ST. PATRICK'S DAY

IN GODERICH. Huron Signal.

A special religious service was held in St. Peter's church, Goderich, on St. Patrick's Day when an excellent anniversary sermon was presched by Rev. Father McGee, of St. Augustine. Following is a brief synopsis:

There is one day in each recurring year when sorrowful Ireland rises from her morroung and weers with joy—one day when sorrowful Ireland rises from her mourning and weeps with joy—one day when her children in every land send up their hymns of praise and thanks to Heaven for all the blessings vouchsafed their Mother Land—one day that brirgs joy to every Irish roof and gladness to every Irish heart—and that day, need I say, is the feast of the illustrious St Patrick, the glorious apostle of our country. The thought of this great saint and the blessings he brought our land excludes to-day all other suljects from our minds. We forget, as did our fathers, our griefs and our miseries, our poverty and our to-day all other suljects from our minds. We forget, as did our fathers, our griefs and our miseries, our poverty and our chains, to devote ourselves exclusively and entirely to honoring this glorious man of God, to express our gratitude to the Lord for the inestimable blessings conferred upon us through His great saint. Until the fifth century of the Christian era Ireland was seated in the darkness of paganism. In the universal wreck of human nature the Irish became fellow-sufferers with the rest of mackind, and we may aptly apply to the first inhab tant of Ireland the description St. Paul gives of the paganism of heathen nations: "They changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four footed beasts, and of creeping things." (Rom. i., 23). At sixteen years of age Patrick was carried a captive to Ireland, where, we are told, he served a few years under his pagan master. In his "Confessions," he tells us himself that he rose before the dawn to pray in the enow and frost and rain. One hundred times a day, and as often it the night, he poured out his soul to God in prayer. When released from

rain. One hundred times a cay, and as often in the night, he poured out his soul to God in prayer. When released from captivity and in his parent's home he resolved to devote himself to the he resolved to devote himself to the conversion of the Irish people. He saw in spirit a man coming as if from Irisand, bearing innumerable epistles, one of which began with the words, "The voice of the Irish." While repeating these words, he says: "I imagined that I heard in my mind the voice of those who were near the wood of Focklad, which is near the Western Ses. and thus they cried. these words, he say: "I imagined uses' heard in my mind the voice of those who were near the wood of Focklad, which is near the Weekern Sea, and thus they cided. 'We pray thee, holy youth, to come and henceforward walk among us." Nither the love of kindred nor the mourting of friends, nor the tear of hearts dara sail could keep him from bidding a long fare well to all for his Muter's sate. At the death of Fallading, the first bishop keeps were the weeker of Pope Celes tines, and seath to Fore the sear of the search Druids and chieftains of Treining, Parries preached the doctrines of the Christian religion. Having directed attention to the mystery of the adorable Trinity, he stoops to the ground and plucks a shamrock to illustrate his meaning, and, holding it up to the gaze of the pagan priests and princes, declares that as those three leaves proceed from one stem and are in a manner identified with it, so, but in an infinitely more perfect and ineffible way, the Father, Son and Holy Ghost are, nevertheless, one only God and have all the self-same Divine nature. This incident has immortalized the shamrock and made it the symbol of our creed and country. The rev. speaker devoted a considerable part of his sermon to referring to the virtues and to the exemplary

considerable part of his sermon to refer ring to the virtues and to the exemplary life of Ireland's great saint. He appealed to his hearers to keep constantly before them those virtues and that exemplary life that they might thus be incited to lead better and holler lives and merit to be ranked with the countless thousands who have won for Ireland the title of the "Island of Saints," and also with them and their great leader, St. Patrick, enjoy in Heaven the pleasures of everlasting glory. CONCERT AND LECTURE.

There was a good turnout at the Opera House, and those who went witnessed the presentation of an excellent programme. The chair was occupied by Mayor Butler, and it is not necessary to say that he did ample justice to the occasion, even dropping into an occasional "Irish bull" during his otherwise well-cheen justquistery remarks. occasion, even dropping into an occasional "Irish bull" during his otherwise well-chosen introductory remarks — by way of no harm — just to prove his nationality. The concert opened with an instrumental duet, "Night Blooming Cereus," by the Misses Josie Shannon and Mable McGregor, which was executed in an excellent style and perfect time by the young ladies, and was thoroughly appreciated by the audience. Mr. R G. Reynolds sang his two numbers in good form, "The Shamrock of Ireland" and "True to Death." Miss Tessie Kidd scored a success in her rendering of "O Erin, My Country," and received an enthusiastic rendering of "O Erin, My Country," and received an enthusiastic recall, to which she kindly responded. In call, the which all other classes possessed of bequeathing their lands as they pleased. If their sons continued Catholics, it was divided equally son consented to apostatize, the estate was settled upon him; the father from that hour became only a life tenant, and lost all power of selling, mortgagleg, or otherwise disposing of it. If any child, however, the eldest son consented to apostatize, the estate was settled upon him; the father from that hour became only a life tenant, and lost all power of selling, mortgagleg, or otherwise disposing of it. If any child, however, the eldest son consented to apostatize, the estate was estiled upon him; the father to all power of selling, mortgagleg, or otherwise disposing of it. If any child, however, the eldest son consented to apostatize, the estate was estiled upon him; the father to all power of selling, mortgagleg, or otherwise disposing of it. If any child, however, the eldest son consented to apostatize, the estate was estiled upon him; the fa

Old Sweet Song," for which he received an encore, to which he responded. In his second number, "Three Leaves of Shamrock," his voice showed to better advantage, especially in his middle and upper register. "I Will Again, My Bonnie Lassie," by Miss Maggle E. M. Quade, pleased the audience, who gave her a recall, to which she responded. Miss McQuade is a new voice here, and in both her numbers created a good impression by her modest manner and clear articulation. Miss Mary MacCormac, the popular organist of St. Peter's, is one of our home talent, and her "There's a Dear Spot in Ireland" was rendered with her hearers at once, and she responded to a rapturous encore. Her sister, Miss Neilie, in her recitation, "The Orange and Green," appealed strongly to the sympathies of the audience, and ner rendering of the piece was one of the best ever given on Goderich boards. She has come to stay as a reader. The quartette, Meesrs. Belcher, Saunders, Le Toazel and Dimmock, rendered their two numbers in Dimmock, rendered their two numbers in a manner acceptable to the audience. particular conditions, to live in Galway or Limerick. In case of war with a Catholic power, the Catholics were obliged to reimburse the damage done by the enemy's privateers. These Penal Laws, said the speaker, in almost every instance also applied to all Diesenters from the Established Church, so that the Presbyterian, Methodist, and member of every other denomination, should to day rejoice with the Catholic that they have been revoked. (Loud applause) The commercial laws were equally oppressive. Cattle and wool, and woolen manufactures, being the chief industries and well adapted to the conditions of Ireland, were found to interfere

pathos and expression that caught the hearcest at once, and she responded to a rapturous encore. Her sister, to the Neille, in her rectification of the street of the street of the part of the part of the the new of the part of the par the Parliament, from the magistracy, from the corporations, from the bench, and from the bar. They could not vote at parliamentary elections or at vestries. They could not act as constables vestries. They could not act as constables or sheriff, or jarymen, or serve in the army or navy or become solicitors, or even hold the positions of gamekeeper or watch man. Schools were established to bring up their children as Protestants; and if they refused to avail themselves of these they were deliberately consigned to hope less ignorance, being excluded from the University, and debarred, under crushing negatives, from acting as schoolmasters, as University, and debarred, under crushing penalties, from acting as schoolmasters, as ushers, or as private tutors, or from sending their children abroad to obtain the instruction they were refused at bome. They could not buy land, or inherit or receive it as a gift from Protestants, or

of the Irish question. But that condition is in a great measure removed, and when next the great Liberal, educated, democratic heart of England speaks it will be with no uncertain sound. The unfortun are opposition to Home Rule on the part of a small section of the Irish themselves has undoubtedly an effect in retarding the accomplishment of what the great majority desire, but that in time will disappear. Whatever the difference of online, all They could not buy land, or inherit or receive it as a gift from Protestants, or hold life annuities, or leases for more than thirty-one years, or any lease on such terms that the profits of the land exceeded one-third of the rent. If any Catholic bouseholder by his industry so the land increased his profits that they exceeded this proportion, and did not immediately make a corresponding increase in his payments, any Protestant who gave the information could enter into possession of his farm. If tany Catholic had secretly bought either his old forfeited estate, or any other land, any Protestant who informed against him emight become the proprietor. The few Catholic landholders who remained were deprived of the right which all other

Altogether the programme gave more than satisfaction, and was admirably carried out, every piece receiving the hearty approval from the immence audi

Seldom has Beaverton witnessed such an excellent affair, and no doubt the citizens will look forward with great expeciancy to this annual and brilliant

The chair was occupied by the Rev. Father Davis in the fore part of the entertainment, in the absence of the aunounced chairman, Mr. Frank Madul, M. A., M. P., and did creditto his position. After a few selections from the Italian orchestra, which was detained for the occasion, the programme was finally entered into. At this junction Mr. Madill made his appearance, and after a few words of satisfactory explanation he proceeded to carry out the conditions of his office. The following is the programme in full:

Musical selection— Italian orchestra. Instrumental solo— Mrs. Dr. Ariand.

Comic song- W. T. Green. Comic song— W. T. Green.

Violin solo— Miss Winey Smith.

Song—"The Song That Reached my Heart," Miss Coolthan.

Baratone solo, plano accompanist— A. Smith.

Song—"Colleen Bawn," Foley.

Waltz—"The Four-year-old Wonder," Miss Gathle and Mr. Foley.

Waltz—"The Four-year-old Wonder," Mr. Barbara.

Song—"Billy Barlow." Mr. Barbara.

Song—"Belleve Me if all Those Endearing Young Charms " Mr. Green.

Comic song—"Where Did You Get that Hat," Mr. Roberts.

Instrumental selection— Mr. Green.

Mr. Green.

Dialogue— Murphy Brothers.

Mr. Green.
Dialogue—...
Murphy Brothers.
Selections by the orchestra.
Comic song—"Ciara Nolan's Bail,".
An Irishman.
Fancy club swinzing—.
P. McMillan.

Protestant people of Beaverton are most liberal and kindly with their Catholic neighbors, lending their assistance whenover anything is initiated for the furtherance of the interests of religion. On the occasion alluded to above Protestant The great question of Home Rule is yet unsettled, chiefly because of the dense ignorance of Irlan affairs which has prevailed in Eugland. That this was so is evident from the confession of their greatest living statesman, reader and writer, that until recently he knew little of the Irleh question. But that condition young men aided very materially in mak. ug the concert a great success, by taking prominent part in the performance

Smote by Truth fall ancient errors Built by power and proped by wrong, And Earth wonders when they perish How they held their sway so long.

The great question of Home Rule is yet

Whatever the difference of opinion, all parties dealer what is best for Ireland.

Raxons and Normans and Danes are we, But each all Dane in his welcome of thee Alexandra.

May we not, rudely parodying those lines

Catholics, Protestants, whatever we be, We are all of us one in our love for thee— Erins.

IN BEAVERTON.

As the laureste of England sang,

of Tennyson, say,

IN BERLIN.

Special to the CATHOLIC RECORD. The entertainment given in the town hall here on St. Patrick's evening by the students of St. Jerome's college was in every respect a success. Shortly after the doors had opened the hall was filled to doors had opened the hall was filled to
its utmost capacity, and many who came
later were unable to obtain admission.
The programme was very creditably rendered and the various parts net with
repeated applause from all parts of the
house. When the curtain rose, Master
Stephen Banniewicz, a bright lad of some
fourteen years, stepped before the foctlights and delivered

THE ORPHANS' SPEECH.

THE ORPHANS' SPEECH.

DEAR FRIENDS—In the name of the little orphans of St. Agatha I thank you for your kindness in coming here to night. The contribution you have made for their relief is a noble act of charity which —one in our hope that peace may yet be over all thy land and plenty in all the dwellings; one in our longing for the uplifting of the cloud so long overhanging our land; as when, in the coming week, the darkness of Calvary, the Tenebiæ of the tomb will fade away into the brightness and joy of Easter. And may we not all join, devoutly and reverently, in this one prayer, "God Saye Ireland!" (Loud and prolonged applause) will not be forgotten, but will be reco will not be lorgotten, out will be recorded by the good angel in the book of life. Were it not for such liberality as you manifest how sad would be the condition of the poor and the helpless! The aged and infirm receive a generous assistance at your hands, and your presence here to night shows that your hearts are also moved with pity and compassion at the appeal of those little ones bereft while yet their tender years of the fostering carof dear parents. They have no father to fold them in his loving embrace, no mother to caress their waking hours or rock them to rest with her gentie lullaby. Poor little ones! they know neither the

Church, and was largely attended by all classes of people.

This being the first attempt in a matter of tois kind in this diocese by the new incumbent, Rev. Father Davis, he may well feel proud at his successful and energetic efforts in bringing the concert to such a delightful issue.

The programme of the evening embraced a number of very interesting and magnificent selections, all of which were rendered in a manner as only first-class artists can do. But it has to be more than appreciated when the fact is known that a great deal of the talent was only local.

The many hours of pair. When other taleaves are lost there is always a hope that they may be regained, but no built be the subject of an action to be brought by Mr. Dillon after the North Silgo contest has been decided. The general feeling is that Mr. Healy ought to have had substantial evidence before bright and beautiful, yet we see them they may be regained, but no other treasures are lost there is always a blood there is always a brought by Mr. Dillon after the North Silgo contest has been decided. The general feeling is that Mr. Healy ought to have had substantial evidence before bright and beautiful, yet we see them they have he as been decided. The general feeling is that Mr. Healy ought to have had substantial evidence before bright and beautiful, yet we see them they may be regained, but no other treasures are lost there is always a brought by Mr. Dillon after the North Silgo contest has been decided. The general feeling is that Mr. Healy ought to have had substantial evidence before bright and beauty. But the treasures are lost there is always as thought the always had been decided. The general feeling is that Mr. Healy ought to have had substantial evidence bright and beauty to have he as a set as the manufacture of the grand part of the provided the nearest set as a way to be the substant of the provided the nearest set always as thought by Mr. Dillon

Agaths."

The speech was very affecting, and at the conclusion the speaker was loudly applauded. A novel and highly interesting exhibition in calisthenics was given by the class, under the direction of Mr. F. Lutkemeier. An Ethiopian speech, by Mr. J. J. Ferguson, on the Equality of Mankind, elictited roars of laughter. The comic farce, "Les Sourdes," by Messre. Shannon, Novarre and W. Mayernofer, was a great success, as was also the German recitation by Mr. J. M. Fornes. The leading feature of the programme, however, was "The Captives," a drama in three acts. Mr. J. J. Ferguson, as chief of the brigands, performed his part to perfection, while the acting of Mr. J. annes Miller, his lieutenant, would have done credit to a professional. Mr. J. J. Durkin, as Sterno, the Spy, was highly appreciated. Master V. Farnes and Bannasier.

avoiding the hostile districts. In a late speech he advocated that the constabulary be reduced from 15,000 to 10,000 nery oe reduced from 15,000 to 10,000 men, and that the money thus saved, amounting to £500,000, be devoted to buying out the landlords. He argued that judicial rents should be reduced 30 per cent.

PARNELLITES MOBBED. While Alexander Blane, Parnellite member of Parliament for South Armagh, and a number of other Par-Armagh, and a number of other Far-nellites were going to Dunamore to attend a meeting there of Parnell's supporters, they were mobbed by a crowd of Nationalists, who compelled the Parnellites to return to Cookstown.

O'CONNOR'S POSITION.

Thomas P. O Connor, in a speech to his liverpool constituents, adopted a tone of regret that he was compelled on political and not personal grounds to oppose Parnell. For himself he should reserve judg ment on Parnell, whose unfortunate man ment on Parnell, whose unfortunate man ifesto, breathing harred of Gladstone, and entirely precluding him from the leader ship, compelled them to enlist under the banner of the unselfish, incorruptible and unflinebingly brave Justin McCarthy, recognizing that their only hope of H me Rule lay in the Liberal party. They had implicit confidence in Gladstone.

PARNELLITES BECOMING VIOLENT. Mr. Healy expects he will be able to to Sligo. The Parnellites got up a go to Sligo. The Parnellites got up a deputation of Sligo dock laborers in order to give their chief a chance to expatiate on his labor sympathies. Replying to the deputation's address, Mr. Parnell declared that ever since he was twenty-one years of age he had felt keenly for the cause of laborers, that he had encouraged his own emplaced to form unions, that he never ployees to form unions, that he never had any workmen in his mines who mr. K. G. Reynolds saughts two bulk bers in good form, "The Shamrock of Ireland" and "True to Death." Miss at once taken from the father's care, and received an enthusiastic readly to which she kindly responded. In the Which she kindly responded. In "The Latt Rose of Sammer" her fine volce showed careful training. We shall be pleased to her again. Mr. Ed. J. Walsh sang as his first number "Love's was an any Protestant, on gir-

NO. 650

child the varents he has lost? The good God in His mysterious dispensations has taken from them their natural protectors, but in His mercy He has provided for them by piscing them under the care of the kind Sisters. Those secomplished ladies who have consecrated their lives to the service of God's little ones received them with open arms and provided them with food, shelter and education. The kind Sisters are both father and mother to them, and until a few weeks sgo the little crphanage at St. Agatha was a scene of joy and health, but alas! the picture is one happy home, and already the augel of death has claimed several victims. Italian or the finally might exhausted. It is under these forms of St. Agatha, we provided them with open arms and provided them with food, shelter are deducation. The search of the with food, shelter are deducation. The scale of the continued abuse of their order has been to suppress the circulation of the Parnellite paper has over 5,000 clerical subscribers. Architaken press. The leading Parnellite paper has over 5,000 clerical subscribers. Architaken presset to discuss the Parnellite paper has over 5,000 clerical subscribers. Architaken presset to discuss the Parnellite paper has over 5,000 clerical subscribers. Architaken presset to discuss the Parnellite paper has over 5,000 clerical subscribers. Architaken presset to discuss the Parnellite paper has over 5,000 clerical subscribers. Architaken presset to discuss the presset of the Vatican urged that the Papal messag

THE M'CARTETITES VACATED.

As soon as Mr. Parnell arrived at the Imperial Hotel, Silgo, on the 27th, a number of McCarthylte members of Parliament, including Mr. Sexton and Dr. Tanner, secretly left and went to another hotel.

Miller, his lieutenant, would have done credit to a professional. Mr. J. J. Durkin, as Sterno, the Spy, was highly appreciated. Master V. Farnes and Bannasies witz, the captive sons of Count Lands field, won the hearts of all, while the appeal of Mr. J.s. A. Flynn, as Count Lands field, to Rudolpho, the brigand chief, to take his own life and spare that of his sons, was so affecting that many in the house were moved to tears. The programme closed by the side splitting farce, "A Close Shave," in which Messrs. M Culman, P. Hauck, Jos. A. Flynn, J. M. Mahony, W. Mayerhofer, E. Donovan and N. Lehmann took part. The college orchestra and band, under the leadership of Prof. Mayerhofer, furnished the music for the occasion. The funds realized are to be applied for the relief of the orphans of St. Agatha.

The students have been requested on various sides to reproduce the programme of the neighboring towns. of Prof. Mayerhofer, furnished the music for the occasion. The funds realized are to be applied for the relief of the orphans of St. Agatha.

The students have been requested on various sides to reproduce the programme in some of the neighboring towns.

LIVELY TIMES IN IRELAND.

PARNELL STILL DEFIANT.

MICHAEL DAVITT.

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MICHAEL STILL DEFIANT.

MICHAEL DAVITT.

MICHAEL DAVITT Parnell continues his Sigo campaign, avoiding the hostile districts. In a late speech he advocated that the constabulary be reduced from 15,000 to 10,000 men, and that the money thus saved, amounting to £500,000, be devoted to buying out the landlords. He argued the training to the landlords argued by a defective flue, which ignited the woodwork of the roof. The trial, which was so rudely disturbed, will be reduced to the statistical vents about the saved and the landlords. sumed at a later date.

LAWRENCE BARRETT.

Oa Wednesday, 18th ultimo, Lawrence Barrett, the eminent tragedian, awake with a cold. That night when he returned from the threatre symptoms of pneumonia set in, and the New York physician—Barrett was stopping at the indsor-sent to Boston for Barrett's family physician, Dr. Oliver. But spite of all efforts the superb actor passed away 10:45 on Friday night, having received the last Sacraments, at about p m. The immediate cause of his death was "heart failure."

Barrett was born in Pate. 1838. He early developed a taste for the drams, and as a boy hunted the theatres, to the distress of his parents. His first "engagement" was as a "supe," in what is now the Theatre Comique, Detroit, recelving the munificent salary of \$2.50 a week. He was then about seventeen years of age. In less than eight years after he was reciving \$150 a week in Philadelphia. His greatest impersonation was

Of late years Mr. Barrett's earnings have been enormous, and he died a very wealthy man. He leaves a widow and three daughters, the oldest of whom became

the Baroness von Roeder of Hanover.

The servies over the dead actor were conducted by Rev. Father Sherman at the Windsor. The remains were buried in the Barrett family plot, by the side of his father and mother, at Cohasset, Mass. May the deceased rost in peace!

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flicted with ink for four mply apply-outwardly ERT CANN. MINARD'S and asthma e it the best.

5, P. E. I. shday SE

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<u> ION</u> ges. Milk ne in Salmort Druggists, at Belleville.

REPORTS.

or, 16; oggs, 23 to 27; butter, ks 23; butter, ks 23; butter, ks 26; do 30; soft bit in 13; talling bit in 13; but in 15; but in 15;

maple syrup, per
strib, 10; is.mb.
or carcass, 5 to 7;
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75 to 1.00; geede,
to 18; turkeye,
ach, 65 to 75.
per bag, 9) to
175; cabbages,
per bag, 30 to 25,
p

AT-Spring. No. 3. 1 58 to 59; No. 3. 1; peas. No. 2. 73 corn. 61; flour. clier; 4 50 to 4 79; 20 to 8 40.

DEAR SON-Your letter of the mail to day.
And so you want to marry,
Well loe, your momer her with the lay!
Well loe, your momer her house,
And you seems to think who'd bester lee are yet.
For, though in most affacts
As a mother's letter, think yet advice.
Your letter says:
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Beautiful eyes are those it
pure thoughts glow;
Beautiful lips are those
truthful heart below
The handsome hands are
the Master's work to
Hands that are patient at
gentle and stong an
Beautiful feet are those av
to duty's call;
And beautiful shoulder as
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Remember this in-xim tr
ever you choose a w
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I therefore trust that th
iff you really love e;
May be the bandsomest
excepting one—your

The Handsomest

A FARMER'S PHILE

A Dream of The Sea.

