," eave she, "remem ber ever to have asked anything of God by him which I all not obtain. I remember to have asked anything of God by him which I did not obtain I never knew any one who by invoking him did not advance exceedingly in virtue, for he assists in a wonderful manner all who address themselves to bim. But it is not alone in asking favors of

St. Joseph that our devotion to him must show itself; it should appear especially in our constant endeavor to imitate the virtues that were rooted in his great soul. His love of Jesus and Mary should, in the first place, be a perpetual, unceasing incentive to our spiritual ambition. Their presence with spiritual ambition. im was like a torrent of joy inundating his soul with those indescribable pleasures that are known only to the friends of God, and their simple words falling on his eas had the effect of the most charming musto. The very thought of them fitled his mind by day and formed the pleasing subject of bis dreams by night. His own soul did not seem to belong to him. It appeared to have disentangled itself from its natural restraints and to have emhedded itself in the hallowed existence of when it was done for them. With the greatest willingness and joy would be have indergone the most racking torments and most cruel death if by these means he could increase in the slightest degree the

Intense love he bore them.

Alas, what a difference between St. the love of Jesus and Mary! We think a great deal of worldly comforts, of money, of pleasures and of honors, but of Jesu and Mary we think very little. Eathuslasm never inspires us to an act which would please them. On the contrary, when solicited or urged to do something of the kind, such as to go to confession or communion, or to give of our substance to the poor or to the orphans, repugnance is immediately pletured on our faces. If actions are the messure of love, our con duct does not certainly indicate any regard for Jesus and Mary. But no matter what the past may have been, the future, I trast, will prove that the example and the prayers of St Joseph shall have changed our hearts and inspired us with more worthy sendments towards our Saviour and His Blessed Mother.

Let each and every one of us resolve, that from this day forward we will take the great St. Joseph for our patron and guide. Let us think of him frequently, and try to please him, not only by effering to him the homege of some daily prayer, but especially by copying in our life the virtues for which he was remarkable. In all our troubles and in all our wants, let us father, who would be delighted to see us and feel most happy in satisfying all our

Among the many favors that we may insist upon with extraordinary fervor, and that is the grace of a happy death. We must try to die like St. Joseph When his bour had arrived Jesus and Mary were at his bedside. Their presence and their words consoled and cheered him, so that words consoled and ensered him, so said instead of dying in an agony of pain and of sorrow, he soal went forth into the hands of it.

CATHOLIC UNIVERSITY NOTES.

BISHOP KEANE REVIEWS EDWIN ARNOLD'S "LIGHT OF THE WORLD."

The course of public lectures for March was opened on Wednesday p. m., 4th inst., by the Rt. Rev. Rector of the University, in a review of the famous poem, "The Light of the World," The audience was the largest and most select that ever assembled here on a similar occasion, filling even the standing room of the public lecture hall. The " Review was an intellectual treat, and so interest ing as to hold the large audience, through an hour and three quarters, in wrapt attention. We subjoin a brief synopsis attention. We subjoin a brief synopsis:
The first balf of the discourse was

chiefly composed of readings from every part of the work, placing in a clear light the admirable summary of the Gospel made by the author, and the exquisite poetical beauty with which he has lothed it.

In the second half of the discourse the errors were pointed out which de tract from the perfection of the work The first of these concerns the nature of God. As might be expected from his intellectual antecedents, Mr. Arnold undertook his work with a mind imbued with the Buddhist notion of God. was shown to be incorrect. In the first place, by the reason which disprove pantheism in general, and secondly, by the working out of the ideas of Mr. Arnold himself, who, in the latter par of his work, comes to recognize that God is love. But love is inseparable from knowledge, and love and knowledge necessarily imply a personal God. The second error is in regard to the Jehovah of the Jewish religion. Mr Arnold supposes that the God of Christianity is entirely different from the God of Juda

ism. It was shown that the difference is not in God, but in the conditions of humanity. God is always love; but as the earth in winter, being deflected from the rays of the sun, receives them im perfectly, and is plunged in cold, though the sun is always equally warm so humanity receives more or less of God's love, but God is ever the self same. It was shown that the sages of the Old Law appreciated even then that God is d Christ declares that He Him self is the gift of Jehovah, who so loved

the world as to give His only begotten Son.
The third class of errors have reference to Christ Himself, and they spring from erropeous notions concerning God In the earlier part of his work, Mr. Arnold was prone to deny that Carist is truly God and co equal in power with the Father; later, he says that he is God "by eminence of manhood." It was shown that not even on Christian sonship could be thus explained, for this consists not of manhood reaching up and touching God, but of Divinity s ing and lifting manhood to itself. more true was this of the sonship of Christ, in whom the fulness of the God head dwells corporally, who was "the Word made flash, and dwelling among us," and who said of Himself, "I am the Way and the Truth and the Life," "Be ore Abraham was made, I am; I am the beginning who speak with you;" and who, at the end of his career says: "Now glorify Me, O Father! with that glory which I had with Thee before the world was made." He is not a Son of God, but the only begotten Son of God. In the latter part of Mr. Arnold's work this truth works itself out by the mere force facts which he is relating, demonstrating how truly Tertullian said that "the heart

of man is entirely Christian ' A fourth confusion of ideas was indicated in the author's teaching concerning faith. It was shown that just as panthe ism confuses God and man so the mis taken Christian teaching of the author's childhood led him to confuse faith hope and charity. These are united but not confounded Faith is the homage of the intellect; bope of the heart, and charity of the will. Knowledge in the intellect is the beginning; then the heart he justly eneers. But the basis of all work and of all life is conviction; therefore is Christ "the light who leads men in the light of life." But human convictions always occasion questions, Joseph and ourcelves in this matter of and are assailed by doubts. Hence the need of a teaching authority, established by Christ. Without that authority human questioning would have no answer, and human intellect could only grope in dark ness, and in darkness find death. The Church is declared by Christ to be the light of the world because it leads men

brough light to life.

Mr. Arnold's inner heart appeciates all this, but his intelligence has been led astray by a false philosophy; hence we feel, all through the book, that his heart is struggling for peace, and knows not how to fully find it. In conclusion, he said: We may well be glad that the book has been written. It will be a useful antidote to the notion which the influence of Edwin Arnold and of Max Muller has hitherto largely patronized—that Buddhism's better than Christianity. The minds thus led satray are brought back to see in this book Baddha prostrate at the feet of Christ, acknowledging His divine super-iority. We rejuice that, in an age given to frivolous writing, a book like this calls to serious thought; that in an age when skepticism speaks so loudly, this exquisite homage should be paid to religion and to its Divine Head; that in an age of conflicting creeds and strife of controversy, when souls are sick of dissen-sions and crave for union, this eloquent voice reminds them that union is not to be found in revisions and readjustments of creeds, formulas, liturgles, and other externals, but in earnest turning to Christ as He is, and in whole-hear: acceptance of and loyalty to the fulness of grace and fulness of truth which He has bestowed on the world."

Prince Jerome Bonaparte is at the point of death in Rome. Cardinals Bonaparte or torture of the tyrant could ever despoil her.

Let us venture a hope and a prayer that
as the God of all mercies, the Heavenly
Rewarder, has crowned with eternal glory

NEW BOOK—Counsels of St. Angels to
her Sisters in Religion. By an Ursuline.

BEZZiger Brothers, New

York. him the last rites of the Church.

WANDERINGS OF THE PRES. may explain the fact that the old plat-BYTERIAN MIND.

For the CATHOLIC RECORD. Those who have felt an interest in the ovement going on smong the Presby. terians in the United States, whether as furnishing fresh illustrations of the wan derings of even cultured minds, or, more particularly, of the failure of the cardival principle of the Reformation, will remember that in the summer of last year the General Assembly of the Ameri can Presbyterian Courch, after discussing the question of "doctrical revision," postponed their final determination thereupon for another year, appointing meanwhile a committee to report to the next Assembly upon such points as had then, and previously, occuppied the attention of the various Presbyteries Very much to the satisfaction, seemingly, of both sides, or rather of all sides, it appears to have been resolved by the Assembly of 1890 that any further statements of the Church, as to the doctrines of the Westminster Confession, should take the form of an additional chapter,

declaring "God's love for all men, and not the elect only." We are now told that the committee alluded to have completed their labors, and that the course resolved upon, for recommendation to the General Assembly, involves some emendations in the wording of the Confession itself, as well as an addition of "two new chapters—one of the work of the Holy Spirit, to follow chap. viii, of Christ the Mediator, the other of the universal ofter of the Gaspel, to follow chap, ix. of Free will "- which additions, it is said, will meet most of the suggestions made by different Pres-byteries. But, on the other hand, we are at the same time told that these altera-tions and additions have "in no way im paired the integrity of the system of the doc trines so long held by the Church"

All this seems, at present, somewhat per plexing, and its remains therefore to be seen what the General Assembly may make of it, and how meet the proposed changes In the meantime, it cannot surely be a matter of surprise if doubts are expressed as to the consistency of the suggested pro-cedure, or why it should be thought necesary or advisable for a Courch, admitting te liability to err, to shirk frank acknowl edgment of errors in its Confession, and persist in retaining its repulsive doctrines ntact, with a valu attempt to conciliate objectors by the introduction of incongruous propositions. It must certainly be allowed to be difficult to understand how it is possible, by a declaration of "God's love for all men, and not the elect only," to neutralize such affirmations of the Presbyterian formu luies as the following: (1) "By the decree of God some men and angels are predestined unto everlasting life, and others fore-ordained unto everlasting death." death." (2) "Withholding mercy," according to His will, He was pleased "to pass by and ordain" the non elect " to dishonor and wrath, for their sin, and to the praise of His glorious justice, The non-elect, "be they never so dili gent to frame their lives according to the light of nature, and the law, of that religion they do profess," cannot be "saved." (4) That none of them are "redcemed by Christ, etc." (5) That they are "utterly indisposed, disabled and made opposite to all good." (6) (5) That That "all ability of will to any spiriton

good," in them, is "wholly lost," (7)
"That God from all eternity did . . . ordain whatsoever comes to pass." And that "although God knows whatsoever may or can come to pass, upon all supposed conditions, yet hath He not decreed anything because He foresaw it as future, or as that which would come o pass upon such conditions."

