LONDON, ONTARIO, SATURDAY, MAY 13, 1893.

The Angels of Buena Vista. THE SISTERS OF CHARITY.

Sink, O night, among thy mountains! let the cool, gray shalows fall!
Dying brothers, fighting demons, drop thy curtain overall!
Through the thickening winter twilight, wide apart the battle rolled:
In its sheath the sabre rested, and the cannon's lips grew cold.

The American Charles and Company of the Company of

P. A.

CATH.

RVANT to Mus Ont.

URES.

par pamph-pared ones Father, on of the only true The Real of any ad-s. Orders of M. I., s. Coffey,

ANTED.
a Scotia,
bia, Newstamps of
over your
pay from
ATWELL
int.

WORKS IES. ILDINGS prices low n of all STREET!

Common and many or, Control were Companied.—Scholaring in or Name, her Entering to Partners—in Protein of Control of Cont



—all the poculiar troubles that beset a woman. The only quaranteed remedy for them
is Dr. Pierce's Favorite Prescription. For
women suffering from any chronic "female
complaint" or weakness; for women who are
run-down and overworked; for women expecting to become mothers, and for mothers
who are nursing and exhausted; at the
change from girlhood to womanhood; and
later, at the critical "change of life"—it
is a medicine that safely and certainly builds
up, strengthens, regulates, and cures.

If it desn't, if it even fails to benefit of strengthens, regulates, and cures.

f it doesn't, if it even fails to benefit or
e, you have your money back.

What you are sure of, if you use Dr. Sage's Catarrh Remedy, is either a per-Sage's Catarrh Remedy, is either a perfect and permanent cure for your Catarrh, no matter how bad your case may be, or \$500 in cash. The proprietors of the medicine promise to pay you the money, if they can't cure you.

-THE-

#### RECOGNISED STANDARD BRANDS

# "Mungo" "Kicker" "Cable."

Universally acknowledged to be superior in every respect to any other brands in the market. Always reliable, as has been fully demonstrated by the millions that are sold annually and the increasing demand for them, notwith standing an increased competition of over One Hundred and Twenty - five Factories. This fact speaks volumes. We are not cheap Cigar

# S. DAVIS AND SONS

Montreal,

Largest and Highest Grade Cigar Manufac turers in Canada.

HAVE YOU TRIED THE

# "Cable Extra CIGAR?





GLASS and New York, to mak

esigns for Stained and

ART

Churches, Halls, Private Houses. Etc. and will be pleased

to quote prices and sub-mit designs. A. RAMSAY & SON, MONTREAL.

Established 1842.

Glass Painters and Stainers.

## Pectoral Balsamic Elixir



real, March 27th 1889. N. FAFARD, M. D. Professor of chemistry at Laval University

<sup>6</sup> I have used \*PECTORAL RALNAMIC
\*ELIXIR with success in the different cases for which it is advertised, and it is not a pleasure that I recommend it to the public. Montreal, March 27th 1889. Z. LAROQUE, M. D.

FOR SALE EVERYWHERE AT 25 & 50 C. PER BOTTLE

Sole Proprietor L. ROBITAILLE, Chemist,

JOLIETTE, P. Q., CANADA.

#### STORY OF A PRIEST.

December 24, 1874, ushered in one the severest storms that it has ever been my lot to witness. I was that day about midway on a journey from Helena to Missoula and had stopped for the night at a stage ranch, one of the old-time rude wayside hostelries of which to day, in the changed condi-tions wrought by the advent of the railroads, but few remain. Black, angry clouds had gathered upon the horizon, and as evening approached, light, feathery snow began falling, which until air rapidly increased in quantity and earth were blended in a black and white shroud, beneath which surrounding objects gleamed weird and spectral through the deepening gloom. were a motley group as we gathered around the large open fire to enjoy our post prandial pipes, while the storm beat fiercely without and the flickering red flames limned the circle of bronzed and bearded faces with flitting Rem brandt-like lights and shades. center sat a broad shouldered, portly man, of apparently fifty years of age, whose smooth-shaven and rubic und face, as well as the sober cut of his dress, unmistakably proclaimed the priest.

To pleasantly pass the evening, story after story was related by several of the persons present; and when the priest announced his willingness to entertain his companions, we all attentively listened to the tale he told. In a voice low, musical and impressive he thus proceeded:
"In 1855 I left Montreal, Canada

immediately upon my graduation from the school in which I had pursued the latter part of my thological course, having been ordered by the church directory to report for service at the St. Ignatius mission, a distant station in the wilderness at the head waters of the Missouri river, now a part of the modern territory of Montana.

'For a number of years following, my field of operations was confined to to the savage tribes inhabiting the region within which I and co-workers were the only white men, save a few traders of the Northwest Fur Company, stationed forty miles distant at Fort

Benton. "The discovery of gold, however, within the territory in 1862 led to a vast influx of adventurers and the mountains were soon filled with seekers for the precious metal, while little towns here and there began to spring up like mushroons among the gulches. "One night, after having worked

rather harder than usual with our In dian school, which had been only recently organized, I retired to my apartments. I was just in a doze when a rap came on my door, and our superior walked in with a troubled " ' A man has been shot in a miner'

camp near Bear Forth mountain, and is dying,' he said, and though it is a dark and threatening night, your presence is requested at his bedside. Your horse will be at the door in ten minutes, and a guide is here to accompany you. Prepare yourself for the journey at once. "Within the time named I was in

the saddle. My companion proved to be a rough-looking individual, who during the long ride which followed, did not speak a dozen words in answer to my questions.

The night was one of inky dark ness, and now and then a great drop of rain fell from the back vault above, while the wind swept fiercely and chillingly from the river, the banks of which we were traversing, sometimes catching up clouds of spray from the rapids and dashing them in blinding

usts in our faces.
"Within an hour after leaving the mission the rain fell in torrents, but we pursued our way without halting. It was well on toward morning when a few patches of light suddenly appeared, and in a few moments we rode nto a village of tents, from some of which came the sound of rude music and revelry, and from others the shouts and curses of drunken men.

"We rode through a long avenue of these canvas tents, until we reached the end of the row, where we drew rein before a high log building, ap parently the most pretentious one in the 'city'.

"As we dismounted the door was flung open and a bright light streamed forth, revealing a neatly, almost luxuriously, furnished interior, with a roughly attired man outlined in the foreground. A bright fire was burn-ing at one end of the room, and entering, I was left alone to dry my drenched garments before its cheerful blaze.

"Some minutes passed, during which I heard moans issuing from an adjoining room and the low murmur of voices, when the door leading to the apartments was suddenly opened and saw before me what for the moment I

## BAU CUMPLEXIONS





believed to be a vision, due to the excited state into which I had been thrown by the events of the night and my mysterious surroundings.
"It was the figure of a young girl,

seemingly about seventeen years of age, whose radiant and almost un-earthly beauty might well have be-guiled other men than myself. Dressed in simple white, with her flowing hair falling about her in a wealth of golden glory, and an expres-sion of sadness upon her spiritual face, carried my thoughts instantly to in the chancel of the the Madonna, cathedral of Milan, my native land.

"Beckoning to me, I instantly arose and followed her to the room whence she had come. I there saw before me a little group of men gathered about a bed upon which lay a man of appar-ently middle age, whose drawn and livid face betokened the speedy coming of the dread messenger. "By his side knelt a sobbing woman,

upon whose deeply lined countenance I saw a resemblance to the dying man's features, which claimed them near of kin. As I approached the bedside the eyes of the prostrate man slowly opened, and, seeing me, he made a sudden effort as if to rise, then sank back with a piteous moan. my crucifix to his lips and began to murmur a prayer, believing him about to die, when he turned to me, and. in a

strong voice, asked:
"'Are you the priest?" I said; what have you to " Yes, say that may ease your conscience or assuage the suffering of a dying

man? 'An expression of pain crept over his face, and, reaching forth his hand, he uttered the name of 'Myra.' The girl I have described glided quickly forward and reverently kissed th outstretched hand, sunk upon her knees and wept bitterly. As he tenderly stroked her golden hair, he thus spoke, his words being listened to at his request by all present:

" 'Knowing that I am soon to die want all here to listen to what I am to say, and I desire that my confession shall be written down.

"I had my notebook in my pocket. and drawing it forth, I took his state ment word for word, as I shall now attempt to give it-the public nature of the recital releasing me from the sacred secrecy of the confessional. Twelve years ago I lived with my sister here, in the city of New York We plied the trade of 'fencing' or, to be plain, we were receivers of stolen goods. There lived in the same street man with whom I had many fidential transactions. Our two places of business were near one of the grea city parks, into which thousands of people, many of which were of wealth and leisure, came to promenade on summer afternoons, and here the trade of the pickpocket was successfully plied, giving us unusual oppor tunities for securing the plunder.

"The park was often visited by aurse girl who had in her charge the little five-year-old daughter of one of the wealthiest men of the city. I had often seen the pair, and the extraordinary beauty of the child often attracted my attention, as she sometimes came through the gates laden with rare flowers, stolen gifts to her by the conservatory keepers, and entered with her guardian the family carriage always waiting near.

"One day my neighbor came to me and put a terrible temptation in my heart. It was a scheme to kidnap the child in question, send it into concealment at a distant point in care of some of his relatives, and exact a large ransom for the recovery of the stolen babe.

" 'I did not then consent, but the soft and seductive word peatedly urged his fiendish project at length overcame my resolution and we lay in wait for the little one for days, until the nurse girl being temporarily enticed away, we obtained the desired

opportunity and snatched the child away from home and friends.

"We had not anticipated the frightful hue and cry which our deed awakened, and before we could cover our tracks the sleuth hounds of the law were hot upon our trail.

"Finding the toils slowly closing about me I sold my business one day for what I could get for it, and, accompanied by my sister, fled to the place where the child was hidden, and taking her away, went far out into the wilds of Colorado. There I took up gambling as a profession, and, follow ing one mining stampede after another, at last drifted into Montana. " 'To night in an altercation over a

game of cards, I received the fatal shot which sends my soul to perdition, but of that I have no wish to speak. I desire in the few short moments remaining to me to repair so far as I can the wrong I have done.

"'This kneeling girl is the stolen child, grown to womanhood, and though I have committed toward her a crime which can never be forgiven, I have tried to be as kind to her as an affectionate and dutiful father could have been. She is the daughter of— -the Wall street millionaire, and loving hearts, position and fortune await her in the great city of New

York. "'My sister is innocent of complicity in this crime, as she has never known the circumstances under which I obtained the child, for I lied to her. commit the girl to you and your holy brotherhood as a precious charge to be restored to the bleeding hearts 1892, "The Cream of the Havana Crop."

eyes upon her face, and in a hoarse whisper asked:

"'Myra, can you forgive me?'
"Not a word did she answer, pressing her trembling lips upon his, she clung to them until I mercifully drew her away, and I saw the upturned face was that of the dead.

"What did you do with the girl?" asked a voice from the hushed circle the priest's story.
"I took her to the mission next day,

and three weeks later a fine old gentleman with silvery locks and beard came from New York to claim her as his daughter. "The meeting betweem them was

the saddest I ever witnessed. could not at first remember him and he wept like a woman, but at last he sung to her with a tearful, broken voice me words of an old melody, and the chords of memory were stirred within her, calling up, as she said, a vision in which spectral faces peered forth from the mists of years.
"A photograph of the old home and

before it a group in which appeared the features of the dead mother and her own little infant self recalled the past still more distinctly and the tide of years was at last partially swep

"She accompanied her father New York and is to-day one of the reigning society matrons of Gotham."

#### THE ARMY OF THE HOLY CROSS.

A remarkable movement among Catholics is now interesting the whole world at present, namely, the peaceful crusade for the recovery of our Saviour's Sepulchre and other spots in the neighborhood of Jerusalem, which s to be carried on by the Army of the Holy Cross.

The spiritual invasion of the East will be for the rescue and preservation of the holy shrines of Palestine These shrines are now held jointly by the Catholic and Greek Churches, and and each makes use of the Holy Sepulchre. The Franciscan monks and the Greek priests, who have had charge of the shrines for almost seven centur ies, have an understanding as to the hours of their respective Masses, and they get on very amicably together.

The St. Louis Globe-Democrat of a few days ago gave an elaborate and most interesting account of the history of the holy places. The Catholic Church is anxious to get possession of the shrines. In fact, with the contri-butions of the Army of the Holy Cross the Church has already purchased the Turkish hovels that surround the workshop of St. Joseph, and in making excavations it uncovered the founda tions of the ancient basilica of St. Joseph, the first Church in the world dedicated to the fosterfather of the Saviour. With the money that will be further raised by the Army of the Holy Cross all the shrines will be

obtained. The Franciscans have had charge of the Holy Sepulchre ever since 1230, when they were made custodians by Gregory IX. In 1808, says the Globe Democrat, a great calamity befell the Church of the Holy Sepulchre, in consequence of which it was wrested from the Catholics, who since then have a joint tenancy of it. On the 12th of August fire broke out in the cupola of the church, whether through an unavoidable accident or by instigation of the Greeks, was never explained, though all circumstances, Catholics claim, favor the latte The flames greedily devoured theory. the cupola, and the burning beams fell on the turret which crowned the Chapel of the Holy Sepulchre, destroy ing it. The interior of the chape however, escaped injury; the wooder doors, and even the silken hangings of the sanctuary, remained intact. In this strait the Franciscans appealed for help to the Catholic world, those troublous and perilous times their appeal was unheeded. The Greeks took opportunity of their help less condition to dispossess the Francis cans, and received a firman of the Sultan, fauthorizing them to repair the ruined church at their expense Thus this foremost sanctuary of the world passed from the Catholic Church into the hands of the schismatics, through the apathy and neglect of the Catholic Catholic Council and the C neglect of the Catholic powers.

The Army of the Holy Cross, which is also known as the Association of the Holy Land, hopes for no other than spiritual returns or rewards for its work and investments. The spiritual benefits promised are: (1) The crusaders have a share in the 20,000 holy Masses offered annually for the benefactors by the Franciscan Fathers on the holy shrines. (2) By a brief of Pope Pius VI—Intercatera—dated July 13, 1778, they partake of all the good works, prayers, fastings, penances, mortifications, pilgrimages performed in the Holy Land by the Franciscan Fathers, the pilgrims and the faithful. (3) They share in the innumerable Indulgences attached to the holy shrines, all of which are applicable to the souls of the faithful departed. (4) His Holiness, Leo XIII., has granted a Plenary Indulgence to the crusaders on the feast of Christmas and Easter and in the hour of death, and a partial one every Friday .-Baltimore Mirror.

her as dead."

"His voice had sunk so low as to be almost inaudible, his lips closed as with a sudden spasm of pain, and the weeping girl flung herself on the bed at his side, her frail body convulsed with sobs which pierced the heart of the listence."

"La Cadena" and "La Flora" brands of cigars are undoubtedly superior in quality and considerably lower in price than any brand imported. Prejudiced smokers will not admit this to be the case. The connois-

A Legend of Father De Smet's Labo Among the Indians.

The sun, radiant with crimson, gradally sinks into golden glory, and completes the pageantry of a beautiful summer day in the picturesque land of the Dakotas. The distant hills slowly robe themselves in regal purple; lingering shadows float among the mists that brood over the prairie, and the star of evening twinkles in the darkening firmament. The twilight is full of farewell anthems to the king of day. But amid Nature's mystic chorus is heard a plaintive wail of human woe, a shriek of bitterest

agony "Wildbird, my weak heart grows

faint !' "Alas! so does mine, dear sister but let us raise our souls to the Great Spirit. The black-gown told us He could deliver us from every ill: He is the Master of life and death. May He not save us from the Blackfeet's en-

"Dread of the morrow's awful sacri fice makes me shiver, and my hope wavers as I look around upon the prep arations. How father and mothe vould have suffered had they heard the wild shouts that our cruel foes sent up when we were led into their

camp!"
"Sister repeat the story of Sebastian, and I will recount the martyrdom of Eulalia; and, better yet, let us think of the Sorrowing Mother, and the agony of Him who died to save us.

"Tis well, wise one," answered Snowflake. "Begin with the story of the virgin martyr. It will beguile the time and inspire us with holy courage

Thus conversed, in subdued tones two maidens captured from a tribe of the Dakotas by the treacherous Blackfeet, and bound hand and foot with ropes of buffalo hide to the trunk of a

large pine tree.
Throughout the day some women of the hostile tribe had busied themselves with preparations for the morrow's death feast. Having cleared away the undergrowth, they had directed the braves to erect a pile of resinous wood on which to burn their innocent victims, while they gathered mint, wintergreen and pennyroyal, ming lingly them with twigs of birch, spice bush and sossfras, to be thrown from time to time into the blazing logs.

At a late hour, wearied with their task, the squaws withdrew, deigning to bestow a word of pity or look of compassion on the helpless young victims. Confiding them to the are of the old men of their tribe, they walked away, humming the refrain of of one of their death songs, which was suggested by the feast that awaited

The vigilant guardians smoked, and chatted of their feats in the chase and on the battlefield, ever and anon casting angry glances toward the gentle At length, thinking the maidens asleep, they gave themselves up to a profound repose. The prisoners, after hours of fervent prayer, and by recalling the lessons of faith they had learned from the Blackrobe, had succeeded in resigning themselves to their awful fate.

"Our death may convert our father,"

suggested Snowflake. "And if Redfeather learns the Blackrobe's prayer and is baptized, our whole nation will embrace the Christian faith. The afflicted Mother stood at the foot of the Cross: we are her children, and must try to imitate her,"

murmured Wildbird. With words like these the two risoners encouraged each other, and hough often startled as a bat or an owl cleft the midnight air, or terrified when a dead branch fell to the ground, they watched patiently for the first beam of the sun that would witnes their trial.

That same night the Fathers at the Jesuit mission were awakened by loud shouts of the chief of Dakotas, intermingled with those of some friendly Cress who accompanied him, and a small detachment of his own braves "What seek ye?" inquired Father

de Smet. "Great chief of the Blackrobes. answered Redfeather, "my daughters, on whose heads you poured the water. are captives of our enemies, the Black feet. Thou knowest, therefore, what fate awaits them."

"What! the two argels of our mission school? How did it happen?" "Father, we attacked the Blackfeet lying in ambush, but did not conque them. Then they fell upon our camp, and we repulsed them. But a party of skulking braves captured my two children.

"O chief, thou are not baptised Thy wife and daughters know and love the great God, but neither thou nor thy warriors have accepted the Christian law. What wilt thou therefore of the Blackrobe?'

"Father, the Great Spirit of the Blackrobes is all powerful; ask Him to restore to me my beloved daugh-

"Redfeather, what thou sayest true: the Great Spirit is all-powerful. full of mercy, too; but He is also just He loves not hatred, pillage and mur-der. It was to gratify thy hate that thou didst attack thy brothers, the Blackfeet. Thou wouldn'st slay their warriors, and they have captured thy children. Reproach only thyself, for thy punishment is just."
"Thy words are like arrows: wise teacher, I have done wrong."

"Then must thou crave pardon."
"Blackrobe, I do implore forgiveness. Ask the Great Spirit to give me back my Snowflake and my Wildbird,

"The dying man turned his dull THE ANGEL OF THE DAKOTAS. and I promise that I will receive thy

Baptism."
"That is not enough. In a few hours I shall celebrate the august Sacrifice of Atonement before the Great Spirit; thou must promise to speak to the chiefs of thy nation, that all may come and learn the true prayer fro

"I promise with my whole heart, What say ye, braves? "We accept the will of the Black

gown-we will be Christians. "And that is not enough," urged the priest. "Thou must promise that in future thou wilt not attack the neighboring tribes without cause,

and-" Father the Crows and Blackfeet do us all the harm they can.

"It matters not. Thou mayest de fend thyself, but never attack. Still more, thou must forgive. The Great Spirit is the Spirit of peace, and will be deaf to my supplication if thou dost cherish anger in thy inmost heart. "Father, I believe, and we swear to

abide by thy words."
"Chief, I trust thou art sincerethat no lie lurks in thy heart. May the Great Spirit be merciful to thee and grant thy petition."