A farmer lad in his prairie home
Lav dreaming of the sea;
He ne'er had see o it, tut well he knew
Its pictured image and heavenly hue;
And he dreamed he swept o'er its waters

with the winds a blowing free.
With the winds so fresh and free

He woke! and he said: "The day will come When that shall be truth to me;"
But as years weed by him he always found that his feet were clogged and his hands were bound. were bound,
Till at last he lay in a narrow mound,
Afar from the sobblog sea.
The sorrowing, sobblug sea.

Oh, many there are on the plains to night That dream of a voyage to be, And have said in their souls: "The day will

whom my bark shall sweep through the drifts of foam." But their eyes grow dim and their lips grow

dumb,
Atar from the tossing sea.
And the turbulent, tossing sea.

—A. Paine.

MOONDYNE.

EOOK FOURTH. THE CONVICT SHIP.

BY JOHN BOYLE O'REILLY.

XII.

BUSBAND AND WIFE. Hideans incidents filled the days and nights as the convictable sailed southward with her burden of disease and death. The mortality among the convicts was frightful. Weakened and depressed by the long drought, the continuous heat, and the poisonous atmosphere, they sneambed.

the long drought, the continuous ness, and the poisonous atmosphere, they succumbed to the fever in its first stages.

The dead were laid in a row on the port side, as they were carried from the hold. Relays of sailors worked at the shrouding and burial. The bodies were wrapped in eail cloth, with a cannon ball tied at the feet. As each corpse was hastily shrouded, it was passed forward, and the ghastly roll

was committed to the deep.

There was no time for ceremony; but Mr. Haggett, as often as he could be spared from the hold, stood beside the opening in the rail, where the bodies were launched, and followed each dull plunge with a word

of prayer.
"Mr. Sheridan," said Mr. Wyville, as he came from Captain Draper's room on the first night of his iliness, "will you take command of the ship until the captain's re-

Sheridan assented; and Mr. Wyville. calling the ship's officers to the poop, instructed them to obey Captain Sheridan as the commander of the vessel. As soon as Sheridan took command, he

spread every inch of canvas the ship could carry, and held her before the wine We shall shake off this fever when we

clear the Southern tropics," he said to Mr. Wyville. "The cold wind round the Cape Wyville. "The cold wi will kill it in an hour." Captain Draper lay in his stateroom

half comatose, muttering incoherent words in the low delirium of the fever. By his side sat Mr. Wyville, giving him now and again the medicines prescribed. The sick man's face was a ghostly sight.

The offensiveness of the protruding eyes and cracked tips was hideously exaggerated. And as he isy smouldering in the slow fire of the sickness, he muttered things even more repulsive than his physical appear

The female hospital of the ship wa filled with sufferers - indeed the entire hold of the vessel was at once a hospital and charnel-house. There were no regu-lar attendants among the male convicts those who had not been attacked waited on those who had, till their own turn

strain; day and night she was ministering to the stricken, and they blessed her with words and looks as he passed from sufferer to sufferer. The door leading thence to the hospital Sister Cecilia kept locked, and the barself carried the ker. the herself carried the key.
Sister Cecilia stood one day within the

hospital, at the door of a small room. Kaceling before her, on the floor, with streaming eyes and upraised hands, as if praying for a life, was a woman, in the dress of a convict.

"O, for God's sake let me tend them! O, don't deny me-let me go and wait on the poor sufferers. My heart is breaking when I think that I might be doing some Don't refuse-O, don't refuse me I feel that God would pardon me if I could work out my life carling for others."

It was Harriet Draper who supplicated the nun, and who had besought her for days with the same ceaseless cry. Sister C-cilla would gladly have allowed her to work for the sick, but she feared that Alice would see her. She had been compelled for days to refuse the heart-rending peti-

"You shall have your wish," said the nun, this day, with a kind look at Harriet, "but not in the hospital."
"Anywhere, anywhere?" cried Harriet,

rising, with a wistful face; "only let me tend some one who is sick. I want to do

"Harriet," said Cecilia, "you have told

me your unhappy story, and I am sure you wish to be a good woman—" "I do—God knows I do!" interrupted

the unfortunate one.
"As you hope to be forgiven, you must forgive—you must forgive even your husband."

Poor Harriet covered her face in her hands, and made no answer, only moved her head from side to side, as if in pain.

"Harriet, if your husband were on board this ship, sick and dying of the fever, would you not tend him and for-give him before he died?"

Wild-eyed, the woman stared at Sister Cecilia, as if she had not understood the question. "He is on board—he is dying of the

fever-will you not take care of him?"
"On oh!" wailed Harriet, in a long cry, sinking on her knees and classing Sister Cecilia's dress. "He would drive me away —he would not let me stay there—he does not love me!"

"But you love him—you will tend him, and you will forgive him. Will you

"Yes, I will—I will wait on him day and night, and he shall recover with my

She dried her weeping eyes, to show the Sister her immediate readiness and calm-

"Take me to him," she said, with only quivering lips; "let me begin now."
"Come, thea," said Sister Cecilia; and

abe led Harriet Draper to the hatch, and aft to the captalo's quarters

Mr. Wyville rose as Sister Cecilia entered, followed by Harriet. As he did entered, followed by Harriet. As he did so, the sick man moved, and muttered something, with opraised feeble arm. With a low sob or cry, Harriet darted past Sister Centila, and sank beside the

bed. She took the upraised arm and draw it to her breast, and covered the feverish hand with tearful kisses. At the touch, the sick man ceased to wander, and turn-ing his head, seemed to fall at once into a

ing his head, seemed to lain at once also a
peaceful sleep.

Harriet, seeing this, after her first
emotion, turned to Mr. Wyville and
Sister Cacliis with a smile of joy, and,
still holding her husband's arm to her
breast, pointed to his restful sleep. They
smiled at her in return, though their eyes
were brimming with tears.

Sleter Cecliis instructed her as to the
extendance, and then withdraw, leaving

Sister Cecilis instructed her as to the attendance, and then withdrew, leaving the guilty and unconscious husband in his wife's care. There was joy at least in one heart on board that night. From her low seat beside the bed, Harriet Draper watched his face, murmuring soft and endearing words, and obeying the doctor's instructions to the letter and second.

"He will recover, and he will know

"He will recover, and he will know me," she whispered to her heart; "I shall win back his love by being faithful and forgeting."

forgiving."
The climax of the fever would not come till the sixth day; and during these days Harriet watched her busband with searcely an hour's rest. Every hour that passed added to bla chance of recovery, as the ship was sailing swiftly toward the

the ship was salling swiftly toward the the cooler latitudes.

One day, while Harriet sat beside the bed, holding the feeble hand, as she loved to do, there came a lucid interval to her husband. She had been murmuring soft words as she kissed his hand, when, looking at his face, she met his eyes fixed upon her. For a moment there came a light of recognition and dismay in his look; but before she could speak his name, or recall his memory, the light faded, and he reverted to a state of singgish delirium.

sluggish delirium.

For the first time since she came to his side, a chill of fear pierced Marriet's heart. For one instant she knew he had seen her. But there was no love in the look of What if the same cold stare recognition.

should return on his recovery, and con "God will not let it be !" whispered her heart. "When he recovers, he will surely love me as of old !"

XIII.

WOMAN'S LOVE AND HATRED.

Oa the later days of Captain Draper's illuees he moaned and tumbled restlessly. One of the worst symptoms of the fever was its persistent hold on the brain. The sick man raved conthe bialn. The sick man raved one, stantly, carried on excited conversations, stantly, carried on excited conversations, and, in the gave orders to the sallors, and, in the gave orders to the sailors, and, in the midst of these wanderings, again and again reverted to one dark subject that seemed haunt his inflamed mind.

He lived over and over sgain, day after day, terrible scenes, that had surely been rehearsed in his mind before the sickness. In his fantary he was standing by the rail of the ship, while a boat was slowly lowered, in which sat Sheridan. As the boat swung over the raging sea, suspended by a rope at bow and stern, the bow rope parted, the boat fell perpendicularly, and Sheridan was flung into the ocean, and

During this series of mental pictures In the female compartment, which was the action of the raving man plainly separated from the regular hospital, Alice showed that his hand had cut the rope; Walmslay had entire charge. Herhealthy and his exultation at the completion of the murder was horrible to see. He would turn his face to a partition, away

Draper had gone once more through the bideous pantomime, accompanying every act with words expressing the bale ful intention. Mr. Wyville sat regarding him with compressed lips. When the horrible culmination had come, and the wretch chuckled over his success, Mr. Wy. ville looked up and met Marriet's fearful

gaze. "Curse him!" whispered Draper, "he was always in my way. I meant it always
—but this was the best plan. Ha! ha!
better than platel or poleon—accident ba! ha! drowned by accident!"

na! na! drowned by accident!"
"Do you know of whom he speaks?"
sked Mr. Wyville of Harriet.
"A man named Sheridan," she answered; "he talks of him a great deal."

"A man named Sheridan!" repeated Mr. Wyville to himself. "She speaks as it she did not know him." repeated He sat ellent for a time, his eyes fixed

on the guilty man before him, who was unconsciously laying bare the foul secrets of his heart. At last he turned to Har-

"Do you not know this man named Sheridan?"

The answer surprised him, and he became silent again. Presently he sent Harriet to her rest.
"I do not see the end," he wearlly mur

mured, when he was alone with the sick man; "but I forebode darkly. Provi-dence has kept this miscreant from a deeper crime than he has yet committed. Heaven grant that he has also been pre-

served for repentance and atonement!'
Mr. Wyville had resolved to be at Draper's side when the hour of sanity returned, and to keep his unfortunate wife out of sight until he had prepared him for

It was midnight when that moment arrived. Draper had slept soundly for several hours. Mr. Wyville first knew that he had returned to consciousness by the movement of his hands. Presently he spoke, in a feeble voice:
"I have been sick, haven't I? How

"Six days."

head from side to side, trying to look 'irg eyes on her hu band's face.

around the room. Mr. Wyville remained

around the room. Aff. Wyville remained still and silent.

"Have you been here with me?" he asked at length. "You couldn't have been here all the time."

"Not all the time."

"I suppose I speke aloud, and—and—raved about people?"

Mr. Wyville looked suddenly at bim, and caught the reptilisn eye that watched the effect of the question. He was impelled to speak sooner than he had intended, by the canning of the fellow.

"Yes," he said, keeping his powerful look on Draper's face, as if he addressed his inner soul as well as outward sense; "you have told the whole villatnous purpose of your heart. If you recover, you may thank God for striking you with pose of your heart. If you recover, you may thank God for striking you with may thank God for striking you with sickness to keep you from murder and the murderer's doom. Had you carried out your design, nothing could have saved you; for there are others who knew your history and your motive."

Draper did not answer, but lay like a scotched snake, perfectly still, hardly breathing, but watching Mr. Wyville with a cold eye.

"Do you know who has nursed you through your sickness?"
Draper moved his head negatively.
"Would you like to know?"

looked more keenly at Mr. He only looked more keenly at Mr. Wyville, but there was a light of alarm in

"You have been cared for by one whom you have blighted — who owed you nothing but curses. Day and night she has been with you — and she has saved your life."

Still Draper did not move or speak, but only looked. "You know of whom I speak," said Mr. Wyville; "are you ready now to meet your unhappy wife, and ask her forgiveness?"
He had risen as he spoke — Draper'

eyes followed his face. The strength of manhood, even of facial deceit, having been drained by the fever, there was nothing left of Draper's real self but his

As Mr. Wyville rose, the door opened slowly, and Harriet entered, advanced a few steps, and stood still in fear. She looked at her husband's face; for one in stant his cold eye glanced from Mr.
Wyville and took her in, then returned to

Wyshie and took her in, then returned to its former direction.

Harriet's heart eeemed to stop beating. A cold and despairing numbness began to creep over her. She foresaw the nature of the meeting - she knew now what would be her reception. Her limbs would be her reception. Her limbs slowly falled her, and she sank on the not heavily, but hopelessly and Mr. Wyville, hearing the slight floor, dumb. sound, turned, and read the story of despair like an open page. With a rush of indignation in his blood, almost amount

ing to wrath, he regarded Draper.

"Remember," he said sternly, "your guilt is known. You still have one chance o escape the punishment you deserve t lies in her bands." He turned from the bed, and left the

room. Draper lay motionless for several minutes, knowing that his victim and wife was grovelling in the room, waiting for

his word.

"Come here," he said at length, in a voice all the colder for his weakness.

Harriet crept to the bed, and laid her head near his hand. But he did not touch

"I want to see you," he said. "I want to see you," he said.

The poor woman raised her miserable face until their eyes met. Hers were streaming with bitter tears. His were as cold and dry as a snake's. She would have cried out his name; but the freezing glitter of his eyes shivered her impulse, fixed her in terrified fascination.

"You and he!" he said slowly, as if thinking aloud. "And after all, you would have been left. And so I'm in

have been left. And so I'm in your power at last?" was appalling to see the lips and lower face of the man twist into a

The first love of some women is myster. lously tenscious. It ceases to be a pas-sion, and becomes a principle of life. I s never destroyed until life ceases. may change into a torture — it may be-come excited like white hot iron, burning the heart it binds; or it may take on a lesser fire, and change into red batred

but it never grows cold—it never loses its motives of her nature.

Through all phases but one had passed
the love of Harriet Draper. She knew
that her husband was a villain; that her hideous degradation had come from his hand ; that he hated her now and would

be rid of her; and the knowledge had only changed her love to a torture, withou But the charge from white heat to fierce red is not infinite. It is a transition rapidly made. At the white heat, the woman's love burns herself; at the red,

it harns the man she loves. A woman's hatred is only her love on fire. I didn't think it was you," said Desper, making no pretence to deseive her; "I thought you were dead years

Something stirred in Harriet's heart at the emphasis — semething like a grain of resentment. She had forgotten self; she now thought of herself, and of what she had gone through for this man's sake. "How did you come here?" he asked. Did-he bring you here? O, curse you,

you've got me in the trap. Well! we'll "I have made no trap,', said Harrist; "no one brought me here but myself and -you. I am a prisoner."

Draper was evidently surprised at this news; but it only momentarily checked his rancor. "I suppose you robbed some one, o

mur—?¹⁵ As he spoke, Harriet struggled to her knees with a pitiful gulping sound, and clutched at the bedclothes, trying to gain her feet. Draper looked at her a moment and then continued slowly: "I suppose you robbed some one, or

With a spring like a tiger, and a terrible "Are we still becalmed?"
"No; we are in the Southern trades"
Draper said no more. He moved his coverlet in her clenched bands, her flam

"Dare!" she bissed, "and I will tear the torgue from your cruel mouth!"

For half a minute the two regarded each other. In that half minute, the white heat of Harriet's love became red. Hitherto, she had hated the one for whom Draper had deserted her, and had hated herself. Now, for the first time, she hated him.

"Villain! monster!" she cried, throwing the coverlet from her with fierce revu ston; "you speak of murder to the murderess you made! O, God, God! is there no lightning to strike this man dead! Murder I have done in madness—." She paused, with upraised hands, as if she saw a vision—"O, merciful God! that inno-

Harriet staggered across the room at the first dreadful thought of the bitter suffering endured by another for her crime. She had partially repented, it is true; but, secretly, she knew that she had never pitied her rival. Now, she could have suddenly died with grief for her

Harriet did not know that a strong hand upheld her as she fell, and sup-ported her from the room. She recovered in the open sir, and looked about her as if awakening from a terrible dream. Slater Cecilis came and led her back to her old solitary quarters in the hospital.

Mr. Wyville and the doctor stood beside

Draper's bed. He had swooned.
"Is he dead?"
"No," said the doctor; "he bas com out of the fever quite strong. He will recover, unless something unforseen inter-fere. He is out of danger."

XIV.

THE DARKNESS OF BESCLATION. The recovery of Captain Draper was regarded as a good omen by the sailors and convicts; and with a return of confidence to them the fever daily declined.

The average of recoveries grew larger,

and there were few new selzures.

From the day of ble interview with Harriet, Draper saw her no more. Neither did he see Mr. Wyville. The steward alone attended him. He was forced to ponder on the future, and every new possibility was harder to accept than the isst. During those days of convalescence, his coward soul projed upon by his villian ous imagination, Draper suffered almost

the tortures of the damned When the heartbroken Harriet recov ered from the excitement of the dreadful interview, her soul had only one feeling-remorse. As one dying of thirst might sit down on the burning sand, and com-mune with the devouring fire in the body, so this unhappy one sat down upon her pallet in the hospital room, and com-muned for hours with the newly-lighted consuming fire in her soul.

At last Mr. Wyville entered the hospital, with the physician. He approached Harriet, and spoke in a low tone, such as he had used when addressing her once before. "Do you remember me?" She looked at him in surprise, at first;

but, as she continued to gaza, there rose in her mind a recollection that brought the blood strongly from her heart. She clasped her hands beseechingly.
"I thought I had dreamt it in the cell-I thought I had dreamt it in the cell— I did not know that it was real. O, sir, did you not come to me and speak blessed words of comfort? Did you not say that he was guilty of part of my crime?"

"Yes; it was I who visited you in Walton ie Dale. I come now to say the same words— to ask you to save the inno-cent one who has borne your penalty," "Thank heaven, it was not too late!

This moment let me do what is to be done. O, sir, I know now the whole of my crime—I never saw it till this day. I never pitied her nor thought of her; but now, when I could sek for even God's pardon, I dare not ask for hers."

Seeing Harriet in this repentant mind, Mr. Wsville lost no time in having he confession formally taken down and wit nessed. This done, he spoke comforting sound, rubbing his hande in devilish de light.

Oue day Mr. Wyville sat beside the bed intending to relieve the tircless Harriet for a few hours. But Harriet still lingored in the room.

Intensified.

Poor Harriet sank down slowly, the slow shudder creeping over her once more. Her blood had ceased to course in her took his first step as Comptroller General. been fully established by the confession of the real criminal, and that henceforth she was to be treated respectfully as a

When this news was given to Sister Cecilia she almost lost her placid selfcontrol in an outburst of happiness she controlled herself, and only wept for very gladness. Then she started up, and almost ran toward her secluded room, to break the tidings to Alice.

Alice was sewing when Sister Cecilia entered. She had acquired a habit of sewing during her long solitary confine ment, and now she was happiest while working at a long seam. She smiled

Diesently as Sister Cecilia entered.

The kind little nun almost regretted that she bore news that would break the calm stream of Alice's life. She was happy as she was: would she be happier under better circumstances? would the awakened memories counterbalance or sink the benefit.

"Good news, Allce!" Alice looked up from her sewing in-

quiringly. "Is the fever over at last?" she saked. "Better than that, my child," sald Sister Cecilia, sitting down beside her, and putling an arm around her with tender a. Tection. "I have special good news, that will gladden every kind heart on the ship. One of our prisoners, who has been in prison a lorg time, has been proved innocent, and has been made free by order of the Comptroller General!" As Sister Cecilia spoke she still em-braced Alice, and looked down at her face But there was no perceptible change, except a slight contraction of the

brow-muscles denoting awakened inter-

"And she, who was a poor prisoner an hour ago, is now a respected passenger on the Queen's ship!" continued Sister

the Queen's ship!" continued Sister Crellia, lightly; but in truth she was alarmed at Alice's calmness.
"It is a woman, then?" said Alice.
"Yes, dear; a woman who has been nine years in prison, suffering for another's crime. And that other has confessed — Alice! Alice!" cried Sister Cecilia, dismayed at the effect of her words. But Alice did not hear; she had elipped from her seat, pale as marble, fainling: and were it not for the sup

porting arms of the num the would have failen heading to the floor.

Sister Cacilia did not alarm any one; she was experienced in emotional climaxer. She did the few things proper for the moment, then quietly awaited Alice's

In a few minutes the pale face was

In a few minutes the paie tace was raised, and the mild eyes sought Sister Cecilia as if they asked a heartrending question. The little Sister did not understand the appeal; so she only encouraged Alice by a kind word to regain strength. "And she!" whispered Alice, with quivering lips, now speaking what she had looked; "where is she—the foreaken

"She is on board, my child; she is a prisoner, and a most unhappy one She has no hope but the peace of atonement. God send ber comfort!" "Amen! Amen!" cried Alice, laying her head on the Sister's arm, and sobbleg

without restraint. TO BE CONTINUED.

> Unspoken Words. J. B. O'REILLY.

The kindly words that rise within the heart, Ard thrill it with their sympathetic tone, But die ere spoken, fail to play their part, And claim a merit that is not their own.
The kindly word unspoken is a sin—A sin that wraps itself in purest guise, And tells the heart that, doubting, looks

within,
That not in speech, but thought, the virtue But 'tis not so : another heart may thirst For that kind word, as Hager in the wild— Poor banished Hager !—prayed a well might

burst
From out the sand to save her parching
child.
And loving eyes that cannot see the mind,
Will waten the expected movement of the Ah! Can ye let its cutting silence wind Around that heart and scathe it like a whip

Unspoken words, like treasures in the mind, Are valueless until we give them birth: Like unfound gold taeir hidden beauties shine; Which God has made to bless and gild the

which dod nas hade see a master's hand earth.

Strike glorious notes upon a voiceless lute!

But On! what pain when, at God's own command.

A heart-string thrills with kindness, but is mute.

Then hide it not, the music of the soul,
Dear sympathy, expressed with kindly
voice,
But let it like a shining river roll
To deserts dry—to hearts that would retoles.

To deserts dry—to hearts that would rejoice.
Oh! let the symphony of kindly words
Sound for the poor, the friendless, and the
weak;
And he will bless you—he who struck these
chords
Will strike another when in turn you seek.

HOW LIFE MAY BE PROLONGED.

Poets and novelists go into ecstasies over what they romantically call "beau-tiful 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 constituions the season is one of positive danger. Undoubtedly the greatest danger at this season of the year is from cold in the season of the year is from con 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. Oatarrh, 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 cure the worst case. From the outeet it sweetens the breath, stops the naus eous droppings into the throat and lungs, dispels those dull headaches that self-or the sufferer from catarrh. Nasal Balm 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 esson to bless its discovery. be sent post paid on receipt of price (50 cents, small, or \$1, large size bottle) by addressing Fulford & Co., Brockville,

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is nothing like it." R. C. BEGOLE, Editor

Fagged Out

do not be induced to take anything else

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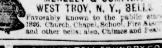
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is nothing like it." R. C. BEOOLE, Editor Enterprise, Belleville, Mich.
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THAT PICTURE SACRED E Anna T. Sadlier, in Mess

An early Spring had It had touched the buc clothed the trees with Cattle were lowing, she was full of faint fragration of those many od should later fill the woodlands with their ; Mary Leonard sat her father's little sto creepers of honeysuc

A lilac bush beside th her its grateful sweets sang in a neighborin absorbed in a letter—i written school girl no friend. On the last caught her attention

are all busy here about Sacred Heart. I am got a cross. Lots (friends are in it. B not know what all the A brief explanation mechanically took u card, "The Promis Blessed Margaret M too, she began to r were busy with that the wildest girl in now into a promote One promise parti Mary:

Image of my Heart honored."
Acting on a survent up to her rodrawer a colored particular value. reward of merit in vent days. It was Heart. She broug with some hesitati sitting room, just shelf. She did not might say, and she awe of him and his She passed out

ers, and put then

shelf. Then she so and looked out o ing green and the into the distance. afar off her fathe afar off her father and toll-worn fig rough, his air and the house, dejecte Thomas Leonar hard and prosate little time to atter and the suburb narrow scope for occasionally visite

After supper father usually en had he seated h the lamp fell f the fragrant blo Leonard started The Divine face but yet full of strangely awed "What's that his thumb in th Image.

father

olics in the vie

"Who put it "Humph." No more wa that her father ture to be ta absorbed in ma that beauty, sw without the economy were Leonard impo -well and a might go to h humbug. At Easter Thom contrived to

> father, one evin his hand caught him shelf. Once a gran mother was

particular tim

The pictur

ation betw lad. "Grandpa ture ?" man shame familiar on "What is

The Handsomest Woman.