Is it to be supposed that the General Assembly of the Presbyterian Church in the United States will consent to propound paloshie contradictions rather than entirely eradicate the revolting teaching of the old Confession? True, indeed, it is that the Confession: True, indeed, it that the Confession is declared to contain "God's undoubted truth and verity, founded upon His written word"—" The only true Caristian fath and religion, pleasing God and bringing "salvetton to men." But as this assertion is simply an unauthoritative statement of a number of admittedly fallible individuals, or of an admittedly fallible Church, it should not, surely, be any obstacle to the admission of new light touching the Gospel; and that new light as to the Gospel claimed as a reality seems evident from the expressed opinions of ministers of the Presbyterian Church. Thus, the Rev. Dr. Paxton, of Princeton, has remarked that "a man who could preach some of the articles of our faith would not be a contemporary of the nineteenth century he must have walked out of the seventeenth century." And the Rev. Dr. Talmage, of Brooklyn: "It is impossible," he observes, "that people who lived hundreds of years ago, should fashion an appropriate creed for our times; you might as well have the world go back and stick to what Robert Fulton knew about steamboats, to" Rev. Dr. Parkburst, too, of New York: "No creed," he says, "can suffice for all time (a remark which, in a certain sense, may pass); but, he adds, though "valid for the day it is written," it is "not valid for the day after, unless the students of God have in the meantime been taking a recess." "The Holy Spirit," he continues, "is in the world, not to review us in old truth, but to guide

of New York, going a step further, de-clares that "absolute revision" of the Confession is required by "the spirit of the Here I may be permitted to observe that it is somewhat remarkable, and worthy of note, that the new light is not claimed to shine forth from the pages of Holy Writ. Nor can it, I think, consistently be affirmed to be an effluence or influence of the Holy Spirit, since Calvinism itself, in its most repulsive form - and indeed the Westminster Confession as a whole—are both asserted by Presbyterians, to have had the same holy origin. Hence, however gratifying we find the effect to be, it becomes a question, whether we can be far astray in interpreting ministerial utterances literally, and concluding the new light, or movement of the "spirit," to be really nothing more nor less than the spirit of "the times;" in other words, simply popular feeling — a view which possibly

us into new truth." Dr. Clark, however,

"the faith once delivered to the saints" has apparently had its day, and fallen into desuetude, as too antiquited for many modern minds among the sets.

But, as to these or other problems, we must not anticipate the action of the future General Assembly, or of those who may take part in it. Let it for the present sufpoints as to the views and feelings of some of those who are primarily interested, and whose opinions the General Assembly will be called upon to meet at the appointed time. I will cimply add to the quotations aiready given a few more cuited from speeches delivered on various occasions, and for the most part in New York Presbyteries, during the year now past.
The Rev Dr. Wylle, for instance, "ba-

lieved the Westminster Confession was in substantial harmony with the creeds of Christendom." The Ray. Mr. Sprawle considered it "a monument to the piety, scholarship, wis-dom and purity of a roble band of men. It is as clear a statement of Bible tesching as can be made." Rev. Dr. Birch was against the revisionists. The Rev. Mr. Dong declared himself against revision. His position was that against revision. His position was that "if they needed a creed let them have it if they needed a prayer book let them have it; and if they needed a hell let them have

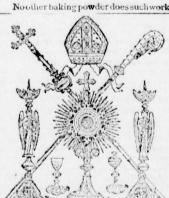
The R.v. Dr. Chaple said he " was not ashamed to be known as a conservative, and loyal Presbyterian. tion, reprobation and preterition were the deep things of the A'mighty." The Rev. J. J. Lampe said: "It is all nonsense to talk of the love of God to sinners until they have seen their sto, and have owned themselves guilty in the sight of God. Souls are tumbing late perdition because of the sentimental preaching of the love of God" The Rev. Hall having, in the character of pescemaker, suggested a qualifier, in the form of a foot note to the Confession, was answered by Rev. D. Van Dyke that his proposed remedy was "about as adequate to the occasion as a bread pourtice would be to stop a leak in a sinking ship." The Rev. Dr. Schaff said that "the cause of truth and honesty imperatively demands an elimination

of the obnoxious features. The Rev. Dr. Parkhurst said: "The centre of gravity in the Confession does not coincide with the centre of gravity." of the Caristian scriptures: that is not saying there is anything in the third chapter which is not true." The Rev. S. G. Liw said; "He came and, being a Curistian, was in favor of revision" The Rev. Dr. Henry Van dyke was in favor of "the elimination of the dectrine of reprobation." Tae Rev. tession were revised. Students should not be compelled to acknowledge that it Dr. Vincent said: "The Confession does not give the heathen the ghost of a chance." "Was Calvin cruc fied for us i Was it upto Calvin that we were bap-tized?' The Rev Mr. Harlan said: "There are many excrescences in the Confession There are stumbling blocks in it to ministers and elders and all." The Rev. Dr. Rossiter said: "I have ne great love for the Confession as it now stands"—"I knew a man about fourthen years ago who passed some of the darkest and bitterest hours of his life over that Confession of Faith as it now stands." The Rev. Secretary Hoadly said he had "preached to audiences who would not have stayed to listen if he bad preached what it was now sought to exone." Ray Dr. Hastings said something awful—that Christ passes by any man, when Christ tasted death for every man." The Rev. Dr. Clark said: "Revision is demanded by the spirit of the age. No longer is heard the phrase 'true as preaching,' but, instead, 'true as steel,' and he liked 't better." OBSERVER.



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ALBERT GAUTHIER CHURCH OBNAMENTS

CHASUBLES, ALTAR WINE, Manufacturer of Statues, Stations of the Cross, Paintings Decorations, Banners, Flags, Badges, Etc., Etc. MONTREAL. BOMANTIC STORY OF EILEEN

"I know a valley fair,
Eileen Aroon,
I know a cottage there,
Eileen Aroon.
Deep in that valley shade,
I gnow a gentie maid,
Flower of hazei glade,
Eileen Arooi."

Carroll O'Daly, a Wicklow chieftain of the sixteenth century, was the author of "Eleen Aroon." Apart from the ex-quisite beauty of the melody and the touching pathos of the words, it pos-sesses an extrinsic interest from the mantic interest attached to its com

O'Daly was a man of much culture, a poet and musicism, but also a soldier, who in the fishness of the Wicklow hills held aloft the standard of revolt against the authority of England's Queen. Occasionally, too, he and his changen swept down from the mentains upon the Polytics. down from the mountains upon the Pale to wreak vengeance on the brutal soldiery of Queen Etizabeth and her Irish re-tainers. In one of these forays he first met Eileen Aroon, whose name he has immortalized, and the story of whose love is known throughout the world after love is known throughout the world after three hundred years. She was the daughter of "The Kwansgh," an Irish gentleman, residing within the Pale, who had sworn allegiance to the rule of the invaders. It was the old, old story of a mutual love at first sight, in which the soldier-poet played Romeo to Veron's fairest child and her father was the stern, whending Canulat. But despite the fairest child and her father was the stern, unbending Capulet. But despite the vigilance of a parent who had learned of the love of his daughter for his enemy, O'Daly and Eileen had many a clandestine meeting in the valley of the Liffey. But these were not "the piping times of peace," in Ireland, and O'Daly, who was an enthusiast in the cause of the independence of his national state. en entaussat in the cause of the inde-pendence of his native land, much as he loved Eileen Kavanagh, had little time to devote to the soft dalliances of love. O'Neill, the Prince of Sir Owen, had

raltied the northern chieftains to his standard, and defied the efforts of Eogstandard, and dened the entire of Edg-land's most famous generals to subdue him. O'Daly marshalled his Wicklow clansmen and marched to the Uister leader's sid. Through Kildare, King's County, Westmeath and Meath the Leinster men marched through many dangers and reached O'Neill's head-quarters on the eve of the most glorious vic tery Ireland in arms ever won over her hereditary enemy. O'Daly, fighting bravely in the van of the Irish forces, fell desperately wounded, and his faithful foster-brother and clansman, Murtagh O'Daly, with the passionate attachment which always distinguished such men, sursed him through his illness. When partially restored to health the poetsoldier and his followers started on their return journey to their Wicklow home.

Encamped one night in the woods of Oflaly, now known as King's County, Carroll O Daly learned through his foster-brother of the contemplated marriage of Eileen Kavanagh with Talbot, the Lord of Malabide

If Shelly were right that "Most wretened men are cradled into poetry

by wrong.

And learn in suffering that they teach in song."

Surely Carroll O Daly

FOUND IN HIS SORROW
his inspiration, for by the camp-fire in
the woods of Offaly that night, "Eileen Aroon " was writte n.

By forced marches O'Daly and his fol-By forced marches U Daiy and his fol-lowers reached Wicklow a few days later. From thence, accompanied by his foster brother Murtagh only, he traveled to the castle of his enemy, "The Kavanagh." He reached the castle on the night when Eileen was about to become the unwill-ing bride of Talbot.

The nuptial supper was already laid when O Daly entered the banquating hall disguised as an Irish harper. The Irish bard in those days was always an honored guest in every Irish household, and O'Daly in his disguise was accorded a

suffering and bitter remorse on his beloved one's face. He was asked to sing, and then for the first time an Irish audience heard "Eileen Arocn '

"I know a valley fair, Eileen Aroon; I know a cottage there, Elleen Aroon; Elicen Arcon:
Deep in that valley shade,
I know a gentle maid,
I know a fine maid,
Flower of hazel glade,
Elicen Arcon:

" Is it the laughing eye, Eileen Aroon? Eileen Aroun :

Is it the timid sigh,
Eileen Aroun?

Is it the tender tone
Soft as the stringed harp's moan?
Oh! It is the truth slone,
Eileen Aroon?

"Who in the song so sweet, Elleen Aroon? Who in the dance so fleet, Elleen Aroon? Who in the Elleen ...

Dear are her charms to me,
Dearer her laughter free,
Dearest her constancy,
Elleen Aroon.

" If she should prove untrue, What should her lover do, Eileen Aroon? Fly with his breken chain Over the bounding main, Never to love again, Elleen Aroon."

And Eileen Aroon recognized the voice of her lover in the disguised harper This song that gushed from the po heart, sung with deepest feeling, touched a responsive cord in her own.

It was an easy matter to whisper a word in O'Daly's ear, for there was no suspicion of his presence in the strong-

hold of his enemy.

An hour later the Wicklow chieftain and the woman he loved, mounted on two fleet horses, were speeding to his home among the Wicklow hills. A Soggarth aroon was found to tie the knot that united them for life; and in every Wicklow peasant's cabin to-day you hear the story of the love of Carroll O'Daly and his Eileen Aroon.

Consider this Fact. The fact that rheumatism is caused by an acid in the blood points to the remedy, Burdock Blood Bitters, which removes ALL imparities from the the blood, not only poisonous rhematic humors but even obstinate scrofulous and cancerous taints.

FOR NETTLE RASH, Summer Heat and general toilet purposes, use Low's Sulphur

THE MYTHICAL NUN OF PROTES. TANT LITERATURE.

N. Y. Catholic Review. Most Catholics will lose nothing by resolving not to read adything whatever from a Protestant source, that touches upon the life of the religious orders, or the motive for that life. For the ill will

of the writer is pretty sure to be as obvious as his gross ignorance of his subject; and the reader's indignation at the former will leave little room for the amusement he might otherwise derive from the latter
Yet such writings have a kind of value

of their own. The fact that such a story as "Sister Dolorosa" by Mr. J. L. Allen, should have lately been published in so widely read a magazine as the Century, is not without significance. For it shows that people who are capable of besteving its absurdities to be probable, are utterly incapable of rising to the conception of the highest order of Christian life, such as the highest order of Caristian life, such as is led day by day by thousands of devoted men and women in the religious orders of the Catholic Church. To attribute their heroic devotion and self abaegation to disappointed love or ambition, as Pro-testants so often in-ist upon doirg, is only to bring out, in the strongest possible contrast, the difference between Catholic and Protestant ideas concerning Curistian falth, and its power to elevate and purify the human soul.