In the gray of the early morning Father de Smet was standing at the altar, but before beginning the Holy Sacrifice of the Mass he informed the Rev. Fathers and Brothers of the danger to which the young Christian disciples were exposed, and explained what a loss the lives of these exemplary maidens would be to their little mission. He also told them of Redfeather's solemn promise to influence his nation to embrace the true Faith. Then all present renewed their fervent prayers that God would show His power, and promote His own greater

glory by delivering the captives. Meantime the two maidens were a prey to involuntary dread of the torments which awaited them. and again they called upon the Mother of Sorrows to obtain for them fortitude and perseverance, that they might die like the martyrs of whom Blackrobe Suddenly they beheld had told them. a youth of radiant countenance, attired in the festal costume adopted by their own tribe. His eyes shone with supernatural light, and there was something about him that reassured the stricken doves even before he "I come to deliver you," said, at the same time cutting as if by heavenly magic the strong cords that bound him to the pine tree. was sweet and low, and he added,

Joyfully the two fugitives followed their mysterious guide, who walked a short distance ahead of them.

'He must be an angel," whispered Wild-bird " for I feel weary no longer,

nor is my heart fearful. "Did we not invoke the Queen of Angels! She has sent a messenger to deliver us out of the hands of our enemies," answered Snowflake. be to Jesus and Mary!" she added

and Wildbird replied, "Amen. On, on their silent conductor led through dim, deep woods, by them, crystal lakes, over flowery meadows, up and down hills, until they reached the broad, beautiful prairie that divided the land of Dakotas from the territory of the Blackfeet. To their surprise the soft soil did not yield to their tread, nor did the rose or centaury bend its corollas. The birds went singing a joyful chorus to the Creator—echo of the gladness that filled those quick-throbbing hearts. Now the trio attained an eminence and from its wood-crowned height they discern the smoke of the campfires of

of the Dakotas. "Rest here a while," said their guide; and when they turned to thank him for his kindness, lo! he had dis

appeared. As soon as the Blackfeet discovered the flight of their captives they set out in hot pursuit. Vainly they sought the tracks of their prisoners. "They and their mother too, worship the Great pirit of the Blackrobes," the savages murmured. "He has delivered them our Great Manitou is not powerful At length, after searching enough." once more the environs of their camp

for the footprints of the maidens, all despairingly gave up the hunt. Redfeather, on withdrawing from the mission house, had held a secret powwow with his companions before ending an official message to distant subjects. But their deliberations were suddenly interrupted by long and prolonged shouts of joy. The squaws and the children of the encampment, who had gone out before sunrise to gather roots, announced that the prisoners had escaped the knives and firebrands of the Blackfeet, and were returning home with their mother, Ray of-Morn-Snowflake and Wildbird were ing. soon in the embrace of their overjoyed father, and all the followers of Blackrobes knelt to bless and thank

the Great Spirit. Before the end of the moon of August the men and women of the fierce Dakotas had gathered around the mission house in circular rows of wigwams. With solemn faces they listened to the truths and preceipt of the Gospel as explained by the Jesuits. To forgive their enemies was indeed a hard lesson to poor children of nature whilst to return good for evil seemed to them impossible. But God's mercy is all sufficient, and it was so abundantly bestowed that on the recurring Feast of St. Michael, in honor of the deliverer of the doves of their fold, nearly all were made children of the Great Spirit by the saving waters of

Baptism.

When you speak or even think of spring medicine, how quickly Hood's Sarsaparilla comes into your mind. Take it now.

THE GUNPOWDI Interesting Le London Catholic The usual monthly a

on Sunday night in schools, West Hartlepoo

Mr. J. Caden, who paper, entitled "The Gunpowder Plot," by

ler, D. R., would be sul

a large attendance.

He regretted that it possible for the essa owing to illness, which and severe. They were dition had improved, estly hoped his progr covery would be speedy ure in calling upon the ate, Father Savory, to 1 paper. The writer s forty-five years that occupied the throne is jects were the victims secution. Hundreds of men were subjected to able torture, and eve Upon the decease of siderable doubt exis would ascend the thro Council gave their ad and his accession seem general satisfaction. especially were gratifi made, and looked for ful anticipation to an their condition. The served some considera of the new monarch, fered a great deal by of the cause of unfortunate Mary At an early date t proached His Majesty etition, asking for "no more favor a fess our religion : the religion we request, churches, at least in if not with approbat more notable membe mand to Hamp they were apprised of "to exonerate th of £20 a month impo Elizabeth as recusancy, and the enjoy this grace as long as they ke right in all civil a towards His Majest without contempt. concessions did not pectations of Cathe nevertheless regard factory. The write indications of a de part to keep the prop selfish man, and bec grossed with the that surrounded his amelioration of his s little for religion, miss an opportunit intense hatred of members. At abou terious conspiracy had for its object, dethroning of Ja ting up of Ar his stead. At b conjecture. not hesitate to affir for the "establish religious toleration spirators had time evil designs one of supposed, divulge the result that all and found guilty Three were execu priests, and the re were acquitted. mind that this p some little time b of Catholic nobles ton Court, on which made profuse prand toleration. 1604, James, ac leaders from amo

Dissenters. liberations meant the Dissenters. nounced in favor clergy, and "allo certain interval obligation of conf enforced." Numer presented to Parli more favorable to cuted Nonconfor effort in this direc ing, and only ser of the King, who he meant to be ri spirits." Equal denunciations of is the same king before, had pub established form said mass in En as the Kirk of Sc in the world."

Sir

Protestar

sistency drew Mackintosh the his every act days after the Privy Council r tion of stern in "Papists." Jan that never at an plate granting permanent to £20 a month pre Catholics who ab Protestant place revived. The

was rigorously families were re misery by their

#### THE GUNPOWDER PLOT.

Interesting Lecture. London Catholic Times.

The usual monthly meeting of the Guild of Our Lady of Ransom was held on Sunday night in St. Joseph's schools, West Hartlepool. There was

schools, West Hartlepool. There was a large attendance.

Mr. J. Caden, who presided, said a paper, entitled "The Truth about Gunpowder Plot," by Mr. G. B. Butler, D. R., would be submitted to them. He regretted that it was quite impossible for the essayest to attend owing to illness, which had been long They were glad his conand severe. They were glad his condition had improved, and they earn estly hoped his progress towards re-covery would be speedy. He had pleas-ure in calling upon their esteemed curate, Father Savory, to read Mr. Butler's paper. The writer said during the forty-five years that Queen Elizabeth occupied the throne her Catholic subjects were the victims of terrible persecution. Hundreds of priests and lay men were subjected to every conceivable torture, and even put to death. Upon the decease of the Queen, considerable doubt existed as to who would ascend the throne. The Privy Council gave their adhesion to James, and his accession seems to have given general satisfaction. The Catholics especially were gratified at the choice made, and looked forward with hopeful anticipation to an early change their condition. They certainly deserved some consideration at the hands of the new monarch, for they had suf-fered a great deal by their espousal of the cause of his mother, the unfortunate Mary Queen of Scots. At an early date the Catholics approached His Majesty with a humble petition, asking for the toleration of their faith. "We request," they said,
"no more favor at Your Grace's
hands, than that we may securely profess our religion; the free use of this religion we request, if not in public churches, at least in private houses if not with approbation, yet with tol eration, withort molestation." more notable members of the Catholic body were summoned by the Royal command to Hampton Court, when they were apprised of the King's decis-'to exonerate them from the fine of £20 a month imposed by the statute of £20 a month imposed by the statute of Elizabeth as the penalty of recusancy, and that they were to enjoy this grace and relaxation as long as they kept themselves upright in all civil and true carriage towards His Majesty and the State without contempt." Though these concessions did not come up to the expectations of Catholics, they were nevertheless regarded as fairly satisfactory. The writer said there were indications of a desire on the King's part to keep the promises which he had made, but he was a weak-minded and selfish man, and became too much engrossed with the wealth and honors that surrounded him to think of the amelioration of his subjects. His ministers and advisers were men who cared little for religion, and never did they miss an opportunity of showing their intense hatred of the Church and its members. At about this time a mysterious conspiracy came to light. It had for its object, it is surmised, the dethroning of James and the setting up of Arabella Staurt in his stead. At best, this is mere conjecture. Sir James Mackistosh a Protestant historian, does disposed persons, and even went so far the disposed persons are disposed persons and disposed persons, and even went so far not hesitate to affirm that it was more they pointed out, could be done withfor the "establishment of a general out suggesting anything that would be likely to arouse the slightest susspirators had time to carry out their evil designs one of their number, it is supposed, divulged the secret, with the result that all were arrested tried. self-interval and time to carry out their evil designs one of their number, and the color is believed by the color of their number, and found gailly of high treatment produced in the advice of Garnet, the approximate the color of the colo

re ro-nd

ng

nk

ind s of

hey

da ned

uning the

the

credit be it said, the great majority of Catholics bore their sufferings with trustworthy fortitude, and it is but just to say that the forbearing spirit thus shown was in no small degree due to their obedience to the good councils of their ecclesiastical superiors. Over six thousand were dealt with for this socalled crime alone. A person of good family and ample means, named Robert Catesby, suffered much during these times. In his younger days he conformed to the Established Church. He was then notorious for his dissipation and extravagance. He ultimately returned to the faith of his forefathers, and he seems to have been filled with the one desire of rendering some service in the way of relief to his co-religionists. We are told that "he mixed himself up in one or two political intrigues, with this end, during the reign of

Elizabeth, for which he was fined the sum of £3,000." The harsh rule of King James filled him with the determination to renew these attempts. He conceived the bold idea of blowing up the Parliament house with gunpowder "at a moment when the King, Lords and Commons should be all assembled there." He communicated his scheme to one, Thomas Winter, an intimate friend, who was shocked at so base a proposal. But Catesby was not to be deterred in carrying out his designs, and when his friend advised him to abandon the step which he had set his mind on taking, regardless of the consequences, he retorted that it would be a perfectly justifiable act as "compared with all the cruelties that had been exercised during so many years upon themselves and their friends." By exhorting him to reflect for a moment upon the sufferings borne by their forefathers, he not only succeeded in dispelling the objections of his friend, but managed to win his sympathies, and afterwards found in him a ready and willing confederate. Before two months had elapsed, three others were confided with the secret, viz., "Percy, a distant relative of the Earl of Northumberland; Wright, his brother-in-law; and Guy Fawkes, a soldier of fortune and of great personal courage." All five took a solemn oath not to divulge the plot. They secured lodgings close to the Parliament House, and no time was lost in developing their plans. By February, 1605, five other persons were admitted to a knowledge of the plot under similar pledges of secrecy, viz., Catesby's servant, a Catholic gentleman named Keyes, Winter and Wright—brothers of those already concerned in the conspiracy, and another of the name of Grant. A few amongst name of Grant. A few amongst them had some misgivings "as to the lawfulness of the enterprise in which they had embarked." They were agreed so far as the King and the destruction of his ministers were concerned, but they could see that there would also fall victims to the plct "many others against whom they had no cause of complaint, who had done them no injury, but, on the contrary, had used their best endeavors to mitigate the severity of the penal laws, and, perhaps were bound to them by ties of friendship or of blood." They showed some reluctance to taking part in any act that would involve the destruction of those well-

all participation in the crime," the enacting of laws of increased severity against them was early proceeded with. He claimed that the paper contained a fair and impartial account of Gunpowder Plot. The particulars given, he thought, proved conclusively the utter absurdity of the charge so frequently dinned into their ears that their holy Church is mainly rethat their holy Church is mainly responsible for the attempt to blow up the Parliament House, which a few silly men sought to accomplish on the 5th of November, 1605. Knowing with what promptitude the head of the English Catholics denounced the plot as something detestible and odious in the sight of God, and also the celerity with which of God, and also the celerity with which the King made it publicly known that "absolved the great mass of his

some, while being just to the many whose spiritual interests you safeguard, and are compelled, by virtue of your office, to safeguard, should the performance of imperative duty involve you, at any time, in what is painful, your pain is shared by those to whom you have a right to look for sympathy and condolence, and to whom you do not look in vain.

In your watchfulness over the spiritual interests of those entrusted to your care you have brought hitherto many orders of men and women who devote themselves to works of charity, religion and education.

The financial difficulties—excuse the allusion to them—which existed at the beginning of your episcopate, and which demanded such rigid ecoromy in your household as to preclude hospitalities, even, which are usual, have happily in great measure passed away; yet while these self-denials were being exercised there advanced steadily lowards completion the magnificent edifice in which we are this evening assembled, which is an important and imposing additting to this city's beauty, and bears evidence of the piety of her citizens.

At the time of your consecration the prayed and Multos Annos was invoked in your regards; and now, after twenty years, Ad Multos Annos is still the fervent supplication of Your Grace's devoted and attached diocesceners.

Both addresses were received with repeated applause.

Both addresses were received with re peated applause.

of God, and also the celerity with which the King made it publicly known that the "absolved the great mass of his Catholic subjects from all participation in the crime, "can it be at all wondered at that we should feel indignant when we will be the subjects from all participation in the crime, "can it be at all wondered at that we should feel indignant when we will be trachery and Pojish tyranny," "The secret contrivance and helith malice of Pojish conpirators." Enomies that delight it would be subjected to the contribution of the contribution of Pojish conpirators. "Enomies that delight it would be subjected to the contribution of the contribution of the contribution of the point is the contribution of the point of the contribution of the contribution of the prisonal consecration. Catholic and of the contribution o

wished to say how deeply they all sympathized with His Grace—how sincerely they congratulated him on the twentieth anniversary of his consecration and how ardently they prayed that it might please a benign Providence to enable him to celebrate his golden wedding on the fiftieth anniversary of his Episcopal consecration. (Great Applause.)

AFRENCH MINISTER SPEARS.
Hon. Mr. Nantel said that Mgr. Fabre had placed the hope of his administration in kindness, and it was certainly not without great sorrow that this kind father had been compelled to strike a few rebellions children. How such a pastor could ever have become the object of civil prosecution was the secret of persons who needed temporal assistance as badly as spiritual help. The Archbishop had acted within the limits of his authority, and so much the worse for those who had hoped to raise a storm, if they found themselves in danger of perishing on the breakers. The clergy had always followed the course of pacification. They had devoted themselves to building institutions which had perpetuated the French race on the continent. They had been the apostles of colonization, of agriculture and of railways. The respect of authority was the foundation of the Catholic Church, and it was their imperious duty to defend the hierarchy when it was attacked. The Bishop should be free to direct his flock. They knew where the clergy had led them, and they might presume where the sophists, who wished to run the Church, would lead them from the results which their doctrines had produced in Europe—anarchy and social ruin.

Hon. Horace Archambault, Mr. Philippe Demers and Mr. Decarie spoke in the same strain.

Mgr. Fabre then again returned his thanks, and the proceedings appeared to be at an end, when the audience insisted upon a speech from Hon. Mr. Taillon.

The Premier raid that he would have to express his sentiments in the court when defending the Archbishop. He would say, however, that those good people who felt measy because the Catholic Swere oppressed by the Church w

Rich Red Blood As naturally results from taking Hood's Sar-saparilla as personal cleanliness results from free use of soap and water. This great puri-fier thoroughly expels scrofula, salt rheu-and all other impurities and builds up every organ of the body. Now is the time to take

The highest praise has been won by Hood's Pills for their easy, yet efficient action. Sold by all druggists. Price 25 cents.

Fever and Ague and Bilious Derangements are positively cured by the use of Parmelee's Pills. They not only cleanse the stomach and bowels from all bilious matter, but they open the excretory vessels, causing them to pour copious effusions from the blood into the bowels, after which the corrupted mass is thrown out by the natural passage of mass is thrown out by the natural passage of the body. They are used as a general family medicine with the best results.

medicine with the best results.

Why suffer from disorders caused by impure blood, when thousands are being cured by using Northrop & Lyman's Vegetable Discovery? It removes Pimples and all Eruptions of the skin. Mr. John C. Fox, Olinda, writes, "Northrop & Lyman's Vegetable Discovery is giving good satisfaction. Those who have used it say it has done them more good than anything they have ever taken."

WEAKNESS DEBILITY, PALENESS, ANA

WEAKNESS, DEBILITY, PALENESS, ANA EMIA, etc., are cured by Milburn's Beef Iron and Wine.

Iron and Wine.

Corns cause intolerable pain. Holloway's
Corn Cure removes the trouble. Try it, and
see what an amount of pain is saved.

The superiority of Mother Grave's Worm
Exterminator is shown by its good effects on
the children. Purchase a bottle and give it

a trial.

HOAST is the old Scotch name for a cough The English name for the best cure for coughs is Dr. Wood's Norway Pine Syrup.

CHAPPED HANDS AND LIPS, cracked skin, sores, cuts, wounds and bruises are promptly cured by Victoria Carbolic Salve.

Minard's Liniment relieves Neuralgia.

Special Notice to Consumers.

FOR A LIMITED TIME

We wi l, on receipt of

50 OF OUR TRADE MARKS

In any form, forward prepaid, one of our elegant

CHRONO - PHOTOGRAPHS

--OR---ART STUDIES.

D. RICHIE & CO.

Montreal, Can., & London, Eng.

The DERBY CAPS will be found on all our goods, PLUG, CUT PLUG TOBACCO & CIGARETTES manufactured by us.

CONCORDIA VINEYARDS ERNEST GIRADOT & CC
Altar Wine a Specialty.

Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux.

For prices and information address,

E. GIRADOT & CO.
Sandwich, Ont.



Mr. Milo Gilson,

A stalwart feamster in the employ of the Clenz Falls, N. Y., Lumber Company, says that both he and his wife highly recommend Hood's Sarsaparilla. She is the falled to gain strength after a severe illness, felt miserable, could not sleep, and had no appetite. When she took Hood's Sarsaparilla she began to pick up and was soon all right. she began to pick up that that in the spring Itls own experience was that in the spring he was all run down, had weakness and dis-tress in the stomach. Hood's Sarsaparilla brought him and round all right, and he round all is now better and heavier than for years past. Thousands, yes almost Millions et People, testify to the wonderful value of Hool's Sarsaparilla for that tired feeling or weakness of mind, nerves or body. It is the helping hand which restores fall health and strength. Mr. John J. Scally, President of the Seamon's Union, 256 Catherine Street, Detroit, Lichigan, voluntarily writes as follows:

"C. I. Hood & Co., Lowell, Mass.:

"Gentlemen: I feel is duty bound to tell of the benefit I de-

of the benefit I de-cit the benefit I de-rived from Hood's Sarsaparilla. I have been troubled with nervous dyspepsia, was tired and inaguid, with no ambition to work; my sleep was irregular. So I began taking Hood's Barsaparilla. From the very first it seemed to be just the thing for me. The wervers dyspepsia has

Strong wards; I sleep well, and can now go about my work without that tired feeling so frequent before I took

Hoed's Sarsaparilla I have taken six bottles and recommend it as the King of Medicines." J. J. Scully. HOOD'S PILLS cure liver ills, constipation,

THE VITAL PRINCIPLES

BEEF AND WHEAT

-WITH-

HYPOPHOSPHITES

STAMINAL

A FOOD

A TONIC.

CHURCH BELLS CHEES WEST TROY, N. Y., BELL Favorably knows to the public size 1826. Church, Chapel, School, Fire Alexa and other bells: also, Chimes and Peals



Application painless and easy. Relief immo diate. This preparation fills a great and long-felt want among those who suffer from piles. It is a remedy of the highest merit, effective and reliable, and has more than met the anticipations of those physicians who have used it in their practice. PILEKONE ISA POSITIVE CURE when other treatments fall to relieve. Testimonials furnished. Price 81. For sale by druggists, or by mail on receipt of price. W. T. STRONG. Manufacturing Chemist, INI Dundas street, London, Ont.

Opp. Masonic Temple.

SMITH BROS.

Sanitary Plumbers and Heating Engineers, London, On'. Telephone 538. Sole Agents for Peerless Water Heaters.

The Cotholic Record. Published Wee'ly at 484 and 486 Richmond street, London, Ontario. Price of subscription-\$2.00 per annum.