A FARMER'S PHILESOPHY. DEAR SON—Your letter of the 10th came in there is a lady in the picture. the mail to day.

And so you want to marry, and you wonder see doing? And so you want to marry, and you wonder what we'll say!

Well, Joe, your monor here and I have read your eiter through.

And and seems to think that I'm the one who'd better lee are you;

For, though it most affects of course there's nothing quite so aloe

As a mother's letter, still it takes a man to As a mother's letter, still it takes a man to the course of the course there's letter, still it takes a man to the course of the course the had scarcely ever bent his for years he had scarcely ever bent his knee.

ye advice.
letter says: "She's beautiful and and of Grandsome as a queen."

Beautiful feet are those which go in answer to duty's call;
And beautiful shoulder are those which bear their daily bardets all.
Remember this in-xim true, my boy, whenever you choose a wife:
"The handsomest woman of earth is she who lexds the handsomest life."
I therefore trust that the woman you wed (if you really love each other)
May be the bandsomest one in the world—excepting one—your mother.

—Frank S. Pixley.

THAT PICTURE OF SACRED HEART.

Anna T. Sadlier, in Messenger of the Sacred

I.

An early Spring had come to Canada. It had touched the buds into life; it had clothed the trees with a delicate green. Cattle were lowing, sheep bleating, the air was full of faint fragrance, as in anticipation of those many odorous plants which should later fill the gardens and the woodlands with their profusion.

Mary Leonard sat upon the porch of

Mary Leonard sat upon the porch of her father's little stone house. Tangled her father's little stone house. Tangled creepers of honeysuckle fell about her. A lilac bush beside the door was sending her its grateful sweetness. A bird or two sang in a neighboring tree. Mary was absorbed in a letter—four pages of closely written achool girl news from a convent friend. On the last page a few lines caught her attention particularly:—'We are all busy here about the League of the Sacred Heart. I am a promoter and have sare all busy here about the League of the Sacred Heart. I am a promoter and have got a cross. Lots of our old convent friends are in it. But, perhaps, you do not know what all this means."

A brief explanation followed, and Mary mechanically took up an england rejected.

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nt.

mechanically took up an enclosed printed card, "The Promises of Our Lord to Blessed Margaret Mary." Mechanically, too, she began to read. Her thoughts were busy with that madcap, Lucy Nearu, the wildest stell in the class transformed the wildest girl in the class, transformed now into a promoter of the Sacred Heart.
One promise particularly appealed to

Mary:
"I will bless the houses wherein an Image of my Heart shall be exposed and

Acting on a sudden impulse, Mary Acting on a sudden impulse, Mary went up to her room and took from a drawer a colored print. It was of no particular value. It had been given as a reward of merit in the young girl's convent days. It was an Image of the Sacred Heart. She brought it downstairs, end with some hesitation husg it up in the sitting room, just above a rude little shelf. She did not know what her father might say, and she stood considerably in awe of him and his opinions.

She passed out into the garden and gathered a handful of early Spring flyw ore, and put them in a vase upon the shelf. Then she sat down at the window, and looked out over the fields just turnand looked out over the fields just turnand.

and looked out over the fields just turning green and the road stretching away into the distance. At last she could see afar off her father spproaching, a bent and toll-worn figure. His clothing was rough, his air and manner, as he entered

rough, his air and manner, as no earthcathe house, dejected and even morose.

Thomas Leonard's life had been one of hard and prosaic labor. He had had but little time to attend to his religious duties, and the suburb where he lived gave but

After supper Mary Leonard carried the lamp into the sitting room, where her fa her usually emoked his pipe. Scarceiy had he seated himself when the light of the lamp fell full upon the picture and the fragrant blossoms before it. Thomas Leonard started as if he had seen a ghost. The Divine face and figure rudely outlined, but yet full of meaning and majesty, strangely awed him.

father. "Who put it there?"

narrow scope for anything more than the baldest practice of religion. It was only occasionally visited by a priest, the Cath olics in the vicinity being the merest

After supper Mary Leonard carried the

strangely awed him.

"What's that?" he said shortly, jerking his thumb in the direction of the Sacred

Image. "A picture of the Sacred Heart,

"Humph."
No more was said. Many was rejoiced that her father had not ordered the picture to be taken down. So hard and absorbed in material things had he become that beauty, sweetness, spirituality paused without the atone porch. Work and economy were all the duties that Thomas Leonard imposed upon his daughter. If she wanted to say her prayers—short ones Leonard imposed upon his daughter. If she wanted to say her prayers—short ones—well and good. If a priest came she might go to Mass, but there must be no humbug. At first when a priest came at Kaster Thomas Leonard was careful to receive the sacraments Of late, he had contrived to be out of the way at that particular time, and his faith was apparently dead.

ently dead.

The picture had been in its place a week or more when Mary surprised her father, one evening, standing, with a light in his hand, attentively examining it. She stole away, unheeded, and again she caught him painfully spelling out "The Promises," which had been left upon the shelf.

Once a grandchild came from a still more

Your letter says: "She's beautiful and handsome as a queen."
I hope, so, Jose and hope you know just what those wo words mean.
A beautiful foul within;
A han some face is one which wears no damping brand of sin;
Beautiful systems those that with the fire of pure shoughtsglow;
Beautiful systems those that with the fire of pure houghtsglow;
Beautiful systems those not ashamed the Master's work to do-the Master's years. No one could replace him when he was absent, and he taught many of the new hands their work. But he had never taught one to pray. He had almost forgotten how himself.

As the weeks and months went by the As the weeks and months went by the picture and Mary's daily offering of flowers before it made a spot of beauty in the house. The tare walls of the sitting room seemed less dreary. The perfume of flowers had replaced that of new carpet

Once when Mary spoke of removing the picture to her own room, her father almost sternly bade her "Leave it where it was." It had so far worked its way into his hardened and toll worn heart.

Spring had softly stolen away at the touch of Summer, and the ripe fruits of Autumn had fallen before the vigorous blast of a northerly Winter. Iccles hung upon the trees, the garden of the little stone house was piled high with snow. The roads were blocked, so that Thomas Leonard could scarcely get to his work in the neighboring town. Mary was shut up in a dreariness which she enlivaned by decorating, as best she might, the space around the picture. She had begun to burn before it a small oil lamp, which was another echool-day relic. Her father had at first said something about the danger of setting fire to the house, but he made no very grest objection, and seemed at last to look for the light, on his return at evening. The little sitting room had an end window, through which the red glasm of the lamp shone out upon the gleam of the lamp shone out upon the

One particularly wild and stormy night One particularly wild and stormy night came about the end of December. Delfts of snow were whirling, blizard fashion, up and down the road. The wind howled about the house and rattled the frostbound trees. Just as the father and daughter sat down to supper they were startled by a stamping of feet outside and a loud knocking at the door. Thomas Leopard threw it open, and discovered a Leonard threw it open, and discovered a young man, evidently belonging to the higher classes. The stranger briefly explained that, being on his way to the residence of a gentleman—whose name Thomas Leonard at once recognized—some distance further on, he had got off the

distance further on, he had got off the direct road and lost himself.

"You had better stop here to night," "You had better stop here to high, said Leonard, with rough civility;" there's no chance of making your way before day-break, and not then, unless this blizzard holds up." "But I have a horse and sleigh,"

"But I have a horse and sleigh," objected the traveller.

"There's an out house for them. I'll see that they're all right."

The stranger yielded, and having partaken of the humble but plentiful supper set in the little sitting-room, watching Mary knit and her father smoke. All at once he said, glancing, with a smile, at the lamp before the picture:

"That must have been the light which guided me here. It was like a tiny red spark in the darkness. But it answered the purpose. Had I not seen it I should have wandered on in the drifts or have gone down an embankment."

"If you hadn't found your way here, somehow," said Leonard, "you wouldn't have been a living man to-morrow."

"A very little thing to save a life," said the stranger, rising and going over to examine the print. "Will you permit me to inquire," he added, involuntarily addressing Mary, "what this picture is intended to represent, and why you burn a light before it?"

Mary, summoning up all her convent lore, gave as clear an account as she could

a light before it?"

Mary, summoning up all her convent lore, gave as clear an account as she could of the significance of the picture and her reasons for burning the lamp. The stranger listened attentively, asking many questions. He read over "The Promises" mere than once, and returned to the subject of devotion to the Sacred Heart with a persistency which astonished Tom Leonard.

ard.
"What had men got to do," he thought,
"with all this religious business. The
women were the only ones who had time

women were the only ones who had time for that.

Unconsciously, however, he learned a great deal, no less than his guest.

The inclemency of the weather detained the young stranger for two or three days under that humble roof. During his stay he conversed more than once with Mary upon the subject of religion, examining her beads, her prayer-book and a catechism, which last he jestingly begged from her as a memento of his visit. Perhaps it was because of the lamp which had saved his life, but he talked most of all of the Sacred Heart.

Ten years had passed away, and again the April blossoms had replaced the Cana-dian snows. The honey suckle was climbdian snows. The honey suckle was climbing once more over the porch of the stone house, and the leaves were fast sprouting on the trees. Mary Leonard was all absorbed by one thought: Her father lay dying; there was no priest nearer than the neighboring town, she dared not go so far, leaving the sick man alone. Besides, he had repulsed her so sternly when she touched upon the subject, and had broken forth into so savage threats, that she was fairly terrified. The picture of the Sacred Heart had been brought with its little red light, and hung in view of the bed. Before it stood the vase of spring flowers. It seemed to have mother was a Protestant. The child had been taught nothing of its father's religion. One day Mary overheard a conversation between her father and the little red little red light, and hung brought with its little red light, and hung as if the whole Church was destined to the secome Arian. So that if the matter were left to the haphezaid of private pidgment and the fallible decision of the Church would have presented a very different phase and will be an extraordinary fascination for Leonard.

What is He doirg?"

It is a well attested fact of history, too, that at one time it seemed of history, too, that at one time it seemed of history, too, that at one time it seemed of history, too, that at one time it seemed of history, too, that it of history, too, that at one time it seemed of history, too, that at one time it seemed of history, too, that at one time it seemed of history, too, that at a too the light and it is clearly the fall of history, too, that it is clearly the seeme

tokens of friendiy remembrance, then there had been silence. Mary recognized him at once.

To her wonder, he wore a distinctly

The explanations which followed were

not long.

"I shall not try," said the stranger, smiling, "to unravel for you the tangled skein of my experiences since we met. The clue must be looked for in your picture. ture of the Sacred Heart, and the light burning before it, which saved my life. Do you remember how we talked religion during my right, how we talked religion during my visit; how you gave me a cate-chism; above all, how you made me ac-quainted with that wonderful devotion to ne Divine Heart? Ouce set thinking,

ego."
"Perhaps you can do more than that for us," said Mary, quietly. "My father is dying, and has rejused to let me go for a priest, even if I could have left him and allowed to two. He will see you.

made my way to town. He will see you.
My prayer to the Sacred Heart is
answered." An April evening was closing in dreamily. Sunset was fading from the laudscape, a faint breeze was sirring the elmtrees, wherein were heard the songs of birds, an echo, perhaps, of the canticle of joy which the angels were singing for one that had done penance. Thomas Leonard had passed beyond earthly speech or sound. But at his bedside was the priest, the stranger of ten years before, and in his hand was a Crucifix. His last words had been an appeal for mercy to the Divine Heart. His dying eyes bad rested upon the picture. The red light from the An April evening was closing in dream-Divine Heart. His dying eyes had rested upon the picture. The red light from the lamp fell as a benediction over the pailld and stiffening form from which the spirit was passing with the last April sun. It fell, too, upon the bowed figure of Mary Leonard, who, through all her grief and desolation, could perceive that the promise had been realized. Great bleesings had come from the bonor paid to that

picture of the Sacred Heart.

The process of the development of Christian doctrine was a very simple and a very natural one. The Apostles' Creed, as we remarked on a former occasion, contained the germ of Christian doctrine from which the present doctrinal system of the Catholic Church was gradually, logically and with unbroken historical continuity developed. The Apostles of course knew perfectly well what our Lord taught them. As Rufinus, the early historian, declares, the apostles, realizing the importance of unity in teaching, before their separation, agreed upon that "form of sound words" embraced in the Apostles' Creed as the symbol of unity and the Creed as the symbol of unity and the fundamental basis of their teaching. They went forth, each to his own sphere of labor, and imparting instruction, while they made their symbol of faith a condition of fellowship in the Church of Christ, they were of course careful to give the proper explanation of each article as they had received it from their Lord and

But at a very early age controversies quence, intisted upon the Apostles and contrary to the traditional teaching of the Church. This rendered it necessary than the bishops and doctors of the Caurch should come together and, in solemn conclave, decide what the true interprets

conclave, decide what the true interpretation was, that the minds of the people might be set at rest.

It is very evident that the notion so prevalent in our day, that every man should think and decide for himself, even in the gravest and most important points of Christian doctrine, found no favor with the early Christians. They insisted that Ohrist taught a logical and homogeneous system, and hence that in determining the true interpretation of the Creed it was not enough to appeal to reason or to Scripture enough to appeal to reason or to Scripture or both but that they mvs; also and especially take into the account tradition and the analogy of the faith. Hence when the councils of the Church assembled when the councils of the Uniron assembled for the sitting of controversies the enquiry was made as to how the question in dispute had slways been understood in the various portion of the Church represented in the assembly. Of course they appealed to Sortpture as collateral, historical evidence, but it was felt that the analogy of the faith as devoloped in the historical continuity of the traditional teaching of the Ohurch must be preserved. When the decision was made, that interpreta-

the decision was made, that interpreta-tion was added to the original Creed and became a part of the fundamental faith of the Church.

This development was most strikingly illustrated in the doctrine of the divinity of Christ. Previous to the definition of adjusted doctrine more or less looseness a disputed doctrine more or less loosenes of expression prevailed even among the most orthodox of the Fathers, and it cannot orthogon of the Fathers, and it cannot be denied that the language of the Antenicene Fathers on the subject of our Lord's divinity may be more easily accommodated to the Arian hypothesis than can the Postnicene. It is a well attested fact of history too that at one time it ascended

"He has a beautiful, kind face; and there is a lady in the picture. What is the doing?"

"Praying"

"Praying"

"Do you ever pray, grandpapa?' asked not want his young inquirer to learn that for years he had scarcely ever bent his knee.

"Grandpapa is too basy," he added aloud.

"If you tell me how, I will," said the thild eageily.

Something like an expression of pain predecessor, now almed at those who dis-paraged the divinity, now the humanity of our Lord, till every phase of His char acter had been thoroughly discussed and defined. So of every other article of the Creed; all were disputed by able men, who started new and ingenious theories not in accordance with the traditions of the faith, and all were condemned and ellenced at the end of a vigorous intellectual warfare, in which the ablest theolo-gians took part. Each decision was an additional development from the original deposit, and was, therefore, not a new and original addition to the faith, but elmply a legitimate expansion of the germ as it was originally given by the Apostles of Corist. The great lesson which we wish to draw

reading, studying, the path was clear to the Carist, and to the priesthood. My friend, Father ____, and I, being in this neighborhood, I made it a point to come and thank you for your hospitality of long a breist of Christian union which it is becoming fashionable among some our Proa basis of Christian union which it is be coming fashionable among some our Protestant friends to propose. Of course if their object is comprehension—not truth—ihe pian is not so objectionable; since the history of development proved conclusively that a profession of belief in the Apostles' Creed is compatible with every sort of heresy imaginable. You have only to see Figure 2 and won may be an Arian. to say fredo and you may be an Arian a Sabellian, a Monophysite, a Monothelite or any one of the hundred heresies that were spawned upon the Church in the were spawned upon the Church in the early ages and sgainet which the Church protested in such constant, unvarying and consistent fidelity. If your object, however, is truth in unity and not merely comprehension with liberty of opinion, you will find it only in the Catholic Church, with its bistoric chain of devel-epment which binds the present with the past in indissoluble bonds of logical continuity .- N. P. Catholic Review.

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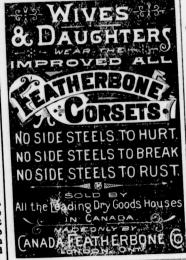
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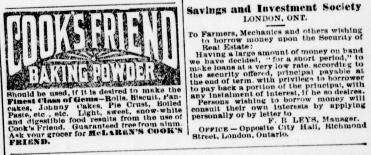
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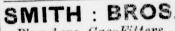
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Catholic Record.

London, Sat., April 4th, 1891.

THE CRISIS IN IRISH

AFFAIRS. The question now arises among Irish Catholics: Whom we are going to support? Is it right to stand by Mc-Carthy, or should we forget all that Parnell has done for Ireland, and turn our back on him, now that he is in sore trouble and in need of a helping hand ? Before answering these questions cate gorically an explanation is needed. If Mr. Justin McCarthy has said or done nothing to forfeit the good opinion we always had of him-if he is still trusted by the great majority of the Irish Parliamentary party -there is no reason why the people of America should withdraw their confidence in his integrity or condemn him on the mere saying of those who would force Parnell's leadership on the party, and claim right divine for the latter to be the uncrowned king of Ireland. True it is that Mr. Parnell has declared the utter unfitness of Mr. Mc-Carthy for the position of leader. Many others may share in the same opinion ; but the fact is that notwithstanding these adverse sentiments Mr. McCarthy has occupied for years positions of trust in the Irish party, first as Treasurer and then as Secretary and V.ce-Presi dent, and now, by choice of the great majority, he occupies the respon sible position of leader of the Irish Parliamentary party. If the principle adopted by the Irish American League, and always acted on, be the correct one to follow, we should favor the McCarthy and dying, for centuries. branch of the home party, for the prin ciple formerly required by Mr. Parnell, and granted by the American League, was that in all cases of conflict or doubt the home party should decide which course to follow, and that the Irish National League in America should never undertake to dictate to the men in the gap. Now the men in the gap have declared in favor of Mr. Mc Carthy's leadership; the Irish hierarchy approve of it, and the whole Liberal party

As was well said by Archbishop Waleh on St. Patrick's day in Toronto: Let them heal their own differences at home, and end their own internal troubles before sending out delegates for assistance to strengthen and intensify them. Let all Irishmen, he said, put country before party, nor make sacrifices for any one man, or set of men, when the honor and safety of Ireland are the only questions that should concern us.

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give any encouragement to the men who

Similar sentiments were expressed by Mr. J. J. Curran, M. P., at a public concert in celebration of St. Patrick's day in Montreal, and received with prolonged cheering as being the opinion of the great mejority in that city. "The dispute should be settled at home," he said ; "men abroad were not going to constitute them selves a jury to decide which side was right. They would welcome the representatives of a united Irish people. It would be disastrous to transfer the feud here or elsewhere. When a delegation came representing a united Irish party the last dollar would be divided with them to further and fight for the constitutional liberties of the land of their forefathers."

But will it be said that the Irish people gratitude in abandoning Parnell in his day of need and trouble? No doubt the Irish people have obtained many subcase of Ireland to the British public and

support of eighty-six followers, all humble servants to his will and dictation. She gave him, besides, £40 000 to indemnify him for whatever personal sarifice he made in her behalf; and were he still - what ten years ago he appeared to be - the unselfish, unternished advocate of her rights, she would stop at no sacrifice short of honor to prove her unswerving allegience and loyalty to her chosen leader and chieftain, in whom she so gloried and felt so much pride. The Irish people are by nature attached to their chieftains and will follow them to the death, but the Irish people have deeply imbedded in their nature also the Catholic instincts of " Death before dishonor." A great French writer and Christian journalist has given Ireland's late defection from Mr. Parnell as an instance of what a truly Catholic nation can do in defence of God's law and Christian moral ity. Ireland, shocked and scandalized, hrew overboard the chieftain for whom. had he not fallen and remained fallen, she would have sacrificed her all.

And it is exactly what Mr. Parnell is now calling upon the Irish people to do in order to retain him in the leadership. He is calling upon them to secrifice all -aye! and what is dearer than all: their faith. He calls upon them to renounce all allegiance to the Church for which their fathers lived and died. He scoffs at the authority of priests and primates, of Bishops and Archbishops whose patriotism has been tried, as pure gold, in the crucible of English hate and misrepresentation. Mr. Parnell declares a stand-up fight between himself and the Bishops whom God Almighty appointed to watch over the temporal and spiritual interests of the faithful flocks committed to their care. And Parnell calls upon the flocks to abandon their heavenly commissioned pastors - nay, to turn against them - in order to follow him in the path of rebellion against God's law and Christian decency. This is surely asking the Irish people to sacrifice something dearer than life itself in order to prop up the pretensions of a man who, though endowed with many great natural abilities and talents, is still but a man whom the people are at liberty to retain as leader and chieftain or cast aside as no longer worthy of the great and delicate trust hitherto reposed in his guidance. Again Mr. Parnell calls upon Ireland to reject all the proffered assistance of those alone who can help her-of those alone who may enable her to reach the goal of that independence and freedom to make her own laws, for which her sons have been sighing, aye,

William E. Gladstone was the first English statesmen who had the inspiration and the courage to raise his voice in favor of Ireland's autonomy and remind Eggland of the obligations under which she labors to make compensation to the sister kingdom for the wrongs and injustices done her in the past. Home Rule and justice to Ireland have been of late years the day-dream, and, seemingly, the uppermost thought in the mind of the Grand Old Man. He will converse on no other subject: whether at private reunions or public assembles, Home Rule and fair-play -are thoroughly satisfied with it and are and compensation to Ireland are his favorboth willing and anxious to work with it ite themes. He has won to his eide many towards securing Home Rule for Ireland. great and eloquent statesmen, besides a There is no reason, therefore, why Irish large number of the nobility and the forepatriots on this continent should oppose most personages of exalted rank in Eng-Mr. McCarthy's leadership or should nd. With all these men of high posttion, Mr. Gladstone has won over the are deputed by Mr. Parnell to transfer whole Liberal party, with a few excepto American towns and cities the hatreds tions, and the masses of the Engand public scandals of street rows and lish people tender him ovations and open air faction-fights that are now dispromise him undivided support in his gracing Ireland in the eyes of the whole determination to do or die for Ireland.