Writers like Mr. Allen, and their

readers, seem to know absolutely nothing of a distinction which the Bible makes very clear, the distinction between the commands which every one must obey, to be a Obristian at all, and the counsels which are not of universal obligation, but which must be followed by those who would be "perfect." Our Lord loved the rich young man, who had kept the com mands from his youth up; but He told him that he must sell all he had and give nim toat ne must sell all he had and give the poor, if he would be perfect. So, too, when Mary had forgotten all concern about worldly matters, that she might hang upon His words, He said she had chosen the better part. But the carping critics of the religious orders all side with Mirths, who was cambered with much serving. They think that Mery ought first to have gotten up a good dinner, and after having satisfied her appetite, and made herself and her friends comfortable so far as the good things of this life went, that then she might have gone and sat at her Master's feet. They virtually accuse her Master's feet. They virtually accuse Christ of making a grave mistake in encouraging her neglect of her domestic duties, by saying to her sister: "Mary has chosen the better part."

These words of our Lord are the warrant for the religious orders of the Church, and supreme love for Him and faith in His promises are the motives of their lives. But non-Catholics are utterly incredulous when they hear of nuns and Sisters of Charity who have literally taken Him at His word, and have left all to devote them. seives to His service. They simply do not believe it. They could not do it themselves, and therefore they thisk no body else could do it. They cannot concive of a faith so real as to lead one to give up home and friends and all that is naturally dear, in the simple belief they naturally dear, in the simple belief that Jesus will be as good as His word, and will make up for it to all who thus follow His example, by a hundred fold more of peace and happiness in this life, and by a brighter

crown in heaven.
It is this lack of faith that makes the It is this lack of faith that makes the life of the religious orders such a perplex log mystery to Protestants. This is why they always try to explain it by assinging motives for it that are absurdly luadequate. Mr. Allen thinks, and of course so do his readers, that disappointed love keeps many a nun in her convent. But they would not, indeed they could not, believe it, if they knew anything of her real manner of living. A life of unquestioning obedience to a superior, of constant self forgetfulness, of years of weary labor solely for the good of others, and all borne with an unwearled patience and sweetness that cannot be assumed or counterfeited very long at a time—and He marked the traces of zorrow and uffering and bitter remorse on his large and bitter remorse on his large and bitter remorse on his large and prove the was asked to love! Such an assertion is absolute, incredible nonsense on the face of it And were it true, the mystery would not be explained. For why is it that the dis appointed love which makes the Protestant woman a sour misanthrope, makes the Catholic woman a Sister of Charity, "a white winged angel of mercy," hover-ing through all her life around the homes of misery, poverty, sin, and suffering?

No, the mystery of the power of faith never can be explained by those who have never felt it. Writers of fiction, who take imaginary love sick nuns for their hero ines, can understand how a woman crossed in love can want to fly to a convent, to wait there with selfish impatience, until God is ready to reward her vain earthly can see how she can wish to go and nurse the lepers of Molokai, merely because she is so unhappy in her convent. They think God is well pleased with a resolve made in her despair, to devote to Him a life she would much prefer to devote to some man, if she could. Nothing in all this rises above the power of such a faith as they can understand. But the idea that a life of self denial, of glad renunciation of the world and its fleeting joys, should be actually preferred and deliberately chosen in order to be more like Christ—this i something wholly beyond their compre-bension. It is useless to speak of it, or to try to explain it to some people. As well try to make the droning beetle keep pace with the swift-winged dove in her flight to the skles.

Every ingredient employed in producing Hood's Barsaparilla is strictly pure, and is the best of its kind it is possible to buy. All the roots and herbs are carefully selected, personally examined, and only the best retained. So that from the time of purchase until Hood's Barsaparilla is recovered averything is carefully weaked. prepared, everything is carefully watched with a view to attaining the best result. Why don't you try it?

Jos. BEAUDIN, M. D., Hull, P. Q., writes JOS. BEAUDIN, M. D., Hull, P. Q., writes: DR. THOMAS' ECLECTRIC OLL commands a large and increasing sale, which it richly merits. I have always found it exceedingly helpful: I use it in all cases of Rheumatism. as well as fractures and dislocations. I made use of it myrelf to calm the pains of a broken leg with dislocation of the foot, and in two days I was entirely relieved from pain." Amard's Liniment cures Burns, etc. entirely relieved from pain."

CATHOLIC PRESS.

Buffalo Union and Times.

As we go to press, the Canadian election is in progress, and by the time this paper is in the bands of its readers, the result will probably be known. What it will be, we do not care. Neither does the United States. Yet from the remerks of the Canadian papers about "Yanke hirellings," "cowardly traitors," and "battle cries of loyalty," one would imagine that our neighbors thought the clitizens of this country were waiting with bated breath and elsepless eyes to discover the triumph of this or that faction. The truth is that these tenths of our population have not been aware of any Canadian election at all. To the other tenth, it has been a tempest in a tea-pot and a source of amusement rather than concern. Canada, with its little imitation royalty and its Buffalo Union and Times. with its little imitation royalty and its ridiculous conventions, is apt to ascribe to itself too much importance. It seems to have a bad case of provincial "big head."

Ave Maria.

It is a fact that, with the exception of It is a fact that, with the exception of the religious orders existing in the Catho ilc Church, community life, properly so called, has always and everywhere been impossible. "Brook Farm" was an ex-periment in this direction; it failed, as all such attempts among the sects have failed sooner or later. The Methodists and Eois capalians have not ver given usually copalians have not yet given up all hope of establishing an order of "deaconesses;" but the editor of the Monitor indicates the reason, if they could but see it, why such a thing is impossible: "Our Method-ist brethren should bear in mind that the al Sisters of Charity have the B Virgin and a heaven full of saints to help them in every act they undertake. The Blessed Virgin and the saints are strangers to Methodism. just as Methodism is strange to them. 'God is charity'; and the deaconesses, who ignore the ever blessed Virgin Mary, the Immuculate Mother of God, and who yet think they can keep vows of poverty, chastity and obedience and do the work of our Sisters of Charity are just as much mistaken as if they tried are just as much mistaken as if they tried to reach heaven by means of step ladders made of snow." The element of entire self abnegation and sacrifice is a sine qua non of the religious life, and constituces both the beauty and the utility of the Sisters' vocation. Its ideal is the Mother of the world's Redeemer; it is possible only with the streament of the respective of the second of the s only with the strength of the sacraments.

Catholic Columbian. People ought to be careful about filxing their signatures to documents. A Mr James Carroll, a prominent, but illiterate farmer of Preston county, West Virginia, lately presented a petition to his country judge to appoint a day for his execution by banging. The paper was signed by 250 of his neighbors. In vestigation proved that Mr. Carroll wished to resign his office of surveyor, and asked a friend to draw up a reque knowing that Carroll could not read, dres up a petition asking that he be hanged Carroll took the document around among his acquaintances telling them what he wanted, and 150 persons aigned it without reading it. Then one man took the precaution to examine the paper to which he was expected to put his signature, and found out what it was, but he did no tell Carroll, and one bundred more names were secured. When the poor urveyor discovered that ne had asked the court to choke him to death, he was very indignant, and the people was had signed the blood thirsty petition were equally aggrieved. However, all'swell that end's well, and a salutary caution has been given to persons who are ready to pu their names to papers they haven'

A SONG MADE HIM FAMOUS.

THE AUTHOR OF "HOME, SWEET HOME" DIED A CATHOLIC.

Born in New York City, John Howard Payne, like many boys, was placed after his school training at a deck in a merchant's office. His taste for the stage was shown by his editing of the Thespian Born in New York City, John Howard chant's office. His taste for the stage was shown by his editing of the Thespian Mirror. He then had an opportunity to not go through the course. In 1809, at the ege of seventeen, he appeared at the Park Theatre, New York, in the chaacter of Norval. His success was so great that he was called upon to play in Boston, Philadelphia, Baltimore, and even to cross the Atlantic and appear on the boards at Drury Line. His such as an actor was established, and be next appeared as manager and author. His literary taste was good and he enjoyed the friendship of Washington Irving and his contemporaries. In his play of "Ciarl, or the Maid of Milan," he introduced a song which has became immortal, "Home, Sweet Home." Edmund Kean play in his tragedy of Brutus, and Charles Kemble in his Charles II.

His mind was attracted to the Catholic Church. He frequently visited George town College and attended the public exercises. In 1841 he was appointed United States Consul in Tunia, and died there on the 10th of April, 1852, cleating strangely almost in exile far from hisnative land a life which began so full of brilliant popularity. In the content of brilliant popularity. In the quiet of his later days his mind reverted to his early religious preference. He was into the Catholic Courch and died fortified by the escramente William W. Corcoran, of Washington, patron of art and learning, entertained a high regard for Payne. In 1883 he had the poet's remains transferred from their otten grave in Africa and laterred at Oak Hill Cemetery, where a becoming memorial was erected over them. His ife and poems have several times appeared, but the song "Home S veet Home" will always save him from oblivion.

Twice Their Natural size. Bor 12 years, Mr. Edward Evans, form-erly employed by Davey & Moore, glass manufacturers, London, Hag, suffered from the worst form of rheumatism. He was treated at infirmaries, but was always discharged as inpurable. We lear ways discharged as incurable. His legs and hands were swollen to twice their natural size. He could not walk: the pain drove him almost frantic, and he felt as if hot irons were passing through his bones. The first application of St. Jacobs Oil relieved him, and continuing its use the swelling left his limbs; in a week he could walk, all pain had vanished and he want to work. SHE WAS A CATHOLIC.

At the Woman's National Council, held in Washington last week, Mrs. Isebella Bescher Hooker, sister of the late Heary Ward Bescher, delivered an address on "The Queen Isabella Association."

The Association intended to erect at the World's Fair a building for the use of woman, and to have sculptured, by a woman, as statue of Queen Isabella "The only objection," said Mrs. Hooker, "that I have heard urged against this assue is that Queen Isabella was a Catholic. I have heard that of juction over and over again till I am tired of it. If Protestantism is afraid of itself and cannot survive without maligning a woman who had been a noble woman, wife, mother, and ruler, then Protestantism ought to go under and Oatholitelm and rise up. under and Catholicism and rise up.

(Great applause) I believe in the survival of the fittest," (Applause)

Yes, Queen Isabella was a Catholic, and

Yes, Queen Isabella was a Catholic, and that is the reason why there is no enthusiasm in the project of erecting a statue of her in Chicago.