PEV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Insidels." THOMAS COFFEY.

Publisher and Proprietor, THOMAS COFFEY Publisher and Proprietor, THOMAS COFFEY
MERSRS. LIKE KING, JOHN NIGH, P
J. NEVEN and M. C. O'DONNELL are fully
anthorized to receive subscriptions and transacial other business for the Cartholic Record.
Rates of Advertising—Ten cents per line each
resertion, agate measurement.
Approved and recommended by the Arch
bishops of Toronto, Kingston, Ottawa, and St.
Boniface, and the Bishops of London, Hamilton
and Peterboro, and the clergy throughout the

Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

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

London, Saturday, May 13, 1893.

THE MONTH OF MARY.

This beautiful month of May, during which the earth puts on its robes of verdure, is appropriately dedicated by the Church to the Holy and Immaculate Mother of God because it is a month of joy and hope: joy because the gloom of winter has passed away, and hope, because the spring gives promise that the earth, hitherto fruitless and barren, after its rest from labor, will bring forth its crops in plenty to cheer the souls of all who

The Virgin Mother of God is entitled to honor, because it is the will of God that His saints should be honored: for the Apostle St. Paul says, "Glory and honor and peace to every one that worketh good (Rom. ii, 10);" and we are told further: "Render, therefore to all men their dues: tribute to whom tribute is due . . . . fear to whom fear, honor to whom honor. (xiii, 7.)

The honor which is due to the Blessed Virgin Mary is greater than that due to other saints, because in dignity and sanctity she is above all others. The kingly dignity is the highest of merely earthly positions, and the world requires that the highest honors of earth should on this account be paid to kings, and to the members of the royal family, because of their close connection with the king. But there is an equally close connection between the Blessed Virgin and the King of kings. From this consideration alone, the Blessed Virgin merits a religious honor different in kind from and by far excelling in degree, not only the honor which is paid on earth to royalty, but which is above any honor with which we can regard even the saints and angels.

God Himself has honored the saints, even on earth. But in heaven they are specially honored, and Holy Scripture tells us that the martyrs and they "who take part in the first resurrection "shall "reign with Christ a thousand years." (Apoc. xx; 4, 6.)

More exalted is the dignity of Mary than that of even the angels and the saints, and as God has so much honored her, she must be honored also by mortals beyond any other creature. servants of God, it is true, but this dignity can never equal that of Mary, the Mother of God, to whom God Himself, while on earth, rendered obedience, as we learn from the Gospel of St. Luke (ii, 51;) for when at the age of twelve years, after being lost by his parents for the space of three days, He was at last found in the temple." sitting in the midst of the doctors, hearing them and asking them questions," He "went down with them and came to Nazareth, and was subject to them."

The sanctity and purity of the Blessed Virgin also place her above all other saints of God. She is privileged above them all, inasmuch as her pure soul was never tarnished by any stain out sin to fit her for the office she was to fulfil on earth; and the graces she received were therefore greater than by those graces. Thus we are told that things which were said by the angels and the shepherds concerning her the archangel who was sent to announce to her the birth of her Son, who was also the Son of the Most High. called her "full of grace," and said to her, "The Lord is with thee." St. Elizabeth, also, under the inspiration of "blessed among women," a form of speech signifying superlative blessed- was given, as follows, by Mr. Spaulding, ness. The archangel also used this Assistant Secretary of the Treasury : same form of salutation.

When Jesus was brought to the temple to be circumcised, according to the law, the holy man Simeon foretold shall pierce." This was to signify that diplomatic or consular representatives her intense love for her Son should be returning from abroad, and other dis-

would be hers also, and she should thus share in the work of suffering for the redemption of mankind. St. Augustine had good reason to say, therefore, that because she suffered more keenly by the sword of Christ's passion, she was more than a martyr. She loved more than others, and so she suffered more

These considerations place her above all the saints in dignity, in holiness, in love for God, and in love for man, for she did more for mankind in making the sacrifice of her divine Son for the sake of our redemption.

The Blessed Virgin Mary is therefore for many reasons placed above all the saints, and is addressed in the Litany authorized by the Church, 'Queen of angels, Queen of martyrs, Queen of all saints.'

Powerful is her intercessory prayer offered for us to her divine Son, and devoutly should we, particularly during the holy month dedicated to her, ask her assistance: "Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen."

#### A PITIABLE COMMUNITY.

Ethical culture has not apparently been a remarkable feature of the education of the people of London. We do not wish to be misunderstood. London contains a very large number of citizens who are intelligent, kindly, liberal and sensible. We speak of a certain class -the thoughtless, ignorant and bigoted -- whose education has been largely evolved from vulgar story papers and vulgar books written by impure criminals who have been cast out from the Catholic Church.

It may be said that Margaret L. Shepherd now owns the town. Her beginnings were small. The first night only about a baker's dozen being a week night, this also was not but as Senator Kenna was a Catholic, favorable to her performance. She afternoon and evening lectures the canaille, the same crowd who dearly love to look at an execution or a prize fight. None of your cultured entertainments for them: they want something that will sat-Margaret L. Shepherd's lectures fill the bill most completely.

An extraordinary condition of affairs, indeed, is to be found in the impunity with which she can do what others. It would be a mockery of equal justice Talmage or any other minister to at the funeral of a Catholic; so we advertise a lecture in the Opera House imagine the Baptists will have to severely criticised, and it is quite was not framed to enable the Baptists likely the law would be invoked to of St. Louis to impose their religious prevent what would probably be views on their fellow-citizens of other claimed as a desecration of the Lord's creeds. day ; yet we find not one word uttered ' on by this woman, nor any thought of making her amenable to the law for her actions. Shall we consider that an occupation that even Sunday may class of our citizens are powerless. The rabble rules.

#### THE ST. LOUIS BAPTISTS ALARMED.

The Baptists of St. Louis are still in by the United States Government on the occasion of his landing at New of sin. She alone was conceived with- York. Some months ago they addressed a protest to President Harrison answer a statement from the Treasury those granted to any other; but she department that the courtesies exalso corresponded with and benefited tended were simply those which are customarily accorded to distinguished she "pondered in her heart" all those visitors having a mission to fulfil towards the Government, independently of their religion. divine child (St. Luke, ii, 19): and reply was not deemed satisfactory, and an investigation was undertaken in order to ascertain from official records whether any Baptist, Methodist or Presbyterian had ever received similar honors. Not finding that such had been the case a second the Holy Ghost, addressed her as remonstrance was sent to President Cleveland, to which a similar reply

> "The records of this office show that from time to time, as application has been made to the department, such cour tesies have been extended to official representatives of foreign Govern-

an element for consideration in the cases. I enclose for your further information a copy of the order issued by the department in the case referred to by you, by which you will see that the expression used was 'usual cour-tesies,' 'not official courtesies,' as you

With this the Baptists were still dissatisfied, notwithstanding that it was shown that they had grossly exaggerated the nature of the order given, and much empty vaporing has been indulged in to the effect that the Pope has some nefarious designs towards controlling the United States Government. The fact is that no Protestant minister was ever sent by a recognized Government on any such a mission as that with which Monseigneur Satolli was entrusted by the Pope as his representative, viz., to deliver to the custody of the United States precious documents and memorials of Columbus for exhibition at the great Columbian Exposition: and this accounts for the fact that they never received the honors due to an envoy. The Baptists must have a very shaky religion if its existence is endangered by the way the matter stands.

Another grievance has also been fished up because still more recently Catholic funeral services were recited in the Senate House on the occasion of the death of Senator Barbour of Virginia, and still later at the funeral of Senator Kenna.

The Baptist committee of investigation complain in their report that the "full ceremony of the Catholic Churchsprinkling of water, offering of incense, and burning of candles, was conducted in our National Capitol! These are alarming incidents, and profoundly impress your committee that vigilance is the price of liberty.

Funeral services are usually conducted in the Senate House by the braved the storm to listen to her, and | Senate chaplain, a Protestant minister, and Senator Barbour was under a engaged the Opera House for Sunday course of preparation to become a Catholic, it was eminently proper that admission, 15 cents. This brought out the Catholic funeral services should be performed by a priest, and arrangements to this effect were made by the Senate. But though the Baptists have sounded the note of alarm because this was done, it does not appear that the isfy the cravings of what is general sentiment of the United States most gross in human nature, and has been roused to forbid the Catholic ritual from being used again should a similar occasion for it arise in the future. Before the law of the United States all religions have equal rights. would not be permitted to do. Were Dr. if a Protestant service were to be read on Sunday evening, charging a price endure what they cannot prevent. for admission, their action would be The Constitution of the United States

## CORPORATION.

With a few honorable exceptions, the corporation of the city of London, the abominable slanders she utters Ont., is composed of men who reflect against the Catholic Church and its scant honor upon its citizens. The institutions is deemed so praiseworthy city hall is a building erected by the money of the tax-payers, and Catholics, be desecrated? It would seem so, and like all others, contributed their share. it would appear, too, that the better Margaret L. Shepherd, the woman of many ex's, applied to the Board for permission to lecture in that building on Monday afternoon, offering to pay for the same if necessary. According to the report in the Advertiser, two of the aldermen-Taylor and Coo-were a dreadful ferment about the honors such ardent and enthusiastic Shepherdwhich were accorded to Mgr. Satolli ites that both simultaneously moved that the hall be granted free. Margaret wanted to pay her way, being a business woman, but the two aldermen we have named would not think of accepton the subject, and received for ing money from her, on the ground, it would be fair to assume, that she was engaged in a praiseworthy undertaking, and that she should be encouraged. A few of the aldermen may have been actuated by motives of prudence, choosing the lesser evil. It will be remembered that Widdows, another ex, who is now wearing the convict's garb in England, applied for the use of the same city hall some years ago, but was refused its use. The wily actor thereupon set up a cry of persecution, and thousands of men and women took up their place under his standard; and although the odor of the Central Prison still hung about him, his abuse of the Catholic Church proved a per fect disinfectant. He was the idol of the hour in the bosom of many a Protestant family in the city. It may be that certain aldermen-but we now speak of a small minority-voted in

a source whereby Christ's sufferings tinguished persons, the question of with us might be prolonged if any human, to make decrees of any kind; THE FREE PRESS AND THE would be here also, and she should thus religious or other belief never forming opposition to her lectures were evinced and the assembly, being perfectly by the corporation. We are willing to admit that there is a large grain of truth in the contention that active opposition toward Mrs. Shepherd is precisely what she is looking for ; and quite likely she made application for the hall with an ardent hope that it and to us." The Pan-Presbyterian might be refused her. We feel certain that the majority of the aldermen, however, together with the mayor, voted as they did for two reasons-first, to gratify an ignorant and stupid bigotry against the Catholic Church and Catholic people; and, secondly, to gain notoriety and applause from a certain class of our citizens. They care not for the esteem of the cultured and the noble-minded amongst us, irrespective of nationality and creed. In the matter of courting esteem they seek not for quality, but for quantity. They care not for the smile and the kindly word of approval of those whose esteem is golden, but they thirst for the ringing shout and the coarse hurrah of that class which patronizes such entertainments as that of Mrs. Shepherd. Those who voted to give Mrs. Shepherd the use of the City Hall free were: Mayor Essery, Aldermen Taylor, Heamen, Coo, Moule, Steveley, Jas. Fitzgerald, Garrett, Dreaney, Shaw and Prichett.

#### REV. DR. LANGTRY ON PRES-BYTERIANISM.

The Rev. Dr. Langtry's recent led ture on Presbyterianism, as published in the Toronto Globe, has created considerable sensation among Presbyterians, as it is one of the most scathing arraignments of the whole Calvinistic system which have appeared for a long time. It is the more remarkable as the doctor has been one of the most forward among the Anglican clergy in promoting a movement towards the corporate union of the three principal Protestant sects of Canada-Anglicans, Presbyterians and Methodists.

The lecture was delivered in St George's Hall, Toronto, on the 25th ult., its main purpose being to give the doctor's reasons for opposing a proposition made at a meeting of the Anglican Provincial synod held in Montreal last September, to congratulate the Pan-Presbyterian Council on the success of its system. He declared that for Presbyterians individually he had the highest regard and affection, yet he could not honestly join in congratulating them on any success which their system had achieved; and in the present lecture he declares that his reason for this is that "In my conviction Presbyterianism has separated from the Apostolic Church, and has forfeited the Apostolic ministry, and that as a system I was not glad of its success and could not say so. I therefore moved that the prolocutor be instructed to assure the President earnest desire for the corporate union of all who profess and call themselves Christians."

The doctor's resolution thus worded was passed unanimously by the synod; and he complains that for his objection to the proposition first offered he has been described as "an appaling illustration of monstrous bigotry and mediæval narrow-mindedness . . . who had come upon the stage five hundred years too late," being "evidently an inborn inquisitor who would rejoice in the racking and roasting of Presbyterians and Methodists."

For our own part we think the doctor too kind-hearted a man to entertain these barbarous designs, and we give him due credit for having the courage of his convictions in maintaining what

he believes to be the divine truth. He points out that the term Presbyterianism is used to signify that system for the present conclude by expressing of religion which maintains that there is only one order of ministers in the we hope other Anglicans, are coming Christian Church, the order of presbyters. He says there are over three hundred denominations, independent fectibility which Christ gave His of each other, and holding divergent and conflicting doctrines, but agreeing time, and to the end of time the words on this one point of Church government. Seventy-nine of these denominal not hear the Church, let him be to thee tions were represented by delegates at as the heathen and the publican." If the Pan-Presbyterian council, but they we proclaim this truth it is not through did not meet as one body, or for the purpose of uniting in one, out "as a confederation of denominations," to confer on "various practical questions of common interest." We imagine that the doctor wished to be courteous in making this statement, for within the few days that the council spent in making speeches laudatory of the Presbyterian system, very little could be done in the way of serious conference, even is the end of the reformation which

aware of this, did not undertake to make any. It was a very different assemblage from that of the Apostles mentioned in Acts xv, which could preface its decrees with the words, "It hath seemed good to the Holy Ghost delegates were not even authorized by the seventy-nine Churches they represented to issue a single decree. Still less could they issue them by authority of the Holy Ghost, and they did wisely not to claim any such authority.

Dr. Langtry says next what is very much to the point:

"None of these denominations trace their origin and present organization farther back than the early years of the sixteenth century. They deed, claim to find precedent and authority for their theory and action in the Church of the first days. But they do not claim to have any organic connection with the Presbyterian churches or congregations which they assume to have existed in the Apostolic days. As organized societies or denominations they began to be within the last three hundred and sixty years; so that there is an undisputed space of twelve hundred years at least, during which there was no Presbyterian Church in the world—so far as any positive evidence goes. There is a space of over fifteen hundred years after the resurrection of Christ during which there was no Presbyterian Church: for Hooker's challenge to Presbyterians of his day, find out one Church on the face of the earth that hath been find ordered by your discipline or hath no een ordered by ours, that is to say, by episcopal regimen since the time that he blessed Apostles were here conversant' remains unanswered to thi hour, and will so remain. No instance of a Presbyterian Church existing in he world before the year 1541 has

nundred and fifty years, can be found." The doctor then draws a dark and exaggerated picture of abuses existing among members, and especially among the clergy of the Church Catholic just before the Reformation, arguing that it needed Reformation but not Revolution. He then continues:

been adduced, or, after the diligent and

painful search extending over three

"It (the Presbyterian Church) was not, you will observe, produced by reforming the errors and correcting the abuses of the old historic Church, but by setting the old aside and substitutng a wholly new organization for it.

It completely changed the con stituted order of the Church. duced a new doctrinal basis, a new mode of worship and new tests of mem Scottish Presbyterian ism is of Erastian origin, THE CREATION OF AN ACT OF PARLIAMENT.

All this he proves at length and infers that it is "the first instance of a manmade Church."

So far as the inference that Presbyterianism is a man-made Church is concerned, the doctor is right, but it is neither the only nor the first instance of the kind. From the Churches established by Luther and the Churches of Protestantism are man made equally with the Presbyterian, but was also equally "the creation of an Act of Parliament." It made new new and unheard-of supreme authority, free and easy virtued daughter, Elizabeth. The Anglican Church, thereis open to the condemnation uttered by the doctor againtst all man-made Churches:

"Our Blessed Lord came into the world not merely to preach a gospel, or set an example, or offer an atonement, but to establish a kingdom, to found a Church. That Church He declared He would build upon a rock.

We shall still have something to say upon Dr. Langtry's interpretation of the rock on which the Church is built, and some other points of his arraignment of Presbyterianism. We shall our gratification that the doctor, and to understand somewhat better than heretofore, the character of inde-Church. She must last to the end of of our Lord must be true, "If he will lievers; but because God has so revealed, and we have not the power. even if we had the will, to change His laws.

The Church of M. Loyson, who was formerly Father Hyacinth of the Carmelite Order, has at length gone the way of other sectaries by becoming identified with the Jansenists of Utrecht, who have agreed to accept the gift of his congregation. This

In last week's issue we took occasion to remark that our neighbor, the Free Press, was adding fuel to the flame of bigotry which now prevails in this city, because of its publication of ridiculous sensational articles written for P. P. A. purposes; and we then went on to show that the article it published was uncalled-for. This. however, our contemporary carefully suppresses, and builds up a reply on the introduction to our remarks. This is unfair, neighbor. You took from our article a couple of sentences, and therefrom made a point which would appear to be much in your favor. But let us see how the matter stands. You say:

"The CATHOLIC RECORD is astonished that the Free Press should give the current news of the day; but this is what the Free Press will continue to do in the future, as in the past, without fear, favor or affection, for public information. As to that, no dictation will be tolerated from without."

The mobbing of Rudolph took place

on the 25th Jan., according to the re-

port you published. Your two column

article giving an account of the affair decked in the millinery of the A. P. A. appeared on the 2nd of this month. Is this what you call giving the current news of the day? You did not publish it as a matter of news, because it was not news. It did not come to you over the wires, in the usual way ; nor was it clipped from an exchange. Was it not brought to your office by a Yankee A. P. A. man who is in the employ of the American Government? As you are so very anxious to give the current views of the day, why did you not give a two-column account of the murderous assault made on Catholics by the Orangemen of Belfast a few weeks ago? You pretend to give the news "without fear, favor or affection," yet we find you taking a holiday and devoting your whole editorial page to a ranting Orange speech of Salisbury, carefully suppressing the speeches of the Grand Old Man, and we find you publishing at length the speeches of the cynical and cruel Balfour, while you have no place for the utterances of the brilliant Edward Blake. You claim, too, that no dictation will be tolerated from without. This is not honest. Did not a deputation of P. P. A. men wait upon you on Saturday night and demand that a full report of Margaret L. Shepherd's lectures should be given? This report has appeared-you consented in a moment of weakness, we will charitably say-but we suppose you will call it "the current news of the day." Knowing well, as you do, the character of the lecturer, how can you justify yourself? In every church in the city on last Sunday a sermon was preached. You did not find the utterances of any one minister in the city worth reporting, but devoted all your energies to the reproduction of the Calvin, down to the Salvation Army, all tirade of that unlovely creature who is now preaching the gospel of hell in of the Pan-Presbyterian Council of our alike man-made, and Dr. Langtry's own our midst. It is hard to understand in protest against the business carried A BEGGARLY AND BIGOTED hearty good-will and of our continued Anglican establishment was not only you, friend. It may be that you are It would be much more manly were you to become an out-and-out creeds, introduced a new worship, a P. P. A. organ at once. Your inclinations are evidently in that direction. the uxorious Henry VIII., and later his You would fain fly to the breeze the old Conservative standard of the late Sir John Macdonald, and you would fore, equally with the Presbyterian, like to have it known that you are loyal to your present political chief, but you are all the while hob-nobbing with those who are on the alert to knife him because he is a Catholic. You are inclined to go with the current. It is now very muddy, indeed. You are struggling, but it is gradually lifting you off your base.