Yet Mr. Parnell wants the Irish people to be guilty of the madness of rejecting all these proffers of kindness on the part of England. He tells them that Mr. Gladstone is an old dotard and "a spider," and thus sinks to the level of a common tarmegant, in order, if possible, to cast a slur on the untarnished greatness of a peerless statesman and render odious to the Irish people a man who, above all others in modern times, is entitled to their unbounded gratitude and admiration.

Some maintain that Mr. Gladstone was until late years an enemy of Ireland, and that he cannot now be trusted. But it must be admitted that Mr. Gladstone only shared in the feelings of his fellow countrymen and in their ignorance of Ireland's cause and of Irish claims to recognition as a sister kingdom entitled to independence and self government. As long as Gladstone lay under the illusion he was like other Englishmen, but the moment it dawned upon his knowledge and conscience that Ireland was unjustly and cruelly treated for centuries, and that her regeneration would tend to the strengthening and consolidating of the British Empire, he became a true and sincere convert to the belief in Home at home or abroad were guilty of base in- Rule and peasant proprietorship being the only panaces for all the untold ills under which Ireland has been long suffering as a people and a nation. By his stantial benefits through the inflexible statesmanship the franchise was exdetermination of his statesmanship and tended to Ireland in spite of determined through his perseverance in stating the opposition by the Tories of England the Orangemen of Ulster. appealing to England's sense of justice Against the same opposition he carried and fair-play to the sister kingdom. But several Tenant Right Bills, that compelled then Ireland gave him the unprecedented the landlords to submit to arbitration

dastrious tenant. It cannot be denied by Mr. Par

nell or his followers that if Mr. Gladstone ceased to trouble bimself about obtaining justice and Home Rule for Ireland he could be to-day Prime Minister and de facto raier of the British Empire. The Irish people cannot give him up at the dictation of Mr. Parnell. They would be guilty of a crime of national ingratitude, and undeserving of any further consideration at the hands of English statesmen, were they to ignore the good-will and friendliness of the Egglish masses, so often and so unmistakingly made evident within the last few years. It has taken fully eixteen years of hard fight and perseverance to bring home to the English people s thorough knowledge of the sad condition of Ireland. Their Liberal committees sent delegates to be present at wholesale evictions, and witness for themselves the miseries of the Irish people and the brutality of Tory officials. The inhuman indignities and prison tortures inflicted on Mesers. W. O'Brien, John Dillon and other representatives of the people, both lay and clerical, have roused public sympathy in the hearts of all liberal Englishmen and public opinion has been created throughout the whole Empire that no future government can withstand. But Mr. Parnell wants the Irish people to forfeit these immense advantages-to snap their fingers at the English people, to insult their great statesmen, and thus undo the work and forfelt the results of the many eacrifices made within the last ten years by the people and priests of Ireland to secure a hearing and obtain a favorable verdict at the court of England and of the entire civilized world. The course now pursued so persistently by Mr. Parneil can only result in his own utter collapse and degradation. His declaration of open war egainst the Church in Ireland is but an additional evidence of the fatulty by which he must be overcome, or of the mental imbedility to which he seems fast hastening. There was an old adage among the Pagans, " Quem Deus vult perdere, prius dementat" (Whom the gods wish to destroy they first make mad).

MR. H. E. CLARKE ON SEPAR-ATE SCHOOLS.

According to the report of Mr. Tait's speech on the budget as given in the Mail Mr. H. E. Clarke made it a cause of reproach against the Government that the eparate schools had progressed as to number and average attendance of pupils during their regime, and especially during recent years. Mr Talt, in replying, stite that the fault for this was with the Opposi tion rather than with the Government, as the former party had raised the no-Popery cry in opposition to the schools the natural result of which was that Cath olics established new schools.

It is perfectly true that in a few cases something like this happened, but the progress of the schools generally was the re sult of the general progress of the country. Surely Mr. Clarke should admit that it is desirable that Separate schools should im. prove at equal pace with the Public schools; and, if so, why should the Government be repreached for the improvement?

We can understand Mr. Clark's objection, however, in connection with the policy which his party advocated during the campaign of 1890. It was their avowed policy to introduce such legislation as would cripple the working of the Separate schools, and by thus causing them to deteriorate, to destroy them ultimately. It was this policy which we strenuously opposed during that campaign. The British North America Act not only authorizes the establishment of Separate schools, but also provides that the Local Legislature should legislate to improve their condition; and in case of failure in the performance of this duty it is provided that the Dominion Parliament shall have author ity to legislate to this effect.

Mr. Clarke's objection shows a desire to violate the spirit, certainly, and, as we believe, the letter also, of the British North America Act. If it be true that he spoke as represented, it is evidently his desire to prevent Catholics from exercising those rights which we possess under Confederation. But we are placed beyond his control in this regard, and even beyond the control of the Legislature.

We refer to the matter merely in order that our readers may be enlightened as to the spirit which animates the ever wily enemies of Catholic education, and that our friends may be vigilant in maintain. ing those rights of freedom of education which were obtained not without strenu. ous efforts, while our adversaries were making efforts with equal energy to deprive us of the liberty of relig-tous education. Mr. Clarke's argument is based on the wrong assumption that Cath-olics should not be allowed to give a relig ious education to their children, whereas we maintain that to do this is the natural right of parents, a right of which no pop ular mejority can deprive them in equity.

Mgr. Perin has made arrangements in Rome for the lodging of four successive divisions of Franch workingmen, pilgrims of 5,000 men each, in all 20,000, who are to visit the Eternal City this year.

and exact but a judicial rent from the in- DATES OF CATHOLIC DOG. and the rank of the sacerdotal chair was MAS.

> Our attention has been called to ecent number of the Utles Globe, which professes to give certain dates for the origin of several doctrines or dogmes of the Catholic Church, and we have been requested to give some information on the subject. The writer of the article in question is answering a correspondent who seems to have been calling in question some former statements in the tame journal. He says :

"We must re-affirm that Peter was no the first Pope of Rome. We have studied the history of the Caristian Caurch from its beginning down to the present day, and we are therefore sure when we say that there was no Pope until Gregory the Great in 590 A. D. Lee I., before him, had aspirations to that title, but they were of this question, therefore we recommend you to read volume III. of Schaff's History of the Christian Church."

The Globe editor is evidently not so profoundly read in this matter as he would have the public believe, and his reference to Rev. Mr. Schoff's one-sided history, written from a Presbyterian standpoint, is sufficient evidence of this.

The office and title are two things very different. It is true that the title" Pope was originally not reserved to St. Peter's successor. Etymologically it elguifies Father, and it was given at an early period to Bishops, and even to priests, it being derived from the Greek papas or pappas, signifying a Father, according to the most accurate authorities. But the name was at a later period restricted to the Pope, who was truly the Vicar of Christ, Inasmuch as he was St. Peter's successor It is, therefore, not by fixing a period when this name was first used that a date can be fixed for the Pope's supremacy. St. Peter was really the first Pope, though that title was not distinctively applied to him or to his immediate successors : still we find that as early as the Pontificate of St. Marcellinus, who was Pope from A. D. 296 to 304, Severus, a deacon, wrote that he had received permission of his Pope" (Papa), Marcellinus, to open s double tomb in the catacombs.

The name was therefore applied to Bishops, at least, at that period. At the Council of Nice, however, the first signs. tures are those of Hosius, Vito, and Vicentius, who subscribe as the representatives of "the venerable Pope cur Bishop the Holy Sylvester." Hosius was Bishop of Cardova, but the other two named were "Roman Priests." Their pre-eminence is signing the decrees, and in presiding at the that they represented Pope Sylvester, who, by his supreme authority, had convoked the council under protection of Constantine the Great. This fact itself is sufficient refutation of the whole theory of the very dogmetical writer in the Utica Globe. that the office and title of the Pope are first found in the year 590 ; for the Counell of Nice was held A. D. 325.

Still earlier, the Council of Arles, A. D 314, declared that "in the unity of the mother the Catholic Church we salute you with well merited reverence, most glorious Pope." The Council, then, declares its regret that the Pope (Sylveser) was not present at its sessions; but it is added : "It was resolved that by you who hold the greater dioceses, and

We will not enter here upon a lengthy proof of the existence of the Pope's author-Ity at the earliest period of Christianity. We will, however, quote a few writers who, being of the early Church, are the witnesses on whom we must rely to know a matter of history of that period; and as the Globe writer says "this question is a matter of history pure and simple, and not of degma," he cannot dispute the testimony of these witnesses, who could not have been mistaken and who were certainly not deceivers.

Easebing, the father of Church history, who lived in the reign of Constantine the Great, wrote: "Linus, of whom in his second Epistle to Timothy he (St. Paul) makes mention as being with him at Rome, was the first after Peter to whom was allotted the Episcopate of the Church of the Romans."

St. Cyprian, writing to Pope Cornellus, A. D. 251, warns him that certain schismatics who had appointed a pseudo bishop had "dared to sail and to carry letters from schismatics and profane persors to the chair of Peter, and to the principal Church whence the unity of the priesthood took its rice, nor do they consider that they are the same Romans whose faith is praised in the preaching of the Apostle." (St. Paul in his epistle to the Romans : 1, 8.)

The same St. Cyprian declares that the Bishops of Africa acknowledge Pope Cornelius, and that they, "our colleagues, hold firmly to thee and thy communion. that is the unity and charity alike of the Catholic Church." (Letter 45 to Cornel-

ins.)

In another letter, 52, on Cornelius, which is addressed to Antonianus, he

Again Oyprian declares :

"There is one Caurch founded by Ohrist the Lord upon Peter for an original and principle of unity." We need not continue these quotations. It is evident that not Europe

alone, but other continents, acknowledged the existence of one Church, with one head, the Bishop of Rome, who occupied his position as St. Peter's successor, who was by Christ Himself made the foundation on which the Church is built. So clear is this that even the ultra-Protestant historian, Mosheim, though unwilling to acknowledge the prerogatives of the headship of the Church, admits that at this period

"It is also equally evident that in every province one Eishop was invested with a certain superiority over the rest, in point of rank and authority. This was neces ary to the maintenance of that association of Churches that had been introduced in the preceding century."

We may remark here that the unity of the Church was not invented, in the second century, as here pretended, but that it was perpetual from the Apostolic

"The Blehops of Rome, Autloch and Alexandria . . . had a kind of pre eminence over all others . . . and the Bishop of Rome is supposed by Cyprian to have had, at this time, a cer-tain pre-emiaence in the Church; nor does he (Cyprian) stand alone in this (Century 3rd, in Mosheim.)

The author then endeavors to minimize this pre-eminence, but Cyprian himself declares that it comes from Peter, on whom in the first place the Caurch was built. It is therefore a pre-eminence of divine institution, and the Pope of to-day is one of the long line of Carist's Viceger. ents, of whom Peter is the first. The office, therefore, did not begin in 590, as the Globe pretends. The authorities we have cited are but few of those which might be adduced, but they are more than sufficient to outwelch Rev. P. Schaff, Mosheim and the learned historian of the Unica Globe.

The Globe writer also gives dates when he says other dogmas of the Church took their rice. Thus he says: "Prayer for the dead began in 200." We shall merely show the absurdity of such a statement in a few words. The books of the Maccabees quoted so largely by Josephus, were certainly held as of high authority with the Jews, though only by the Christian Church were they declared to be canonical Scripture. Yet the second book states that "it is a holy and wholesome thought to pray for the dead that they may be loosed sersions of the council arose from the fact from their sins." (xli, 46) There is no further evidence needed that prayers for the dead were practiced by the Jews, and that the pious practice was continued by Ohristians from Apostolic times.

The next assertion of the writer is Worship of saints, martyre and angels began in 300 : worship of the Virgin Mary was developed about 431"

If by worship this very dogmatic historian means giving to the saints divine honor, we have not yet reached the date of its institution; for there is no such practice in the Catholic Church. We suppose, however, that he means that in those years the Blessed Virgin and other saints were first honored. This Catholics do, but it was done from a much earlier date than that given in the Globe. S:. Elizabeth honored the Blessed Virgin tence should be made known to all men." when she said: "Whence is this to me to me," and the angel Gabriel honored her when sent by the Adorable Trinity to address ber : Hail full of grace, the Lord ls with thee. Blessed art thou among Women. (St. Luke 1)

So St. Paul declared God's saints worthy of honor when he said: "Honor and glory and peace to every one that worketh good." (Rom. ii, 10)

We have shown the ignorance displayed by this pseudo-teacher of Christianity where doctrine is concerned. He displays ignorance still more gross when he numbers among dogmas the wearing of special vestments by priests, beginning A. D. 500-a practice which was commanded by God in Exodus xxiii and "baptism of bells," which he says was introduced in 965 This baptism is simply a form of prayer to ask the blessing of God upon His creatures in accordance with 1 Tim. iv., 4, 5: "Every creature of God . . . is sanctified by the word of God and prayer."

His other dates are equally reliable with those we have mentioned above. The language used by the Church in her liturgy is not a dogma. It is a discipline which the Church adopts for excellent reasons: namely, that Catholics may be able to assist with profit in any country at the Holy Sacrifice of the Mass, and that instead of the doctrines being changeable at the whim of every translator it may be a perpetual testimony to the one faith which the Church believes everywhere and always.

To the supremacy of the Pope he gives second date, 606. We have shown above that it was always acknowledged, and the same passages show that the infallibility of the Church was equally held from the Apostolic age.

it would occupy too much space to enter into a detailed refutation of them all in this issue of the RECORD.

The Grand Orange Ledge of Ontario

AN ORANGE POW-WOW

West opened its thirty second session in the Court House, St. Thomas, on Tuesday last. Right Worshipful Grand Master Ald Wm. Nicholson, of Hamilton, took the chair, and about two hundred delegates were present. We have no objection to peaceful gatherings of this kind being held by Orangemen. They have as much right, and no doubt as much reason, to provide for the wellbeing of their organization as members of other oath bound secret societies. All secret societies, no matter how legitimate and praiseworthy their object, are not to be encouraged, much less ought their existence be legalized by Acts of Parliament. If the alms and inten tions of the society were of a truly honest, legal and charitable character there is no reason why their workings and objects should be shrouded in the secrecy of illegal oaths. But of all secret societies O:angelsm must be ranked among the meanest and the most to be dreaded and detested. It must be acknowledged that the most objectionable and hateful of secret organizations are those which openly and professedly declare war against Christianity Itself or any of its forms. The Carbonari and Dagger Clubs of Italy and France, which swear death to priests and plot the overthrow of alters and the extinction of religion, are no more dangerous to society and civilization than oath bound Orangeism, which has no other reason of existence than to make war on Catho. licity, the grandest and most venerable form of the Christian religion. Its professions of ultra loyalty to Her Majesty Queen Victoria are an insult to every loyal subject in the realm. Are there no men ready to fall into line when danger threatens but Orangemen? So far history has not credited Orange. men with any unusual display of courage or any amount of loyalty greater than has been scored by Scotch Presbyterians or Irish Roman Catholics. Both these elements occupy a very conspicuous niche in England's military temple of fame. But the chroniclers have naught to say of Orangemen than what is recorded in contemporary journals of attacks made on defenceless women or boys, or of raids made upon houses in back lanes when the male occupants were absent at a celebration or engaged at their daily avocations. The very oath taken by Orangemen is conclusive proof of their lutolerance, as it is of their disloyalty. They swear "to defend the reigning sovereign of Great Britain and the Protestant religion, the legislative union of Great Britain and Ireland, and the succession to the throne of the present royal family so long as it remains Protestant." The loyalty of Orangemen is therefore but conditional or lip loyalty. They are loyal as long as Queen Victoria upholds Protestant accordancy in Ireland," but no longer. Were the Prince of Wales to become a Catholic-were he to turn back to the faith of his forefathers, as Newman, Ripon and others have done-then, indeed, would the beir apparent find sworn foes in Orangeism, to oppose his pretensions to the English throne, and "line the ditches with rifles from Derry to Belfas

Every applicant who aspires to the honor of membership in an Orange Lodge must swear that he has not one drop of Catholic blood in his veins; and heaven help any Orangeman who has the misfortune to marry a Catholic woman. The rule is that he be forthwith expelled the order.

The Grand Master's report, at the St.

Thomas convention, upheld the intolerant prestige of the Lodges. His Worship ful Highness W. Nicholson stated, among other items of intelligence and subjects of self congratulation, that in the last local elections, when Mowat and Meredith stood face to face, " the members of our order threw themselves into the thickest of the fray and fought valiantly in defence of principles so dear to every Orange heart. During that contest the question of the existence or non-existence of Separate schools was much discussed, and as a result of such discussion the public mind is being fast convinced that the interests of our country demand their abolition." It is evident that the conviction has not yet reached the brains of Brother Nicholson or the heads of his brother Orangemen in Ontario West that it was the very question of opposition to Separate schools and of their total abolition that snowed them all under at the last Provincial elections. If all the Protestant veomen of Ontario were as bigoted as Brother Nicholson and his followers no Catholic would be allowed to give a Catholic education to his children : the penal laws of Queen Bess would be renewed in all their mediæval brutslity, the schoolmaster would be abroad, and no Catholic could own a borse worth more than £5.

Mr. Grand Worship'ul Nicholson 16.

special favor or advantage be is guaranteed to her by treaty North America Act. The Optario expect no greater than are freely and generous

to the Protestant minority i Province of Quebec. Waen ant minority in that Province of any act of intolerance of of Mr. Mercier or the Cath ity it will be time for Nicholson to complain. Bu ing Protestant members of and Protestant Senators de no country in the world is minority so handsomely an ously dealt with as the Pr Quebec Province, by the rulers, Nicholson and his Or ought to bide their heads for cesse to boast of their Pro gressiveness or Protestant 1 they are incapable of any shame we know hundred tants who are ashamed of insane bigotry.

DEATH OF ARCH CHARBONNE

We regret that we have to death of the filustrious Rig de Charbonnel, who will be as the second Bishop of ? first occupant of the See Power, who died of typhus onercus duties imposed upo the number of immigrants v Ireland in 1848 afflicted with disease. On 26th May, 1 Ray. Francis Armandus M Charbonnel, was consecra succeed him, and he held

Mgr. de Charbonnel w Puy, in France, and joining Order, he came to Montres played such devotedness the fulfilment of his duti appointed to the See of ' then included the prese Toronto, London and Has

At the end of ten year the See and became a r Capuchin Order in Lyon Cardinal Archbishop of t duties. In 1881 he was made .

recently he retired from residing in a Capuchin Lyons. His age at death years. His life was de works and especially to t siding the Society of the the Faith.

Bishop Charbonnel beloved and respected in who knew him will re Requiescat in pace.

RITUALISM AMO.

TERIAN The Ministerial Ass ronto, last week, discus of "the Sensuous in W for long been one of t bears to the so cal among Protestants th Caurch makes use of monies in the admit sacraments. These ce tute part of the sym which illustrates and s of the sacraments, b made it part of the Protestants that the is but mummery Therefore have sace the sign of the cross, fixes and other ima holy water been ban

tirely by all the sects. Calvin warns his fo use of ceremonies of under the plea that th the true worship and

The Westminster (that not merely the but even the cerem been retained by An certainly few in nu those which have re duced by Ritualists, and burdensome," a "occasioned much disquieting the cou godly ministers and not yield unto the them of the ordinar they might not enjo

ing or subscribing to

But the chief bug fact mentioned in Westminster divin meantime, Papists book (of Common pliance with them is service; and so w firmed in their sup expecting rather than endeavoring faemselves; in wh were of late very mi upon the pretende

imposing of the for

efforts to unfairly advance the interests | Church." of the Catholic Church at the expense of the State will be jealously watched."

special favor or advantage beyond what hear the Rev. G. M. Milligan, one of the is guaranteed to her by treaty and by the most intense of Calvinistic Presbyterians, North America Act. The Catholics of declare his belief that the re-introduc-Outario expect no greater privileges tion of ceremonies into the Churches than are freely and generously granted would benefit the Caristian religion by to the Protestant minority in the sister appealing to the senses. This is evi-Province of Quebec. When the Protest. ant minority in that Province complain of any act of iniolerance on the part of Mr. Mercier or the Catholic majority it will be time for Brother Nicholson to complain. But when leading Protestant members of Parliament and Protestant Senators declare that in no country in the world is a religious minority so handsomely and so gener ously dealt with as the Protestants of Quebec Province, by their Catholic rulers, Nicholson and his Orange friends ought to bide their heads for shame, and cesse to boast of their Protestant pro gressiveness or Protestant liberality. If they are incapable of any feeling of shame we know hundreds of Protes. tants who are ashamed of Nicholson's insane bigotry.

DEATH OF ARCHBISHOP CHARBONNEL.

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We regret that we have to chronicle the death of the filustrious Right Rev. Mgr. de Coarbonnel, who will be remembered as the second Bishop of Toronto. The first occupant of the See was Bishop Power, who died of typhus fever from the onerous duties imposed upon him through the number of immigrants who came from Ireland in 1848 s fill cted with that dreadful disease. On 26th May, 1850, the Right Ray, Francis Armandus Marie, Count de Charbonnel, was consecrated Bishop to succeed him, and he held the See for ten

Mgr. de Charbonnel was a native of Puy, in France, and joining the Sulpician Order, he came to Montreal, where he displayed such devotedness and ability in the fulfilment of his duties that he was appointed to the See of Toronto, which then included the present dioceses of Toronto, London and Hamilton.

At the end of ten years he resigned the See and became a member of the Capuchin Order in Lyons, assisting the Cardinal Archbishop of that city in his

residing in a Capuchin monastery near Lyons. His age at death was eighty one siding the Society of the Propagation of

Bishop Charbonnel was universally beloved and respected in Canada, and all the rev. preacher and his brethren had who knew him will regret his decease. Requiescat in pace.

RITUALISM AMONG PRESBY-TERIANS.

The Ministerial Association of Toronto, last week, discussed the question of "the Sensuous in Worship." It has for long been one of the greatest bugmonies in the administration of the eacraments. These ceremonies constitute part of the symbolical language which illustrates and signifies the effects of the sacraments, but prejudice has made it part of the usual teaching to Protestants that the use of ceremonies is but mummery and superstition. Therefore have sacerdotal vestments, the sign of the cross, the use of crucifixes and other images, incense and holy water been banished almost entirely by all the sects.

Calvin warns his followers against the use of ceremonies of human institution, under the plea that they lead men from the true worship and from the fold of

The Westminster Confession declares that not merely the Catholic Liturgy, but even the ceremonies which have been retained by Anglicans, which are certainly few in number, if we except those which have recently been introduced by Ritualists, are "unprofitable and burdensome," and that they have "occasioned much mischief, as well by disquieting the consciences of many godly ministers and people, who could not yield unto them, as by depriving them of the ordinances of God, which they might not enjoy without conforming or subscribing to those ceremonies."