The same reason has delayed the building, in this city, of a monument to Christopher Columbus, although, to his honor be it said, it is a wealthy and cultured Protestant gentleman, Mr F. C. Session, to whom at last the capital of Onio will be chiefly indebted for a public testimony of honor to the great explorer after whom it is named.

Glory to any man or woman, be their religion what it may, who engages in noble undertakings for the advancement notice undertakings for the advancement of mankind, the greatest enlogy be theirs among megnanimous philanthropists who pian their high enterprises from the lof.y motive of making God known and saving souls for Ohrist! Among these Christian benefactors of the world are numbered Isabella and Columbus —Catholic Columbian

The N Y. Herald's European edition, of the 27 h ult., publishes the following:
"If you will bring me any one suffer log from consumption I will engage to cure him or her, unless the person be in the last stage of the disease, with only a few days to live." So spoke Dr. Armand Jeannoutot to day, as I left bim at the door of his apartment, No. 58, Avenue des Champa Eysees. I had gone to see the Doctor, hearing he had discovered a curst for consumption. cure for consumption.

"My system is not like Koch's. It con

slate of inhalations Come and look!"

I looked and saw a small tubular brass boller; this was connected by an india-rubber tube with a brass pan with a lid From under the lid came vapors which

"This is my system," said the Doctor, "except this," Here he went to a drawer and drew forth a bottle. "That," he explained "is a medicament. There is prussic acid in it. I place that in the pan and the vapors which come from it are

"Yes, I have certificates for having cured aix hundred patients. I can cure persons in the first, second and third stages, but if people come to me in extremis, with their lungs entirely gone, all I can say is that I do not profess to make new lungs.

"And how long does the cure take?"

"I engage to cure what is known as
the first period in consumption in from one to two months. By that I mean a periect cure. The second and third stages I can cure in from three to six months." MODE OF TREATMENT.
"And the treatment?"

"The treatment is as follows .- A room must be he t d to 40 degrees centigrade (72 degrees Fahrenbeit). Tals is so as to porce of his skin. In three quarters of an hour the body is entirely esturated. That s the duration of the treatment ever day until a cure is made. The apparatu s also so arranged that we can spray the antiseptic over the chest and back, and over the lungs, on the tongue and in cases of lupus wherever it exists.

"There are no reactionary effects. My system is as though you put the lung in sublimate. I will take the expectoration of the patient and place it over the vapors of that pan and in two hours all the microbes are dead, although at first the matter was alive with them. I have named the medicament, or antiseptic. I think discoveries made by medical men should be given for the benefit of human ity. The recipe for the remedy it as

Eucalypti globule oleum, volatile. Amvgdale amare. G 20 H 11 O 2-150. H, G-Y-27.

G 4, H 6 0 2-46. "I have been perfecting my cure dur-ing five years, in which I experimented at first on animals"

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"Have you effected any cures?"

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D: Jeannoutot and thirty five directors of the Institut Antituberculeur are opposed to the Kich method.

BOK which has helped me It has helped every practical man. Shakspeare is

delightful; Bunyan is encouraging, but this book is both of these and more—it is necessary.

There is another book which has helped and encouraged thousands It is filled from cover to cover with the signed indorsements of many well known Divines, six college presidents, and a number of professional men and women who have all been restored to health and

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DONALD KENNEDY Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because no two people have the same week spot. two people have the same week spot. Beginning at the stomach it goes searching through the body for any hidden humor. Nine times out of ten, laward humor makes the week spot. Perhaps its only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps its a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for pretty head, but soon you thank me for making something that has reached your weak spot. Price \$1.50. Sold by every Druggist in the United States and Canada.

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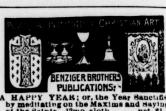
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E. MIALL,

Commissioner.

E. MIALI, Commissioner. Department of Inland Revenue, Ottawa. April 11th, 1889.

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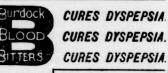
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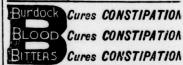
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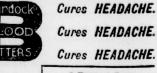
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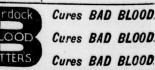
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The prayer of th -St. Luk

N. Y. Cath

Preached in St. Patr

MARCH 2

Fourth Sunday of I Lent is a time w special consideration exercises of repenta which we are called in this season, to be directed by prayer. the importance of Christian thought makes an avowal of is familiar, in so Prayer is the soul of ife without religion Prayer, there fore, is and peramount inte herefore to make u place of prayer in ee if we cannot a our want of success To begin with, o

deal to say to us compreyer. And in this Prayer is a raising heart to God to uperested excellene cere thanks as the A petition to Him for If there were n

necessary duty no o e needed.
The first utterance of revelation is that and the earth and Man therefore is no who have invaded the brute creation court of justice in t the evidence on who

from the gorilla. I culty in locating th

more successful as

There is only o is the self existing. And just as man into existence of hi he for one instant o self. Truly does How can anyth wouldst not? or be by Tnee?" "But face they shall be take away their bre and shall return to 29). God, who pre siso concur in our such a thing estude place in created l

Now what can be that resson which absolute dependent we should humbly being who built up one life. Not alor reason that we sh demands it as a du ont injustice beign There is the first adoring the suprecreator accounted f

dependent.

intelligence procla enjoy. We have often words of the Apost that you have not received Why boas not?" but we do n brought home thei not be so vain abo and the things we The poorest er which deserve to

There is another

time, intelligence, power to choose our own eternal man is rich. The constitute man's broad cloth, and i every man. Who was it gave the plenty of God' to us. And our reense of justice c for them. Theref prayer—thanking

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we come to deal mission given to accomplished succ The attainment natural capabilitie assistance from superior to oursel ance we call grace gift of God, give good pleasure. B tion. To dispose this help from Go the need of it, and

Therefore this t of prayer, viz, for the necessarie demanded by our Let us add to th positive enactmen Our Lord says :

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These are just sp
found in every ;
tures.

Now, elece pre

N. Y. Catholic Review.
SBORT SERMONS FOR BUSY
PROPLE.

Preached in St. Patrick's Cathedral, N. Y. PRAYER.

The prayer of the Prarisee and of the

therefore to make up our minds as to the place of prayer in Christian life, and to

our want of success in it.

To begin with, our reason has a good

To begin with, our reason has a good deal to say to us concerning the claims of prayer. And in this way:

Prayer is a raising up of the mind and heart to God to worship His supreme uncreated excellence, to return Him sin cere thanks as the Author and Giver of all the good things we have, and to make a petition to Him for all the help necessary for our future welfare of both body and som!.

If there were nothing but our native reason to teach us that this exercise is a recessary duty no other instructor would

be needed.

The first utterance of reason as well as of revelation is that God made the beavens the earth and all things in them. Man therefore is not the author of his own existence. Never mind that cless of mer who have invaded in ffensive sections of the brute creation in the vain hope of finding their ancestors: there is not a court of justice in the world would accept the evidence on which those self degrading people rest their claim to be descended from the gorilla. People who have diffi-culty in locating their progenitors will be more successful as well as more rational if they keep nearer home in the search for

There is only one architect worthy of

such a noble work as map. that architect is the self existing, all perfect God.

And just as man could not have come into existence of himself, so neither could he for one instant continue to exist him-Truly does Holy Writ declare "How can anything endure if Taou wouldst not? or be preserved if not called by Taee?" "But if Thou turn away Thy face they shall be troubled; Thou shall take away their breath and they shall fall and shall return to their dust." (Ps. ciii., 29). God, who preserves life to us, must also concur in our operations. In a word, each a thing es independence does not find

a place in created life. God alone is in Now what can be more comformable to that resson which demonstrates to us our absolute dependence upon God than that we should humbly bow to the mighty being who built up and sustains our vari one life. Not alone is it comformable to reason that we should do so but reason demands it as a duty which cannot with out injustice be ignored.

There is the first item of prayer, viz:

adoring the supreme excellence of the creator accounted for.

There is another truth which native

intelligence proclaims to us-that God is the author and giver of all the goods we

we have often had repeated to us the words of the Apostie: "What have you that you have not received, and having received why boast as if you received it net?" but we do not appear to have fully brought home their meaning or we should not be so vain about the things we possess

power to choose our own lot, to decide our own eternal destinies. With these man is rich. These are the things that constitute man's glory, not silks and broad cloth, and iron guarded mansions; and these blessings are the portion of

every man.
Who was it gave us these gifts? From the plenty of God's house they have come to us. And our nature, intelligence and sense of justice call on us to thank God for them. Therefore the second item of prayer-thanking God for His favors-is a duty imposed by natural instinct.

And for the future. Who will be bold enough to make his calculations without

reckoning with God's will? If the first principle of religion has taken practical hold on our mind we must taken practical hold on our mind we must feel deeply that our lot is so shaped by God's will that our projects, not approved by Him, count for very little indeed. Truly does God say: "Unless the Lord build the house, they labor in vain who build it. Unless the Lord keep the city, he watcheth in vain that keepeth it."

But the dependence on God deepens and becames if neether more absolute when

becomes, if possible, more absolute when we come to deal with the supernatural mission given to each human being to be accomplished successfully at his peril

The attainment of heaven is beyond our natural capabilities, and demands a special assistance from a source outside and superior to ourselves. This special assistance we call grace. And grace is a free gift of God, given according to His own good pleasure. But without it we cannot hink a thought conducive to our salvation. To dispose ourselves for receiving this help from God we must acknowledge the need of it, and we must ask it.

Therefore this third item in the exercise of prayer, viz, making petition to God for the necessaries for soul and body, is

demanded by our reason.

Let us add to those reasons a few of the positive enactments of the New Testa-

Our Lord says: "Watch and pray that ye enter not into temptation." "We ought always to pray and not to faint." Be instant in prayer watching in it in thanksgiving. Praying withal for us also that God may open unto us a door of speech to speak the mystery of Christ."

These are just specimens of what can be found in every page of the Holy Scripting.

Aurea. New, since prayer is a dictate of reason

and a positive divine command, and since and a positive divine command, and since God has made such liberal promises to the practice of prayer, how is it that we find it at times so hard to pray, and that when we do pray our prayers go apparently unheard?

Ascertain the causes of the Pourisee's failure when he went into the Temple to Publican —St. Luke, xviii 9 14—For the
Fourth Sunday of Lent.

Lent is a time when we cught to give
special consideration to prayer, since the
exercises of repentance and self denial to which we are called by the voice of God religious was to lead a peaceable life, to be in this season, to be profitable, must be directed by prayer. It does not diminish the importance of prayer as a subject of Christian thought that everyone who in this season, to be profitable, must be directed by prayer. It does not diminish the importance of prayer as a subject of Christian thought that everyone who makes an avowal of religious obligations is familiar, in some degree, with it, Prayer is the soul of religion, and human life without religion is eventially a failure. Prayer, therefore, is a thing of permanent and pramount interest. It behooves us therefore to make up our minds as to the therefore to make up our minds as to the place of prayer in Christian life, and to see if we cannot secretain the causes of assures us that this Pharisee and his preyers were rejected.