#### THE NESTORIANS OF CHALDEA.

It was announced last year that the Chaldean Nestorians had become Catholics, having renounced their old heresy. There remain now but few of this sect, chiefly in Persia. From the particulars of the event which have recently come to light, it appears that the conversion was due in great measure to Mgr. Issa, the Superior of the missionary fathers of Chaldea. While making a visit of charity to their province he found them in great distress, which he and his missionaries relieved, and as they were also disposed to become Catholics, they were duly instructed in the faith and received into the Church. The Nestorian heresy is a very ancient one, dating back to the year 428, when its distinctive doctrines were first promulgated by Nestorius, Bishop of Constantinople.

The chief doctrine which distinguishes this sect is their belief that there are in Christ two distinct persons, God and man. As a consequence of this they maintain that Christ, born of

the Blessed Virgin, is the who also preached and su cross. The Blessed Virgin fore not the mother of ( mother of the man-Chris that this Nestorian doctri depreciate the office of Virgin and the share she work of our redemption cause why some Nestorian visited this continent on tour a few years ago w with open arms by man ministers, whose only k Christian doctrine consist the teaching of the Cat and exhibiting their in towards the Mother of Go It is clear that the N trine, dividing Christ,

by the blood of Christ, sh cross, which ceases to b value, and a sufficient a sin, if Christ suffering on no more than man. The unity of person been constantly the tea Church, and is clearly the Athanasian Creed, or creeds used in the service

of England, and declared

destroys the efficacy of ou

upon most certain war Scripture. The Athanasian Creed "It is therefore the tr Jesus Christ the Son of C man. He is God of th the Father, born before man of the substance of born in time; perfect man, subsisting of ratio human flesh: equal t according to His divin the Father according to Who though He is God not two, but one Christ : the conversion of the flesh, but by unity of pe so God and man are on suffered for our salvat into hell, the third day

dead, etc. Nothing can be more the unvarying tradition on this subject, and it the Council of Ephesus torius that the Blessed \ the Mother of God as a the unity of person in (

The practical disappe torianism after an ex thousand four hundred years may go far tow about the submission Church and its entry union. In all things points which we have Nestorians believed ju

JOAN OF .

The process of inves Sacred Congregation o documents bearing up Jeanne d'Arc, or, as s called in English, Joan far progressed that positively stated that beatification will soo

and made public. Before this step is ta vestigation is always it is necessary that miracles be proved evidence to have been the intercession of the proof is not admitted evidence by which t substantiated has b tested, and every app fact or proving force minutely.

It is frequently ta by those outside the C ification or canoniza trary measure, but aware of the actual p the examination is n learned jurists and th there cannot be the the thoroughness of there is even an offi monly called the Dev whose real title is " Faith," whose special cover any flaw which against the promulga Never until these d posed of is the decre

It is true that only required to be absolut but these are select hundreds, which are as well attested as made the basis of the infer, therefore, tha made in the case o will be because her divine sanction to have been fully au

means which we have Joan of Arc was a sh born at Domremy, the English power se

the Blessed Virgin, is the man-Christ, who also preached and suffered on the cross. The Blessed Virgin was therefore not the mother of God, but the mother of the man-Christ. The fact that this Nestorian doctrine served to depreciate the office of the Blessed Virgin and the share she had in the work of our redemption was sufficient cause why some Nestorian priests who visited this continent on a collecting tour a few years ago were received with open arms by many Protestant ministers, whose only knowledge of Christian doctrine consists in opposing the teaching of the Catholic Church, and exhibiting their intense hatred towards the Mother of God.

It is clear that the Nestorian doctrine, dividing Christ, completely destroys the efficacy of our redemption by the blood of Christ, shed upon the cross, which ceases to be of infinite value, and a sufficient atonement for sin, if Christ suffering on the cross was no more than man.

The unity of person in Christ has been constantly the teaching of the Church, and is clearly inculcated in the Athanasian Creed, one of the three creeds used in the service of the Church of England, and declared to be founded upon most certain warranty of holy Scripture.

The Athanasian Creed declares:

"It is therefore the true faith that we believe and confess that the Lord Jesus Christ the Son of God is God and man. He is God of the substance of the Father, born before the ages, and man of the substance of His mother, born in time; perfect God, perfect man, subsisting of rational soul and human flesh: equal to the Father according to His divinity, less than the Father according to His humanity. Who though He is God and man, is not two, but one Christ: one, not by the conversion of the divinity into flesh, but by unity of person. For as the rational soul and flesh are one man, so God and man are one Christ, who suffered for our salvation, descended into hell, the third day rose from the dead, etc.

Nothing can be more certain than the unvarying tradition of the Church on this subject, and it was decided by the Council of Ephesus against Nestorius that the Blessed Virgin is truly the Mother of God as a consequence of the unity of person in Christ.

The practical disappearance of Nestorianism after an existence of one thousand four hundred and sixty-five years may go far towards bringing about the submission of the Eastern Church and its entry into Catholic union. In all things except those points which we have indicated, the Nestorians believed just as Catholics

JOAN OF ARC.

The process of investigation by the Sacred Congregation of Rites into the documents bearing upon the life of Jeanne d'Arc, or, as she is commonly called in English, Joan of Arc, has so far progressed that it is now very positively stated that the decree of beatification will soon be prepared and made public.

Before this step is taken a rigid investigation is always instituted, and it is necessary that at least two miracles be proved by incontestible evidence to have been wrought through the intercession of the beatified. The proof is not admitted until the mass of evidence by which the miracles are substantiated has been thoroughly tested, and every apparent flaw as to fact or proving force examined most minutely.

It is frequently taken for granted by those outside the Church that beat ification or canonization is an arbitrary measure, but those who are aware of the actual process know that the examination is made by the most learned jurists and theologians, so that there cannot be the least doubt as to the thoroughness of the enquiry; and there is even an official who is commonly called the Devil's Advocate, but whose real title is "Promoter of the Faith," whose special duty it is to discover any flaw which might militate against the promulgation of the decree. Never until these difficulties are disposed of is the decree of beatification

It is true that only two miracle are required to be absolutely demonstrated, but these are selected from amongst hundreds, which are frequently almost as well attested as those which are made the basis of the decree. We may infer, therefore, that if the decree be made in the case of Joan of Arc, it will be because her holy life, and the divine sanction to her mission shall have been fully authenticated by the means which we have here indicated.

at

es

he

e,

its

0.

n

at

ne,

Joan of Arc was a shepherd's daughter, the English power seemed to be on the capacity.

point of being permanently established in France in 1429 that she presented herself before Charles VII., King of France, asserting that she had a divine mission to restore to France the territories which had been wrested from it. The Duke of Bedford was then besieging Orleans, and Charles gave her command of the French troops. She raised the siege, and gained many victories over the English, until at last King Charles was enabled to enter Rheims in triumph, and was there solemnly crowned, in accordance with Joan's prediction. This took place on the 17th of July, 1430, Joan of Arc being present at the ceremony in full armour, and holding the sword of

After the coronation she declared that her mission was ended, but she was induced with difficulty, by the urgency of the king and the French lords to continue her leadership of the troops. From his time, however, success failed her, and she was at last taken prisoner by the English at Compiegne and burned for a witch at Rouen on 30th May. 1481

Many accusations have been brought against her moral character, and these have been generally credited among English-speaking communities, chiefly for the reason that they have been dramatized by Shakespeare, but she has been fully vindicated by careful examination into original documents bearing upon her history. The late eloquent and learned BishopDupanloup was among the most earnest of her panegyrists, and at the present moment the whole Catholic sentiment of France may be said to be in favor of her canonization.

To Catholics the process of canonization is no empty form, as it gives an assurance from the supreme religious authority on earth that there is one more in heaven who having taken part in the trials of earth is solicitous for their welfare, and there are many who will naturally have a special devotion to some particular saint, and will ask more fervently her intercession. Thus Joan of Arc would be an object of special devotion in France, and more particularly in those parts of France where her life was spent or her victories obtained; and by this means the devotion of the people would be greatly fostered.

MARGARET'S FINALE.

Last Sunday the "lady" lecturer gave two entertainments in the Opera House. Great crowds came, because it was announced that it would be "positively her last appearance," as Barnum would say. We can scarcely hope that she is sincere, however, because show people are not accustomed to leave a place where they got paying houses. If we may judge by the long report of her lecture published in the Free Press, Margaret was during its deliverance a very angry woman indeed. She appears to be well versed in stage tricks, however, and has a fund of those smart but vulgar sayings which renders the variety show a paradise for the unwashed element In this she resembles Mayor Essery very closely. They are affinities, and it is no wonder that he has been hypnotised by her. Margaret will kindly excuse us if we refuse to enter into a controversy with her. We cannot defend the institutions and the persons she has attacked because we could not give their names in the same column with hers. We will merely notice the reference she made to ourselves. She said "The CATHOLIC RECORD could only attack her character." We did not attack her character, because she has none. In proof of this we will submit the following extract from the Chicago British American, published by Mr. Jaffray, a Protestant gentleman:

"Before an immense audience at the Opera House on Friday evening Mrs. Shepherd, the ex-nun, was presented with a Bible by Brantford sympa-The presentation was made by Rev. Mr. Thompson, a Baptist min ister.' Mrs. Shepherd is pulling the wool over the eyes of Canadians most ister. Over there they present beautifully. Over there they present her with a Bible; but not with a character. She lost that in Chicago after a weak attempt to reform. Mrs. Shep-herd is not an ex-nun. She is an exsomething-else, and has a very radiant life to her credit."

Ex-Mayor Taylor has at last succeeded in persuading Mr. Dalton McCarthy to lecture here on the 17th. This will be the tail of the Shepherd comet. As Mr. Taylor was defeated in a parliamentary election by a larger majority then was ever before known in these parts and as he is a man of no prominence whatever in our midst, it ill becomes him to set born at Domremy, and it was when himself forward in a representative

EDITORIAL NOTES.

THERE IS much talk about the adjustment of the differences between employer and employee, and occasionally we hear some eloquent utterance about the oppression of the sons of toil. As a rule, however, there is nothing done towards the practical amelioration of the laboring classes. It is well to speak of the dignity of labor and urge upon the myriads that fill our factories to recognize their rights, and to obtain them; but it is better far to point out some means of lessening their privations. What boots it to tickle their ears with fine phrases if from year to year they pursue the unceasing course of toil for wages utterly inadequate to the expenditure of sinew and brain.

LET OUR philanthropists do something practical. Why do they not wage war against the merchants who make their shop-girls work from morn till late at night? Surely they are entitled to some little consideration-these palefaced creatures who bear without murmuring all manner of boorishness from people who call themselves gentlemen and ladies. We know there are many, whose instincts, not dulled by greed of money, would fain permit their employees to take the recreation so needful for the wearied mind and body, but they are opposed by others who grudge a moment of relaxation to the bread-winner. Let public sentiment be aroused, and a better order of things must come. We, considering the pitiless conduct of some of our merchants, cannot help quoting a few lines from Mrs. Browning, and we would advise them to lay them to heart:

Our blood splashes upward, O gold heaper, And your purple shows your path. But the child's sob curses deeper in the silence Than the strong man in his wrath."

ENGLISHMEN, when speaking of their country's glory, are apt, even at the risk of a departure from the truth, to become victims of an excessive enthusiasm. Not long ago a learned lecturer spoke quite eloquently on English literature, but forgot to mention the source of its very best sentiment and thought. He overlooked the fact that, from Saxon gleeman and Norman troubador down to the present time, English literature owes a heavy debt to Catholicity. Nay, more-and we say it without fear of denial-to the Catholic Church, with its array of truths, its beauty of rubric and ceremonial, its wealth of traditions that can but inspire the thinker and foster poetic fancy, can be ascribed the permanent glory of our literature.

Nor THAT all the writers whose names are on the roll of fame were Catholics: many of them were aliens to our creed; but their noblest utterances were inspired by Catholicity. We can find no better example than Tennyson. His early poems are indeed faultless-very gems of technical skill, fashioned with all the art of a master; but they lack the fire that makes the poet's words live in the minds of generations. By the Idylls of the King, however, he claimed rank as a world poet, because, forsooth, the old Catholic spirit that lives in many a historic dome throughout England inspired his muse. It-as a ray from heaven falls upon it bathing it in splendor-gives his work colour and vitality. It makes his song find an immortal echo in the heart of humanity. It is the Catholic heritage of thought and sentiment that inspires his noblest passages. Let us not forget this fact. We must not be dependent or subservient to any one who presumes to fashion our ideas of English literature. The past is ours; and we have no fear of the future.

SENATOR INGALLS, of the United States, says that America possesses a few strong speakers, but no orators. He did not, however, hear the valorous Orangemen of Toronto orating in a manner to gladden the heart of Demosthenes. They want freedom for themselves. They are crying out for brave, broad-minded men such as they who assaulted the defenceless Wm. O'Brien. They are sweeping onwards to relieve their Ulster brethren, menaced with the horrors of Papal

pure Anglo-Saxon blood Tenny- instructed and strengthened in their son, he says, seems to have been very faith by more than six thousand misnearly equally of Danish extraction on the one hand and of Plantagenet an- twenty years preceding the Kulturcestry on the other, with a strain of kampf. Thousands lost their property French blood intermingled. Swin- and their liberty, went to prison and burne is pretty equally divided be- into exile for their Faith ; and what is tween the Celtic and Scandinavian race stocks. William Morris, Rosetti. Browning, etc., are not of pure English blood.

A GENTLEMAN with more than local fame remarked recently that the wild declamations of certain ministers facilitate to a great extent the growth of Catholicism in Canada; and it could not be otherwise. The masses cannot subsist on the old, worn-out calumnies, and the classes, wedded perchance to prejudice, close their ears in disgust to the verbiage as false as it is uncharitable. The man who espouses the cause of Jesus of Nazareth-the cause of truth and justice-is false to his vocation whenever he permits himself the utterance of sentiments that can but degrade the Christian pulpit. He may not believe it, but the instinct planted in the heart of man that makes us regard a minister as a person invested with a sacred dignity, makes us, also, the moment he forgets the duties of his high office and degenerates into that being so numerous in Toronto, regard him as a mountebank. He may imagine that his actions are influenced by zeal, but "the trail of the serpent is over them all." We advise them to peruse the following lines from

"Fanatical enmity against the Catholic Church cannot be charged against me, for there was always lacking in me that self-conceit which is necessary to sustain such an animosity. know too well my own intellectua calibre not to be aware that with my most furious onslaughts I could inflic but little injury on a colossus such as the Church of St. Peter. I could only be a humble worker in the slow removal of its foundation-stones-a task which require centuries. I was too familiar with history not to recognize the nature of that granite structurecall it, if you will the bastile of intel but it is therefore not the les true that the bastile is not to be easily captured, and many a young recruit will break his head against the wall.

MR. ERNEST LAMBERT, editor of the Panama Star and Herald, gives us an interesting and succinct account of the origin of the Panama failure. It reads ike the weird ravings of an imagination, and it will go far to prove the oft-repeated adage: Truth is stranger than fiction. Contractors without scruple or conscience squandered recklessly the hard-earned money of the French investor. Plunder from beginning to end was the sole watchword. After five years of work shallow inlets in either shore, a great scratch in the rock from Calais to Panama, and the white posts of the surveyor represented all the progress

An outcry was raised by the ministers of London a short time since because of the posting throughout the city of immoral show bills announcing the performance of a troupe called "Turner's English Girls." This is very proper, and their action if to be highly commended. We may remark, however, that they might likewise have drawn the attention of the authorities to other entertainments given in our midst by a solitary English girl, the moral effect of which will prove vastly more harmful than that of the troupe

MR. DALTON McCarthy seems to be becoming aware that a purely no-Popery platform is not the one on which success is to be achieved in ruling the Dominion, and accordingly at a meeting held in his interest last week in Orangeville, which was specially intended to boom his cause in Cardwell, new prominence was given for the first time to his policy on the tariff question, though it is evident that the cause of the enthusiastic reception he received from the defunct Equal Rights party in Toronto was his vigorous accept ance of their defunct policy. wiser partizans feel sore at the re proach that he is playing the drum accompaniment to the Equal Rights trombone, and the Globe correspondent tells us that even at the Toronto meeting Mr. McCarthy forced in the Tariff issue, and would have put the religious develving diplomas and certificates, for accuracy in phonography, from the head College, Dondon, England, this acknowledgment of their proficiency; dwelt on the great power the acquisition of this useful art would give them in after life, as well as a means of self-support, should that ever be necessary.

A RECENT number of one of our catholic so the issue of the contains an article by Mr. Ellis, in which he disposes of the claims of the contains an article by Mr. Ellis, in which he disposes of the claims of the contains an tells us that even at the Toronto meet-

sions which were given during the still more, not one man rebelled against the cruel hand that struck him. They had learned to pray and to suffer, and God granted them victory in the

THE first act of the Duke of Veragua after landing at New York, on his way to assist as Spain's representative, at the opening of the Columbian Exposition now going on in Chicago, was to assist at the Holy Sacrifice of the Mass in the cathedral. He was accompanied by his suite and the re-

accompanied by his suite and the reception committee. This was an appropriate act of devotion on his arrival in the New World, the more so as his great ancestor, Christopher Columbus, also acknowledged God by an act of devotion when he landed in America, setting up a cross, and adoring his Creator. Evidently the lively faith of the great navigator has been transmitted to his descendant.

"I AM in the cause for money" was the statement made in Boston by that brazen female "ex" who is now befouling the minds and bedeviling the hearts of a large number of the people of Ontario. It seems to be quite the fashion for ex-monks and ex-nuns to be in the cause for money, and that Miss Cusack the ex-Nun of Kenmare recently delivered a lecture at St. Leonard's, Eng., against Home Rule, and the chairman of the meeting announced that "the object of the gathering was to get a sum of money for an annuity for Miss Cusack has not even yet sunk quite so deeply into the naire as the pretended ex-nun who is now pandering to the deprayed tastes of P. P. A. audiences. It will be remembered that when she lectured in Toronto she told her slim audiences that if she were as ready as some other lecturers of her class to tell lies she would have a least of the money and have a seried of her class to tell lies she would have a lecture of the path and the chairman of the meeting announced that "the object of the gathering was to get a sum of money for an annuity for Miss Cusack has not even yet sunk quite so deeply into the naire as the pretended ex-nun who is now pandering to the deprayed tastes of P. P. A. audiences. It will be remembered that when she lectured in Toronto she told her slim audiences that if she were as ready as some other lecturers of her class to tell lies she would have a least of the chairman of the meeting announced that when she lectured in Toronto she told her slim audiences that if she were as ready as some other lecturers of her class to tell lies she would have a least of the chairman glowers."

The word of the ch that if she were as ready as some other lecturers of her class to tell lies she would have larger audiences. The large audiences which greet the exconvict now in these parts show that Miss Cusack knew what she was talking about.

INSHAVOGUE.

The following account of a performance in the Town Hall, Waterloo, we clip from the Berlin Daily Record of 29th ult.: The Literary and Dramatic Society of St. Jerome's College made their first bow to a Waterloo audience last Thursday night, when they produced that capital comedy-drama, "Inshavogue." The hall was crowded to the doors, many having to tand throughout the entire perform ance, and it is quite within bounds to state that not one of those who attended was disappointed, but all were delightfully surprised at the artistic manner in which the play was presented. Mr. Francis C. Neisens, he Inshavogue, is a born actor, com bining wit, pathos and tragedy, and the round of applause which greeted him was only what he deserved character of Herrick Wolfe and Lord Desmond were also cleverly But they all did well, remark taken. ably well, and should they ever again decide to appear behind the footlights in Waterloo they may rely upon receiving a hearty welcome, and, what more substantial, a crowded house. The performance closed with a laugh able farce, "Irish Justice." And the orchestra! The lively strains of music y played by the college under the leadership of so sweetly played orchestra, under the leadership of Prof. F. Mayrhofer, helped materially to while away the otherwise rather long lapses of time between the acts. we heartily congratulate you upon the success of your evening's per formance.