But the chief bugbear arose out of the fact mentioned in the Directory of the Westminster divines that "in the meantime, Papists boasted that the book (of Common Prayer) was a compliance with them in a great part of their service; and so were not a little confirmed in their superstition and idolstry, expecting rather our return to them than endeavoring the reformation of

swakened to a sense of their duty that all ones were daily obtruded upon the A man named John Dosu, with his wife

It must have been a surprise, therefore, to the very Erangelical clergy who dipbtheria. Physicians were sent for, but The Catholic Courch asks for no compose the Ministerial association to the father, being a believer in the Fatth dently his meaning when he says :

"While deprecating all extremes, h believed that the sensuous had its province in public worship. The Roman Catholic Church could teach them much in the way of bringing all the people into a wor ship'ul attitude. He did not like Beecher's method of coming out on a plain platform, and soverely criticized, as a larmed for their safety, made their escape alarmed for their safety, made their escape kindred weakness, the custom of Ameri can judges in discarding all insignia of office. He believed that such people as office. He believed that such people at the Mafia would have more respect for justice administered by a judge in robes. Turning to Rev. Dr. Hunter, who goes in June to St. James' Church in Montreal, he said that he hoped that when Dr. Hunter came back from Montreal he would bring the gown and bands worn there back with him."

Some of the other clergy were evidently shocked. The Rev. A. M. Phillips would permit the use of ceremonies to those who might fancy them, but they are not needful in his opin-

Rev. Dr. Hunter thought they were treading on dangerous ground by such a discussion. For his own part he would favor a church choir with simple music, but would reject high class anthems and to this condemnation he added "operatic singing." Many of the ministers seemed to view matters in a light somewhat similar to that of Dr. Hunter; but when we find such stern Calvinists as Rev. Mr. Milligan advocating the introduction of impressive ceremonies, and others ready to convive at their use, if not to adopt them in their own practice, we cannot help suspecting that the time is coming when the Westminster Confession will be revised in other respects than merely eliminating the Calvinistic doctrines of "Reprobation and Election."

It needs revision in many respects.

THE REV. MR. HOBBS.

In the Tilsonburg Liberal, of March 12, there appeared a letter signed by J. M. Inglesby, stating that the "Rev. Richard Hobbs, in a sermon delivered on the 7th of March, denounced publicly from his In 1881 he was made Archbishop, and pulpit in the most satirical and severe lanrecently he retired from active labor, guage, the Hon. Wilfred Laurier as being a rabid blue Papiet and a Roman Catholic." Rev. Mr. Hobbs, as will be noted, years. His life was devoted to good is not well posted as to the colors of works and especially to the pious labor of Quebec politicians. He should have said "red Papist." What places the matter in a worse light is the fact that this unlovely utterance went forth immediately after engaged in prayer.

The Globe, very sensibly, expressed regret that any Protestant minister should so forget his own office and the sacredness of his church as to use such language in reference to a French Cana. dian and Catholic. It reminded the offender that about one-third of the Canadian population are of French origin and that nearly one half are Catholics, bears to the so called Evangelicals and that both French Canadians and among Protestants that the Catholic Catholics are as fully entitled to the Caurch makes use of religious cere rights of citizenship as are Protestants. The Globe also expresses its belief that such sentiments are not entertained by Protestants generally. We fully accept this assurance, but we cannot shut our eyes to the fact that there is a large proportion of the Protestant clergy as full of hatred for Catholics as the Rev. Mr. Hobbs. The pulpits have reverberated during the last three years with similar denunciations, led on by such rabies-stricken declaimers as Drs. Wild, Carman and Hunter; and we are quite aware that there is a large section among the hearers of these defilers of the Gospel of peace who are ready to accept their dictum as if it were the Gospel itself. There are many who see no impropriety in the use of their churches for the purpose of exciting the worst passions of batred and animosity. We rejoice, however, to find that these firebrands are disclaimed as leaders by the respectable class of Protestants.

In a letter to the Globe Rev. Mr. Hobbs endeavors to justify himself on the ground that his remarks were made at a small meeting of his people. The rev. gentleman would appear in a better light were he to have allowed the matter to drop just where it was. In the great world abroad he will not be set down as a Christian minister worthy the name.

EDITORIAL NOTES.

THE victims of the Faith Cure superstition have been so numerous that it might have been hoped that there would be no one any more to put trust in the imposters who pretend to cure all maladies without making use of those remedial measures which are in the ordinary course of nature necessary for the cure of disease. But from Dabuque, Iowa, the

and three children, visited Springville, where one of the children took sick of Cure fad, would not permit them to see the child, but committed it to the care of two old women from Amamosa, who undertook the cure. The coremonies they went through are stated to have been most inhuman, and the child became steadily worse until it died. The two other children then then became sick, and were subjected to the same treatment till they also died. The excitement of the public grew very intense, and some of the

the wife of Sergiue, who is a granddaughter of Queen Victoria and a daughter of Louis of Hesse, is not voluntary, but that she is yielding to a brutal force employed by the Grand Duke to enforce her compliance. She has had a bitter experience of married life, and some few years ago she was on the point of leaving her husband, but she was with difficulty restrained from so doing. Sergius is the recognized leader of the old orthodox Russian party, and is in great favor with the Czar, his brother. He is engaged in the present persecuting movement against Jews, which is also extending against Protestants and Catholics alike, many of whom have been sent to Siberia or to the other prisons of the Enpire for no other reason than that they will not conform to

the Greek schism. THE Italians of Buffalo passed some foolish resolutions at a meeting recently held to denounce the New Orleans lynching. The lynching was undoubtedly an unlawful act, and deserving of the strongest condemnation, but there was no reason why the Italians, who assembled to the number of 2,000, should charge the deed upon Irish Americans. The only two Irish Americans whose names were at all connected with the transaction, as it has been reported, were Chief of Police Hennessy, whom the detestable Mafia society murdered in cold bloodthe deed which was the cause of the whole trouble-and Detective O'Malley, who is said to have been hired by the same society to bribe the jury.

WE ARE pleased to notice in L'Etendaro of Montreal, a most friendly reference to the celebration of St. Patrick's day by the Irish people of that city. The growing bond of affection between the Irish and French people is a matter for congratulation on every hand, and we trust to see this bond become stronger and closer as the years roll by. As to the observance of St. Patrick's day, L'Etandard says : "Before having any public demonstration the Irish people prostrated themselves at the foot of the all nations, to Him who holds in His powerful hands the destiny of all mankind. Behold how a nation truly Catholic commence their national feast. That is why the feast of Ireland is always beautiful and always complete."

HOLY WEEK IN TORONTO.

During Holy Week the services in the churches here were of the usual solemn the pity of Divine love, appeals to me churches here were of the usual solemn the pity of Divine love, appeals to me work of the Army, under General Boots. and impressive character. On Holy Thursday many of the priests of the archdiocese attended the blessing of the boly oils at St. Michael's by His Grace the Archbishop. On Good Friday took place the Mass of the Presanctified when Rev. Dean McCann took occasion to give a beautiful and soul moving ser mon on the Passion of our Saviour, The office of the Tenebiæ was sung in everal of the churches on three even ings, beginning on Wednesday. It speaks well for the piety of the Catholics Toronto to see the great numbers in which they attended all the ceremonies of Holy Week, commemorative bitter passion and death of our D.vine

Easter Sunday dawned bright and beautiful, as if all nature were rejoicing at the glorious triumph of the aviour over death. When one felt the balmy air, saw the brightness round him, and then looked at the sun ascending the clear eastern sky, it almost made him imagine that it did dance. The oured forth in crowds to all the people poured forth in crowds to all the Masses in all the churches, which were beautifully decorated in honor of the great feast, to adore in wonder, praise, and thanksgiving the sublime which was celebrated on that day, which was celebrated on that day.

The many colored lights on the sltars, the sweet music, the beauty and sanctity of the surroundings tended to subdue the heart and draw it nearer to God. At St. Michael's His Grace preached a very eloquent sermon on the Resurrection. It may indeed be on the Resurrection. It may indeed be said that he surpassed all previous efforts. said that he surpassed an previous enough.
His words, as is usual, went direct to the heart, awakening dormant Catholic instincts and lighting up the souls of his hearers with holy resolves to follow ever more in the footsteps of Him who suf-fered torture and death that an entrance might be made for them in the beautiful and everlasting home of His Father.

The music in the different churches was rendered in grand style suitable to the great day. In St. Michael's they sang Haydn's No. 2, at themselves; in which expectation they were of late very much encouraged, when upon the pretended warrantableness of imposing of the former ceremonies, new lease. But from Dubuque, Iowa, the Our Lady of Lourdes Mozart's First, while at St. Paul's, under the direction week, three new victims in one family to former ceremonies, new lease. But from Dubuque, Iowa, the Our Lady of Lourdes Mozart's First, while at St. Paul's, under the choir gave the folly of the pretended Faith Carlets.

abounds. Devotions were held every night, on Wednesday and Thursday even togs the Tenetree being chanted in a most solemn manner. On Thursday His Lordship celebrated Ponnifical High Mass, which they had to pay \$5.50 per month, at which the boly oils used in the ad ministration of the sacraments were con secrated. On Good Friday the touching ceremony of the veneration of the cross took place, after which the Mass of the Presanctified was celebrated by Rev. Father Tiernan, Fathers Brennan and citizens proposed to arrest, and others to lynch the two women, who, becoming alarmed for their safety, made their escape at midnight and have not since been heard from.

It is now stated that the conversion to the Greek Church of the Grand Duchess, the light of Series and Series and Series and Series as deacon and sub-deacon. The Passion was sung by Rev. Fathers Brennan and the grand have not since been heard from.

Brathers Brennan and the account the Passion was sung by Rev. Fathers Brennan and the case of the Cross were and Nunan. Previous to the veneration of the cross this Lordship addressed the large congregation, explaining the nature of the Greek Church of the Grand Duchess, a large number being present. At 7:30 large number being present. At 7:30 in the evening the same exercise arried out, after which Rev. Father Ferguson, Professor of Assumption Col-lege, delivered a touching sermon on the Sufferings and Death of our Divine Redeemer. On Holy Saturday took place the blessing of the baptismal iont and Easter candle.

On Easter Sunday the Cathedral pre sented a most faspiting and gladsome appearance. The Sisters of St. Joseph, with their usual good taste, decorated the altar and sanctuary in a manner worthy the great and joyful feast of Easter M. J. Tiernan, at 7 by Rev. Father Fer guson, at 8 30 by Rev. Father Brennan; and at 10.30 His Lordship the Bishop celebrated Pontifical High Mass, Rev. Fathers Ferguson and Gahan Gahan the latter class of labor. Early Masses were said at 6:30 by Rev. deacons of honor, and Fathers Tiernan and Nunan deacon and sub-deacon of the Mess. After the gospel Rev. Father Fer-guson delivered a most eloquent discourse on the Resurrection. In the evening at acting as deacon and sub-deacon. After an earnest and practical discourse on the lessons we should lay to heart from what had taken place during the week.

At St. Mary's Caurch, Hillstreet, High Mass was sung by the pastor, R.v.

Joseph Kennedy. At Vespers in the evening Kev. Father Gahan preached a like of the plant of the plan

evening Kev. Father Gahan preached a very earnest and impressive sermon on the great festival of the day.

The music at the cathedral and at St. Mary's church was of an unusually grand and most appropriate character. The collections at both churches amounted to about \$1400.

ST. JOSEPH'S, CHATHAM.

LECTURE BY REV. DR. DOWLING, S. J. AND SACRED CONCERT. From our own Reporter.

Tois immense building was packed to the doors, last Sunday evening, to bear Rev. Dr. Dowling, President of the Rev. Dr. Dowling. President of the Jesuits' College, Detroit, give his lecture on "the Relations of Christianity to Modern Society." Tae discourse was a masterly and schoiarly effort, well worthy of the established reputation of the far famed doctor and of the distin guished society of which he is so bright an ornament. He brought the vital bearings of his important and difficult subject within the reach of all, and disaltar, first psying homsge to the king of cussed the momentous issues of modern society in a religious spirit, while tri umphantly defending Coristianity from the reproach of failure in its mission. At the same time he relieved the gravity of the subject matter by appropriate sallies of humor and anecdote, which were highly reliabed.

We are well aware that the following

brief synopsis is a very inadequate reproduction of that which kert the

with a hundred tongues when I deal work of the Army, under General Boots, with the relations of Christianity and Its name was beyond reproach, and it modern society. Looking down into the vast depths of modern thought, the cries fanguish resound from the deserted sons of toil, perishing under the cruel blows of the fierce conflict. It seems as if civilization were a chosen instrument of punishment, and the chosen sons of the age present the actual condition of ety as an indirect argument against Christianity. At first sight it se Christianity had ceased to influence the masses, and that they had lapsed into the condition of the dark tribes of the Zambesi, or as if Carist had never lived and never died. cknowledgment of religion is stamped on our coins, and creeps into forms of law; but how is it with men's lives Millions are slipping from the grasp of Christianity. It is stated by a celebrated writer in the North American Review that Christianity is a failure. Caristian nations, with their tens of thousands of cathedrals, force opium on the Chinese and butcher the natives of Central Asia and Africa, through lust and human greed of territorial acquisition. Mean-while the conflict between Christian theory and practice is patent, when, in Christian lands, a quarter of the people set foot in a church and a sixth is tized. There is one church to 2400 souls in New York and one in 2800 in St. Louis. Kings go to war with huge array, as if no higher motive than butchery existed.

False lives of false men and women are a curse to the age. Bishop Potter, of New York, says that mission work has hardly touched the fringe of national life. The rich as well as the poor are outside its influence. In Chicago not one in ten goes to any church, and often when they do go it is to please their wives.

The temporal destitution of the great ties was awful. Out of 1129 families in cities was awful. East London 875 had only each a single room. One in every 35 was a pauper in England, and one in every 33 depending on some form of charitable assistance. One third of the familles in Gasgow denned in a single room. Every variety of complicated misery and houselessness Every variety existed, and there was no one to care for there were five hundred millions of per-the outcast. The old man in the poor feetly organized animalcules, with musc'ee,

HOLY WORK IN LONDON.

The services in St. Peter's Cathedral, Londor, during! Holy Week were of a most impressive character, and it was edifying to witness the large crowds that assembled thereat, all imbued with the purpose of profiting of the graces and oblessings with which the holy season abounds. Devotions were held every

house, when asked what he was dolug, which sealows them by the billion. But Matthus aga, "No; don't multiple; and in obedience to bis presepts infanticide and helmous crimes about of the graces and oblessings with which the holy season abounds. Devotions were held every

house, when asked what he was dolug, which sealows them by the billion. But Matthus aga, "No; don't multiple; and in obedience to bis presepts infanticide and helmous crimes about of Tag grade summary of the lecture was that Christianity, rating man to a higher spiritual plane, incidentally beinged him to bis presepts in fanticide and helmous crimes about of the consental and the content of t

And yet in that great city there was a society for the diffusion of knowledge in Africa! We had our own Africa and our own Japan, and hopeless misers in our midst. Nor was the condition of a somewhat higher class of toliers very much better. Out of 241,000 railway operatives many had less than \$100 a year, while the

many hed less than \$100 a year, while the average, including some with high pay, was only \$243 annually.

Skilled labor again completed that there was no fair division of money in proportion to the amount produced. They did not deny that they were better housed and clothed than their fathere, but they were not content because they were they were not content, because they were better educated than in times past and had studied sucial science and felt that they were not getting their rightful share of this world's wealth to reward their work.

There was antagonism between labor and capital. The capitalist wanted to get men as cheaply as possible, and he cared nothing for them, regarding them only as part of his plant—nay, less than a lifeless machine, for that costs money, and, if damaged, money would be needed to replace it. The capitalist wants to get the cheapest labor possible.

When the toiler sees the results of his heart and brain thus cheapened he takes the law into his own hands. To the syndicate cheap labor means large dividends, and they can be more effect 7 Pontifical Vespers were chanted by His Ludsbip, Fathers Tlernan and Nucan The toiler can strike a deadly blow by "striking." In most cases it is his remedy, and he is not to be blamed. In most cases it is his only

> may be given in the familiar words "Every man has a right to a living." The Christian Courch also admits this right to live as superior to the right to property. A starving man taking food is not guilty of theft, though the law will punish him. Thomas Aquinas says that there are two kinds of laws, natural and human, and that, when in collision, the human law must give way. One kind of communism was practised by Christ and His apostles and for fifteen hundred years in the Catholic Caurch, among the religious orders of SS. Francis, Ignatius and others, where property is in common. But here a strong constraining motive exists, which is absent in secular communism, namely, religious principle and a man's desire to save his own soul and a man's desire to what is possible in a small community is impracticable on

the larger scale.

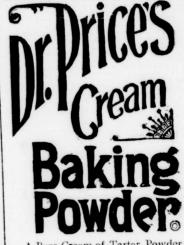
Toe great millionaire Carnegie is a communist of a certain kind, and holds that the great duty is the proper dis-tribution of wealth, and that its possessor is only its custodian. So far he agrees with Thomas Aquinas. He holds that a man who dies rich dies disgraced, and his plan is to distribute his wealth during his own life-time. He would spend it in endowing free lib-raries, beautifying towns and the like; but this does nothing for those who can not get work, and leaves untouched the festering sore of society. Various other plans abound—compulsory insurance, restriction of change of dimicile, etc.; but a new element has lately arisen still more to disturb the secthing chaldron—
that is, the Salvation Army.

The lecturer then commented in

had compelled Christianity, sitting in its high places, to listen to its plan of solving the social problem. It recognized not only the right to live, but the coordinate duty of working for a living. and willingness to work was a condition before the ragged man got a crust, so that his self-respect and manhood were conserved. General Both was no mere sordid money hunter, nor a wild enthu Did, however, the Salvation Army e evidences of stability to continue rmanent work? Great credit was due give evidences of to their simple principles of Christianity; but this was mixed with much that was distorted, and even irreverent-with noise confusion, the experiences of drunkards, and grotesque songs, dealing simply with sentiment, not backbone. Again, it was greatly to the credit of the Army that they dealt with the poor. Yet Caristian ity should satisfy the highest intellectual cravings of man. The various panaceas which have been reviewed could not effect this. They could not dethrone the false gods of man's idolatry and substitute a healthy public and private

conscience. Nothing but Christia could do this. If the Apostle Paul, but Christianity preached on Mar's hill, were on earth to tay be would cry out that men were blindly worshipping their idols of luxury and sensuality, instead of the true God, and sensually, instead of the true God, unknown to them. Christianity was true progress, and there was no true progress without it. Amid the harvest of books and floods of theories it was the only principle with sould also true whell a condety. which could give true vitality to society which could give true vitality to society and rescue it from new born paganism. It alone dealt truly with man—not with his bones and ligaments, wonderful as these were, but with his human spirit and his aspirations for immortality. If the world be regenerated it must be restored to home and family. The pernicious heresy of Matthas must be frowned down. God said "be fruitful and multiply and replenish the world;" and the blussed command exthe world;" and the blessed command exthe world;" and the blessed command of tended to the brute creation; yea! even to the microscopic world, for modern science taught that in a drop of, water there were five hundred millions of per-

spiritual plane, incidentelly helped him in bla social trambles, but that the exential business of Christianity was not social but



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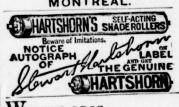
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The Legend of a Duchess. The Duchess sat by the latticed pane, And watched the world as it passed below A Christmas world in its garb of snow— And ner look was full of a fine disdain.

She counted her presents one by one:
The Duke's great pear! with its ruby set,
The Empress's splendld coronet,
And a hundred more ere the tale was done.

Yet her heart was full of a miner strain:
She longed for the skies of a southern land.
For light and beauty on every hand,
And the Christmas bells of her native Spain

She felt the breath of that warmer air, And saw the cathedral, old and gray, Where on festive days she was wont to With a lace mantilla upon her hair.

A quiver crept to her haughty mouth, her breast heaved under the diamon clasp: Though she had more than a Queen could She pined mid the ice for the South! the

At length there entered a dainty page;
A casket be bore from some mighty lord.
Which should baye hidden a Peri's hoar
Of tressures held from another age.

She lifted the lid in a listless way.

Then her face was filled with a sudde light.
For there lay the roses red and white.
Which had bloomed in Spain but the other

Fairer she seemed than ever before, Dancing that night at the Emperor's ball But, as for her jewels, she scorned them Her only gems were the flowers she wore. -Beba Gregory Prelat.

INTERESTING MISCELLANY.

"Rev. Matthew J. Russell, S. J., who efficiated at the marriage of Sir Chas. Russell's daughter the other day," says the Glasgow Catholic Observer, "is a brother of the great lawyer, and curiously like him in appearance. He was born in Armagh, in 1838, and comes of a family distinguished for scholars and theologians. Father Russell is the head of the Jesuit Order in Ireland, and resides at its head-consters in Upper Garding street, Dublin. quarters in Upper Gardiner street, Dublin.
As editor of the Irish Monthly, he has done
a great deal in fostering the Catholic intellect of Ireland, and there is scarcely a single Catholic writer of any eminence in the Green Isle who has not contributed to the Green late who has not contributed to his magazine. He is well known as a religious poet and as the possessor of a graceful prose style. Many of the leading I dish poets and poetesses of the day first appeared in the Irish Monthly, and re-

ceived strong encouragement from him. Sir Charles Russell was not born in county Down, as has always been stated, but, like his brother, in that portion of Newry which lies in Armsgh." REASONS OF ONE CONVERT.

Baron Schmidt, whose death was announced a few weeks ago, was once asked why he joined the Catholic Church. His answer is: "Because I have come to recognize the Catholic Church to be the recognize the Catholic Church to be the mother of truth and art. Amongst Catholics I have always found liberality of mind, spirit, hour, wealth of fancy, solidity and fuliness of thought. In the Protestant bureaucracy with which I had to deal before my conversion I found only stiffaces and inslpidity. Was it any wonder, then, when I felt so attracted by Catholicism that I should at length openly embrace it?"

"FAITH WITHOUT WORKS IS DEAD." The Roman Catholic Courch has been The Roman Catholic Courte has been charged with putting too much stress upon good works, and not enough upon fatth. I charge Protestantism with putting not enough stress upon good works as connected with salvation. Good works

SYMPATHY WITH SUFFERING. Unless there be some sympathy with suffering there will be nothing done for its relief, and the ties of human brother. od will be quickly sundered. If it is a blessing that we are unable to feel the full force of another's sorrow, it is no less blessing that we have the capacity of feeling a part of it. And this capacity usually needs development rather than restraint. For a few who may grieve unwarrantably for their fancied insensiollity there are multitudes who are sadly deficient in sympathy and never grieve at all about it. It should never be forgotten that all social bappiness, all mutual benefactions and all true benevolence are founded on the presence of sympathy. Were it not for this, we should be miser able and misery giving egotists.