Our Lord, in putting before us this type,

is not speaking of any person in particular. He just gives a specimen of the worldly minded man who makes a pre tence of religion. Of such men the world has been full from Our Lord's day to now. And it is because we have allowed the spirit of self-esteem, of worldliness and of superficial spirituality to dominate us that

superficial spirituality to dominate us that our prayers are not foutful.

If we were conscious, like the contrite publican, of slofulness, that all our good qualities are God's, that without God's grace we can do nothing, then our prayers, grounded on humility, would pierce the clouds and move God to mercy and bounts.

PURITY OF CHRISTIAN MORALS.

Messenger of the Sacred Heart.

We should fail to reach the source of he prevalent feebleness of faith and to indicate a remedy, if we did not go to the Out of the heart go forth not only the svil thoughts and desires that defile the conscience, but also the clouds that darken the mind. It imparts to the mind its own likings and dislikes. It occupies he mind with low and groveling pursuits It fills the mind with thoughts of frivo-lous and sensual objects. It drags down the attention, fixes and absorbs it in the satisfaction of its desires, thus blinding the mind to all considerations that require exertion, purity and elevation above the things of sense. The loss of faith is the result as well as the punishment of sensmal indulgence. The Apostle of the Gentiles, describing the nations of pagan antiquity in the height of their civilization, says that "knowing God" with the light of natural reason "they did not glorify Him or give Him thanks, but became vain in their thoughts, and their foolish hearts were darkened"

A similar darkening process is going on amongst modern nations that were once remarkable for the fervor and brightness of their faith. The world is lapsing back uto a paganism not the less degrading and terrible in its consequences because the more refined. Paganism is but the deification of self and the passions of the heart — what St. Augustine called the "love of self unto the contempt of God." The ancients worshipped all the corrupt passions of the heart in idols of their imagination and handiwork; modern paganism, more subtle and refined, dis-penses with the block of wood and stone, Nature Naturalism is the religion of the day. Nature, and more particularly human nature, is the idol — not human nature elevated and defined by grace and sanctity, not an ideal nature purified by imagination and sentiment from all that is gross and vile, but a realistic nature in which every passion wears a crown, every instinct bas its right of play, every emotion

not be so vain about the things we possess and the things we have done.

The poorest erjoy blessings and gifts which deserve to be highly prized—life, time, intelligence, moral freedom, the and the art, and is exhibited on the stage of the French School, from which the world takes its fashions. Its object is to portray and idolize in realistic colors what the modern French man with cynical frankness calls "the human beast." This religion of naturalism has also its

church and hierarchy and organization in the Lodge. Free Masonry, adapting itself to the ideas and prejudices of nations, is presented to the eyes of England and English speaking countries as an institu-tion of benevolence and fraturnization; but in the Catholic countries of Europe and South America, where it has succeeded in enslaving the masses, it shows tistelf in true colors, in literature and art, in the press, on the stage, in levislation, all animated with one purpose, rallying to a single cry, carrying out vigorously a single cry, carrying out vigorously a simple plan: Destroy the Church of Jesus work, and with it will come its own Christ by corrupting the hearts of her children. First dispose the heart of youth for corruption by imparting to it a mere pagan education pagan education without faith or religion, and then subject it to all the influence of

an impure press.

It were, however, an illusion to suppose that this naturalism is confined to a few nations. The world's atmosphere is in fected with it. It is taught from Sunday pulpits, in books of science, dealt out from railway stalls, placarded on the street walls and public thoroughfares. It is exhibited in shop windows and in theatrical representations. A pharisaical secular press reeks with it. Whilst it devotes one column to the detailed narration and vivid description of crimes which the inpired Apostle tells us should not be so much as mentioned among Christians, it it will deplore in another the growth of lawlessness, and consure, the negligence of officials in repressing it, ignoring the fact that the very crimes it stigmatizes could not unfrequently be traced to its

wn disclosures and descriptions. The punishment, too, of modern pagan-ism is similar to that of the ancient. "Thinking themselves wise, they became fools. Therefore God gave them up to the desires of their heart, and they changed the truth of God into a lie, and worshipped and served the creature rather than the Creator." This perversion and blinding of the mind, proceeding from the corruption of the heart, is the most dreadful of God's pun ishments. It is the beginning on earth of that eternal reprobation consisting in hell

paganism in all its forms. He began by the heart, setting before it the example of the highest sanctity. The Word was made flesh and dwelt smoog us that we might see in human form and habit the splendor men close to His Sacred Heart, that they may be enlightened and warmed with His love. It is especially in the worthy recep-tion of the Holy Eucharist that Christ shines in the heart, and the heart is drawn tian morals!
O Jesus, through the most pure Heart

of Mary I offer Thee the prayers, work and sufferings of this day for all the inten tions of Thy Divine Heart.

I effer them in particular to save Thy children from the corruption of the world, ever growing more covetous, wiiful and impure. Heart of Jesus, may we fly from

all that is against Thy love. Amen. To the Sacred Heart.

Ob Sacred Heart.
Ob Sacred Heart!
Witness compassionate of ev'ry woe
Which mortal e'er hath known, or e'er shall
know!
Heart which bath borne all care,
Carried all sorrow that on man oau press!
Oh! withing frame and tortur'd spirit
bleeding! Against inhuman outrage vainly plead-

ing!
Each secret dark, each innermost recess,
All to thy sight laid bare.
Who shall Thy pangs express! Oh Sacred Heart! Thy love for man hath to the altar bound

Thee,
To explate the very sins that wound Thee—
For thine own wrongs to die!
That thou of suif'ring's chain might'st miss no link,
From the dread vision of Thy Mortal Pain Outspread before Thee, Thou did'st not disgin

distain
With fear's intensest agony to shrink!
In trembling shall not I
Of Thy dread chalice drink? Oh Facred Heart!
Sated with insult, mock'd, revi'd, despis'd!
Butt of all scorn by man or finends devis'd!
What save thy Holy Will.
Restrain'd or yet restrains angelic swords,
As each vie worm, unawed by fear or
shame.
Profanes Thy Truth, Thy Venerable Name,
The air poliuting with his implous words!
My cap so lev them fill
As they have filled my Lord's!

A LENTEN THOUGHT.

"To show a heart grief-rent;
To starve thy sin,
Not bin;
And that's to keep thy Lent," says quaint old Herrick. It is surely s desirable thing to starve one's sin; and none the less to keep an eye upon the bin lest it overflow with luxuries innocen enough at other times, but out of place at

But there are those who, for one reason or another—fill health it may be, or hard labor,—can not fast. What can they do? They can pray; and they can, except when the most grinding toil prevents, visit the poor. A daily visit to the poor, with such alms left benind as may be needed, is

And, then, there are destitute people whom we forget or ignore: the poor who have set themselves apart from human kind by unlovely traits of character ; the poor (with much money) who, for their wan faults, are foreaken; the sfilleted who lack sympathy though not aims; or the old, whom the young pass by in the search for pleasure. To visit these persons is to visit the poor—the poorest poor on all God's beautiful earth.

Each one who reads this can without doubt call to mind some deafold person, to whom a half hour's chat would be s boon long remembered; some one with failing sight, who could live for months reward. The duty will be trans formed to a plesure, and the habit thus acquired bring a new source of delight into lives which are comparatively useless because the good we fain would do does not seem close enough at hand I is at hand if we would see it. Often it i the rich who are in God's sight the very the rich who are in God's signt the very poor; often it is the hightest charity to have pattence with " mall and sordid souls." It is easy to give aims; it is hard, at first, to give help of another kind. Let us while doing one not forget to do the

other.
"I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again " Some other way, some more glorious way, God grant; but not this way, in this same re-lation to our fellow creatures. This Lent will never come again, and much of it has already passed-Ave Maria.

And is it not a real penance for us to stop and think before we speak or act? It is, indeed, as each one of us can say from experience. We all dread restraint from experience. We all dread restraint so much. We are constantly on the alert lest someone or something curtail that freedom of speech and action we claim as

endured not once or twice but a thousand the pruning knife or stake? And which times over in the intensity of its pains and torture.

If we seek a remedy we shall find it to gardener's care, or that which has wildly the think the seek and be the same as that applied to encient sprung up here and there by the road-paganism—Jesus Christ yesterday, to day and the same forever. He came upon earth to lift man from the degradation of

has not known the pruning knite is a thing at once unsightly and unfruitful.

Just so must it be with us, dear chil-dren. In the time of our growing, when our little characters are being formed, we must daily train ourselves to discipline and self denial, else we grow up to be-come a being unsightly and wanting in

the fruits of virtue.

Let us then to the work! Prupe and straighten and strenghten whenever and wherever we find the need, ever remembering that we are growing plants in the annshine of God's love —A Priest of the

ST. ANTHONY WORKS HIS CON-VERSION.

A Protestant gentleman was once travelling through Italy. Like the majority of his co-religionists, he ridiculed the vener-ation abown to St. Anthony of Padus, and laughed at his miracles. A visit to the sanctuaries of Rome and the principal shines in the heart, and the heart is drawn close to the Heart of Jesus. It is the aim of the Holy League to draw hearts to the Heart of Jesus through prayer and the frequentation of the sacraments. If it will succeed this year, consecrated to the Patron of Youth, in drawing the youth of all lands to the more frequent use of the sacraments, how powerfully will it not contribute to the future sanctity of Christian morals! fferings, and afford a striking testimony of the piety and gratitude of the people. The stranger looked on these votive offeriogs, read their inscriptions with eager carlosity. Sudddenly he felt his heart moved, and

an interior voice called out to him: "Re-nounce your errors and become a Catholic!" But he resisted the grace given him, and set out to Milan, with the intention of diverting his mind from the unwelcome thought. All in vain; for the inter-for voice sounded in his heart and rang in his ears day and night. The impression it made on his mind could not be effaced. Impalled by grace, he returned to Padua, publicly abjured his errors in the church dedicated to St. Anthony of Padua, and solemnly embraced the Catholic faith.

He subsequently published a book in Venice, wherein he relates the history of his conversion, and gave a brief exposition of the principal proofs of the truth of the Catholic Church He thanked God for the remainder of bis life for the great grace vouchsafed him through the blessed St. Anthony of Padus.

POWER AND STRENGTH OF CHARITY.

Once there was a little piece of iron, which looked very frail, but was really very strong. One after another had tried to break it, and failed.

"I'll master it," said the ax; and bis blows fell heavily on the iron.

But every blow made his edge more blunt, until he cessed to strike.

"Leave it to me," said the saw, and with his relentless teeth worked backward and forward on its surface until they were all worn down; and broken, he fell

"Hs, ba!" said the hammer, "I knew you wouldn't succeed. I'll show you the But at the first fierce blow off flew his

head, and the iron remained as before.
"Shall I try?" asked the soft, small flame.

They all despised the flame; but he curled gently around the iron, embraced it, and never left it until it melted under

ts trresistible influence. There are hearts hard enough to resist the force of wrath, the malice of persecu-tion and the fury of pride, so as to make their acts recoil on their adversaries, but there is a power stranger than any of these: hard indeed is the heart that can resist love .- Ave Maria.