For the CATHOLIC RECORD

But they constrained Him, saying: Stay with is because 'tis towards evening and the day is ow far spent. (St. Luke xxiv., 29.) The rosy beams that lit life's happy morning thave fitted fast; the last rays quiver now across the sward;
Night, dark, lone night advances, I canno longer labor. longer labor—
(Alas, alas, the mispent hours of morning!)
Stay with me now, stay with me, pitying Lord.

Far back I hear the echo of gay laughter:
We parted soon; hushed the heart's music, -ah,
the broken chord!
Young years, bright hopes, fair friends, say
whither have ye fled?
(How gray, how chill the creeping mist that
folds me!) 'Mid the deep shadows, stay with me, dearest

AWARDING DIPLOMAS AND CER-TIFICATES.

L. Nash, A. Badgley, L. Murdock, and A.

Certificates were given to Misses M. Syrnes, M. Ford and M. Coyne. Byrnes, M. Ford and M. Coyne,
His Grace gave them his benediction and
promised to soon return and deliver a lecture
which he wished them to report.

A MOST MAGNIFICENT CEREMONY.

Continued from first page.
built at Memrameook. The church is heated
by hot air, lighted by electric light and in
every way a modern church.

Its construction was commenced less than
four years ago, is all completed and paid for now.
In saying this, too much praise cannot be given
our beloved pastor, Rev. Father Mihan, who
labored so faithfully for its completion, and
guided every move that was made to raise
funds each vear in order that the work might
be proceeded with, and the opening and dedicating of this beautiful church on last Sunday
marked an era in the history of the Catholies
of Amtherst. Father Mihan, standing in the
church last Sunday morning, surrounded by his
congregation who labored with him for its
erection, must feel that he and they were well
repaid for all their labors; and this magnificent
church will, we trust, stand as a living monment to the memory of Father Mihan; and the
prayer of his flock on last Sunday was that he
might long be spared to enjoy the fruits of his
labors. Continued from first page.

#### ST. MARY'S ACADEMY, WINDSOR.

Never does Time travel faster Than when his way lies among flowers.

Rev Pastor, beloved Teachers and dear Companions—The rushing, restless waves of Time have dashed to day upon the peaceful sheres of St. Mary's, and brought again the barques that once did auchor there in safest shelter from the storms of life. Trials and cares have been among as since last we met; perchance that the meeting might be rendered coubly sweet through yearning for the friendships of the past. To some of us the years have brought sorrows that have made us well nigh forget that we were ever glad; to others joys have filled each moment as it passed; but to day both griefs and joys are suspended as for a few hours we enter again the life of long ago. On the threshold we meet our true friend and gentle guide, the rev. pastor, unchanged in his allegiance to St. Mary's. Now, as then, he tutors the child-mind in the mysteries of Faith, sowing with a hopeful heart the seeds which are to bleve in steroity. We turn to meet the lay St. Mary's. Now, as then, he tutors the child-mind in the mysteries of Paith, sowing with a hopeful heart the seeds which are to blosm in eternity. We turn to meet the loving smile which never failed us from our gentle teachers; again we clasp the hazds that guided all our wilful ways. Kind Sisters, with your thoughtful eare, your loving praise and mild rebuke, you won our hearts; and now when tender memories fill our every thought, we say again, you win our hearts.

Warm has been the welcome given by these to whom the silver cord of Sisterhood will ever bind us. Notwithstanding the intervening years a friendly feeling must

will ever bind us. Notwithstanding the intervening years a friendly feeling must be in our hearts for those who in the shifting scenes of life have taken our places. We thank both you and the Sisters for a day which will east no shadow on our memory. Father Wagner responded in his happiest vein, after which Miss Jennie Maisonville spoke in behalf of the present pupils as follows:

Father Wagner responded in his happiest vein, after which Miss Jennie Maisonville spoke in behalf of the present pupils as follows:

Convent life holds many pleasant days, but few so fraught with unique happiness as the one just closing. With the advent of spring, amid the myrid voices of awakening nature, came to you a gentle whisper of the past. In each heart it murmured till you were fain to listen and respond. Of Alma Mater did it speak — of by-gone joys and unworldly pastimes, till the longing came to revisit the old familiar scenes, and to taste once more the simple enjoyments of youth and childhood. The announcement of your design aroused within these walls the sweetest anticipations. Every heart thrilled with new gladness in recalling the treasured names and faces. The quiet halls took an unwould be an and hearsay, were made to feel all the joyous meaning of this sweetly planned return. Need we say that our dreams are more than fulfilled?

We rejoiced to bid you welcome; with regret we shall see you depart, and softly do we breathe the prayer that soon and oft we'll meet again.

The assembly then broke up with mutual expressions of congratulation and assurances from the guests that the day just closed would be a new link to bind them to the scene of their earliest, gentlest experiences.

Among those present were: Miss Alice Grimes, Mrs. W. J. Clerihue nee Maggie Grimes, Mrs. W. J. Clerihue nee Maggie Grimes, Mrs. B. C. Fitzsimons nee Hattie Baumbach, Mrs. C. Fitzsimons nee Hattie Baumbach, Mrs. W. J. Brand nee Annie Belanger, Mrs. J. G. Downie nee Lena Mullin, Mrs. Horsman nee Ora Clark, Mrs. J. N. Gustin nee Louisa Moore, Mrs. R. S. Gabell nee Mamie Pemberthy, Mrs. D. McLean nee Martha Pohl, Mrs. J. H. Francis nee Grace McAfee, Mrs. Wanne nee Mande French, Mrs. W. J. H. Francis nee Grace McAfee, Mrs. Wanne nee Maude French, Mrs. Wilkinson nee Eliente Neveux, Mrs. J. Duane nee Julia Dolph and the Misses Albine Ouellette, Josephine Ouellette, Marie Lemay, Zoe Ouellette, Ida Pohl, Norma Pohl, Clara Belang

External splendor of worship is good, but internal truth and reality in the worship of God is better.

#### ERIN'S MANY BEAUTIES.

Her Daughters Receive Merited Mede

A WOMEN'S GLOWING EULOGY-BAB, IN HER PIQUANT WAY, TELLS WHY SHE LOVES IRELAND AND IRELAND'S SONS AND DAUGHTERS - MATERIAL FOR GOOD AMERICAN CITIZENS.

If ever anybody doubted the influence of the Irish they have only to look at the spring frocks this year and see how universal is the wearing of the green. It is green of all shades; frequently it is combined with violet to remind people of those days in the far past when beautiful Laura wore her green gown looped with bunches of violets and gained the devotion of the great poet who made her famous. Surely, if Petrarch could remember just what this lovely woman wore, the lover of to-day need not be above admiring the frock of his sweetheart. Green is everywhere. The flowers have a framing of it. All the new dishes are white china, with green and gold bordering, and not merely to be in the fashion, but because it is sensible, we are eating all the green food possible. Asparagus, by the by, is just the fashionable color, so that in assuming it internally one is doing one's duty not only to one's constitu-tion, but pleasing Dame Fashion.

Green is a color that is marvelously satisfying to the human eye, and it gives one a curious sense of joy peculiar to no other tint. I suppose that is why the grass is green rather than scarlet or purple. Just fancy blue grass! Though I do believe they do have that down in Kentucky, but 1 can only certify to the beauty of their women and the goodness of their fluid extracts. There is something curious about the effect of the green gowns on one's eyes; they have a hopeful sort of If a fellow is in love they seem to say to him, "Try again, young man; she won't be so cruel young man; she won't be so crueinext time." I suppose that is the reason the Irish elected that green should belong especially to them. I never saw an Irishman, and neither did you, who was so old and so downcast that he didn't hope. With a foot and a half in the grave he will trust that by proper treatment the half foot that is out will get sufficient strength to rerest. This is the sort of thing that keeps people young forever.

For my own part, I love an Irishman This is generally, and not individually. I could make a very good stump speech on that subject. What would speech on that subject. What would this country be without the Irish? To begin with, the Democrats would not Who are our cleverest lawyers? The Irishmen born in America. Who are our wisest doctors? The men who have got an allopathic dose of Irish blood in their veins. Who are our best editors? The men who without fear wear green rosettes on the 12th of Who are the handsomest women the world? The women whose black hair, blue eyes, white teeth and satiny skin proclaim that somewhere or other an ancestor came from the Emerald Isle. Even England has to acknowledge this. With the exception of Mrs. Langtry, every one of her great beauties have been Irish.

It is a wonderful little place. Not as

big as the State of Pennsylvania, I think not half as big, it has represen-tatives all over the world. The man you give a big check to and a "thank for saving the life of somebody you loved, says he was born in Ros-The man who helped you when a big corporation was trying to down you says his people were born in Sligo, and the man who makes love to you, if you happen to be a woman and calls you pretty names, came from Dublin; while you, if you want to join some colonial association, and happen, in the search for ancestors, to look into the family Bible, suddenly discover that your grandfather and grandmother were married in Belfast. land produces more people to the square inch than any other country in the world, and they are happier on less than any people I ever saw. Yet they come over here to America and teach us how to cook. They rule our hearts and they rule our kitchens, we are more interested in their affairs than those of any other people. The cook we had before may have had a sweetheart, but we never took any particular interest in him; but when Maggie, who is a bright-eyed Irish girl, appears, the women of the house know, in less than twenty-four hours, that a certain milkman is in love with her, and immediately we change milk-men. That's to give her an opportunity to see him every morning. may not bring as good milk as did the other man, and he may not give as good measure, but as long as we are helping alorg a love affair we don't The night that he is to come we all frivvle out into the kitchen and give her suggestions as to her appearance and how she ought to treat him, and then, when she is going to be married. the household sews industriously for

A visitor comes in says: "What are you making?" And we all answer at once: "A wedding dress for the And then the visitor says "What is she?" We look reproachwhat is she?

What is she?

We look in the probability and answer:

"Why, Irish, of course."

And then the visitor takes off her gloves and says: "Oh, then it is all right. I help?" Maggie is up in the feelings of all the young men who come to the house. And when the entire establishment is dressing you to go to a party she says to you as she pulls the lacing:
"Oh, miss, I wouldn't be after bein' so cruel to the young gentleman. Sure, where.

there were tears in his voice when I told him you weren't at home the other day and you just a-sittin' there a-readin'. Bless his poor heart, he can't readin'. Bless his poor heart, he can't help bein' in love with you! The very flowers would fall down and worship the likes of you!" The young man never had a better pleader than this.

If I could be born again I would choose Ireland for my birth-The finest American citizen man with Irish blood in him, for he has all the versatility of the Irishman, all his wit, and, with it, he has that grain of uncommon sometimes, I am sorry to say, the Irishman, pure and simple, lacks You know they are very fond of announcing that their patron saint, St. Patrick, was a gentleman, and it seems to me right along, from that day to this, the Irishman, be he peasant or lord, has been gentle. course, there are exceptions, but they only serve to prove the rule. long ago I met a man whose brogue was as thick as cream, whose name was Patrick Joseph, who had made a fortune selling things on the instalnent plan, and who told me he was not an Irishman and not a Catholic Unfortunately for Ireland, I had heard of his birthplace, and that he first opened his eyes in a shebeen. say, unfortunately, because I did not like to think he was an Irishman; I had so fully made up my mind that he was a knave and a fool. I don't deny that an Irishman may not be the first, but he is very seldom the last.

stump speech. I think I asked who were the doctors and lawyers and good-looking women, and I was able to answer that they were all Irish. Now I wish to know who are the best book makers? The Irishmen. Who are our best actors? The Irishmen. are our best writers? The Irishmen. I tell you it is a pretty difficult thing to find best in anything that hasn't lrop of Irish blood in it. Sometimes it is a cross, but when you can com bine German stolidity with Irish vivac ity, you get a future President of the United States. Perhaps I am a little warm on the subject, but you see know them as they are, and I love every one of them in this country or over home. I know how they can curse the man who says a rude word about a woman, and I know how they can shower blessings upon me when I take a cup of tea with them or drink a glass of milk in the cabin. I love the perfect gentility of the Irish woman, who, if the Queen of England and Empress of India visited her, could, with innate grace, ask her to have a bite and a sup, feel perfectly at ease and conscious that she was doing the right thing. The Irish peasants and the Virginia darkeys have the grace of hospitality at its finest, and either of them could give lessons in the art which they never studied to the snobs in New York city. An Irish-man can fight and like it longer and better than a bull-dog, and he can make love and like it longer and better than a lady novelist. Thank heaven, there are so many of him! If ever he ceases to multiply as he does now, there will be weeping and wailing and gnashing At least that is what I think, and,

#### while in favor of the Irish, I am an American citizen named

A rule of life is most earnestly re commended. In these days of luke warmness and tepidity, certain Christian practices at home and in common prove a great safeguard to Catholics Nothing is a source of greater edification, and nothing is more calculated to foster devotion than to see a family united in the practice of these beautiful acts of Catholic piety.

Catholic Rule of Life.

One of the most important duties of

a Christian is daily prayer. The wants of the soul must be seen to as well as those of the body. One of the Fathers says: "As moisture is necessary for the life of a plant, so prayer is necessary for the life of the This important exercise should be faithfully observed, and when pos sible let it be a family exercise, as this and somehow they get nearer to us and is more pleasing to God. Our Lord has said that when several are gathered together to pray in His name, He is in their midst. serves to be called truly Catholic, unless the prayers, at least the night prayers, are said in common. every house where this is carried out the results are easily seen: religion is respected, peace and harmony reign in the household, and the precept of charity is observed. In fact the words of the Holy Ghost are full realized 'How good and pleasant for brothers These home exer to dwell in unity.' cises of piety your children will never

"I Am So Tired"

Is a common exclamation at this season. There is a certain bracing effect in cold air which is lost when the weather grows warmer; and when Nature is renewing her youth, her admirers feel dull, sluggish and tired. This condition is owing mainly to the impure condition of the blood, and its failure to supply healthy tissue to the various organs of the body. It is remarkable how susceptible the system is to the help to be derived from a good medicine at this season. Possessing just those purifying, building-up qualities, which the body craves, Hood's Sarsaparilla soon overcomes that tired feeling, restores the appetite, purifies the blood, and, in short, imparts vigorous health. Is thousands of friends as with one voice declare "It Makes the Weak Strong."

A Prompt Cure.

GENTLEMEN, Having suffered over two grars with constipation, and the doctors not having helped me, I concluded to try B. B. B., and before I used one bottle I was cured. I can also recommend it for sick headache. ETHEL D. HAINES, Lakeview, Ont. A Prompt Cure.

TO BE "IMMURED" IN A CON-VENT.

Another Escaped Nun Story Spoiled.

In the English House of Common on Thursday night recently Colonel Sandys asked the Home Secretary whether his attention has been drawn to a statement in the newspapers or Monday, 27th instant, to the effect that a young lady crossing from Ireland to a young lady crossing from Ireland to New Milford in charge of two Roman Catholic nuns, leaped overboard from the steamboat when in mid-channel, apparently intending suicide, but hav ing been rescued by the crew, was after being resuscitated, returned to the custody of the nuns, and was taken by them upon landing at New Milford to London, travelling for the South of France, where she was to be immured in a convent; whether the proper course in the case of attempted s would have been to have placed the person attempting it in the care of the police on arriving in port, so that the magistrate there might have made inquiry into the circumstances of the case ; whether this course was followed in this case, and, if not, who was to be held to blame for its being omitted; whether it could be ascertained what was the real name and the actual destination of this young female, and from what place she was brought before being taken on board the steamboat at Waterford; and whether he would cause full inquiry to be made from the steamboat authorities at Waterford and Milford, as well as from the captain of the vessel, and inform But, dear me, I have gotten off of my

the House of the result thereof.

Mr. Sexton said that before the ques tion was answered he wished to submit to the Speaker an inquiry on the sub ject. The question suggested that a young lady was travelling from Ireland in charge of two Roman Catholic nuns, to the South of France, "where she was to be immured in a convent," and in a further paragraph inquiry was made as to her real name. It would be observed that the suggestion was that these nuns were conveying this young lady under a false name (Nationalist cheers) from Ireland to France to be there immured, that was imprisoned against her will, in a convent. (Renewed cheers.) He wished to ask whether the hon. and gallant gentleman was entitled, under cover of a question as to matters of fact, to give urrency to an assumption which was untrue in fact (cries of "Order," and Nationalist cheers)—which was libel-lous (cries of "Order," and renewed Nationalist cheers) upon the religious orders of the Roman Catholic Church and which was deeply offensive to a great body of members of that House. (Nationalist cheers.)
The Speaker: The words which

may be justly held to give offence are these, "immured in a convent," and I think they had better be omitted cer-(Nationalist cheers.) If my tuinly. attention had been drawn to them, think I should have omitted them. Col. Sandys: I may say that I only

imported the words in the sense in which they appeared in print.

Mr. Asquith said his attention been drawn to the case. He had received a report from the Chief Constable of Pembrokeshire, from which t would appear that the young lady was a person of insane mind, who had een sent in charge of two Sisters of Mercy to an institution in France for the cure of the mentally afflicted. (Nationalist cheers.) During the and women should give this testimony voyage from Ireland she escaped from by the profession and practice of God's self overboard, and was rescued. The matter was reported to the police by the captain as soon as the vessel arrived at Milford, and the constable on the spot seemed to have satisfied himself that the lady was insane and properly cared for, and that no action on his part was necessary. (Mr. Asquith) was in communication with the Irish Government with the object of obtaining further particulars, and especially of discovering whether the removal of the lady was in accordance with the lunacy laws. (Hear,

Mr. Sexton: I wish to ask you, sir, whether you would think it proper to suggest to the honorable and gallant member that he should express his regret for the imputation. ("Oh," and Nationalist cheers.)
The Speaker: The expression of

opinion I have indicated is quite suffic-

Hawking and Spitting, foul breath, loss of sense of taste and smell, oppressive headache, etc., are the results of catarrh. Nasal Balm offers a certain and speedy relief and permanent cure from these miseries. Thousands of testimonials speak of its wonderful merit. Try it: sold by dealers, or sent by mail on receipt of price-5 c small or 31 large size bottle. G. T. Fullord & Co., Brockville, Ont.

Fulford & Co., Brockville, Ont.

Still Another Triumph—Mr. Thomas S.
Bullen, Sunderland writes: "For fourteen
years I was afflicted with Piles; and frequently I was unable to walk or sit, but four
years ago I was cured by using DR.
THOMAS' ECLECTRIC OIL. I have also
been subject to Quinsy for over forty years,
but Eclectric Oil cured it, and it was a permanent cure in both cases, as neither the
Piles nor Quinsy have troubled me since."

For Severe Colds. For Severe Colds.

GENTLEMEN, — I had a severe cold, for which I took Dr. Wood's Norway Pine Syrup. I find it an excellent remedy, giving prompt relief and pleasant to take. J. PAYNTER, Huntsville, Ont. J. PAYNTER, Huntsville, Ont.
It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing coughs colds, bronchitis and all affections of the throat, lungs and chest.

Best Ever Made.

Best Ever Made. DEAR SIRS,—I can highly recommend Hagyard's Pectoral Balsam as the best remedy ever made for coughs and colds. I am never without it in my house. HARRY PALMER, Lorneville, Ont.

No other Sarsaparilla combines economy and strength like Hood's It is the only one of which can truly be said: "100 Doses \$1."

#### FIVE-MINUTE SERMONS. Sunday Within the Octave of the

REARING WITNESS FOR OUR LORD. and you shall give testimony, because you are with Me from the beginning. (St. John xv. 27.)

It might be asked, dear brethren, what need God has for our testimony, or why the creature should act the part of witness for the Creator? Certainly Jesus Christ needed not the testimony of men, but in His infinite goodness and wisdom He has seen fit to ommit to each one of us a sublime and holy mission, none other than that of giving testimony of Him before the world, for the sake of our fellow-men. "You are," says St. fellow-men. "You are," says St. Peter, "a chosen generation, a royal priesthood, that you may declare the virtues of Him who hath called you out of darkness.'