DRAWING AN INFERENCE.

"You have been so long about the min-ister's hand, John, that I dare say you could preach a sermon yourself now," said could preach a sermon yourself now, a gentleman one day to a beadle of his ac-

"Oh, na, sir," replied John ; "I couldna preach a sermon." Then, after a brief pause, he remarked: "But perhaps I

pause, he remarked: "But perhaps I could draw an inference, though."
"Well, John," said the gentleman, humoring the quiet vanity of the beadle.
"What inference could you draw from this text—'A wild ass * * * snuffeth up the wind at her pleasure?" (Lamphich the wind at her pleasure'?" (Jeremiah

il., 24).
"Weel," replied John, "the only
natural like inference that I could draw frae it is just this—that she wad snuff a lang time afore she would fatten on it."

DISAPPOINTED.

There was a certain nobleman at the court of Louis XIV, of France who was known to be inordinately anxious for dis-tinction. One day the king asked him if he understood the Spanish language.

"No, sire," was the answer.
"That is unfortunate," said the king The nobleman at once conjectured that the king wished to make him embassador

the king wished to make thin

t) Madrid. He secondingly employed a
t-acher and applied himself day and night
to the acquisition of the language.

At last, pale and exhausted, but with a satisfied and expectant look upon his face, he came to the king with the announcement, " Sire, I can now speak Spanish.

expectation.
"I wish you joy," said the king; "now you can read 'Don Q i'x ste' in the original."

THE SCOTCH BEADLE. THE SCOTCH BEADLE.

Of course he was fond of his snuff, and made free with the "mull," as the Scot terms his snuff-hox, right and left. An old beadle himself tells of having got a sharp reproof from the pulpit because of his too devoted attention in this particular, "When the minister was presching."

his too devoted attention in this particu-lar. "When the minister was preaching," says he, "a neighbor asked a snug, and I gave him my box. The minister saw us and just leaned over the pulpit, looked straight in our faces, and said 'There are some of you more concerned about your noses than about you souls' salvation. After that I was very careful never to pass

After that I was very careful never to pass my box in church again."

No one was a better judge of whiskey than the old Scotch beadle, and many good stories are told of his weakness in connection with the "dram." "You have been drinking "gain, John," said the deacon to the beadle. "Why, John, you should really become a tectotaler." "D, you never tek," a drop, warral, "the "bondred". never tak' a drop yersel', sir ?" inquired
John. "I do; but, John, you must con sider the difference between your circum stances and mine." "Very true, eir," said John; "but do you know why said John, streets of Jerusalem were kept sae clean? The deacon confessed himself unable to answer this query. "Well, then," re-The deacon corresser "Well, then," re-marked John, "I'll tell you. It was just because everybody kept their sin door-stane swept"—which was a polite way of saying, "Mind your own business."

THE MOST HONEST PEOPLE IN THE

It might be rash, perhaps, to assert that among the criteria of a nation's civilization security of life and property deserves a prominent place, but it is cer-tainly quite safe to affirm that in no other European state, not even in Sweden and Norway, is life and property so secure as

Finnish honest is proverbial. In trade the Finns, as a rule, are not only scrupul ously honest but they are heroically, quix outly honest but they are heroically, quix outly honest but they are heroically, quix otically so. A tradesman will tell you the whole truth about his wares, even when he knows perfectly well that by doing so he loses a customer whom the partial truth, a slight suppressio vers, would have secured him. "This seems exactly the kind of apparatus I am looking for." I kind of apparatus I am looking for." I till he came to the petition: "Forgive us our trespasser, as we forgive them that trespass against us." The duke was atlent. months ago in reference to an article that months ago in reference to an article that cost about £15, "and I will buy it at once if, knowing what I want it for, you can honestly recommend me to take it."
"No, sir, I do not recommend you to take "No, sir, I do not recommend you to take it, nor have I anything in stock just now that would suit you." And I left the shop and purchased what I wauted elsewhere. "Here's your fare," I said to a peasant in the interior who had driven me for three hours through the woods on his drosky, handing him 4: "No, sir; that's double my fare," he replied, returning me half the money. And when I told him he might keep it for his honesty, he slightly nedded his thanks with the dig slightly nedded his thanks with the dig nity of one of rature's gentlemen, from which defiant pride and cringing obsequi

ousness were equally absent. THE SECRET OF HAPPINESS.

THOMAS JEFFERSON'S COMMONSENSE VIEWS ON THE SUBSECT OPENLY EXPRESSED

Thomas Jefferson once wrote the following excellent little piece of advice: "Har-mony in the married state is the first thing as connected with salvation. Good works will never save a man, but if a man have mot good works he has no real faith and no genuine religion. There are those who depend upon the fact that they are all right inside, while their conduct is wrong outside. Their religion, for the most part, is made up of talk—vizorous talk, fluent talk, perpetual talk. They will entertain you by the hour in telling you how good they are. They come up to such a higher life that they have no patience with ordinary Christians in the plain discharge of their duties.—Talmage produce alienation, yet every one has his pouch into which all these little oppositions are put, and while this is filling the ellenation is insensibly going on, and when filled it is complete. It would pozzie either to say why, because no one difference of opinion has been marked enough to produce a serious effect by itself. But he or she finds his or her affections wearted out by a constant stream of little checks and obstacles.

Other sources of discontent, very common indeed, are the little cross purposes of husband and wife in common conversa tion-a disposition in eltner to criticise and question whatever the other says; a desire to always demonstrate and make blum feel himself in the wrong, especially in sympathy. Nothing is so goading on the part of either. Much better, therefore, if our companion views a thing in a light different from what we do, to leave him in quiet possession of his view. What is the use of rectifying him if the thing be unimportant? and, if important, let it pass for the present and wait for a softer moment and more conciliatory occasion of revising the subject together.
It is wonderful how many persons are rendered unhappy by inattention to these simple rules of prudence."

ON THE TRACK.

So many remarkable stories are told illustrating presence of mind, says the Youth's Companion, that a story may be welcome which tells of the opposite quality-not mere forgetfulness or heedseness, which is dignified with the name of absent mindedness, but the faculty of being left, in some emergency, apparently without any micd at all.

At a recent international fair or industrial exhibition in Buffalo there was shown a new sort of an engine which went around and around on a circular track

level with the ground.

As the crowd stood hemming in the track, gazing at the queer locomotive, a very stout woman, who was eating peanuts from a paper bag, became frightened by a rearing horse near by and stepped upon the track directly in front of the The engineer blew his moving engine. The engineer blew his whistle and this scared the woman so bidly that her discretion was really fright.

With a scream she ran frantically along the track in front of the approaching engine, still clinging to the beg of peanuts, and swinging it in the sirso violently that dog, who is an expert in his way.

"D) you understand it well enough to onverce intelligently with a Spanlard?"
"Yes, eire," the man replied, in egger
and the effort to run made her a singular expectation; but she was in target of her life. spectacle; but she was in terror of her life, and travelled round the track at a goodly

The crowd became wildly excited. men shouted. "Hooray! booray!" men "Go it! You'll git thar first!"

"Stop your engine! You'll run over her!" shouted an elderly gentleman, way. ing his umbrella at the engineer as the machine went part him.
"No danger; I can't catch her at the rate she's going!" the engineer shouted

Women screamed, boys chaered, and Women screamed, boys chaered, and dogs barked, and all the time the engineer kept blowing his whistle. Meanwhile the stout woman had made three wild trips entirely around the track. Then, in her desperation, her absent mind came back, and it occurred to her to also of the and it occurred to her to step off the track. She did so, and the engine went

As she came off, red in the face and out of breath, she still grasped her paper bag firmly. But the peanuts were all gone.

FORGIVE US AS WE FORGIVE. In the Middle Ages, when the great lords at d knights were always at war with lords and knights were always at war with each other, one of them recoived to revenge himself upon a neighbor who had offended him. It chanced that the very evening when he made this resolution he heard that his enemy was to pass near his castle with only a few men with him. It was a good opportunity to take his revenge, and he determined not to take his revenge, and he determined not to let it pass. He spoke of this plan in the presence of his chaplain, who endeavored in vain to pursuade him to give it up. The good man said a great deal to the duke about the sin of what he manufact to do he to make the said a great deal to the duke about the sin of what he manufact to do he to make the said a great deal to the duke about the sin of what he manufact to do he to make the said a great deal to the duke about the sin of what he manufact to do he to make the said a great deal to the duke about the sin of what he manufact to do he to make the said a great do he said a grea was going to do, but in vain. At length, seeing that all his words had no effect, he

"My lord, since I cannot persuade you to give up this plan of yours, will you at least come with me to the chapel that we may pray together before you go?"

The duke assented, and the chaplain and

The duke assented, and the enspiral and he knelt together in prayer. Then the mercy loving Christian said to the hasty and revergeful warrior knight:

"Will you repeat after me, sentence by sentance, the prayer which our Lord Jesus Carlet Himself taught to His disciple?"

stlent. "My lord duke you are silent," said the cnaplain. "Will you be so good as to continue to repeat the words after me, if you dare to do so?." Forgive us our that trespasses as ue forgive trespass against us." them that

"I cannot," replied the duke.
"Well, God cannot forgive you, for He has said so. He Himself has given us this prayer. Therefore you must either give up your revenge or give up saying this prayer; for to ask God to pardon as you pardon others is to ask Him to take vengeance on all your sins. Go now, my lord, an i meet your victim. God will meet you at the great day of jadgment.

Theiron will of the duke was completely

"No," said he, "I will finish my praye My God, my Father, pardon me; forgive me, as I desire to forgive him who has offended me; lead me not into temptation, but deliv r me from evil."

"Amen," said the chaplain.

"Amen," repeated the duke, who now understood the Lord's Prayer better than he had ever done before, since he had learned to apply it to himself.

OUR BOYS AND GIRLS.

A SONG OF SNOW TIME. Sing a song of snow-time, now it's passing Million little fleecy flakes falling from the sky;

There will be a gay time for the chicadees. Boys are in the school-house, drawing on their slates Pictures of the coasting place, and thinking of their skates; Girls are nodding knowingly, smilingly about. Thinking of a gay time when the school is

Three o'clock, four o'clock-bang! goes the bell,
Get your hats and coats and wraps, hurry
off pell mell;
Bring along the coasters all, if you want
up to the hill-top, jump and slide and run.

Steady now! Ready now! Each in his place. Here we go, there we go, down on a race! Sing a song of snow.time, when the flakes fall, Coast-time, skate-time, best time of all!

A SAINT'S AMIABILITY. St. Francis de Sales was so humble a saint that it is impossible to tell any anecdote of him without illustrating the sweetness of his character, which was gentleness itself. He was especially kind to his servants, so much so that he obeyed his valet about the hour of going to bed, eating and dressing, and he would hurry through his work at night so that his ser-

vant might go to rest.
One morning the caint awoke very carly, and forebore to awake his man, who was exceedingly angry when he go up and found his master dressed and at

work. The valet remonstrated.
"I am old enough to dress myself, am I not?" asked the holy Bishop. "You might have called me!" answered

the servant.

"Oh, you were sleeping so sweetly I had not the heart!" replied the saint.

The Bishop of Belley had an idea that St. Francis' familiarity with his inferiors ould make them despise him, and re

marked so to him on one occasion.

"Coarse familiarity might," answered
St. Francis; "but love will win love in return, and respect always follows love.' Then he went on to say that although our servant must be directed, because they were for the purpose of helping us, yet we must never forget that they were God's children and our brothers.

TRUE STORY OF A DOG. People living up town in the neighbor-loud of Sixth and Oxford streets, Philadelphia, often see droves of sheep driven through the streets. One man with his droves has for an assistant only a shephord

man is fond of stopping at saloons and tells the dog by a wave of his hand to mind the sheep while he is absent.

Recently a gentleman living near the saloon timed the sheepherd; he was in the house thirty-five minutes. The dog marshaled the sheep close together right at the corner, near where the master entered the door, and then lay down to rest, but was on the alert for any movement among the sheep. He kept them packed closely toon the alert for any movement among the sheep. He kept them packed closely together, and if one moved out of the line he rose and with a few barks soon had the sheep back in place. He would run around the flock to see that it was right, and then lie down again, only to years. and then lie down again, only to receat the watch when another moved. He had them in such a group that they filled the

street from curb to curb, but he would not allow them to get on the pavement. At last a wagon came along; the driver wanted to turn up the street, and, not being able to go through the group of sheep, stopped. The dog saw the diemus, stepped out and soon had the sheep arranged in file on one side of the street, leaving plenty of room for the horses and wagon to pass. Nobody told the dog that — he knew. After it was all done the master came out of the saloon and gave the dog a pat on the head and a piece of pretzel by way of reward.

REALISTIC PASSION SCENES. Herman Jacobs, a carpenter of Bur z'au, Prussia, has been credited with constructng a wonderful piece of mechanism reprepenting in several successive scenes the Passion of the Saviour All the actors in Passion of the Saviour. All the actors in the grand and impressive drama are carved from wood, and are each about six inches in height. The machinery runs by clock work, and enac's the various parts three times at each winding. The panorama first unfolded is a beautiful garden, with the figure of Jesus kneeling in prayer under one of the trees, figures of the three leeping apostles being plainly discernable

n the distance. As the machinery warms up, the wheel and the figures move rapidly, quickly un-folding the last scenes in the earthly career of Jesus. The last supper, the betrayal, the remotseful look which comes over the face of Judas when he first realizes the extent of his crime, the examination of Jesus before Usiphas, the dialogue between Pilate and the Jews—all flit be fore the gaze in a manner so astonishing lifelike and real as to make one almos believe himself at Calvary. After the sentence has been pronounced a figure of

The cross is mechanically erected, while the little figures busy themselves in binding the figure to be nailed upon it. Lai. ders are run up the arms of the cross, a little figure slips quietly over the rungs, then there is a sound of hammers as two figures hold the one that is being natled to the cross by the figures on the ladders.
At last, when all is thought to be fin-

ished, a figure on horseback slides across the platform, draws his sword, and thrusts into the side of the figure on the cross The last scene represents Jesus in the sepulchre with angels guarding the re-

mains. Mr. Adame, in his "Letters on Silesia," rays: "It is the most remarkable piece of mechanism I have ever seen. The traitor's liss, the scourging, the nalling to the cross, the sponge of vinegar, and every seeming pain inflicted occasion feelings which cannot be felt at many description." which cannot be felt at mere description

Two in a Family.

Single instances of a cure are plentiful, but when they come in pairs they begin to show the universal good. Mr. Julius Sharnak, 97 Burling St., Chicago, Ill., U S. A., January, 1890, says: "My wife and father-in-law suffered for years with neuralgia, but they were entirely cured by St. Jacobs Otl." Families should not be without it out it

of three physicians, but did not get any relief. A friend sent me a bottle of North-rop & Lyman's Vegetab'e Discovery, and the benefit I have received from it is far beyond my expectation. I feel better now than I have done for years."

A Great Blessing. BIRS — I have taken three bottles of Burdock Blood Bitters and find it a good medicine for constipation and poor appetite. I will continue taking it as it is a great blessing and I feel a great change in my health sines taking it.

MRS, J. V. GREEN,

5 Nydenham Street.

5 Sydenham Street, Toronto, Ont.

C. C. JACOBS, Buffalo, an employee of the U. S. Express Co., says: — Dr. Thomas EQUECTRIC OIL cured him of a bad case of MOLECTRIC OIL CUTED him of a bad case of piles of 8 years standing, having tried almost every known remedy, "besides two Buffalo Physicians" without relief; but the Oil oured him; he thinks it cannot be recommended to highly.

We claim the Earth.

We claim the earth is round, and we now its true. We also claim that Hagknow its true. We also claim that Hag-yard's Yellow Oil cures sprains, bruises burns, colds, croup, sore throat, rheuma tism, neura-gis, and all painful or inflam matory diseases, and we know this is true. Yellow Oil is a true family remedy for lameness or soreness in man or beast. Minard's Liniment cures Diphtheria.



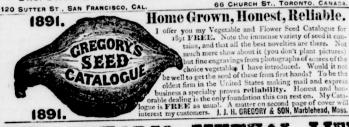


SOMETHING TO THEM.

IF SOME DRAINING DISEASE
SAPS YOUR VITALITY IT IS YOUR
DUTY TO DO ALL YOU CAN TO GET
RID OF IT. YOU HAVE NOT DONE
THIS IF YOU GIVE UP TO YOUR DEPRESSION WHILE ANY POSSIBLE
PRESSION WHILE ANY POSSIBLE
PRES INTRODUCTION 21 YEARS AGO, AND IS INDORSED WITH SIGNED TESTIMONY BY THOSE WHOM IT HAS CURED. 200 PAGES OF TESTIMONY BESIDES A GUARTERLY REVIEW FULL OF IT. BOTH SENT ENTIRELY FREE OF CHARGE TO ANY ADDRESS. COMPOUND OXYGEN IS VITALIZED OZONE. IT IS CHARGED WITH ELECTRICITY, YOU INHALE IT. AT ONGE A GENIAL GLOW OF RETURNING STRENGTH PERVADES THE SYSTEM, AND AS A RESULT A CONDITION OF ROBUST VITALITY IS INDUCED THAT REMAINS WHEN THE INHALATION OF COMPOUND OXYGEN IS DISCONTINUED. THE BEST WAY TO SETTLE YOUR CONSUMPTION OR NEU-RALGIA, YOUR RHEUMATISM OR CATARRH, IS TO GET STRONG. COMPOUND OXYGEN MAKES YOU STRONG.

SEND FOR THE BOOK. YOU GET IT FREE OF CHARGE. ADDRESS

DRS. STARKEY & PALEN, No. 1529 ARCH ST., PHILADELPHIA, PA. 66 CHURCH ST., TORONTO, CANADA.



ASSURANCE COMPANY.

J. E. BOWMAN, M. P., President. WILLIAM HENDRY, Manager. W. H. RIDDELL, Secretary. JOHN MARSHALL, ESQ., Director, London District.

The Financial Statement herewith exhibits several features which will be gratifying to our members and encouraging to intending assurers. Compared with 1889 the following progress is shown:

	1889.	1890.	Gain
	\$1,488,167	\$1,711.686	\$223 5
Total Assets		409,920	26,7
Premium Income	383,192		
Interest "	65,708	79,938	14,2
Death Losses (actual)	104.175	65 522	33,6
	42.361	48,719	63
Cash Surplus paid	95,155	134,066	38,9
Datio of Expense to Income	19 4	17 8	
The Later to Income for 1800 exceeded the	Death Losse	s for the year	by \$14.4

The Interest Income for 1890 exceeded the Death Losses for the ye

C. E. GERMAN, GENERAL AGENT, LONDON.

OFFICE, 137 DUNDAS STREET. N. B.—Information freely given in reply to personal inquiry or letter. Corres-

Piso's Remedy for Catarrh is the Best, Easiest to Use and Cheapest. CATARRH

DONALD KENNEDY of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because no out it

R BOYS AND GIRLS.

A SONG OF SNOW TIME.

Ing of snow-time, now 10's passing ittle fleecy flakes falling from the ground is covered, and the hedge trees.

The doctors said my liver was hardened and enlarged. I was troubled with dizziness, pain in my shoulder, constipation, and gradually losing flesh all the time. I was under the care of three physicians, but did not get any time for the chiesdes.

The doctors said my through the body for any hidden humor. Nine times out of ten, inward humor makes the weak spot. Perhaps its omy a little sediment left on a nerve or in a gland; the Medical Discovery slides it researches. makes the weak spot. Perhaps its only 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 making something that has reached your weak spot. Price \$1.50. Sold by every



Weights and Measures.

Weights and Measures.

TRADERS, Manufacturers, and owners of Weights, Measures and Weighing Machines generally, are specially requested to read carefully the following instructions and act accordingly:—

1. The Weights and Measures Act provides for a regular blennial inspection of all Weight and Measures used for trade purposes, as well as for irregular inspection of the same, which may be made at any time when deemed necessary by the Inspector, and it also imposes a heavy benalty on any trader or other person who wilfully obstructs or in the performance of his duty under said act, or who refuses to produce the whole of his Weight and Measures for inspection of which the whole of his Weight and Measures for inspection when called upon to do so by an Inspecting Officer

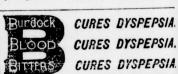
2. Every trader, manufacturer and owner of Weights, Measures and Weighing Machines, when paying moneys to inspectors or Assistant Inspectors of Weights and Measures for verification fees, is entitled to and is specially requested to demand from the officer who makes the inspection, and chiefer who makes the property filled out and stamped, and also at same time to catefulity assertant whether or not the stamps altereduction and as a same time to catefulity assertant whether or not the stamps altereduction of the armonical and the property of the content of the cates of verification are of no value whatever unless stamps covering the full kincount of fees charged are attached.

3. Owners or holders of these official certificates are epicially requested to keep them carefully for two years, and in order to secure their safe keeping it would be advisacle to placard them in the

verification fees.

E. MIALL.,
Commissioner.
Department of Inland Revenue,
Ottawn, April 18th, 1889.

CEORGE C. DAVIS, DENTIST.
Office, Dundas Street, four doors east of Richmond. Vitalized air administers/ or the painless extraction of teeth.



CURES DYSPEPSIA. Mr. Neil McNeil, of Leith Ont., writes:

DEAR SIRS,—For years and
years I suffered from dyspepsis

PROMOTES years I suffered from dyspepsi in its worst forms, and afte trying all means in my powe to no purpose I was persuade by friends to try B.B.s., whic I did, and after using 5 bottle I was completely cured. DIGESTION.

Burdock Cures CONSTIPATION BLOOD Cures CONSTIPATION BITTERS Cures CONSTIPATION Rapid Recovery.

ACTS ON THE BOWELS.

DEAR SIRS,—I have tried your B.B.B. with great success for constipation and pain in my head. The second does made me ever so much better. My bowels now move freely and the pain in my head has left me, and to everybody with the same disease I recommend B.B. R. B. B. B.
MISS F. WILLIAMS,
445 Bloor St., Toronto.

Cures BILIOUSNESS. Cures BILIOUSNESS.

REGULATES

THE

LIVER.

Cures BILIOUSNESS. Direct Proof. Direct Froot.

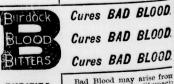
Sins,—I was troubled for free years with Liver Complaint. I used a great deal of medices which did me no good, and I was getting worse all the time until I tried Burdock Blood Bitters. After taking four bottles I am now well. I can also recommend it for the cure of Despensia.

of Dyspepsia.

MARY A. E. DEACON,
Hawkstone, Ont. Cures HEADACHE. Burdock Cures HEADACHE. Cures HEADACHE.

REGULATES THE KIDNEYS.

A Prompt Cure. DEAR Sins,—I was very back with headache and pain in my back; my hands and fees swelled so I could do no work My sister-in-law advised me try B. B. With one bottle I felt so much better that got one more. I am now well and can work as well as ever. ANNIE BURGESS, Tilsonburg, Ont



PURIFIES THE BLOOD.