PRACTICE HEROIC VIRTUES.

It seems to me that some writers ar disposed to lay undue stress on the amiable and tender qualities of Mary and of holy Caristian women without ing sufficiently on the strong and robus points of their character. Surpture in one place pronounces a lengthened eulogy on woman. What d es the Holy Ghost especially admire in her? Not her sweet and amiable temper or her gentle disposition, though of course she possessed those qualities, for no woman is perfect without them. No; he admires her valor, courage, fortitude, and the sturdy virtue of self-reliance. He does not say. "Who shall find a gentle woman?" but rather: "Who shall find not say. "Who shall find a gentle woman?" but rather: "Who shall find a valiant woman? As things brought from afar and from the uttermost coast virtues practised in an heroic degree, that the Church canonizes - Cardinal Gibi

SPARING THE ROD.

The parent who flies to the rod to correct every tr fling fault or misdemeanor, says the Ladies Home Journal will have no influ ence with her children when they are too old to be governed by force. A child should never be struck in enger. A box on the ear may rupture the membrane that forms the drum, and cause permanent deafness. A hasty blow may do mischlef that year of repentence cannot undo. Punishment is for discipline, not for revenge It is to teach the child to avoid evil and do right. It never should be a vent for the angry passions of the mother. Love, patien and firmness are the instruments she must use to mold her child's character. Panish. ment is a means to an end; let her pray for grace to use it wisely.

If you decide, from what you have heard or read, that you will take Hood's Sarsapar lia, do not be induced to buy any substitute instead.

Mrs. Harry Pearson, Hawtrey, writes For about three months I was troubled with fainting spells and dizziness which was growing worse, and would attack me was growing worse, and would attack my three or four times a day. At last my husband purchased a bottle of Northrop & Lyman's Vegetable Discovery, from which I derived considerable benefit I then procured another, and before it was used my affliction was completely gone, and I have not had an attack of it since."

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HOME WITHOUT A MOTHER.

The room's in disorder,
The cat's on the table,
The flower-stand upset, and the mischief to pay:
And Johnny is screaming
As loud as he's able,
For nothing goes right when mamma's away.

What a scene of discomfort and confusion home would be if mamma did not return. If your wife is slowly breaking down, from a combination of domestic cares and female disorders, make it your first business to restore her health. Dr. Pierce's Favorite Prescription is without a peer as a remedy for feeble and debilitated women, and is the only medicine for the class of maladies known as female diseases which is sold under a positive guarantee from the manufacturers that it will give satisfaction, in every case, or the money will be refunded. It is a positive cure for the most complicated cases. It's an invigorating, restorative tonic, and a soothing and strengthening nervine, imparting tone and vigor to the whole system.

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the market.
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London, Sept. 15th, 1887.
The Mesers. Ernest Girardot & Co., et
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we are satisfied their word may be relied on,
and that the wine they sell for use in the
Holy sacrifice of the Mass is pure and unadulterated. We, therefore, by these presents recommend it for altar use to the clergy
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E. B. A.

Peterborough, March 16, 1891.
To the Editor of the Catholic Record:

To the Editor of the Catholic Record:
DEAR SHE-You will find enclosed a resolution of condolence which was passed at the
last regular meeting of Sh. Peter's Branch
No 21. E. A. Peterborough, and which I
was instituted to forward to your paper in
publication. By inserting the same you
will greatly oblige the officers and members
of the above named branch.
Yours.
WM. Hogan, Rec. Sec.

WM. HGGAN, Rec. Sec.
Whereas our bereaved Brother. Mr. A. R.
Lee, has recently sustained an overwhelming sfliction in the loss of his beloved and estimable wife, whose virtues and superior womanly qualities were known to many of

OBITUARY.

Mrs. Ellen Donnelly, St Brigide, P. Q.

She suffered long and mourned none, We watched her day by day, And o'ten in our hearts we prayed That she might longer stay.

But the Lord, who reigns in glory upon His heavenly throne, Looked down on her in pity—took her soul from pan— He took her soul in love to live for ever

Mr James State, London

The silver jubilee or celebration of the

twenty fifth auniversary of the Archbishop

seif. There were present a large number of Bishops and Archbishops, and about five hundred priests. The cere

monies were most imposing.

By the recent excavations at Betheda

Deminion C. M. B. A. Directory.

Bro. T. J. Finn, of Montreal, has in course of preparation a Complete Directory of the Catholic Mutual Benefit Association in the Dominion of Carada. It will contain the names of sli the members and such other information as will be of interest. It will form a city valuable and interesting volumns acity valuable are acid as bringing those who are already enviled into closer relations of business and related by intercourse. Ten thousand copies will be published for free distribution. The size of page will be 8x4 inches. Catholics sourally will find this work an excellent expertisang medium. The rates of advertising are: For full page, \$12; half page, \$7; quarter page, \$5. Those of our members who are engaged in business will find this an excellent advertising medium. Address the publisher, T. J. Finn, Gazette office, Montreal.

C. M. B. A. Official.

estimable wife, whose virtues and superior womanly qualities were known to many of us personally.

And whereas Brother Lee 'has a special claim upon our sympathy in that he was practically the founder of St. Peter's Branch. No. 21, of this association, and has ever been a faithful, active and conscientious member, attiving energetically to carry out the grand principles of our association, while at the same time being an exemplary citizen, a loving busband and a wise counselior, be it therefore

Resolved, That the most sincere sympathy and heartfelt condolence of St. Peter's Branch, No. 21 of the Emerald Beneficial Association, be hereby tendered to Brother A. R. Lee in the hope that these words may afford him some consolation in his grief and sorrow, to some small extend at least an expression of our keen feelings for him in his sad bereavement, and assure him that he has tried friends and true in the association to which we all have the honor of belonging, who rejoice with those that rejoice and weep with those that weep; and that copies of this resolution be forwarded to Brother Lee and the official organs for publication.

C. E. Roach, Wm. Hogan and G. H. Gerioux. To the members of the C. M. B. A. in general and the Supreme Deputies in particular;
Apropos to an understanding of the revised laws "and that the work and discipline of the Association everywhere" will be "uniform," I urge upon all to use due Association everywhere" will be I urge upon all to use due becoming acquainted with the

Without enumerating the changes—for I without enterestive Grand Presidents on airsady having done so—i ask of air efficient on airsady having done so—i ask of air efficient in the necessity of exacting a strict compliance with the laws.

On this depends the uniformity and discipline so necessary to carry out the spirit of the association. Much time and trouble will be spared if members address the proper officers.

Mrs. Ellen Donnelly, St Brigide, P. Q. Died, at St. Brigide, Iberville Co., Que, on March 6, Ellen McGuire, beloved wile of William Donnelly, Esq., aged forty-six years, nine months ano three days. The funeral, which was very large, took place on March 9. The funeral cortege was headed by Mr. D. Lafond, as Marshal, followed by the deceased's four brothers—Messrs. Jss. McGuire, Joseph McGuire, John McGuire and Edward McGuire—then the corpse, carried by six pall bearers—Messrs. C. Loiselle, J. Demers, Jar. Reid, W. Murray, K. Goineau and M. Bissonnette—then the parish church, where a solemn Requiem Mess was sung by Rev. Father Baithazard, P. P. The singing of the choir was of a vary solemn and touching character, the assistance of the choir from St. John's adding very materially to render the service a most imposing one.

communications require more attention for the reason that to be courteous an acknowledgment is required in addition to the reference to proper anthority.

Rivery member must know if he has a grievance at common law he does not appeal to a higher court without trial in a lower one. Apply the same principle then in the work of the G. M. B. A.

The proper officer to address on questions at issue in branches under the jurisdiction of a Grand Council is the Grand President; in branches to under the jurisdiction of Grand Council is the Supreme President. Supreme Deputies can assist the President in abolishing the Supreme President. Supreme Deputies, of course, are the representatives of the Supreme President in the districts for which they are appointed; and, as such, their duty is to "see that all the constitutional enactments, rules and edicts of the Supreme Council are duly and promptly observed, and that the work and discipline of the association in their respective jurisdictions "are uniform." Supreme Daputies, where Grand Councils exist, are expected to exercise a general supervision over the councils in their jurisdictions, examine the books of the Grand Recorders and Treas urers and report their labors to the Supreme Deputies, where no Grand Councils exist, are expected to exercise a general supervision over the councils in their jurisdictions, examine the books of the Grand Recorders and Treas urers and report their labors to the Supreme President. Supreme Deputies, where no Grand Councils exist, are to perform the same duty to branches. If the duties of Supreme Deputies, where no Grand Councils exist, one should do what he can to spread and perpetuate the C. M. B. A.

This can be done only by active, zealous work. If Deputies cannot visit localities

C M. B. A.
This can be done only by active, zealous
work. If Pepulies cannot visit localities
where the C. M. B. A. is not introduced,
with pen, ink and paper, and the supplies
which will be furnished them on a splication which while a directed state of the Supreme Recorder, they can carry out their work to a successful termination; and thereby, as was done in the early days of the association, sow the seed that will fructify a hundred fold.

When appointing Supreme Deputies I will the whole of Brothers whose

had in view the choice of Brothers whose seal and ability were unquestioned, and it is to be hoped they will manifest by their work my wisdom in their selection.

The late meeting of the Supreme Trustees in Toronto on the same date with a meeting of the Canda trustees was productive of so much good that I recommend the Boards of the differant councils to confer with the Supreme Recorder and in turn in future arrange to meet at the same time and place. These meetings will give officers an oppor-tunity to compare notes and interchange arrange to meet at the same time and place.
These meetings will give officers an opportunity to compare notes and interchange opinions on and for the good of the association.

Your fraternally,
J. S. McGarry,
Supreme President.

Resolutions of Condolence.

Montreal, March 11, 1891.

At the regular meeting of Branch 54 Montreal, held on Wednesday evening, march 4, it was moved by Chancellor Flanagan, seconded by Brother St. Pierre, and carried

onded by Brother St. Pierre, and carried unanimously:
That, whereas it has pleased Almighty
God in His infinite wisdom to remove from our midst our estoemed and beloved Brother.
Redmond F. Byrne, late President and chairer member of this branch.
Resolved, That while bowing to the Divine will the members of this branch tender their sincers and neartical sympathy to the family and relatives of decessed in the sad bereavement which Divine Providence has seen fit to he filed on them.
Resolved, That a copy of these resolutions be given to the widow and cublished in the CATHOLIC EXCORD and C. M. B. A Journal
LAMES MCDEVITT, Rec. Sec.

JAMES McDEVITT, Rec. Sec.