This, then, is our mission, to be witnesses for Jesus Christ; and to-day we are going to consider how we are fulfilling it. You know, brethren, with what a keen sense of criticism You know, brethren, the world examines the testimony of those witnessing in behalf of others, and how it values their testimony in proportion to their uprightness and integrity. Well, so it is with regard to us and the testimony we are called upon to give of our Blessed Lord. We Christians are all on the witness-stand of this great world. To day the unbelieving world is passing judgment upon our testimony, deciding whether t be for or against Jesus Christ; but brethren, there will come a day when Christ Himself will sit in judgment upon this same testimony and reward us accordingly.
Since, then, this our mission is so im

portant, brethren, how are we to fulfil it? It seems to me in no better way than by leading truly Christian ives, and thus forcing the world to acknowledge that we are animated by the spirit of God. The early Christian brought the light of faith to thousands, not by preaching, but by the holiness of their lives; and so, when the pagans and infidels came in contact with them, they were forced to admire and ex-claim, "Behold how these Christians love one another!" Would to God that the life and conduct of every Christian to-day could force a similar confession from the unbelievers of our time!

Indeed, brethren, all Christians of our day have a great mission to fulfil in this regard; but we especially, for the reason given by our Lord Himself because you are with Me from the beginning. You, beloved brethren, who have had the faith from the beginning-from your earliest childhoodhave a special reason why your testi mony for Jesus Christ should never be failing. Has it ever been so? Have your virtuous lives and edifying example brought home the truths and beauties of the Catholic faith to those outside the Church? I fear, brethren. the conduct of bad and negligent Cath olics has kept back many from inquir-ing into the true faith. Such Catholics, wearing the livery of Satan, have given false testimony of God, and will have to render an account for it.

We can all of us, brethren, given testimony of Jesus Christ by every action of our lives. Parents can and should render this testimony by the good example they give their families, and the Christian solicitude they have for their spiritual welfare. Young men the consideration, dear brethren, of this our high mission, our being called to give testimony of God, be the means of animating us to renewed fervor in the service of Jesus Christ.

#### How Faith Is Lost.

Those who have inherited the faith ose it in proportion to the misuse they make of their reason. It is the old story of "esteeming themselves wise, they become fools." They would not read Catholic books, nor listen to instruction, they were above all that. Not having been grounded in the first principles of true philosophy they undertook to discuss its knotty que tions; they read the glib, but superficial, writings in current literature in which style appears to make up for the absence of ideas and connection of thought; and, imbued with fallacies and neglecting their religious duties, they fell under the tempter's Having abused, and in part sway. denied, their reason, faith was sapped and soon destroyed. This is the genesis and abridged history of the fall from faith of some young men of our day.

Bessie H. Bedloe, Burlington, Vt., had a disease of the scalp, causing her hair to become very harsh and dry, and to fall so freely that she scarcely dared to comb it. Ayer's Hair Vigor gave her a healthy scalp, removed the dandruff, and made the hair thick and

How to Get a "Sunlight" Picture. How to Get a "Suningar Freture.
Send 25 'Sunlight" Soap wrappers (wrappers
bearing the words "Why Does a Woman Look
Old Sooner Than a Man") to LEVER BROS.,
Ltd. 43 Scott street, Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framine. This is an
easy way to decorate your bome. The soap is
the best in the market, and it will only cost to
postage to send in the wrappers, if you leave
the ends open. Write your address carefully. Guard Against |Cholera

Keep the blood pure, the stomach in good working order, and the entire system free from merbid effete matter by using Burdock Blood Bitters, which cleanses, strengthens and tones the whole system. Cholera cannot attack the healthy. What Can Be Done?

What Can Be Done?

When the system is overloaded with impurity, the circulation sluggish, and the stomach out of order, as is often the case in spring time, there is no remedy so efficacious as Burdock Blood Bitters to remove every trace of impure matter and restore perfect health.

#### A SIGNIFICANT NEW DEPART-URE.

From the time of the Pilgrim Fathers, the day set apart by the chief magistrate of Massachusetts as a suitable one in which to pray, humiliate oneself and fast, has been as much a part of that old commonwealth as its State House or the memory of its heroes. Of late years, however, the occasion has degenerated into a mere secular holiday. Enforced suspension of business has given opportunity for baseball matches; the theatres have had Fast Day matinees, with special bills; the cars to the suburbs have peen crowded; and family dinners. beneath which the proverbial tables have "groaned," have been formid able rivals of the annual Thanksgiv ing feast. In fact about the only thing which people have studiously re frained from doing has been the assem-

bling of themselves together in their respective meeting-houses, and the fasting which the proclamation enjoined. Young Governor Russell purposes to change all this, and his proclamation this year stirred the prejudices of Puritan Boston to their foundations. In the most frank and manly way he referred to the inconsistency of appointing a Fast Day in which not on person intended to fast, and which would be, like its prodecessors, a mere burlesque upon the original intention. Translated into rough English, his call to prayer would be: "I set apart a Day because custom requires me to do so; but I know you don't intend to keep it, and my proclamation is manifestly absurd; and I would be ashamed of myself if I didn't say so.

Some of the Boston ministers commended this new departure; others saw in it but a tendency to anarchism and similar ills, and assured small congre gations that those who would not fast when the Governor said so should be made to fast; and that the Governor's intimation that Good Friday was the suitable day for such observance was a nove toward "Romanism."

But the mass of the people gave the proclamation no thought one way or the other, but hoed their garden beds or attended the base ball matches or went visiting, as it suited their fancy and it may not be amiss to state that one Fast Day sermon preached by a conservative was addressed to a con gregation of six people.

A careful inquiry also brought forth

the fact that 3,072 persons (in an area which included all Boston's large suburbs) went to houses of worship while 32,000 attended the various theatres .- Ave Maria

#### An Anecdote with a Moral.

An anecdote is related of the late Father Boyle which is worthy of repetition. One evening he met a man whose appearance gave evidence that the temperance pledge administered to him by the good Father had not been observed. Approaching the latter, the half-intoxicated man said 'Father Boyle, I am a Catholic to the backbone and ever ready to stand up for the Church." "My good sir," said the priest, "the Church does not want you to stand up, but to kneel for her." The astonished man says he learned a lesson which caused him to bend the knee more willingly than before. His example might be imitated by many who are always ready to fight for the Church but not willing to suffer humiliation for her.

of the Ontario Board Health Says: "I have prescribed Scott's Emulsion in Consumption and even when the digestive powers were weak it has been followed by good results." H. P. YEOMANS A. P., M. D.

Low's WORM SYRUP is the standard of excellence. Mothers recommend it. Chil-dren cry for it. Worms fly from it. Minard's Liniment cures Burns, &c.



There's Nothing Like SUNLIGHT SOAP

IT DOES AWAY WITH BOILING HARD RUBBING BACKACHES SORE HANDS

REFUSE CHEAP IMITATIONS

A SIMPLE WAY TO HELP POOR CATH-olic Missions. Save all cancelled postage stamps of every khod and country and send them to Rev. P. M. Barral. Hammonton. New Jersey, U. S. Give at once your address, and you will receive with the necessary explanation a nice Souvenir of Hammonton Missions.

### AT HAND

In a dangerous emergency, Ayer's CHERRY PECTORAL is prompt to act and sure to cure. A dose taken on the first symptoms of Croupor Bronchitis, checks further progress of these complaints, It softens the phlegm, sooths the inflamed membrane, and induces sleep. As a remedy for colds, coughs, loss of voice la grippe, neumonia, and voice, la grippe, pneumonia, and e consumption, in its early stages

#### AYER'S Cherry Pectoral

endorsed by leading physicians, is agree, able to the taste, does not interfere with digestion, and needs to be taken usually in small doses.

in small doses.

"From repeated tests in my own family, Ayer's
Cherry Pectoral has proved itself a very efficient
remedy for colds, coughs, and the various disorders of the throat and lungs."—A. W. Bartlett,
Pittsfield, N. H.

"For the last 2g years I have been taking Ayer's
Cherry Pectoral for lung troubles, and am assured
that its use has

# Saved My Life

"My wife suffered from a cold; nothing helped her but Ayer's Cherry Pectoral which effected a cure."—R. Amero, Plympton. N. S.

Ayer's Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell Mass. rempt to act, sure to cure

"ANAKESIS" gives instant relief and is an infallible Care for Piles, Price \$1. By Druggists or mail. Samples, "ANAKESIS," Box 2416, New York City,

WE AIM TO IMPROVE AND NOT BETERIORATE.

We Live in a Progressive Age

Our New Brand, the

## Cable Extra

will be found to be exceptionally fine, and we respectfully suggest that smokers give this brand a trial, when our statement will be fully verified as to quality.

S. DAVIS & SONS.

#### M - Emmanuel - Champigneulle PARIS. BAR LE DUC. FRANCE.

FIGURE WINDOWS ) FOR CHURCHES. STATUARY proved by Ilia Holineas Popa Flus IX., Eduf 1865.

Cod Modals at all the Universal Expositions.

Grand Prix d'Honnour, Rome, 1070.

AGENTS IN AMERICA: CASTLE & SON. 20 UNIVERSITY ST., - MONTREAL Also for JOHN TAYLOR & CO., England,

# **DUNN'S** BAKING POWDER

JOHN FERGUSON & SONS, The leading Undertakers and Embalm ers. Open night and day. Telephone-House, 373; Factory, 543.

EDUCATIONAL

A SSUMPTION COLLEGE, SANDWICH, and Commercial courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to REV. D. CUSHING, C. S. B.

ST. JEROME'S COLLEGE, BERLIN, ONT. omplete Classical, Philosophical and Commercial Courses,

And Shorthand and Typewriting. For further particulars apply to REV. THEO. SPETZ. President.

ST. MICHAEL'S COLLEGE, TORONTO, Ont.—In affiliation with Toronto University. Under the patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers. Full classical, scientific and commercial courses, Special courses for students preparing for University matriculation and non-professional certificate Terms, when paid in advance: Board and unition, Sibo per year; half boarders, 55 day pupils, 528, For further particulars apply to REV. J. R. TEEFY, President.

# Ottawa Business College

For a sound, practical Business Education this school is in the front rank. Special terms to students from a distance. Send for Catalogue and terms.

33 O'Connor Street, Ottawa. JOHN KEITH, Principal.

BENNET FURNISHING COMPANY LONDON, ONTARIO.

Manufacturers of CHURCH,

SCHOOL AND HALL FURNITURE.





For Constipation Ayer's For Dyspepsia

MAY 13, 1898.

For Biliousness Ayer

For Sick Heads Ayer For Liver Com Ayer

For Jaundice Ayer For Loss of Ap Ayer

For Rheumatis Ayer For Colds Ayer

For Fevers

Frepared by Dr. J. C. Ayer & C Sold by all Drugg Every Dose Ef

Ayer

SEALED TENDERS adds
dersigned and endors
Industrial School, Brandon, ireceived at this Office until
1883, for the several works retion of Industrial Schools, B
Specifications can be seen
of Public Works, Ottawa, an
W. R. Marshall, Architect,
after Friday, May 5th, and te
considered unless made on a
tenderers.
An accepted bank chequorder of the Minister of Pu
to five per cent, of amount
accompany each tender, i
forfeited if the party ded
ord fail to complete the wo
and will be returned in ca
ance of tender.

The Department does no

-OBJECTS OF

New York Catho New York Catho.

The object of this Agency recular dealers' prices, any ported or manufactured in the advantages and con Agency are many, a few of 1st. It is situated in the saletrade of the metropolis, such arrangements with the saletrade of the metropolis, and any quantity at the lowest westing its profits or commission.

The saletrade of the metropolis, and any quantity at the lowest westing its profits or commission.

The saletrade of the metropolis, and the metal of the saletrade of the sa

ing goods, entrusted tagement of this Ager

THOMAS I Farms for Sal

And on Easy Part Lot 12, broke b. Charlotteville, C Lots 33 and 34, 2d L., Co. Norfolk, 193 Parts N. ½ and S. McGillivray, fitty good orchard; exc and other building:

E. 1 Lot 6, con. 4, fruce, fifty acres,

BENZIGER PUBLICA

THE MARRIAGE PRO States. By Rev. S. F of "Elements of Ecc 8vo, cloth, VORDS OF WISDOM TURES. A Concorda Books. Edited by Re-cloth.

NEW MANUAL OF T OF JESUS. A Comp for Daily Use. 24md New Edition. Cloth, A GENTLEMAN. By LL.D. 16mo, cloth, g FLOWERS OF THE of St. Paul of the Cro sionists. Gathered fr Saint. 32mo, cloth,

NEW MONTH OF M Sales. From the Fre Visitation. 32mo, clo THE DEVOUT YEAR Clarke, S. J. Short ent Season of the Year LITERARY, SCIEN CAL VIEWS OF O SON. Selected by 12mo, cloth, THE SECRET OF S. St. Francis de Sale S. J. 12mo, cloth,

Sold by all Catholic BENZIGER New York, Cin

DR. WOODRUFF, nasal catarrh and tro 18 Talbot street, For Constipation Ayer's Pills For Dyspepsia Ayer's Pills

For Biliousness Ayer's Pills For Sick Headacha Ayer's Pills

For Liver Complaint Ayer's Pills For Jaundice Ayer's Pills For Loss of Appetite

Ayer's Pills For Rheumatism Ayer's Pills For Colds

Ayer's Pills For Fevers Ayer's Pills

Frepared by Dr. J. C. Ayer & Co. Loweli, Mass Sold by all Druggists. Every Dose Effective



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Industrial School, Brandon, Manifoba," will be received at this Office until Friday, May 26th, 1853, for the several works required in the erection of Industrial Schools, Brandon, Man. Specifications can be seen at the Department of Public Works, Ottawa, and at the office of W. R. Marshall, Architect, Brandon, on and after Friday, May 5th, and tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent, of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender. and will be related and will be related and of tender.

The Department does not bind itself to accept the lowest or any tender.

By order.

E. F. E. ROY.

Secretary.

Department of Public Works, Cottawa, 1st May, 1893.

-OBJECTS OF THE-

New York Catholic Agency

The object of this Agency is to supply, at thregular dealers' prices, any kind of goods imported omanufactured in the United States.

The advantages and conveniences of this Agency is the situated in the United States.

The advantages and conveniences of this Agency is the situated in the heart of the whole sale rade of the metropolis, and has complete such arrangements with the leading manufacturers and importers as enable it to purchase in argumatity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra commissions are charged it patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several differen articles, embracing as many separate trader in the sort goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

3th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

3th. Clergymen and Religious Institution, and the trade buying from this Agency arrallowed the regular or usual discount.

Any business matters, outside of buying an selling goods, entrusted to the attention of management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Wheneveryon want to buy anything send your orders to

THOMAS D. EGAN
Catholic Agency, 42 Barclay St. New York

## Farms for Sale Cheap And on Easy Terms.

Part Lot 12, broken fronts, tier of lots to. Charlotteville, Co. Norfolk, 100 acres and fine buildings. \$1,000 Lots 33 and 34, 2d con. Middleton, N.T. R., Co. Norfolk, 193 acres, more or less, and buildings......\$2,000 and buildings.

E. 1 Lot 6, con. 4, tp. Saugeen, Co. of Bruce, fifty acres, more or less, and Apply by letter to Drawer 541, London



THE MARRIAGE PROCESS in the United States. By Rev. S. B. Smith. D. D., author of "Elements of Ecclesiastical Law," etc. 8vo, cloth, net, \$2,50.

words of Wisdom from the Scrip-Tures. A Concordance to the Sapiential Books. Edited by Rev. J. J. Bell. 12mo. (both. NEW MANUAL OF THE SACRED HEART OF JESUS. A Complete Manual of Prayers for Daily Use. 24mo. Size. 5x3 inches. New Edition. Cioth, red edges. 60 cts.

A GENTLEMAN. By Maurice Francis Egan. LL.D. 16mo, cloth, gilt top, 75 ets.

FLOWERS OF THE PASSION. Thoughts of St. Paul of the Cross, Founder of the Pas-sionists. Gathered from the Letters of the Saint. 32mo, cloth, NEW MONTH OF MARY, St. Francis de Sales. From the French by a Sister of the Visitation. 32mo, cloth.

Visitation. 32mo, cloth. 40 cts.

THE DEVOUT YEAR. By Rev. R. F.
Clarke, S. J. Short Meditations for Different Season of the Year. 15mo, cloth. 81.00.

LITERARY, SCIENTIFIC, AND POLITICAL VIEWS OF OR SIES A. BROWNSON. Selected by Henry F. Brownson.

12mo, cloth. Brownson.

12mo, cloth, 12mo, cloth. 12mo THE SECRET OF SANCTITY, according to St. Francis de Sales and Father Crasset, S. J. 12mo, cloth, net, \$1.00. Sold by all Catholic Booksellers & Agents.

BENZIGER BROTHERS, New York, Cincinnati, Chicago.

DR. WOODRUFF, No. 185 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes

LOVE & DIGNAN, BARRISTERS, ETC.,

#### OUR BOYS AND GIRLS. A LITTLE NEWSGIRL.

BY JOHN ACTON.

"What paper to-day, sir?"
"Same as usual, my dear. No,"
with a smile, as the child was about to return the change; "keep it. The
Telegraph is worth a nickel—to me."
"Thank you very much, sir."
Katie had never quite understood

Mr. Crosby. To pay five cents every time you bought a three cent paper! If it were the *Ledger*, now. People had to buy that to find out who was

lead. It seemed very strange.
Mr. Crosby was Katie's best cus-

"He'll never get rich if he keeps on that way," she predicted. "But I guess he's well enough off already." She looked admiringly after the care fully dressed, handsome man. Then she thought of her father and sighed.

Mr. Crosby practised law on Sixth street below Walnut. Across the way was Washington Square. Here the bright, clean, cool grass, the giant shade trees, in which the birds sang blithely, the clear-voiced, rosy cheeked, romping children, made a pleasing pic

Near the Locust street entrance to the square, morning and afternoon, rain or shine, Katie Kernan stood selling newspapers. It was wearisome work, and she had little heart for the trees and the grass. The gray stone coping dividing them from the sidewalk was well enough to lean against when she grew tired, or wanted to count her unsold papers-that was all. She did not dare to go home before she had sold out.

To-day was particularly trying. It was now late in the afternoon and there had been only two or three buyers. "Father will be in a bad humor to-night, too," she murmured. "His wages are always gone by Friday. I might as well make up my mind to stay here till dark." She touched the string of her scapular and said a prayer to Our Lady, Help of Christians.

Katie looked down at her shabby shoes. "I wish I could get a new pair, but I can't. The baby's to be pair, but I can't. The baby's to be christened on Sunday week and he'll need a clock and a cap. Nothing is too good for him." Katie's pretty face lighted up at the thought of the chubby little brother at home in his mahogany cradle. "I guess he's capyling about this time." mahogany cradle. "apping about this time."

But what was this at her feet? She stooped and picked up a thin book bound in pink paper. Who could have lost it? She soon learned; on the front cover "Maurice Crosby" was

written in a bold hand.

"It's Mr. Crosby's. He's dropped it in his hurry. I'll keep it for him till to-morrow.

"The Sacred Heart in the sacred than the sacr till to-morrow. 'The Sacred Heart Almanac.' I didn't know he was a Catholic.

Katie turned the leaves of her find." Everything interested her. She read our Lord's promise to the Blessed Maagaret Mary again and again. Could she have expressed her feeling she would have said that the ninth promise held something personal, something precious for her; "I will bless every place where a picture of My Heart shall be set up and hon-

Katie clasped her hands, and a wistful look came into her eyes: "Oh wonder would He-would Jesus help father and mother? I could take the money to buy the picture out of my bank. There's twenty-five cents. I guess that would get one.

It was nearly dark. In the square a grass-scented, bluish mist began to rise; fireflies (Katie called them lightning bugs) shone and faded among The frolicking the tree-shadows. The frolicking children, with their hoops and roller

skates, had all gone away.
Our Lady, Help of Christians, never forgets. Katie had disposed of her last paper and felt very thankful. She dreaded the streets at nightfall. Didn't she hear that terrible men, wearing rubbers, so that you couldn't hear them tread, pushed boys and girls into chloraformed canvas bags and sold them to the Jefferson Medical College, and no one ever heard of them

afterwards?
Katie, shuddering, hurried homewards. She lived in — street. At that time two-thirds of its dingy tumbledown houses were occupied by vicious and criminal whites and blacks. Here and there was a family, the head of which earned his living by honest labor. A strangely-chosen place was this for self-respecting people, the majority of whom—God pity them !—were Irish Catholics. But so it was.