Bad Blood may arise from wrong action of the Stomach Liver, Kidneys and Bowels B. B. B., by regulating and toning these organs, remove the cause and makes new rich blood, removing all blood, removing all diseases from a pimple to scrofulous sore.

N. Y. Catholic Review. SHORT SERMONS FOR BUSY PEOPLE.

Preached in St Patrick's Cathedral, N. Y. HOLY WEEK,

There is no doubt, dearly beloved, that every Catholic should spend the week of Christ's Passion in the quiet of devotion Christ's l'asson in the quiet of devotion It is not possible for every one, in a coun try which has few Christian holidays, to attend the solemn and beautiful ceremon tes in the churches. Many most go to the store, and the office, and the workshop a But there is no hindrance to usual But there is no hindrance to observing the sorrowful week in the depth of the heart. We can follow our Lord is spirit through the scenes of each day from the glory of Palm Sanday to the stience and gloom of Holy Saturday. If we can open our hearts and minds to the full in fluence of those scenes, the sight of the world will not disturb us, and the close of world will not disturb us, and the close world will not disture us, and the close of the week will find us shedding peniter tears over the Saviour's tomb. To he, in producing this happy result of grace recall to your minds how the great week came to be a Church institution.

As early as the third century we firmention of a more especial observance the last week of Lant. St. John Chryse m, who lived in the fourth century, or "The Great Week," not because of greater number of days, but because of great mysteries commemorated. It vales called "The Painful Week," both account of the sufferings of Christ wh were then recalled, and also because of fatigue consequent upon the celebrat of these holy mysteries. The Germ still call it Charwoche, the week of sorro From the fact that on Maunday Thurs public sinners were reconciled to Church this week was known as "Week of Indulgence," But it is a commonly called The Holy Week account of the holiness of the mysterial common in the common of the common of the holiness of the mysterial common of the common of In the early Church Holy Week was

In the early Church Holy week was tinguished by the increased severity of fast. St. Epiphanius tells us that a Christians observed a strict fast from M day morning to the dawn of Ea Many observed this severe fast for three and four days. The general pre-was to fast from all food from Mau Thursday to Easter morning. D Thursday to Easter morning. D these days the faithful passed night in the churches. St. John Chrysoster us that on Maundey Thursday after commemoration of the Last Supper remained a long time in prayer.
entire Friday night was spent in praboner of the Burisl of our Lord. S day night the faithful remained in c cassisting at the final preparation of at the Holy Sacrifice.
The Holy Week was distinguished

wise by an entire cassation from labor—an obligation imposed by the as well as the colesiastical law.
people, weakened by the long and a
Lenten fast, needed all their rem
strength for the celebrations of the offices and for prayer in commemorations of the offices and for prayer in commemorations of the sufferings of Christ. By an it decree, all law business and all players forbidden during the seven daying the seve ceding and the seven days for Easter. The only exception made the legal process necessary in emaing slaves. The Church obliged C

ing slaves. The Church obliged C masters to give their entire rest for during this fortnight.

In remembrance of the goodness in pardooling the sins of the work than princes during Holy Week sall prisoners except those who we dangerous to the community. Sommenting on this practice, Christian people to emulate this cof their rulers and to forgive one their private wrongs. We learn life or Charlemagne that Bishop right to exact of judges, for the nie of Unariemsgne that Bishop right to exact of judges, for the Jesus Carist, the release of priso their demand were refused the deny admission to the church to refusing. As late as the past cer Parliament of Paris on Tuesday Week used to go to the palace pr discharge all prisoners whose case o were not gui t capital offence. From the thought of the justice and merc during this holy sesson, these called the Reign of Christ. Fine during this Holy Week incre almegiving and other works of n In the ceremonies of the Holy Church keeps in view three ob Parsion of her Lord, the final p of converts for Baptism, and th or converts for Daptiem, and the interior of public sinners. Hence out the entire liturgy of this find the expression of the gr. Church at the death of he Everywhere are most touching to the Proton The Clave he for the Proton The Pr to the Passion. The Glory be to shushed on Passion Sunday ments are expressive of her most when on Maunday Thursday while she allows white to by press her joy that her Lord he memorial of Himself in the Bl ment. The crucifixes are velle the humiliation experience Saviour when forced to hide fro to escape untimely death.
of saints are likewise cover they should not be seen when the Master is eclipsed. The art are exhausted in presently representation of the Lord's

> slon, dramatic; plaintive in tations during Teneb as; ne awe inspirited in the Misson reproachful in the Improper subdued sorrow of the proces Pange lingua and Vexilla Reg contrast the magnificent bu in the Exellet and the en Esster. These splendid expression sorrow, we must not forget of great human hearts in spirit of God. The saint phets, human like oursel these glorious hymne and mournful or exultant psa hearts were so filled with G

> ing the week: for this he

athedrals were built with bro

immense sancturies ; at her al

nificent groupings of minister though sombre vestments devised with the skill of a so

fine sense of coloring of a me the music throughout is sold

elve, harmonious ; in the char

N. Y. Catholic Review. SHORT SERMONS FOR BUSY PEOPLE.

Preached in St Patrick's Cathedral, N. Y HOLY WIEK,

There is no doubt, dearly beloved, that every Catholic should spend the week of Christ's Passion in the quiet of devotion. Christ's Passion in the quiet of devotion. listen in cold coriosity while the inspired try which has few Christian holidays, to try which has few Christian holidays, to attend the solemn and beautiful ceremonated. Our hearts are moved towards tes in the churches. Many must go to the Christ, and we shall spend this week with store, and the office, and the workshop as But there is no hindrance berving the sorrowful week in the depths of the heart. We can follow our Lord in of the heart. We can follow our Lord in spirit through the scenes of each day from the glory of Palm Sanday to the silence and gloom of Hely Saturday. If we can open our hearts and minds to the full influence of those scenes, the sight of the world will not disturb us, and the close of the week will find us shedding pentient tears over the Saviour's tomb. To help the week will nad us shedding penitent tears over the Saviour's tomb. To help in producing this happy result of grace, recall to your minds how the great week came to be a Church institution.

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In the early Church Holy Week was dis tinguished by the increased severity of the fast. St. Epiphanius tells us that some Christians observed a strict fast from Monday morning to the dawn of Easter. Many observed this severe fast for two, Many observed this severe fast for two, three and four days. The general practice was to fast from all food from Maunday Thursday to Easter morning. During these days the faithful passed night vigils in the churches. St. J. hn Chrysostom tell us that on Maunday Thursday after the commemoration of the Last Supper they remained a long time in prayer. The entire Friday night was spent in prayer in honor of the Barlel of our Lord. Saturday night the faithful remained in church day night the faithful remained in church assisting at the final preparation of the Catechumens, at their Baptism, and then

at the Holy Sacrifise.
The Holy Week was distinguished like-The Holy Week was distinguished like-wise by an entire descation from service labor—an obligation imposed by the civil as well as the ecclesiastical law. The people, weakened by the long and ardnous Lenten fast, needed all their remaining strength for the celebrations of the Divine Offices and for manyer in commenceation Offices and for prayer in commemoration of the sufferings of Christ. By an imperial decree, all law business and all pleadings were forbidden during the seven days pre ceding and the seven days following Easter. The only exception made was for the legal process necessary in emancipating slaves. The Church obliged Christian maeters to give their entire rest from labor

during this fortnight.

In remembrance of the goodness of God in pardoning the sins of the world Christian princes during Holy Week released all prisoners except those who would be an prisoners except those who would be dangerous to the community. St. Leo., commenting on this practice, exhorts Christian people to emulate this elemency of their rulers and to forgive one author their private wrongs. We learn from the life of Charlemagne that Bishops had the right to exact of indees, for the love of right to exact of judges, for the love of Jesus Carist, the release of prisoners. If their demand were refused they could deny admission to the church to the one refusing. As late as the past century the Parliament of Parls on Tuesday of Holy Parliament of Paris on Interactions and discharge all prisoners whose case seemed favorable or who were not guitty of some From the pervading thought of the justice and mercy of God during this holy season, these days were called the Reign of Ohrist. Finally people during this Holy Week increased their almegiving and other works of mercy.

In the ceremonies of the Holy Week the Church keeps in view three objects: the Passion of her Lord, the final preparation of converts for Baptism, and the reconcil of converts for Baptism, and the reconciliation of public sinners. Hence throughout the entire liturgy of this season we find the expression of the grief of the Courch at the death of her Spouse. Everywhere are most touching allusions to the Passion. The Glory be to our Father is huched on Passion Sunday: the vestments are expressive of her mourning save when on Maunday Thursday for a little while she allows white to by used to express her joy that her Lord has left her a press her joy that her Lord has left her a memorial of Himself in the Blessed Sacrament. The crucifixes are veiled, to signify the humiliation experienced by our Saviour when forced to hide from the Jews, to escape untimely death. The images of saints are likewise covered, because they should not be seen when the glory of the Master is collipsed. The resources of art are exhausted in presenting a dramatic representation of the Lord's Passion dur. and the foeman has never entered that it may be contracted the protection of always who had no one but witnessed that I thought of the old memere sancturies; at her siterare magnificent groupings of ministers diad in the though sombre verements, as though devised with the skill of a sculptor and as fine somes of coloring of a master palate; the music throughout is solemn, impressive, harmonious; in the chanting the Passive, dramatic; plaintive in the Lamensive, harmonious; in the chanting the Passive, dramatic; plaintive in the Lamensive, harmonious; in the Miserer; sad and awe inactifing in the Miserer; sad and awe inactifing in the Miserer; sad and awe inactifing in the Processional hymns, in the Kzellet and the entire Mass of Eisster.

These epiendid expressions of joy and sorrow, we must not forget, are the crise of great human hearts inspired by the spirit of God. The salates and the prophets, human like ourselves, sang first these gloinous hymns and chanted them one whose beauty and whose virtue and the contract to be simply mothers and build content to be simply mothers and build conten representation of the Lord's Passion dur-ing the week: for this her impressive cathedrals were built with broad alsles and

language the feelings which mastered them. We also are the children of the splitt, and shall we have no voice during this time to speak of Christ, our Lord? Are we to be unmoved by a single feeling of the heart amid scenes that would give Green Isla.

of the heart amid scenes that would give life to stones? Alse! how many there are for whom Hoty Week will be less than a name! Or who will simply stare and listen in cold coriosity while the inspired Him, let the world act as it will. For us

He suffered and died, we can at least attend Him until the last. Happy privilege accorded to the saints, and to all tathful souls that they can share and soothe the sufferings which the Lord en

THEIR PATRON SAINT. MR. JOHN L. CARLETON'S LECTURE ON ST. PATRICK.

AN ELOQUENT AND INSTRUCTIVE EFFORT ON THE CHARACTERISTICS OF THE IRISH PEOPLE — THE MEN WHO HAVE FOUGHT FOR IRISH LIBERTY AND FREEDOM
-THEIR NAMES REMEMBERED.

St. John, N B., Progress, March 21. As the triple-leafed shamrock was in the hands of St. Patrick emblematic of the

great mystery of the Trinity, so in our hands to-day is it a symbol of the unity and indestructivility of Hibernian faith, Celtic character and Irish nationalty.

The miscionary who crosses the frontier of an unknown land, carrying with him the story of the humble Navyone has the story of the humble Nazarene, has almost always to convert from barbarism, se well as paganism, the people whose customs and gods he has the hardinood to attack. Not so with St Patrick. He attack. Not so with St Pairick. As came among a race whose torgue he spoke, whose history out dated that of any northern nation of Europe, whose laws rivaled Justinian's code and whose armies had impeded and defied the onward merch of the Roman eagle. The pupil of St. Germain it his paschal fire on the bill of Sians and it o'er shalowed the featival fire of Tara. The hand of the aged druid the of Tara.

will never be quenched in Erin," cried the erch priest as nis eye caught the reflection from the distant hill top. The words were prophetic. It was not put out; it burned and it continues to burn.

When the face of civil zation turned to

which the face of civil-ration times of which the West and hailed our mother-land as the island of saints and scholars it spread its effolgent rays over a contin-ent, disseminating truth amid the sauws of the Alps and the vines of Spain, lighting the lamp of faith by Hekla's burning untain, and making the sanctity of

Liedisfarne the glory of Iona.

When the dark ages of adversity came and early magnificence fied before Oppresroofed cabin, in mountain caverns and inaccessable glens. The fulness of its ritual had departed, but all its potency was still

When the finger of Liberty touched the vinen the nager of interty touched the dial of Time it sprang from its thousand secret recesses burning as fiercely and as intensely as in the days of yore. Age had not dimmed it, and the damp of a hiding place had not robbed it of its pristing vigor. To-day it burns wherever the wandering Celt has found a home; blackrobed friars, surpliced priests, mitred abbots, purpled prelates and cardinal princes whose names proclaim their origis; humble country churches and magnificent Gothic plies raised by the labor and devotion of the native at home and the extle abroad—all attest to its splendor and in-

a character it is! The imagination of a poet and the torque of an orator dwell-ing in the cabin of a peasant; hospitality demanding and receiving aims of a beggar; tenderness blended with severity; timid-ity toying with fierceness; the lamb of religion playing with the lion of courage; religion playing with the lion of courage; love smoothing with the wrinkles of pas-

"Lead him to fight for native land, His is no courses cold and wary; The troops live not on earth would stand The headlong charge of Tipperary!

"Yat meet him in his cabin rude, Or dancing with his dark-haired Mary, You'd swear they knew no other mood But mirth and love in Tipperary!"

Atheism, skepticism, and agnosticism child!' trying to keep him back with tears and entreaties. On, my friends when I witnessed that I thought of the old

"For although they love women and golden Sir Kuight, they love honor and virtue more."

Ages of serrow and affliction have told on a werm and sunny nature, and produced an incongruity—a man from whom mirth flashes like sparks from highly tempered steel; who wears a sad face all tae while he bubbles over with humer; whose while he bubbles over with humer; whose wit, like a gem from the Orient, scintil lates all the more because it has the sombre setting of a tear drop.

Quick to perceive, ready to act, generous in the extreme. True, he has his faults; like the rest of humanity he is human. The suclight is never strong

human. The sunlight is never strong enough to disperse all shadows, and the genius and character of the Irish people have the reflection of earth as well as the light of heaven. His imperfections are aimost always the excess of his virtues, his follies the necessary outcome of his eccial position, and his sins directly trace able to the Government which issued against him an edict of outlawry, deprived him of education by an Act of Parliament, and laid sacrillegious hands on everthing he held degrees and most sacred. Warm, passionate, during and reckless, we can human. The sunlight is never strong passionate, daring and reckless, we can but wonder that his faults are so few and his virtues so many. But give him edu-cation and freedom and he will shed lustre on the one and protect the other. Dillon, Clare and Sarsfield, outcasts in the land of their nativity, became in the land of the stranger the heroes of Landen, Cremona and Fontency. An Irish rebel became in Canadian political life the Hon. Thomas D'Arcy McGee. In the land of the South-D'Arcy McGee. In the land of the Southern Cross a suspect of '48 is to-day Sir Charles Gavan Duffy. A political felon elevated English press to the standard of Macaulay in the person of John Mitchell. The seditious young Irelander who once passionately declaimed: "I am not one of those tame moralists who say that liberty is not worth one drop of blood. Against this miserable maxim Against this miserable maxim the noblest virtues that have paved and sanctified humanity appear in judgment. From the bine waters of the Bay of Salamis; from the valley over which the sun stood still and lit the Israelites to victory; from the cathedral in which the sword of Poland has been sheathed in the shroud of Kosciusco; from the convent of St. Isadore, where the fiery hand that rent the ensign of St. George upon the plains of Ulster has mouldered into dust; from the sands of the desert where the wild genius sands of the decert where the win gentus of the Algerine so long has stated the eagle of the Pyreaces; from the dacal palace in this kingdom where the memory of the gallant and seditions Geraldine onof the galant and sections of the splen-dor of his race; from the solitary grave within this mute city which a dying bequest has left without an epitaph—oh! trom every spot where heroism has had a sacrifice of a triumph, a voice breake in upon the cringing crowd that cherish this maxim, crying, Away with it! away with it!" This eloquent invoker of liberty, I say, afterwards used the awayd to carre quest has left without an epitaph-

heaven between the clouds, and man was the better because the convict John Boyle O Reilly lived and wrote.

These are but a few flowers from an These are but a few flowers from an over-laden garden. Oh! if those who charge the Irish people with being ignor ant, peace-disturbing dreamers, would only stop to inquire the cause the words would freeze upon their lips.

As the Irishman's religion is interwoven with his character so is his nationality largely the outcome of both. The killing

with his character so is his nationality largely the outcome of both. The killing of the one was made a pretext for the stealing of the other, and he guarded both with his property, his liberty and his life

Uanble to read, he learned the history of the past from the voice of tradition tion of the native at home and the exite abroad—all attest to its splendor and indestructibility.

In it we find the underlying principle of Celtic character: a love, reverence and veneration for all things holy. And what a character it is! The imagination of the past from the voice of tradition.

What we frequently call fame is a sort of obstinate exotic—a plant that thrives and dies crept over him visions of Scotia, Dathi, and desolation, but withers and dies it must seek other channels to escape the blue visions of Red Hugh's silken limit back to the days of Red Hugh's silken limit back to the days of Red Hugh's silken limit back to the days of Red Hugh's silken limit back to the days of Red Hugh's silken limit back to the days of Red Hugh's silken limit back to the days of Red Hugh's silken limit back to the days of Red Hugh's silken limit back to the days of Red Hugh's silken limit back to the days of Red Hugh's silken limit back to the days of Red Hugh's silken limit back to the days of Red Hugh's silken limit back to the days of Red Hugh's silken limit back to the days of Red Hugh's silken limit back to the days of Red Hugh's silken limit back to the days of Red Hugh's silken limit back to the days of Red Hugh's silken limit back to the days of Red Hugh's silken limit back all the days of Red Hugh's silken limit back all the days of Red Hugh's silken limit back all the days of Red Hugh's silken limit back all the days of Red Hugh's silken limit back all the days of Red Hugh's silken limit back all the days of Red Hugh's silken limit back all the days of Red him back to the days of Red Hugh's silken banner and Dungannon's trumpet blast; the waters of the Shannon whispered to him as they passed of a "treaty broken ere the lok wherewith 'twas writ could dry;" around the firesides of Athione he heard how Custume emulated Horatica and held the bridge; the midnight add of and held the bridge; the midnight ride of Patrick Sarsfield was more than a cherished memory in the cabins of Clare; the ruin of Dumbarton stood a monument to the giant O Sallivan Beare; not a moun tain, not a field, not, a piece of masonry, not a river, not a graveyard that did not tell him the story the historian dated not write. It burnt itself into his very soul, and nationality took a deeper and firmer root in his effections. It became to him, to borrow from a gifted orator, "what the Athelsm, skepticism, and agnosticism have no place in his creed because they are antagonistic to his simple and confiding nature. Religion is the mainspring of his everythought, action and sontiment. The late Father Tom Burke well illustrated it when he said: "It is the peculiarity of the have and give it cheerfully. I have seen in other kinds young men asking to be in other kinds young men asking to be admitted to the priesthood, and their fath ers and mothers saying, 'How can we give him up?' 'How can we sacrifice our child!' trying to keep him back with tears and entreatles. On, my friends when I and the foeman has never entered that it thought of the old worken of Galway who had no one but work of God protects. He has been and rother the face of his has affections. It became to him, to the hist effections. It has affections. It became to him, to the hist effections. It became to him, to hist effections. It became to him, to her the hist effections. It became to him, to her the hist effections. It became to him, to him his effections. It became to him, to her the hist effections. It became to him, to her the hist effections. It here the hist effections. It became to him, to her the heat effections. It here the heat effect what the help estern king; what the help este

mothers last August two hundred years have not been less loyal to the national idea. The Protestant volunteers of 1782

have not been, and I claim permission to digress sufficiently to pay a just tribute to the sturdy manhood and patriotic inde-pendence of Protestant Ireland. Despicable ingrates indeed would be our people if they could for one moment forget the disinterested, whole souled, noble deeds of Molyneaux, Gratten, Shears, t, Wolf Tone, Davis, Smith, Swift, Molvnes Emmett, Wolf O Brien, and the thousand others who saurificed position, wealth, and often life, in the cause of the weeping Niobe of

In the cause of the depth Nations. Moore enquires:

"Shall I ask the brave soldier who fights by my side
In the cause of humanity, if our creeds agree?"

Not a bit of it. Gratten apostroph'zad the regenerated Ireland and exclaimed, "Esto Perpetua!" I borrow the expression, as to night I revive the memories of these

brave men, and say of them : " Live, live Where Gratten left off O'Connell comwhere Gratten lett of Cosmela came menced, and the Home Rule movement of our day is but the reflection of seven centuries struggle. Nothing has ever destroyed it, and nothing can; no, not even the misfortune of a break in the battle-line, of dissension in the parisament ary army. Some who do not understand the sentiment, and therefore cannot appreciate it, look with joy upon every re pulse; mayhap, applaud the action of a trattor, encourage obstacles, and cheer what they take to be the end. The end! oh, no. the end is not yet, and will not be until Justice lifts the scale in the presence of Truth. Irish nationality, that has with stood bitterness, prejudice and persecution. survived the penal code, risen with new life from every battle field, defied coercion and quietly laughed at adverse legislation, cannot be strangled because one man ha sinned and refuses to bow to the verdict sinned and refuses to bow to the vertice of public sentiment. You may dam a stream and after its course, but it will still move on, gathering volume and strength, until it finds its natural resting-place in the bosom of the sea. Thus it is with I dish nationality of carry languagement and obtacks may ality: every impediment and obstacle may delay it, but it will also give it greater depth, breadth and power, and, thus aug depth, breadth and power, and, thus adjuncted, it moves on to the destined goal of liberty. It is as indestructible as the faith and the character of the people who cherich it. The Irish often bitterly and justly complain of all they have endured and suffered at the hands of the English and suffered at the hands of the Eoglish people, but it must sometimes impress itself upon them that as the will of God allowed it that His designs might be accomplished, so also has He guided it, and, by chastening, preserved them for greater things. Who, can say that Ireland in by chastening, preserved them for greater things. Who can say that Ireland in prosperity would have remained as true to the teachings of St. Patrick, to herself, and to her nationality, as Ireland in adwersary? Tyranny, either real or fancied, is pregnant with great deeds; it is the fruitful mother of sublime thoughts and noble actions. It fortifies the Russian serf and consoles the Siberian exile; with

out it the heroes of Greece, of Rome and of Carthage would have no favor. It gave France a Napoleon, St. Domingo a say, afterwards used the sword to carve the name of Thomas Francis Meagher on Poussaint, Switzerland a Tell, Scotland a Wallace and a Bruce, and Eogland a Oromwell Urjust taxation bred the gun American battlefields. Suffering and dis-couraged humanity caught a glimpse of shots of Lexington and Concord, delivered the ride of Paul Revere, nursed the elequence of Patrick Henry, and immortalized the military genius of Washington. It was the slave-holder of the South that raised a Sumaer, a Phillips and a Lincoln. Without tyranny Ireland would never have had a Dwyer or a Rory Oge, a Clon

tibret, a Yellow Ford, an Athlone, or a Wexford in '98. It was it that gave inspiration to the bardic fingers of Man gan, Calnan, Ferguson, Davis, McCarthy and Soillvan. Without it the emigrant of our day could not protest:

"No treason we bring from Erin,
Nor bring we shame or guit;
The sword we hold may be broken.
But we have not dropped the hith.
Weat we frequently call fame is a sort staves lost their charm when Freedom struck the sackles. Wipe the tears from Eriu's eye and the heroic will become a memory, the romantic only a strongly colored picture by an old master, the mothers coaine and the banshee's wall but a dim retrosuped, and the places orates. a dim retrospect, and the singer, orator and warrior, the necessary adjuncts and ornaments and not the pillars and founda-

tions of a nation.