At the last regular meeting of Branch 4, C. M. B. A., London, Ont., the following resolution of condolence was unanimously adopted:

Whereas the members of Branch 4 have heard of the death of Mrs. O'Meara, wife of our much respected fellow-member, T. J. O'Meara, Eq., whereas in the loss of his beloved wife Brother O'Meara has sustained an affliction which exceeds all others of a ruman character—he has been deprived of the companionship of one whose life was biameless and his children have lost a mother's care and a mother's love, therefore be it.

mother's cate and a mother's love, therefore he it
Resolved. That in this his time of grief
we, his fellow-members of the Catholic
Mutual Berefit Association, desire to extend
to Brother O'Meara our sincere and heart
felt sympathy accompanied by the promise
that we will offer fervent prayers to the
throne of Divine Grace that the light of
eternal glory may be the pertion of her
whom God in His induite wisdom has removed from our midst; Be it further
Resolved, That a copy of this resolution be
sent to Brother O Meara and also published
in our official organ.

P. BOYLE, Pres.,
W. CORCORAN, Rec. Sec.
London, March 12, 1891. of Boston, the Right Rev. John J. Williams, began on Thursday, 12th inst, by the celebration of a Pontifical Mass, which was sung by the Archbishop him-

At the last regular meeting of Branch 80, Piterporough, held on March 10 upon modion of Recording Festetary Brother Lyach, seconded by Brether H. Carvein, the following resolutions of condolence were passed:

life. The Sacred Text relates no miracle done by the august foster father of Jesus, but it does tell us that he was humble, a but it does tell us that he was humble, a carpenter, a workman who earned his bread by the sweat of his brow. His whose life was passed in solitude, recollection and prayer, in the company of Jesus and Marr, where he fulfilled perfectly all the duties of his state. This it is that we must imitate in him in order to merit bis paternal protection and wonderful intercession with Jsis. In our thought, we do, actions, in all our conduct, let us propose to ourselves St. Joseph as the model we are to follow. Let us recomend ourselves to him with confidence at all times. If we are faithful are striving to honor them in all things. As we celebrate the feast of St. Joseph to day, and as the promise we give him redounds to the honor of Mary and the glory of Jesus, I shall try to answer the pious wishes of your hearts by choosing for your consideration, and I hope edifi-cation, the devotion which is to this glorious patriarch St. Joseph, a devotion as beautiful in itself as it is pleasing to God and advantageous to ourselves.

The first sentiment which the name of

one of profound venerable for him. God has honored him infinitely by making him the treasury of his power and authority over Jesus and Mary. "Take the Child and His Mother, (Matt. ii , 13, 20). Take them and have in all things a care for them, as a father should have for his household, for his spouse and his child. Thus was St. Joseph raised to the sublime dignity of Head of the Holy Family, holding the place on earth of the Eternal Father in heaven. Mary honors him as her husband and submits all her actions to the independ. It is St. Joseph who reintercession be received into glory of heaven, where, with Jesus, Mary and Joseph, we hope to reign forever. her husband and submits all her actions to his judgment. It is St. Joseph who receives the messages from heaven and makes them known to his holy spouse. Jesus, uncreated wisdom, humbly obeys him who holds for Him the place of Father. He was subject to them. (Luke ii., 51) He works with St. Joseph and under his orders in the modest workshop at orders in the modest workshop at Nazareth. Therefore, if our Heavenly Father, if our Lord Jesus Christ, if the Blessed Virgin Mary have rendered to St. Joseph the highest honors a man is capable of receiving, is it not our duty to give to this same great and illustrious patriarch all the homage of respect and veneration which piety, enlightened by faith and inflamed by charity, can in spired in us? We are children of the Catholic Church, and see our Mother propagating on all sides and everywhere devotion to St. Joseph, erecting churches and alters in his name, celebrating feasts in his honor and proclaiming him to the world as her glorious patron and protector. Shall we not unite in this universal concert of Catholic souls to honor the foster-father of our Lord, and the spouse of the content our good and tender Mother Mary ? To honor St. Joseph is to unite our disposi tions with those of Jesus Christ, to share towards him whom he venerated and loved as a father on earth. To declare ourselves servants of St. Joseph is to profess ourselves true disciples of our profess ourselves true disciples of our Saviour. The Blessed Virgin has a particular predelection for those who are faithful in honoring her holy spouse. You would have been happy to have belonged to the Holy Family as a humble

more,
And wear a crown of glory with the loved ones gone before. Ones gone before.

It is indeed a sore trial to part with those we love-to-say good bye to those who have been with us a life time. It is a sore trial for a loving busband and affectionate children to bid adien to the dearest being God bestows on the world-a fond wife and saintly mother. For the loss of such a one there must be grief as long as the world endures, and we will ever sorrow when memory recalls her goodness and holiness, while the heart reflects the likeness of the servant. If, then, you are truly devout to this glorious saint, if you make it you duty to render him your homage, you will, indeed, merit to be regarded as a member of the great family of which St.

Joseph is the fatthful protector.

True devotion to St. Joseph requires
that we invoke him mith and fatthful processes. His credit with God is great, and his in tercession all-powerful, for he is a just man, and St. James tells us that "the Wendeln Schnekenberger, Aldboro.

Wendeln Schnekenberger, Aldboro.

Died, on the 5th March, Wendeln Schnekenberger, in the township of Aldboro, West Egip. Mr. Schnekenberger was in the eighty first year of his age, and always enjoyed a robust and vigorous constitution until a few weeks when he was suddenly taken with an attack of premonia. He died in the old homestead, where his son, of the same name, now resides with his family. Forty-eight years ago two brothers Henry and Wendeln Schnekenberger, left Wurtenberg, in Germany, to seek a new home in the West. They settled in West Elgin, and by sneer thrift and industry at brick-maxing by hand, they soon became possessed of comfortable homes and extensive farm lands now in the hands of their married sons, who have also inherited the manity virtues and Catholic plety of their foreighters. As no priest could reach them on Sunday, and as a Jesuit Father from Chatham paid tnem an occasional visit once or twice a year on week days, they scured a site and built a very nest and commodious little frame church, where they and their children met on sundays to recite the rosary, sing German hymns and worship God as best they knew they and their children met on Sunday to recite the rosary, sing German hymns and worship God as best they knew they and their children met on Sunday to recite the rosary, sing German hymns and worship God as best they knew they seemed the children, who, with their families, now form a respectable congregation.

On Monday, the 9th, High Mass of Requirem On Monday the 9th High Mass of Requirem On Monday the 9th High Mass of Requir our fatigues and miseries, and his heart is touched with a tender and fatherly com Infinites, now form a respectation.

On Monday, the 9th, High Mass of Requiem was celebrated by Kev. Father Austin, with the aid of 8t. Thomas church choir. Rev. Father Flannery preached to a very large concourse, composed largely of Protestants, who came to honor the name and virtues of the deceased old patriarch, mourned by all alike. May his soul rest in perpetual peace: pression for us. Waile he is all powerful with a Jesus to obtain for us the succon and graces necessary, we cannot doubt but that he is also disposed to intercede for those whom his beloved Jesus has Mr. James State, London.

With sorrow we are called upon to chronicle the death of Mr. James state, of this city, which took place on the 18th instant, in the seventy-first year of his age. He was a noble and true-hearied Irishman and a fervent and devoted Cathodic. In his last illness he was attended by Rev. Father Brennan, of the cathedral, and his death was most edifying. The fineral took place on Sunday, the 15th, and a Requiem High Mass was celebrated in the cathedral for the repose of his soul, on the 16th.

edition of the complete works of the celebrated Christian Huygeus, which are now being published. The three volumes which have been issues sent to the Vatican. Jesus has redeemed at the price of His Blood, and whom Mary, his holy spouse, has received as her children at the foot of the cross furnishes this interesting bit of informa-tion: "In panel times, in England, when The Church, too, by a solemn decree of the Holy Father, has acknowledged St. Joseph as her protector and patron. This should be for us a new ever a priest was secured to say Mass in the manor of a Catholic noble, the welpatron. This should be for us a new notice of confidence urging us to invoke him amid the thousand necessities which assail us in life and in death. And dry." whose death was like unto the death of St. Joseph? When he had fulfilled his days on earth, and accomplish the work

God had given him to do, consolation came to him as he lay on his death bed, other portions of the Province, selling a such as has been given to none other of God's servents. There stood his holy of the Holy Catholic Church, Embracing spouse, the mother of his God, there too, stood Jesus, whom he watched over from infancy to manhood, his Saviour and his God. What death could be happier than to die in the blessed arms of Level and Mar 2. With what also written works on canon law and "Ecclesiastical" law. The work also her Dogmas, Sacraments and Sacramentals. a freezo has been discovered on the wait of the crypt in the church which marks the epot of the pool of Bithseda. The freezo represent the angel in the act of moving the water. This makes it certain that the tradition which points out the that dread hour which is to demonstrated in the tradition which points out the tradition which points out the matter of the points out the moving the water. This makes it certain to us at that dread hour which is to demonstrate of the points out the moving the water. This makes it certain to us at that dread hour which is to demonstrate of the agonizing, to be propitious of the agonizing to be propitions of the agonizing to b of Jesus and Mary? With what conembraces a review of the teachings and acts of our Blessed Saviour and His successor, St. Peter. The work also contains much other matter which will prove emin-

ently instructive and edifying in every

THE MOST REV. DR. LOGUE AT AKMAGH CATHEDRAL.

AS A HUMBLE WORKMAN HE CARED FOR JEWUS CHRIST DURING HIS BOJOURN ON EARTH.—A LISE TO BE I MITATED.

Thursday, March 19, will be the feast of St. Joseph, the foster fasher of Jesus and spouse of Mary.

Joseph, the husband of Mary, of whom was born Jesus. (St. Matt. 1, 16)

In these few words the holy Evangelist mentions three names most dear to Catholic piety—three names which the faith-ful ever bear in their hearts with love, and invoke with contidence—Jesus, our God, our Creator, our Redeemer; Mary, Mother of Jesus and our Mother full of grace, tenderness and mercy; Joseph, foster father of Jesus, spouse of Mary, our protector, and patron of the universal Church. That we should have the highest confidence in and the greatest devotion to those three blessed and holy names, I have no need to tell you, who never permit a single day to pass by without invoking them many times and but the the fact of the life. The Sacred Text r-lates no miracle devotion to those three blessed and holy never permit a single day to pass by without invoking them many times and the feet and the fact of the Gaspel of Christ to their notes. Because they would preach that Gaspel they were threatened with an agitation against their authority. Even now the distant mutterings of the thunder could be heard, but he hoped the people of Ireland would remain true to their old traditions, and not be led

DEATH IN MARCH WINDS

away by evil counsellers.

in our devotion to St. Joseph he will

protection when that hour shall come for

BY JOHN BOYLE O'REILLY.

Two youths from a village set out together To seek their fortune the wide world through; One orled, "Hurra for the autumn weather!" The other sighed, "Winter is almost due!" One falled, they said, for he never was

One falled, they said, for he never was thrifty,
Returned to the village, and laughed and loved.
The other succeeded, and when he was fifty man villions and fame, and the world approved.