A buxon-colored woman wearing a purple print gown and a bright bandana stopped Katie at the entrance to the street. "You be careful, honey. Your pa has been beating your ma again. She hallooed murder, and all again. She hallooed murder, and all the little children ran over to my place. Your pa took the Bible out with him. Your ma fainted. You can come over with the other children if you get frightened. Walk right in

without knocking."

Katie had become very pale. "Oh,
Mrs. Royer! I was afraid pa would. The police couldn't have heard ma hal-

100, do you think?

"No, honey, I reckon not. Don't
you be afraid about that, though, so long as your pa wasn't arrested. But the law! Here I'm keeping you, and your ma expecting you every min-

Katie thanked her kind hearted informant, and in fear and trembling went up the gloomy, ill-smelling street.

in the doorway.
"You're cryin', darlin', what's the

matter?" "O, ma! ma!" Katie sobbed. "Emeline Royer's just told me about pa. Where has he gone?"

pa. Where has he gone?"

Mrs. Kernan drew the child in and closed the door. "I don't know. God forgive him! He took the Bible with my marriage certificate in it. In a South street pawn shop it is by this time." She broke into violent weeping. 'O Mother of Jesus! Did I ever think I'd live to see this day? Him, that has a good trade—the builders say there's no better bricklayer in Philadelphiato sell the Word of God for drink! The book blessed by Father Barbelin -Lord have mercy on his soul! And to be living in this den of thieves, out of pure contrariness, because I said it was no place to bring up children ! And him raisin' his hand to me whenever the fit takes him! Ah! it's punished I am for neglecting my duties. No confession from year's end to year's

end. And 'tis the same with him. Look at the five of you children. Never a decent shoe to your foot nor a rag to your back for Mass or Sunday Sure, it's heathens we've been school. -the pair of us-and it's comin' home now." She covered her tear stained She covered her tear stained face with her hands and wailed despair ingly.

"O ma! don't, don't!" pleaded Katie, tears dimming her own eyes. down here in the rocking-chair. I've

got something to tell you."
"That I will, darlin.' Sure, if I hadn't my Katie to comfort me my eyes would never be dry. But first you run over to Emeline's for the young ones. I'll get them to bed before your father comes in - if he does come They've had their supper. I'd go my-self, but I don't want her to see my black eye.'

Katie was soon back with the little ones-two sturdy boys and two fair girls ranging from three to nine years. They trooped obediently up stairs after their mother and speedily forgot their fright in sleep. When Mrs. Kernan came down Katie nestled in her lap and drew forth Mr. Crosby's almanac. She read aloud our Lord's Promises to Blessed Margaret Mary. When she had finished the ninth, Mrs. Kernan, thrilling with a new hope, cried eagerly: "Say that over again, darlin.

Katie did so. "Why couldn't we try it, ma?" she asked, softly. Mrs. Kernan kissed the questioning young face. "How did you guess my thought, darlin'? Sure, yo're sensible past your twelve years. Yes, we'll past your twelve years. get a picture, and may the Sacred Heart help us! And now you go to your bed, pet. I'll wait up for your

Katie left her mother telling the beads of her rosary. Mrs. Kernan's conscience had been awakened at last -doubtless by a quickening ray from the perfect Heart which she had just invoked.

It was after 12 when Kernan came in. Frequent potations had not im proved his temper. He leered at his wife aggressively. "Drunk again, Cass." He waited for reproaches. There was none.

"I think I'll go to bed, Mike. Do

you want anything?' His eyes followed her in maudlin surprise. Hadn't he struck her only a few hour sback? and here she smiled at That was what a fellow might call friendliness, and no mistake. 'You're a brick, old woman."

offered her his hand. Mrs. Kernan touched it gently. "I can't make you out to night, ass. Something's the matter." "Never mind, Mike dear. We'll Cass.

alk it over to-morrow. Kernan staggered up stairs. An impulse she could not resist con strained Mrs. Kernan to prayer. She knelt in her narrow kitchen till the

warm June dawn flushed the East. III. A balmy, cloudless afternoon. Katie's heart beat lightly. She was thinking of the Ninth Promise. She knew a cheap Catholic bookstore. soon as her papers were gone, wouldn't she have one of those pictures! What she have one of those pictures: What did she care now for the troubles of yesterday? Of course, she felt sorry for her mother; for her father, too. But hadn't she said the Litany of the

Blessed Virgin last night, and wouldn't that set everything all right? Her heaven-born child-faith whispered 'Yes.' The Bible—that wouldn't be lost, either. And forthwith, for the twentieth time, she sent up a fervent petition to St. Anthony.

Here came Mr. Crosby. Katie took

the Sacred Heart Almanac from its tissue-paper wrapping. "You lost this yesterday, sir," she said, handing

it to him.

Mr. Crosby handed it back. Thanks, my dear. You may keep it. I have another."

There was something else to speak about. Katie hesitated. think her forward? Her mother had not objected to her asking him. Mr. Crosby noticed her embarrass

ment. "What is it. Katie?" he inquired kindly.
"Why, Mr. Crosby, why "-Katie blushed at her boldness-"there's a little baby at our house. He's a boy. He hasn't been christened yet; he

He hasn't been christened yet; he hasn't any name; and I thought—we'd like—if you wouldn't mind—to call him—to have him christened Maurice."

Mr. Crosby smiled. "Why, Katie, I wish you would. That will be all right. If you do, I hope he will be a better man than his namesake." He

slipped a bank note into her hand.
"Tell mother to buy the little fellow something nice with that."

Katie drew back in dismay. "Itit's five dollars, sir! Thank you very Arent, E. W. Saunders & Co., Druggist, Linden, Ontarie.

She found her mother waiting for her much; but ma wouldn't like me to take all that.

"Then," warned Mr. Crosby, with assumed seriousness, "you mustn't

name baby after me. Katie was not convinced, but before she could make further remonstrance Mr. Crosby was out of sight.

That evening Katie brought the Sacred Heart picture, had it blessed by one of the Fathers of St. — 's, an straightway set it on the "parlor mantel

A week passed, Mrs. Emeline Calantha Royer remarked over the back fence to her next-door neighbor that the world must be coming to an end. "Let me tell you why, Solferina Bil-dew Jones. That Mike Kernan's been sober this here whole week. Don't tell me people can't let rum alone if they wants to. And Mrs. Kernan, she's beginning to look real peart-that is, qualifying, "she will when her black

eye goes."
Solfernia Bildew fingered the brass handle of the hydrant meditatively She was deep in a big "wash"-for She was deep in a big wash—tor one of the most aristocratic families on Walnut street," she proudly informed Mrs. Royer. "It's certainly queer, Emeline. There's Mrs. Herndon—this wash is her's. She's a strict Catholic. Her son Percy, he took to kink. The cook told me. She got a drink. The cook told me. She got a Catholic picture—I forget the name—and put it in Master Percy's room. It changed him like conjuring. He has stopped drinking. He hates liquor

Emeline laughed - her guess truer than she dreamed: "I reckon Mrs. Kernan must have got one, too. Whatever it is, I'm mighty glad. She's a clever woman, and her Katie's just

"Well, Cass, I've found a nice little house for us," Kernan said that night — the first Saturday in years, that he had been sober. Please God. day next. It's down near Tenth and Dickinson." we'll be out of this rat trap by Wednes

Mrs. Kernan gave him a grateful look. "Anywhere, anywhere, Mike, away from this. The forgiving, kindly Jesus! How quickly He has rewarded the setting up of the little picture! Let us begin over again, picture! Let us begin over again, dear. We haven't lived as we should we ought to have had a 'Sacred Heart to start with. There's no luck where there's no God."

"I know it Cass. Something has made me see things differently the past week I've been a brute to you. might have dressed in your silks if I had done what was right."

Mrs. Kernan's lips quivered. "Never mind, Mike. We'll forget all that. We're not old yet. And haven't we the children? We'll send Katie to school now, too, Mike—the poor child, with her feet out of her shoes! She'll not be wanting things after the baby s christened, I know that.'

Kernan leaned over and kissed her You're too good for the like of me, Cass," he said huskily.

Mrs. Kernan smiled through her tears. "Don't say that, Mike, dear. Sure," gayly, "I would'nt have let you put the ring on my finger if I had

Mr. Crosby misses Katie's winsome face and sweet voice, but is glad to know that she is at the head of her class in the parochial school.

Master Maurice has developed into a

fine-looking tyrant with a few teeth and many yearnings to talk. His mether, happy in her new home,

feels that she will ever associate his baby-days with the blessed presence and providing of the Sacred Heart.— Little M ssenger of the Sacred Heart.

Insomnia is fearfully on the increase The rush and excitement of modern life so tax the nervous system that mul titudes of people are deprived of good and sufficient sleep, with ruinous con-sequences to the nerves. Remember, Ayer's Sarsaparilla makes the weak

strong. "Clear Havana Cigars"
"La Cadona" and "La Flora." Insist
upon having these brands.

Deafness Cured.

SIRS.—For years I was troubled with deafness and last winter could scarcely hear at all. On applying Hagyard's Yellow Oil it restored my hearing and I now hear as well as anyone.

MRS. TUTTLE COOK.

Weymouth, N. S.

Minard's Liniment Cures Dandruff.



From the Author of the "Short Line to the Roman Catholic Church," Some of my people, my teachers as well as myself, are using Pastor Koenig's Nerve Tonic with the very best results. I recommend it most heartly.

The Dectors Could Not Relieve Her. Toussaint, Osho, Oct. 25, 1890.

I used Pastor Koenig's Nerve Tome for a lady 20 years old; every two or three weeks she had a serious attack of falling sickness, accompanied with headache and was driven to madness; she was sent, once to an insane asylom. The doctors could not relieve her; I began with one bottle of your medicine; she had taken three-quarters of it and she wrote to me a few day ago: "The medicine helps me much; I think another bottle will cure me."

A Valuable Book on Nervous Discusses and a sample bottle to any address. Poor patients also get the inediction free.

This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1876, and is now under his direction by the

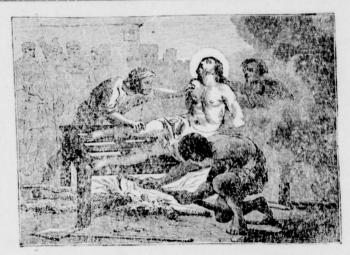
KOENIC MED. CO., Chicago, III. Sold by Druggists at \$1 per Bottle. 6 for \$3. Largo Size, \$1.75. 6 Bottles for \$9.

# SURPRISE SOAP ON WASH DAY;

AND EVERY DAY.

Annual S. les Exceed 33 MILLION LBS.

or Samples sent Free, write to C. ALFRED CHOULLOU, MONTREAL.



# ICTORIAL LIVES OF THE SAINTS

With Reflections for Every Day in th Year. "Butler's Lives" and other approved sources, to which are added Lives of the American Saints

Recently placed on the Calendar for the United States by special petition of The Third Plenary Council of Baltimore, and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Leo XIII.

Edited by John Gilmary Shea, LL.D. With a beautiful frontispiece of the Holy Family and nearly four hundred other illustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Leo XIII., who sent his special blessing to the publishers; and approved by jorty Archbishops and Bishops. and approved by forty Archbishops and Bishops.

The above work we will send to any of our subscribers, and will also give them credit for a year's subscription on THE CATHOLIC RECORD, on receipt of Three Dollars. We will in all cases prepay carriage.

HEALTH FOR ALL.

# MAJOWAY/SIPILLS&OINTMENT

THE PILLS

Purify the Blood, correct all Disorders of the
LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restore to health Deblitated Constitutions, and are invaluable in all complaints incidental to Females of all ages. Eor Children and the aged they are pricaises.

THE OINTMENT

Is an infallible remedy for Ead Legs, Ead Breasts, Old Wounds, Sorss and Ulcers. It is famous for Gout and Rhoumatism. For disorders of the Chest it has no equal.

FOR BORE THIGOATS, BRONCHITIS, COUGHS,

FOR SORE THIGOATS, BRONCHITIS, COUGHS, and for contracts and stiff joints it acts like a charm.

Manufactured only at Professor HOLLOW AY'S Establishment,
78 N.E.W. OXFORD ST., (LATE 538 OXFORD ST.), LONDONad are sold at is 1rd, 28, 90., 4r, 80., 11s., 22s. and 33s. such Box or Pot, and may be be
of all Medicine Vandor, throughout the world.

per Purchasers should lock to the Label on the Pots and Boxes. If the address
to not Oxford street Lendon, they are suprious.

## CURES

All blood humors and diseases, from a com mon pimple to the worst scrofulous sore, and this combined with its unrivalled regulating, cleansing and purifying influence on the secretions of the liver, kidneys, bowels and skin, render it unequalled as a cure for all

# SKIN

From one to two bottles will cure boils, pimples, blotches, nettle rash, scurf, tetter, and all the simple forms of skin disease. From two to four bottles will cure saltrheum or eczema, shingles, erysipelas, ulcers, abacesses, running sores, and all skin eruptions. It is noticeable that sufferers from skin

# DISEASES

Are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B.B.B. Passing ont to graver yet prevalent diseases, such as scrofulous swellings, humors and

# SCROFULA

We have undoubted proof that from three to six bottles used internally and by outward application (diluted if the skin is broken) to the affected parts, will effect a cure. The great mission of B. B. B. is to regulate the liver, kidneys, bowels and blood, to correct acidity and wrong action of the stomach, and to open the sluice ways of the system to carry off all clogged and impure secretions, allowing nature thus to aid recovery and remove without fail

# BAD BLOOD

Liver complaint, biliousness, dyspepsia, sick headache, dropsy, rheumatism, and every species of disease arising from disordered liver, kidneys, stomach, bowels and blood. We guarantee every bottle of B. B. Should any person be dissatisfied after using the first bottle, we will refund the money on application personally or by letter. We will also be glad to send testimonials and information proving the effects of B. B. B. in the above named diseases, on application to T. MILBURN & CO., Toronto, Ont.

## THE HURON AND ERIB Loan & Savings Company

Is a purely vegetable compound, possessing perfect regulating powers over all the organs of the system, and controlling their secretions. It so purifies the blood that it ESTABLISHED 1864. JOHN BEATTIE, . Vice-President DEPOSITS of \$1 and upwards received

at highest current rates.
DEBENTURES issued, payable in Can-ada or in England, Executors and trus-tees are authorized by law to invest in the debentures of this company.

MONEY LOANED on mortgages of real

mone i estate.
Mortgages purchased.
G. A. SOMERVILLE,
MANAG THE LATEST STYLES

> Scotch Suitings English Trous rings Spring Overcoatings

See our Perfect Black Socks 15c. pr.

PETHICK & McDONALD, 393 Richmond Street.

WE WANT YOU TO CATCH ON.

WE ARE SELLING THE BEST Teas & Coffees ONE TRIAL ONLY TO CONVINCE.

James Wilson & Co. 398 Richmond Street, London.

#### Telephone 650. ONTARIO STAINED GLASS WORKS.

STAINED GLASS FOR CHURCHES.
PUBLIC AND PBIVATE BUILDINGS Furnished in the best style and at prices low enough to bring it within the reach of all. WORKS: 484 RICEMOND STREET, R. LEWIS.

POST & HOLMES, ARCHITECTS.—Offices
Rooms 28 and 28, Manning House, King
street west, Toronto, Also in the Gefrie
Block, Whitby,
A. A. POST, R. A.
A. W. HOLMES.

ONTO, o Uni-Grace ted by scien-courses natric-ficates, rd and rs, \$75; s apply dent. lege ucation Special and for EITH, incipal

:3.

AL.

3.

uding For

E,

ŗ.

PANY

Branch Mo. 4, London,

The Catholic Mutual Benefit Associa ITS ORIGIN, AIMS AND OBJECTS.

ITS ORIGIN, AIMS AND OBJECTS.
[At an open meeting of Branch 145 C. M. B. A., held in St. Basil's Hall, Toronto, on 3rd May, the following paper was read by one of the members, Mr. J. D. Warde.]

Men are social beings, and their instincts and needs have, from the earliest times, caused them to unite with each other for the pleasure of mutual enjoyment or for the attainment of a common purpose.

They have sought the power of numbers for resisting oppression, or mutual assistance in times of need, and again their affinities for those having similar occupations and interests have led to the formation of societies or guilds.

terests have led to the formation of societies or guilds.

In the middle ages social guilds sprang up all over Europe, but chiefly in England and Germany, and one or more was found in every village. Their objects, say an authority, included every exercise of Christian charity, and, therefore, above all things, mutual assistance of the brothers in every exigency, especially in old age or in sickness, and, in cases of impoverishment, aid by loans, provision of work, and, lastly, burial of the dead.

The modern mutual benevolent life insurance organizations, generally called benefit societies are the legitimate successors of the clubs and guids that have existed from ancient times. These societies come prominently into public view ring the last twenty-five years, and their growth has been enormous, one society alore in the United States) laving a membership of 25,000, and I find from recentratistics that the leading societies in the United States and Canada have a total canada have a total canada have a total societies in the United States and Canada have a total societies in the United States and the leading societies in the United States and States and Canada have a total societies in the United States and Canada.

Benefit societies are adual nature. They are in the first by, in some cases, secret obligations and pledges, and they are also businesses of the societies from this fact.

They are further, mutual insurance societies, and, and like all insurances, they depend on the principle of substituting the certainty which attends the fortunes of large members of men for the uncertainty which belongs to the fortunes of each.

Sone sixteen years ago Bishop Ryan, of Buffal-, and a few other zealous men, viewing with alturn the accession of many Catholics to the ranks of non-Catholic secret benefit societies, conceived the happy idea of founding an institution which should include in its membership only those strictly within the pale of the true Church, and which would meet the wants and demands of all classes, without reference to any qualification of race. The institution thus brought into existence was named the Catholic Mutual Benefit Association; and its aims are, in the words of its constitution, to improve the moral, mental and social condition of its nembers and to educate them in integrity, sobriety and frugality; to endeavor to make them contented with their position in life, and to aid and assist members or their families in case of death.

A society of this character could not fail to win the appr

a minimum.

2. The simple and easy plan of insurance, the great care exercised in the selection of candidates for admission, careful and economical management, a policy the validity of which, when once issued, is unquestioned, and prompt payment of all claims when properly made are features that should impress themselves indelibly on our minds, and that should be forcibly placed before those whom we desire to add to our ranks.

It may be said that our society is not a business concern, nor doing business on

sire to add to our ranks.

It may be said that our society is not a business concern, nor doing business on strictly business lines, and that there is no absolute guarantee for the fulfilment of the contract in the distant future. This is a matter that rests almost entirely with the members. If they do their duty in selecting good men to carry on the business of the organization — see that only responsible, capable men are placed in offices of trust, exact the prescribed bond from Treasurers and Scretaries and generally take that interest in the affairs of the society that the constitution requires—its stability is secured and its permanency guaranied.

Then, on the other hand, what guarantee have holders of policies in straight life companies, that they will not be overtaken with misfortune at some future period, and be unable at the specified time to pay their premium? We hear every day of cases where these companies contest claims because premiums were not promptly paid. How different it is with our order! Should a member be overtaken by trials and troubles which would prevent the prompt payment of his assessments, his brother members would, with the branch funds, come to his aid and troubles which would prevent the prompt payment of his assessments, his brother members would, with the branch funds, come to his aid and tide him over his dimentics; and should death come, with its trials and sorrows, every Brother would seek anxiously and diligently to place the money in the hands of an perhaps needy widow und family and assist her if necessary with counsel and advice.

Apart from the monetary benefit derived by our members, our order is an educator as well as a provider.

The selemment of the hands of the perhaps needy become objection taken by members on

our members, our order is an educator as well as a provider.