To deprive the Idehman of his nationality his religion was persecuted, and he teneciously clung to it as his only conso-lation here and his only hope for the hereafter. With the same of jet he was robbed of his native tongue, and the language of the conqueror put in his mouth, but he stubbornly refused to be Auglicised; they peopled the Pale with Norman followers and he made them more Idsh than he was bimself—kept the sword of the Garaldine, from Silken Thomas to Lord Edward, four long centuries, waving teneclously clung to it as his only consoof the Geraldine, from Silken Thomas to Lord Edward, four long centuries, waving over the head of the Sixon; they drove him across the Shannon and settled his best land with their soldiery, and the Tipperary of to-day, that they fear and hate, is the Tipperary of Cromwellian soldiers; they expatriated her people, and

behold:
My strength that was dead, like a forest is globe, to sing her songs, sound her praise, and perpetuate her came; to hall her as the suffering pontiff of nations crowned with a tiara of glory, of affliction and of hope; to pray for the speedy approach of that hour when Brittin will admit the instead for claim and results a wrong. when the cross of St. George will blend with the sunburst of the Mileslan, and the brother and stater of kingdoms stand un-

brother and sister of kingdoms stand un-equaled and unrivalled in the pursuit of industry, commerce, literature, art and happiness, when Eriu will be, in truth and in reality, all that I wish her. "Great, glorious and free; First isle of the ocean, first gem of the sea." Hood's Sarsaparilla has the largest sale of any medicine before the public. Any honest druggist will confirm this state-



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cians had finally given me up as Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, You know, in Burns' story, just and kindred affections. Don't be as the foremost witch was seizing fooled into taking something else, Tam's horse by the tail, he reached said to be "just as good," that the middle of the magic stream— the dealer may make a larger profit. and his pursuers vanished. Well, just as I was giving up in despair, a friend sent me a bottle of Dr. line dealer may make a larger profit. There's nothing at all like the "Discovery." It contains no alcohol to inebriate; no syrup or sugar Pierce's Golden Medical Discovery, to derange digestion. As peculiar which I took. In an incredibly in its curative effects as in its comshort time my disease entirely van- position. Equally good for adults

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Annual Church Parade and an Address by the Grand President.

by the Grand President.

Rideau Record, March 26.

The Catbolic Mulusi Benefit Association is not an old one in Smith's Falis but that it is a strong and popular one was evident on standard last, when the members turred out, seventy strong, for heir a march out that it is a strong and popular one was evident on standard last, when the members turred out, seventy strong, for heir and incurch perade. They assembled their rooms at 500 and matched to 87, Rev. Father Standon, preached an aspropriate sermon. In the afternoon at 4 octor with members of the C. M. B. A and their friends to listen to an address from the Grand President, Principal McCabe, of Ottaward the rooms were chiefed to the door with members of the floor covered with priores and flowers and the floor covered with priore of Brockville, and Mr. R. J. Dowdand Almonte. A few minutes after 4 o'clock the chairman introduced Principal McCabe, Mr. O. K. Francis and members of Branch 81.

C. M. B. A. on this, the occasion of your first visit, unite in tenceing you a certail and fraternal welcome to their franch. We are deeply grateful to you for the kindness which has prompted this visit and beg to assure you that your pass branch which we absill long and proudly you for the kindness which has prompted the xiota and certail and fraternal welcome to their franch. We are deeply grateful to you for the kindness which has prompted the xiota and help with the case of our common sciety, cannot fall to stimulate me interest to its advancement of our members to estand help with the principles of our common sciety. Cannot fall to stimulate me interest

Principal McCabe, in reply-expressed his acknowledgment of the fraterial feeling which prompted to address and of the kind words with abounder. In speaking of the C. M. B. A., he said that in Canada they had gone over the limit of six thrusand members, made up of men in every waik of life leither, made up of men in every waik of life leither, made up of men in every waik of life leither, made up of men in every waik of life leither, made up of men in every waik of life leither, made up of men in every waik of life leither, made up of men in every waik of life leither, and the long of the order and from the great he had fath in its mission and a strong belief in its success. It was an order of which he was proud and of which they, as members, might be proud. He spoke of the reference to Father Stanton in the address and said that nothing more peasing to him could have happened than that Father Stanton's was worthy of the best they could say of him.

Mr. Fraser, of Strockville, then made a short congratulatory speech, after which his address. He began by saying that of life and in the United States over 30 000.

Mr. He look up in them a text for a masterly address. He began by saying that of the look up in them a text for a masterly address. He said them a text for a masterly address. He said that it was an association that them tunion, and, according to the old rever, hundon meant strength. He said these were the days of associations and the time most everything on every hand, and the time that tunion, and, according to the old reverse the days of associations and the time most everything on every hand, and the time the service of the said these was returned to a support. It was said these was returned to a support. It was a sealolises in 1876—fifteen years agonal in that time over \$2,560.000 had been paid to widows and orphass in Canada alone since 1830 over \$4,0,000 had been amplied to widows and orphass in Canada alone since 1830 over \$4,0,000 had been continued to the service of the people. The order was ano

Irian heart.

Principal McCabe expressed his acknowledgment of the vote of thanks and said that his visit to Smith's Falls had been very plea ant—so pleasant that if another invitation were extended to him he would jump at it, so to speak. Mr. O'Loughliu, President of the Perth Branch, and W. J. McCarney, President of the Merrickvinie, tendered Branch 81 the fraternal greetings of their respective orders, and the meeting was also missed.

Resolutions of Condolence.

Resolutions of Condelence.

At regular meeting of St. Mary's Branch, No. 54. Montreal, held Wednesday evening. 18th March. It was moved by First Vice-president Butler, seconded by Brother Coleman, and carried unanimously,
That whereas it has pleased the Almighty God in His infinite wisdom to call from amongst us our much esteemed and worthy Brother, William Rozon, and by his death the association has lot a devoted member, Resolved, That while humbly submitting to the will of Providence we cannot refrain from expressing the sorrow we feel in the loss we have austained and of tendering to his wife and relatives cur heartielt sympathy in their sad bereavement; and further Resolved, That a copy of these resolutions be given to the widow of deceased and published in the CATHOLIC RECORD and Montreal C. M. B. A. Journal.

James McDernott, Rec. Sec.

JAMES MCDERMOTT, Rec. Sec.

Moved by Brother Jas. Bennett, seconded by Brother J. Hanratty,
Resolved, That this branch baving learned with deep regret of the deeth, at the early age of seventeen years, of Mr. Stephen Testey, a beloved son of our nighty estremed Brother, S. L. Teskey, be it therefore

son, and that a copy of this resolution, signed by President and Recording Secretary, with the seal of our branch attached, be given to the parents of the deceased, be also published in the C. M. B. A. official organs and JOHN CASEY, President, M. J. O'FABRELL, Rec. Sec.

At a regular meeting of Branch 24. Thorold, held in their hall on March 24, 1891, the foilowing resolutions were unanimously upon the following resolutions were unanimously upon the following resolutions were unanimously upon the following held of the following the fo

ED. P. FCLEY, Rec Sec.

Welland Tribune and Thorold Post.

ED. P. FCLEY, Rec Sec.

Montreal, 23rd March, 1891.

Whereas, God has been pleased to call away from us another Brother member of our brancs, be it now heartily.

Resolved, That Branch 26. sgain in sorrow, do raily to unite in giving expression to our feelings of regret in the loss, by death, of our late Brother, J. P. Fansey, and in doing as we fervently pray that the Lord, in His mercy, has also been pleased to grant our late Brother a joyful welcome home, and that ne may with the angels of heaven close the holy Lenten season, which was, by the will of God, desided him here on earth, and that he may have the happiness to join with them in singing praises to the rises God on holy Easter Sunday morning; and be it.

Resolved, That we, the members of Branch 26 do offer our sincers sympathy to Mrs. Tansey in her sad bereavement and earnestly pray that God of heaven may bless her with Christian fortitude in her great trial, and also in our humble prayers ask St. Joseph a this time of devotion in his honor to assist her in rearing up her deer little children, as ouddenly at such a tender age deprived of the parental care of a kind and loving joung father; and again.

Resolved, That the coarter of our branch be drapped in mourning for the space of thirty days in respect to the memory of our late comrade, and that a copy of these resolutions be sent to his afflicted widow, and also that they be published in the C, M. B. A Journal, Montreal, and CATHOLIC AECOMD.

For the CATHOLIC RECORD.

JOHN HENRY NEWMAN IN HIS LETTERS.*

EY H. F. MCINTOSH. The publication of the "Letters and Correspondence of John Henry Newman during his life in the English Church," in two portly volumes, gives us at length an contended to the tractarian Movement to the defect of the institute that the "Letters and Correspondences" it is agiven us to see the gradual formation to put of the man, his trials and struggles after truth as the Manel fast when, "led only and the support of the man, his trials and struggles after truth as the Manel fast when, "led only and the mark that the "Letters and Correspondences" it is agiven us to see the gradual formation to put of the man, his trials and struggles after truth as the Manel fast when, "led only and the mark that the "Letters and Correspondences" it is agiven to the destroid of captivity, and the mark of the mark that the tractarian Movement to the destroid of captivity, and the mark of the mark that the tractarian Movement to the mark that the tractarian Movement to opportunity of tracing the workings of that great man's mind from bis very profoundly interesting journey. From the first page to the last there is not a dull line in the two volumes. Newman has himself said that "the true life of a man is in his letters. Not only for the interest of a blegraphy, but for arriving at the inside of things, the publication of letters is the true method. Biographers varnish; they assign motives; they con-jecture feelings; they interpret Lord Bur leigh's node: but contemporary letters are facts." And when the life is that of so profoundly interesting a man as New n, and the surroundings of a character so pregnant with influence upon the history of the English people as was the famous Oxford Movement, the publication of the letters of him who was its life and soul may almost be said to mark an epoch. But it s not for the light these letters shed uoon a movement within the Church of a movement within the Church of Eng-iand that they possess their chiefest inter-est, but for the picture they give of a mind, "in many ways," says Principal Shairp, "the most remarkable that Eng-land has seen during this century." And a greater and more profound interest attaches to them still in the spectacle they present of the workings of Divine grace a human soul. Before the publication of the "Apologia" it used to be said by som the "Apologia" it used to be said by some to whose interest it was to say it, that I have not so acted as to forfeit God's gracious guidance? And how is it Newman was not honest in his dealings with the Anglican Church as one of her ministers; that he remained within her, eating her bread, while doing the work of a hostile communion. This notion the with all my miseries? Yet you must have the greater misery. "Apologia" was thought forever to have dispelled, and the universal tribute to

Cardinal Newman which his death evoked even from those who "hated the interests that were nearest to his heart," seemed to have set its seal upon it. Yet (and painful it is to write it), there is, as the publication of a recent book has shown, one dissenting voice, and that is his own brother, Francis William Newman, who has not shamed to return to the old charge. Waile John Henry has attained to the goal which he sought, has finished his work and gone to his account, this younger brother has travelled to the opposite pole and become one of the leading exponents of a very peculiar kind of free-taought. During

memory. How true is it that "a man's worst enemies are they of his own household." But happily there is an antidote at hand. If the "Apologia" can in any sense be said to have left a breach through which Newman's honesty and sincerity might be assailed it is effectually closed by the timely appearance of his "Letters" Here we see how devoted, how self-sacrificing, how free from all suspicion of vain glory or selfish ambition John Henry Newman was in his loyalty to the Caureh of England while he remained her minister. His sole aim in life had been to further her interests and to vanquish her enemies, and he brought to bear upon the task that wonderful insight to the human heart which was the secret of his influence tesh that wonderful languat to the adman heart which was the secret of his influence and his power, and that wondrous dia-lectical skill which has stamped him as the greatest controversialist of the age. The enemies which he sough: so varquish were the Church of Rome and irreligion, and it was against the former, as the sole obstacle to the claim of the Anglican Church to be a part of the Catholic Caurch that he directed his fiercest shafts. So true is this that it has been said if "contro-versy could have killed the Catholic Church she would have died before Newman was converted." But he failed, and man was converted." But he failed, and was honest enough to own it; and when it came home to him that the very communion he had so long and an realizable withstood was itself, and itself alone, the Catholic Church, began on the day of Pentecost, he submitted as a little child and saked to be received within her bosom. "I am this night expecting Father Dominic, the Passionist; he does not know of my intention but I mean to ask of him admission into the One Fold of Christ." He was admitted, and he has described the sensation he then experienced as "like coming into port after a troubled sea." But it was only after a severe struggle he reached that consummation. He was cutting loose from all that he loved and going to those whom he did not know. He was undoing all his work and beginning a new life, and it cost him a great pang—how great we can never know, though the following most moving letter enables us in some measure to appreciate. It is rather long for insertion here, but to make extracts from it would destroy its effect. It was addressed to a deeply loved sister a few months before he took the final step. It is as follows: was honest enough to own it; and when

final step. It is as follows:
L'ttlemore, March 15, 1845.
I have just received your very painful letter, and I wish I saw any way of ful letter, and I wish I saw any way of making things easier to you or to myself. If I went by what I wished, I should complete my seven years of waiting. Surely more than this, or as much, cannot be expected of me—cannot be right in one to give at my sge. How life is going! I see men dying who were boys, almost children, when I was born. Pass a very few years, and I am an old man. What means of judging can I have more than I have? What maturity of mind am I to expect? If I am right to move at all, surely it is high time not to delay about it longer. Let me give my strength to

I have instructed or aided. I am going to those whom I do not know, and of whom I expect very little. I am makwhom I expect very little. I am mak-ing myself an outcast, and that at my age. On, what can it be but a stern necessity which causes this?

Pity me, my dear Jemima. What have I done thus to be deserted, thus to be left to take a wrong course, if it is wrong? I began by defending my own Church with all my might when others would not defend her. I went through obloquy in defending her. I in a fair measure succeeded. At the very time of this success, before any reverse in the course of my reading, it breaks upon me that I am in a schismatical Church. I oppose myself to the notion; I write against it—vear after year I write against it, and I do my utmost to keep others in the Church. From the time my doubts come upon me I beglu to live more strictly; and really from that time to this I have done more towards my inward improvement, as far as I can judge, than in any time of my life. Of course I have all through had many imperfections, and might have done every single thing I have done much better than I have done it. Make all deductions on this score, etill, after all, may I not humbly trust that I have not so acted as to forfelt

with all my miseries? Yet you must of looking at me externally, and wonder ing and grieving over what seems incom-prehensible. Shall I add that, distressing prenensitie. Shall I add that, distressing as is my state, it has not once come upon me to eay, O that I had never begun to read theology! O that I had never meddled in ecclesiastical matters! O that I had never written the Tracts, etc ! lay no stress on this but state it.

Of course the human heart is mysterious. I may have some deep evil in me which I cannot fathom. I may have done some irreparable thing which demands pun shment; but may not one humbly trust that the earnest prayers of many good people will be heard for me? May not one of the leading exponents of a very peculiar kind of free-thought. During the Cardinal's life-time he kept silent, but when the voice of the great theologian is forever hushed he comes forward as the solitary defamer of his

His ways are not our ways, nor His thoughts as our thoughts. He may have purposes as merciful as they are beyond us. Lit us do our best, and leave the event to Him; He will give us strength to bear. Surely I have to bear most; and if I do not shrink from bearing it others must not shrink. May I do my best; am I not trying to do my best?—may we not trust it will turn to the best?"

trust it will turn to the best?"

That was nearly fifty years ago. God spared him to a long and useful life in his new sphere, towards the end of which he was able to say:

"For myself, now, at the end of a long life, I say from a full heart that God has never falled me, never dispensely of the property of the same life.

that God has never falled me, never dis-appointed me, bee never turned evil into good for me. When I was young I used to say (and I trust it was not presump-tuous to say it) that our Lord ever answered my prayers. And what He has been to me, who have deserved His love so little, such will He be, I believe and know,

to every one who does not repel Him and turn from His pleading."

The light is gone out, the voice of the great man is nu hed forever, but he speaks still through his writings, and the mark he has left upon his time is ineffaceable.

their mid day meal, which they warmed and partook of at the priest's hospitable

At the afternoon exercises, specially on Sanday, the church, which is the old cathe dral of Bishop Macdonnell of military fame, but now the centre of Father Fitz patrick's zsalous activity, was filled to ove flowing by the robust descendants of the Glengarry Fencibles.

The people are remarkable for their extraordinary devotion to the scapular. To the brown, in which they had been already enrolled, they added the blue, which they sought with great eager

ness. Strong as are the Scotch in their attachment to old devotions, they are slow in accepting new ones, and at first they did not evince that enthusiasim for they did not evince that enthusiasim for the Holy League which it usually meets among our people. But when at length they took it up after listening to the explanations, it was in right earnest. The whole congregation moved forward to receive the badge. After Mass on Sunday three hundred men litted the sunday tures natural than into and thand in token of their Communion and temperance pledge, and then came for ward to inscribe their names and receive the badge of the Sacred Heart.

Fifty of the more active young ladies vere found to enroll the families of the parish, of whom thirty came with their circles already formed on Sunday, and they hope, under Father Fitzpatrick's sagacious direction, soon to enlist the whole parish. whole parish.

DEATH OF FATHER GRIMM.

Rev. Eigene Grimm, C.SS.R, of the Redemptorist novitiate at lichester, and formerly president of the Redemptorist College at the same place, died at the paro-chial residence of St. Alphonsus' Church, Baltimore, on Friday of last week. Father Grimm had been an invalid for several months, and his condition grew steadily worse as the complication of diseases from which he suffered took a deeper hold upon which he suffered took a deeper and upon his system. The obsequies were held at I ichester on Monday, and were attended by the faculty and students of the institution, all the members of the Redemptorists in this vicinity and a large number of other clergymen and friends of the

decresed. Engene Grimm was born in Germany,

purpose, and will bring it to good, and will show us that it is good, in His own time? Let us not doubt, may we never have cause to doubt, that He is with us. Continually do I pray that He would discover to me if I am under a delusion: what can I do more? What hope have I but in Him? To whom should I go? Who can do me any good? Who can gpeak a word of comfort but He? Wao is there but looks on me with a sorrowful face? — but He can lift up the light of His countenance upon me. All is against me—may He not add Himself as an adversary? May He tell mr, may I listen to Him, if His will is other than I think it to be?

Palm Exaday ... So, my dear Jemlma, if you can suggest any warnings to one which I am not considering well, and think that perhaps you have a right to have falth in me, perhaps you have a right to have falth in me, perhaps you have a right to have falth in me, perhaps you have a right to basileve that He who has led me hitherto will not suffer one to go wrong. I am somehow in better sphrits this morning, and I say what it cecurs to me to easy at the time. Have I not a right to ask you not to say, as you have said in your letter, that I shall do wrong? What right have you to judge me? Have the multitude who will judge? Who has taken such pains to know my duty (poor as they have been) as myself? Who is more likely than I to know what I ought to do?!

May be wrong, but He that judgeth me is the Lord, and "judge nothing before the time."

His ways are not our ways, nor His thoughts as our thoughts. He may have

Mr. Jas. Fox. Lordon. Mr. Jas. Fox. Lepdon.

We regret very much to announce the death of Mr. Jas. Fox. which took place at his residence, in this city, on the 21st uit., in the diffy-eighth year of his age. The funeral took place on the 24th, from St. Peter's Cathedral, where a solemn Requiem Mass was offered up by R.v. Father Kennedy, who also preached a very touching discourse suitable to the codasion. The late Mr. Fox occupied the position of conductor on the Sarnia branch of the Grand Frunt railway for a number of years, gaining by his sterling integrity the confidence and friendship of his employers and associates. Mr. Fox had always seen a loyal and devoted Catholic, and the estimable family who survive him proves that he did his whole duty in their regard. To them we offer our sincere and heartielt condicance compled with a prayer that their good father may now be enjoying the light of eternal glory.

Mr. Stenken ilwer, London.

Mr. Stephen Dwyer, London. An old resident of London, Mr. Stephen Dwyer, died in this city on the 28th, and the funeral took place from his residence to a Peter's Cathedral on Saturday 18st. Mr. Dwyer was in his sevently-second year. Mr. Dwyer was in this sevently-second year. Mr. Divises of receiving all the rites of the Church before he breathed his last. Very many persons in London will miss the familiar and kindly face of this good man. May ne rest in peace!

LATEST MARKET REPORTS.

straigniforward business talk is that of J J. H. Gregory, the veleran seedaman of Marblehead, Mass. Mr Gregory's reputation for fair dealing and exact in liment of promises is a hardy annual, and has never taked to justify the entire confidence of his customers. All who want reliable seeds should be sure to send for his 1891 catalogue.



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VOLUME : Catholic

EDITORIAL

London, Sat., An

Ir is stated that His Cleary has had an or on one of his eyes, an that there is some da sight of the affected Grace is still in Rich the purpose of recrui AT the recent Tries

women of the United end Frances Tupper who represented Mic there are seven by women in the countr ordained ministers another woman, Mis who was the dele Women's Temperar that she was the bear and prayers from representing ninety are in earnest to b women of the Unite emancipated. As y land have not reach they are willing to pulpit, but it would fast drifting ther Scripture do we fin be preachers of the under the New o Paul, we know, do as a woman presch attention was call that is where Par reverend women

IT is stated that istry are about jected law intr prohibit Bishops functions unless persecuting mea ment. It appea promise of the make concession carried out. It Government the manifested freel persecuting me seems to have t stand this. It new measures view to securin Caurch ; and, if kingdom of Ital granting them.

> In spite of which is by a fair trial by ju

ment have had a: Tippe ary. O'Brien Daltor of riotous con police, on the this occasion t attack upon t among whom Harrison, me police swore, terrible riot, t to make effic There was pla the crowd w of the pea elde of the po spectable cit been of no a ley, who swo ering and peace, which such in Eas their murd evidence e though the there were Catholic up and Gill th all the other verdict beli is very pr defeat for

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