But the failure was happy, his smile a bless-Ing,
The dogs and the children romped at his

While from him who succeeded, tho' much possessit st.
The little ones shrank when they chanced

One burchased respect by his lordly giving:
The other won love by his loving ways;
And if either had doubts of his way of living
It wasn't the one with the humble days.

They never knew it, but both were teachers

The other of a world that worships Truths.

*Unpublished poem from "Life, Poems

LATEST CATHOLIC NEWS.

The new Library of the Vatican, which

being built by Leo XIII, will soon be completed. It will contain about three

Father Eilictt, the eloquent Paulist mi

90 per cent, of the abject poverty in New York is traceable to intemperance. There are 11,000 licensed saloons in the metro-

Two learned Jesuit Fathers, Rev. J. N.

Strassmaier and J. Epping, have under-taken the laborious task of deciphering the

three Babylonian tablets which were ac quired a few years ago by the British Museum,

The English Jesuite are preparing a complete commentary on Holy Scripture,

which will be based on the most modern

scientific discoveries which throw light on Holy Scripture. This great work, it is ex-pected, will be published in 1893.

Archbishop Meurin of Mauritius has written a letter to Sir John Pope Hennessy

favorable to the Church which Sir John endeavored to obtain have been gained at

endeavored to obtain have been gained at last. These measures are: 1st, an addition to the endowment of the Church; 2ndly, a repeal of the civil marrisge laws, by which priests were not permitted to celebrate marriage until the registrar had first cele-brated a civil marriage; and, 3rdly, the cetablishment of precedence of Catholic prelates according to semiptiv.

The new Vatican Observatory, which

The new Vatican Observatory, which has been erected by Pope Lao XIII, has already been recognized by the authorities of the prominent similar institutions of Europe as one among the most important Observatories of the world.

The Dutch Society of Sciences at Hearless has announced to a very fluttering letter

that the Vatican Observatory is one of the few institutions which have been named to receive a copy of the new and splendid

A correspondent of the London Table

An portaulmt Work.

Agents are now canvassing this city and

work the title of which is The Teachings

been issued have already been

informing him that certain

prelates according to seniority.

hundred thousand books.

Poets and novelists go into eestasies Poets and novelists go into ecstasies over what they romantically call "beautiful spring," and "gentle spring," and while, no doubt, every one is glad to see winter release its icy grasp, "beautiful spring" is, after all one of the most deadly seasons of the year. Sudden transitions from warmth to extreme cold, with piercing, chilling winds; from dry to sloppy, "muggy" weather, all combine to make the season a most trying one, even to the hardiest constitu-tion, while to those with weak constitu-tions the season is one of positive danger. Undoubtedly the greatest danger at this season of the year is from cold in the head, which very few escape, and which if not promptly and thoroughly treated, developes into catarrh, with all its disagreeable and loathsome effects. Catarrh, neglected, almost as certainly developes into consumption annually destroying thousands of lives. At this trying season no household should be without a bottle of Nasal Balm. In cases of cold in the head it gives almost instant relief and effects a speedy cure, thus preventing the development of catarrh. Where the latter disease has already secured a hold it is equally efficacious, and with persistent use will cure the worst case. From the outset it sweetens the breath, stops the naus eous droppings into the throat and lungs, dispels those duli headaches that afflict the sufferer from catarrh. Nasal Balm is not advertised as a cure all—it is an honest remedy which never fails to cure cold in the heard or catarrh when the directions are faithfully followed, and thousands throughout the country have reason to bless its discovery. Nasal Balm may be had from all dealers or will be sent post paid on receipt of price (50 cents, small, or \$1, large size bottle) by

addressing Fulford & Co., Brockville,

FOR PAIN. RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache,

Headache, Toothache, Sore Throat.

Frost Bites, Sprains, Bruises, Burns, Etc.

Sold by Druggists and Dealers everywhere. Fifty Cents a bottle. Directions in 11 Languages.

THE CHARLES A. VOGELER CO., Baltimore, Md. Canadian Depot: Toronto, Ont. WANTED.

WANTEJ.

HOUSEKEEPER, IN A SMALL FAMLLY; one who is thoroughly posted
in general housework and plain crocking
will pay bighest wages; references required.
Address No. 245 Pail Mail street, London,
ont., or CATHOLIC RECORD office.

GRAND TRUNK RY

EASTER HOLIDAYS.

Return tickets will be issued at first-class

FARE and ONE-THIRD

on March 26th. 27th and 28th, valid for return until March 31st, 1891. Special terms (in Canada only) for Stu-dents and Teachers on presentation of cer-tificates signed by their Principal. For further information apply to the Com-cany's station and city agents.

WM. EDGAR. L. J SEARGEANT. Gen. Pass. Agt. Gen. Manager.

AGENTS WANTED To Sell Religious Publications. FORD & M'CAWLEY,

75 Adelaide St. East, TORONTO. BENZIGER'S CATHOLIC HOME ALMANAC
FOR 1890.
Can now be had by sending Twenty-five
cents to THOS COFFEY, Catholic

Record Office, London.

Also to be had from our travelling agents.

LATEST MARKET REPORTS.

London, March 19.—GRAIN (per cental)—Red winter, 166; wolte, 1.68; spring, 1.66; corn, 15 to 1 20; rye, 90 to 100; barley, mail, 1.00 to 120; barley, feed, 1.60 to 1 65; oats, 1.85 to 1.87; peas, 115 to 1.25; bans, bots, 1.15 to 1.25; barley, feed, 1.60 to 1 65; oats, 1.85 to 1.87; peas, 115 to 1.25; bans, bots, 1.15 to 1.25; buckwheat, cental, 90 to 1.00, PRODUCE —Eggs, fresh, dog. 16; eggs, basket, 14; butter, best roll, 23 to 25; butter, creamery, 23; butter, store packed firkin, 16; chesse, b, wholessel, 10; bu 1; cry wood, 4 50 to 5 60; green wood, 4 50 to 5 00; soft wood, 2 50 to 3.50; honey, 10. 11 to 13; tallow, rough, 23; tallow, cake, 45 to 5; isrd, wholessels, 70 to 9; lard, retall, 10 to 11; straw, load, 2.75 to 4 to; clover seed, busb, 4 50 to 5 00; assike seed, bush, 1.40 to 150.

POULTEY (dressed) —Fowls, per 1b., 7 to 8; fowis, pair, 65t 68; decks, pair, 75 to 180; ducks, in, 6 to 7; geese each, 75 to 1.00; geese, 1b., 7 to 8; turkes, 1r., 12 to 13; turreys, each, 150 to 2.00; peafowls, each, 5 to 1.00; geese, 1b., 7 to 8; turkes, 1r., 12 to 13; turreys, each, 150 to 2.00; peafowls, each, 5 to 1.00; geese, 1b., 7 to 8; turkes, 1r., 12 to 13; turreys, each, 150 to 7 to 8; samb, per quarter, 11 to 12; veal, per excess, 5 to 6; pork, per quarter, 11 to 18; to 10; pork, per quarter, 12; veal, per excess, 5 to 6; pork, per carress, 6 to 6; pork, per quarter, 10 8. ter, 7 to 8

Toronto, March 19 — WHEAT - Red winter
No. 2, 100 to 102; Manitoba baro, No. 2, 1,16

to 107; Manitoba bard, No. 3 90; to 97; Jan.
No. 2, 100 to 102; Spring No. 2 95; Jan.
No. 1,61; No. 2,57 to 58; No. 3, extra, 52; Jan.

3, 45 to 49; peas. No. 2, 71 to 73; Osle No. 2, 50 to 53; corn. 61 to 62; Mour. extra. 3 sostralght roller; 44 to 4.6; superfine, 3.25 to 3.35; fine, 3.00 to 3.20. 335; fine, 300 to 320.

REPORTED CATTLE SALES

The Montreal Star says: Livestock dealers from the west, state that a good deal of buying has been going on in the country there istely, and that a large number of farmers' cattle have aiready been purchased. About 5 cents per ib, seems to be the top price for May delivery, and at this figure ago, d many of the best hards have aiready been bought up Dickering is also going on for the distiliery cattle, but no further saies of thee are reported. They say that the farmers are feeding large pumpers of cattle this year, as feed has been plenty.

feed the seen pients.

CHEERE BOOMING.

CHEERE BOOMING.

The Montreal Trade Bulletin says: Sales have transpired in this market of finest cheese at 11½ and holders of a few linest representations are saking 11½. The sw'e of a lot of skims was made as high as 9½. The market here is now pretty well created of stock, the English demand having kept up spiendidly considering the immense production of the past season, which was larger than that of suy previous year. Advices from England speak of an excellent trade in Canadian cheese, with prices steadily rising.

C. C. RICHARDS & Co. GENTA,—My horse was so afflicted with distemper that he could not drink for four days and refused all food. Simply applying MINARD'S LINIMENT outwardly cured him.

CAPT. HERBERT CANN. Feb., 1887.

C. C. RICHARDS & Co. C. C. RICHARDS & Co.

GENTS — 1 have used your MINARDS

LINIMENT for bronchitis and asthma
and it has cured me. I believe it the best,

MRS. A. LIVINGSTON.



Stop that CHRONIC COUGH NOW

SCOTT'S

Of Pure Cod Liver Oil and HYPOPHOSPHITES

Of Lime and Soda. It is almost as palatable as milk. Far etter than other so-called Emulsions A wonderful flesh producer

SCOTT'S EMULSION is put up in a salmon color wrapper. Be sure and get the genuine. Sold by all Dealers at 50c. and \$1.00.

SCOTT & BOWNE, Belleville.

WILSON BROS.

Wholesale and Retail Dealers in GROCERIES, PROVISIONS, (WINES AND LIQUORS,

-398 RICHMOND STREET-

LONDON, ONT.
A few doors south of Dundas St. COMMERCIAL HOTEL, 54 and 56 Jarvis street, Toronto. This notel has been reflued and irrnished throughout Home comforts Terms \$1.00 per day. M. DOSNELLY Prop.



MAIL CONTRACT.

SEALED TENDERS, ADDRESSED TO the Postmaster General, will be received at Ottawa until noon on

Friday, 17th April, 1891, for the conveyance of Fer Majesty' mails, on a proposed contract for four years, 6 and 12 times per week respectively each way between

Belmont and London and Loudon and London West

from the 1st July next. from the let July next.

Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of tender may be obtained at the Post Offices of Belmont and London and at this office.

R. W. Barkker,

Post Office Inspector's Office;

London, 6th March, 1891.

St. Patrick

VOL

celebrated in manner. His Rev. Father Battman's Michoir, condu-organist. De clusion o Praise to St national air. Plannery de from the tex the deeds of in their gene Macchabees, A grand o Times has the three or four contained a

numbers, at

large audien

performers, his usual proplaces filled heart and vo

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The pres of Londer portion of comprised English six Their adu melanchol were given Of the Clarke ga soft and this her was a very well exected the latter in good be had fr lawn," a declined

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down fr to be be bright a ing dow Growds early m

their vo

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