The selemn obligation taken by members on intitation and the charge of the presiding officer, instils in his, mind the duties he owes to his God, his neighbor and himself. He is reminded of his duty as a practical Catholic, and that failure to perform these duties means expulsion, and he is further taught to invoke the blessing of God on all his undertakings. We do not permit our members to engage in unseemly debate: we enforce proper decorum, and claim respect for our officers and obedience to our laws. These laws are just and liberal, and see framed to conserve the welfare of our botherhood. A brotherly and fraternal feel-

change that has recently taken place in our constitution.

For many years it was felt that a separat beneficiary would be of advantage to Canadians, and an agitation was carried on having such separation for its object. This agitation was resisted by the Supreme Council and by many who thought that our connection with the United States was beneficial. Last year, however, the Ontario Government, recognizing the immense strides insurance had made in this province, and the necessity of placing the business more strictly under the supervision of the Government, passed an Act providing for the registration of all insurance corporations. This Act was designed to protect policy holders by rendering their rights easy of attainment and ensuring by independent audit and inspection that the work of all such corporations shall be conducted in a proper manner.

by rendering their rights easy of attainment and ensuring by independent audit and inspection that the work of all such corporations shall be conducted in a proper manner.

It provides that it shall be the duty of the officers of every friendly society to have at least once in every year a bona fide and business-like audit made of its books of record and account, by at least two competent auditors, who shall not be members of the society, and to furnish a statement showing the societies, actual assets, liabilities, receipts and expenditures and the state of the insurance fund, and acopy of such at tement shall be filed with the Registrar on or before the first of March in each year. It also provides that an annual statement shall be prepared by the financial condition of the society, and having been signed and verified under oath, the same must be filed in the office of the Registrar. The Canadian Grand Council, as duty bound, applied for registration under accepted. Subsequently the Supreme Council made application for registration also, but were refused on account of the prior registration of the Canadian Council state application for registration practically excluded the Supreme Council mone collecting assessments, or in any way transacting business in Ontario, and made a separate beneficiary to the Canadian Council for separate that the canadian Council for separate that the supreme body, was unanimously rearted. Thus was happily settled a dispute that threatened serious results to the well-being of the Society.

As since the 1st day of January of this year.

Resolutions of Condolence.

St. Gregory's Hall, Picton. May 8, 1893. At a regular meeting of St. Gregory's Branch, held in their hall Tuesday, May 2, the following resolution of condolence was moved by the Chancellor. Martin Stortz, see-ended by the Financial Secretary, Frank Mediannus, and adopted unanimously:

Whereas it has pleased Almighty God to call to Himself Edward Mulligan, a most highly respected member of this branch, and
Whereas, our deceased Brother has always held an honored spot in the hearts of the members of the branch, merited by his kindly disposition and good behavior since becoming a member of our great Catholic organization some three years ago, be it therefore.

Resolved that while humbly submitting to the Divive will of our Heavenly Father, who in His infinite wisdom does all things for the best, do hereby tender our Recording Secretary, Bro. J. R. Mulligan, his brother John who is a member of Branch 87. Deserento, and the rest of the bereaved family, our deepest sympathy in this the hour of their great sorrow, and we fervently pray that Almighty God through the merits of His Divine Son will grant the afflicted ones strength to bear with Christian fortitude the great loss they have recently sustained. And be it further

Resolved that while the months, a copy of this entered on the minute book of the branch, and one presented to the family and published in our official organ, the CATHOLIC RECORD of Londen.

(Signed), Martin Stortz, Chancellor; Frank McMannus,

(Signed),
(Signed),
Martin Stortz, Chancellor; Frank McMannus,
Financial Secretary; P. H. McCarron, President—Committee.

Moved by Bro. John Rogers, seconded by Bro. C. McGuire, that we, the members of Branch 51, C. M. B. A. having heard with heartfelt sorrow of the irreparable loss that has befallen our es eemed Brother, F. X. Marrin, in the death of his estimable and beloved, wife, extend to Brother Marrin our sincere sympathy in this trying hour of distress, and pray to God. who doeth all things well, to grant him strength and consolation to bear his said affliction, that He will bless his young tamily, that they may grow up to be a source of comfort and happiness to him through life. Be it further
Resolved that a copy of these resolutions be sent to Brother Marrin, and another to each of the official papers of the association.

John COPFEY, Rec. Sec.
P. S.—Catholic Register please copy.

The great end of all human industry is the attainment of happiness.

E. B. A.

SEVENTEENTH ANNUAL CONVENTION.

SEVENTEENTH ANNUAL CONVENTION.

The seventeenth annual convention of the Emerald Beneficial Association was opened in the Hall of the C. M. B. A. in the classic city of Stratford at 2 p. m. on Tuesday, May 2nd, 1823, the following being present: the Very Eav. Dr. Kilroy, His Worship the Mayor of the city, James O'Loane, Esq., Police Magistrate; D. A. Carey, Grand President; W. Lane Secretary-Treasurer; C. Gorey, Marshal; and Organizers C. Burns, J Burns, P. J. Crotty, J. J. Hagarty, R. A. Kennedy; the delegates and several members of St Joseph's Branch. The President, having called the members to order, introduced the Very Rev. Dr. Kilroy to the delegates, who welcomed the delegates to the city and said he was heart and soul with them in their good work. He gave preference to the Emerald Association over other associations, as its members were composed of Catholics of every nationality, and therefore was open to the whole of his parishioners, whereas the A. B. H. only took in members of one nationality; and so long as they continued in the future as they had in the past he would do all in his power to assist them. He advised them to leave politics entirely out of their deliberations and confine themselves to the grand objects which were contained in the constitution of the association. He concluded his remarks by arranging for the delegates to attend holy Mass on Wednesday morning. The President then introduced His Worship the Mayor of the city.

The Mayor said it was with very great pleasure that he attended the opening of the convention, he having been deputized to do so by the City Council, and to extend to the delegates a hearty welcome to Stratford. He did so with pleasure, believing the association to be one having charitable objects in view and whose mission was to give relief to the afflicted. He, therefore, took pleasure in conferring the freedom of the city on the members of the Emerald Benevolent Association.

for distribution was made to every one as he had need." St. Paul, also, in his episties exhorts his converts to "care for one another, not only in their spiritual, but in their temporal wants." The E. B. A. is not habenevolent and fraternal association, affording Catholics large benefits socially, intellectually, morally and inancially; and, gentlemen and brethren, if this convention offered us nothing more or was conductive of no further benefit than an opportunity to reheave the glories of our order, to meet friends old and young, with a common love for it, and to rivet anew the claims of fraternalism, and by so doing infese new strength and ardour on behalf of its cause, that of itself would be a sufficient justification of this gathering. But it is not for this alone we meet. We meet to give expression to the failt that is in us; we meet to review the history of the past, and to plan the future greatness of our order and shape its course aright.

As I before remarked, the E. B. A. is antagonistic to no association or people. We are a band of Catholic Canadians who love our country and believe in her, and the better Emeralda man is, so is he also a better citizen. Our society is an aid to our country, not as, unfortunately, many others are, a detriment and heuce.

We perform a duty to our fellow men, and

ety is an aid to our country, not as, unfortunately, many others are, a detriment and menace.

We perform a duty to our fellow men, and therefore to the State. He has no connection with the interests of the State who has no connection with the interests of the State who has no connection with the interests of his fellow man. The heart of the citizen is a perennial spring of energy to the State, and if the citizen cares well for the interests of his fellow man, there is little danger of his neglecting the best interests of his country.

Associations of Catholics are necessary, their self-preservation demands such. In numbers we have strength where divided we accomplish naught. Catholics in the past have suffered the pains and pangs of social ostracism: they were patiently endured, but, toank God, that day has gone by: the times change, and we change with them. And in this country, nominally at least, we are freed from invidious distinctions and enjoy the blessings of civil and religious from the socially are set aparts sometimes as a class as not fitted for public trust. There is no need for it. Catholics bear the bandens of citizenship equally with their neighbors, we should enjoy to the full, like benefits.

The condition is not of our making. We ask no favor as a class. The time has gone past when a man's religious should determine his stresses our mitmes for any position, be it high or low. We are all Canadians, and as Canadians, loving our country and bonoring her laws, do wedesire to be judged, and as Canadians are we

of the work done during the year you are here to judge, of the progress of the E. B. A. to determine.

The position taken by myself as Grand President, on all subjects submitted for consideration, has been all treated by what I deemed the best interests of the order and which I trust has met your approval. I must also remind you that not alone to legislate for the order are you here, but also to select such officers as may render efficient service and reflect credit upon our organization.

Weigh well and carefully every official act of your grand officers, carefully scrutinize every item of expenditure, and in electing their successors cast personal friendship aside and let your minds only dwell on the trust committed to your change, and your votes cast for those that will carefully govern, and for measures that will carefully in the continuence of the continuence of the continuence of the cannot allow this opportunity to pass without thanking you, one and all, and in a special manner our Grand Secretary, for the many courtesies extended to me during my term of office; and indeed during my whole career as a member of the E. B. A. (which extends from my successor I bespeak the same good encouragement. That the E. B. A. may continue in the future as it has in the past, to work in concert with the Holy Mother Church under the great banner of Catholicity inscribed thereon our great principles of Faith Hope and Charriy, is the desire of yours in the moble cause of Emeraldism,

DAVID A. CARRY, Grand President.

The Grand Secretary-Treasurer read his report, showing that the death and total distenses.

couraging addresses at the opening of the convention.

6. That the thanks of this convention are due and tendered to the citizens of Stratford, especially the ladies, for their kind reception of the delegates during their stay in the classic city.

7. That the thanks of the convention are due and tendered to St. Joseph's Branch No. 25 for the use of their hall, and also for the hospitality extended to them since their arrival in the city.

8. That the thanks of the convention are due and tendered to the officers for their services during the past year.

9. That the thanks of the convention are due and tendered to the daily press of the city for the many reports they have published of this convention while in session in Stratford.

ford.
The following resolution of condolence was

The following resolution of condolence was also adopted:
Whereas, it having pleased Almighty God to afflict our respected Brother member of the Grand Branch, P. J. Crotty, by the death of his beloved mother,
Resolved, That the members of the Grand Branch, in convention assembled, beg to express our feelings of regret and sympathy with our respected Brother in the bereavement which he is called upon to bear, trusting and believing that his loss will, through the merits of our Lord and Saviour, be the eternal gain of one who was a kind and loving mother.

ternal gain of the grand grand of the grand grand, Signed on behalf of the Grand Branch, W. LANE, Secretary-Treasurer, W. LANE, OF OFFICERS.

W. LANE, Secretary-Treasurer.
ELECTION OF OEFICERS.
Chaplain, Very Rev. Mon. Rooney, V. G.
President, D. A. Carey;
Vice-President, E. W. Smith;
Secretary-Treasurer, W. Lane;
Marshal, C. Gorey;
Organizers, J. J. Nightingale, E. W. Smith,
Burus, T. F. Gould, J. J. Hagarty, J. F.
O'Mar a and J. Drain.
W. LANE, Grand Secretary-Treasurer.
THE E. B. A. BALL.
The reception given in Worth's Hall last

night by St. Joseph's Branch 26, in honor of the delegates to the Grand Branch of the Emerald Beneficial Association, was a fitting and pleasing close. Over two hundred young men and women were in attendance, and entered into the pleasures of the dance with the keen enjoyment that good health and nature only can create. The delegates were charmed by the fascinating beauty of the Stratford maidens. Music was furnished by the harpers of London, and their delicate strains filled the very slippery floor to overflowing with couples eager to participate. Grand President Carey, who was given the privilege of naming the "delegates own" dance, called for the circassion circle, in doing which he made a few remarks regarding the handsome way in which the Stratford people had etertained the delegates.

#### A WOODVILLE SENSATION.

The Remarkable Case of Little Georgie Veale
—After Three Years of Illness His Friends
Despatred of His Recovery—Restoration
Came When Hope Had Almost Fiel—The
The Little Fellow is Now as Lively as a
Cricket—A Story That Will Bring Hope to
Other Parents. Woodville Independent.

March 1967. Ground of the state of the control of t

stitutes.

Dr. Williams' Pink Pills may be had of all drugrists or direct by mail from Dr. Williams' Medicine Company from either address at 3° Medicine Company from either address at awhich these pills are sold makes a course of treatment comparatively inexposive as compared with other remedies or medical treatment.

#### MARKET REPORTS.

MARKET REPORTS.

London. May 11.—Wheat had no change, from \$1.10 to \$1.12 per cental. Oats were firm, at \$1 to \$1.00 per cental. Peas were easy, at 900 to \$1 per cental. Other cereals at our quotations. There was a fair supply of meat, and beef was firm, at \$0.50 to \$7.50 per cet. Veal was a drug, at 4 to 60 a pound wholesale. Mutton, 7 to 90 by the carcass. Pork was scarce, at \$1.75 to 85 per cet. Spring fambs were firm, at \$1 to \$4.50 apiece. Poultry was scarce, at our tabular quotations. Butter was in fair demand, at 19 to 200 a pound by the single roll. and 18 by the basket. Eggs were in good demand, at 10 to 11c a dozen. Potatoes were if good demand, at 10 to 11c a dozen. Potatoes were fired so son papples sold for \$2.50 to \$3.00. Several milet cows were offered at \$35 to \$5 apiece. Youngings were scarce at \$4 to \$6 a pair. Hay, \$8 to \$8 a for \$1.00 thay \$1.00 they apple \$

Ottawa, May 11.—There was but a slight dif-ference in prices over last Saturday and in the



CATARRH

Latest Live Stock Markets.

Latest Live Stock Markets.

EAST BUFFALO.

East Buffalo, N. Y., May 11.—Cattle—Only 3 cars on sale; bought by local butchers at Monday's values.

Sheep and Lambs—23 cars on sale; sheep dull; choice easy with yesterday; others lower at 10c to 26c; a few decks of good 87-pound sheep sold at 85.55 to 85.50. Lambs generally sold higher by 15c, and in some cases stronger; good ellipped lots of 81 to 91 pounds sold 26.50, with light weights of 65 pounds at 83.25 to 85.02, and good, fair wool lambs of 75 pounds sold at 87.25; 3 loads of choice wool lambs on the market were held over buyers' views and were ordered shipped through.

Hogs—Twelve cars on sale; 10 to 20c higher. Owing to high prices on Canada, not many Ontario hogs now arriving; packers generally paid 37.75 for the bulk of what they took, including good weight Yorkers and mediums with a few selling at 87.80. The best of the Yorkers generally realized at \$7.63 to 87.70, and a few of the best went to York buyers at \$7.55; ight weight Yorkers and pizs generally sold together at \$7.60, with pigs selling straight at \$7.50; roughs sold at \$9.25 to \$6.75, and stags at \$5 to \$5.50.

C. C. RICHARDS & Co.
Gentlemen,—The top of my head was bald
for several years. I used MINARD'S
LINIMENT, and now have as good a growth
of hair as I ever had.
MRS. ALBERT MCKAY.
Wheatly River, P. E. I.

I have used MINARD'S LINIMENT freely on my head and now have a good head of hair after having been bald for several years. It is the only hair restorer I have ever found. MRS. C. ANDERSON. Stanley Bridge, P. E. I.

At the



This is to notify you that your account at the bank of health is overdrawn; at this rate you will soon thankrupt, unless you take

It will STOP A COUGH, CURE A COLD, and check CONSUMPTION and all forms of WASTING DISEASES. Al-most as palatable as Milk. Prepared by Scott & Bowne, Belleville. For sale by

#### Souvenirs for First Communion

Prayer-books bound in the following:
Ivorine, Ivory, Tortoise, Pearl. Jet and Celludid covers from The First Communicant's Manual, from 50c upward.
The Great Day. By Mrs. J. Sadlier, cloth 45c, cloth gift.
Stories For First Communicants. By Rev. J. A. Keller. D. D. Holy Communion. By Rev. J. Furniss, C.S. S. R., paper. Holy Communion. By Mons. de Segar.

Holy Communion Pictures; mounted in lace and u-ed as Book Marks, from 5c each upwards. FirstCommunion Pictures, English and French. Size, 6gx19, boys or girls, per dozen, 2rc Size, 9x12, boys or girls, per dozen. 60c Size, 12x18, boys and girls, per dozen. 60c Size, 12x18, boys or girls, with picture of Sacred Heart, per dozen.

PRIZE BOOKS.

Our Premium Catalogue containing List of Books suitable for Colleges, Convents, Separ-ate Schools and Sunday Schools, will be mailed on application., D. & J. SADLIER & CO.

Catholic Publishers, Church Ornaments and Religious Articles.

Margaret L. Shepherd

A COMPLETE ACCOUNT OF HER LIFE. Address, THOS. COFFEY, Catholic Record Office, London, Ont.

THE WORLD'S FAIR.

Catholics desirous of visiting the World's Fair can secure now all the accommodation they wish for any time during the season of applying to P. J. NEWEN, 23 Mutual street. Toronto, representative of the De La Salle Bureau of Information and Accommodation. Chicago. 764-169.

THE RITUAL OF THE P. P. A.

We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well-meaning Protestant friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of 6 cents in by the hundred, 3 cents. Address, Thomas Coppers, Catholic Record Office, London. Ontario.

WANTED AN ENERGETIC CATH-position and steacy halts. Must travel short distances in section in which he re-sides. Apply with references to Bensiger Brothers, 36 and 38 Barclay st., New York.

BOYS If you are intelligent and energetic enough to sell goods and honest enough to make prompt returns, address J. J. HAZELTON, Guelph, Ont.

FATHER DAMEN'S LECTURES. One of the most instructive and useful pamphlets extant is the lectures of Father Damen. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church, the only true Church of God," "Confession," and "The Real Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to Rev. Father Harnols, O.M. I. 195 Willbrod street, Ottawa, or to Thos. Coffey. CATHOLIC RECORD Office. London.

COMMERCIAL HOTEL, 54 and 56 Jarvis street, Toronto. This hotel has been reditted and furnished throughout. Home omforts. Terms \$1.00 per day.

VOLUME XV.

Mary's May Her freshest robes the glad with the golden sunbeams fall in flowery vales, on upland I on tasselled maples tall. Amid the rathe wheat black amerry roundelay; No song-bird's voice is dull of In Mary's month of May.

With clover blooms and swe The meadow-lands are brighter robins throng around the

The river sings a livelier to The whisp'ring reeds amo The red dawn to the east co The daylight tarries long And organs sound, and chu At closing of the day; And round her altars millio In Mary's month of May. And she, the Mother, Quee Who sits nigh God's brig! Will not disdain to give he When sinners make their And He who makes her face Who owned on earth her i Will not refuse the slightes His Mother makes in Ma

WHY WE HONO Her Place in Heaven an

Holy Mary's month, e graces blessed, and in bright with bloom of co begins to day. Let us of earth whose light i halo of heaven on her a while, to pass across al Mays of the past, and unbeginning.

The law of the higher the greatest gifts. T is life—and, greater s telligence and immormind all creations e but many. Who in I first borne of all crea Arst fruits of all e Christ. All creations for grace and light a Christ, like stars arou From the beginning

The Man of the huma destined to be the Son fore, Mary, the wom race, was predestined of the Son of God, b destinations are inser not be without the otl of eternity, because manifested and rea no equality between predestinations, become predestination of the destination of a fin each in decree eter fact, is necessary to tions in the will of we can separate the the worship of earth.

human person highe was to become in t the Mother of Him and from all etern only Son; and, ther amid all creature randeur, of grace, and she c the standards with other creatures. ured by God's sta standards are four predestination to be God-Man, Son of the Saviour of the wo forget that. Hum not glorified nor though real man

Prophet, apostle here below, ange His Christ, the acc tion's countless che But apart and amid-above them

a tone in her v ever borrow; and sweet, so tender, and meaning in i solo in creation Nazareth, who, in glory and in the g human voice with Out of the et something like as divine, in an infi Himself-"I am
"I am His E

am His Mother words, these. N none other holds natural relations He has prophe ists, penitents, d creation, beyon man—but He has can never have a

Thus it is that to our human Nazareth, has re glory simply, an beyond and abo

but one higher a Christ's : "I at