VOLUME XIV.

LONDON, ONTARIO, SATURDAY, MARCH 23, 1892.

But the closer thy clutch of the blade.
The deadlier blow thou would'st deal,
Deeper wound in thy hand is made—
It is thy blood reddens the steel. And when thou hast dealt the blow— When the blade from thy hand has flown— Instead of the heart of the foe Thou may'st find it sheathed in thine own!

For Those in Peril on the Sea.

Beyond the bar the white sails dip, Like gulls across the reach of sky; But all in vain I wait one ship. From out the fleet that hurries by.

O love! What unknown, tyrannous sea Sets walls about thy tossing bark; What wild winds drive thee back from me? What stars fail, in the ominous dark?

The home strains, sweet and strong, how far, Far out at sea, for thee they seek! Alone I watch the foaming bar. And hide the fear I dare not speak.

CATHOLIC PRESS.

Pittsburg Catholic.

It is companionship that helps to form and mould character. The com-pany of good men, sought and culti-vated, makes the upright character. The company of the vile, depraved, and vicious gives the criminal, the shunned of society, the foul excresence the world is well rid of.

Boston Pilot. The Earl of Denbigh, Rudolph William Basil Fielding, who died in London on March 10, was one of the prominent Englishmen who came into the Catholic Church on the high tide of the Tractarian movement. This reminiscence of him is opportune: "Perhaps the culminating moment of his Puseyism was in 1850, when the great gathering to protest against the Gorham judgment was held in St. Martin's Hall, and the number of applicants for admission being in excess of the capacity of that edifice, Lord Fielding was told off as 'a safe man' to be the chairman of a supplementary meeting at Freemasons' Tavern. was only a few months after his oration that the 'safe man' was received into

the Catholic Church. The testimony of fair-minded Protestants to the beneficent work of the Catholic Church is always interesting and suggestive. Here is something from a Methodist minister of Milwaukee,

Wis. He said, using the word "Church" in the Protestant sense, of "The Church has a divine mission to children and young people She must begin at the cradle, put in their teens, or young people out of their teens, long before they are out in the world, with the responsibilities ously encound at an idelation. in the world with the responsibilities of life upon them. In this respect I admire the theory, zeal and persistency of the Catholic Church. She begins with the infant. She rocks the cradle in which he exempts the Anglicans of in every Catholic family, and has a right to do so. She sings her Masses in the ears of her children until their souls catch the spirit of them. She puts her the eye indoctrinates the child. The classes. One class, he said, followed creed into object lessons and through the eye indoctrinates the child. The classes. One charge in the Catholic children and youth are taught that to be out of the fold is to be eternally lost. Church (he called it the unreformed the children have foldlity to what she charge in the classes. I admire her for her fidelity to what she believes is a divincobligation. If she

did less I could not respect her.

N. Y. Catholic Review. Our liberal Protestant contemporary the Christian Union contains in its current issue some interesting remin-iscences of the late Cardinal Manning. The following is about the best in the article: "For children the Cardinal's feeling was always tender. 'I like to go into the parks on Sundays, he said to Mr. Waugh, 'to see the children and talk with them; and give them my blessing.' Then, with a pleased smile, he added: 'Nobody can say that I am proselytizing in that.' The same Protestant friend once regretted that a year's work for children had no larger result-- 'only seventy cases.' seventy cases! he exultantly exclaimed Small result! Think of seventy little children's tears dried, and seventy little children's pains stopped! Wo can never say that is nothing. It is glorious!' In a still more solemn voice, he continued: 'A child's need-less tear is a blood-blot upon this earth.'"

Ave Maria.

We are indebted to a friend of the Ave Maria in England for the follow ing extract from an unprinted dis course delivered many years ago by the late beloved Cardinal Manning in the Pro-Cathedral at Kensington. These striking reflections on the Confiteor are timely, we think, and will cause every render to recite that familiar prayer with a fuller understanding nd with greater profit to his soul: The Confiteor bids us look upon God, and contemplate His character, and re flect how we have defaced His image within ourselves; it bids us cast ourselves at the feet of His Immaculate Mother, and see how unlike we are to ence to the divine will; how does this contrast with our coldness and carelessness? Next we look upon St. John Baptist, the man of penance, the saint of purity and austerity; let his life requirements of purity and austerity; let his life requirements. Think yourself as good as any, but never think yourself better than the poorest child of all:"

i in sheep ty of the rise would ood lambs ares. To r lb being a hundred ay closed, ne price of o-day. and for the early hour at from \$2

buke ours. Afterward behold the Apostles Peter and Paul, who both fell—for the one denied, the other persecuted his Lord; their repentance, their subsequent zeal and devotion should be our example. Lastly, we behold the whole court of heaven, all the saints, greater and lesser in their present glory, illustrious or obscure during their life on earth; let these encourage and invite us to follow their example, to ask their intercession, to strive manfully after the happiness to which they have already attained."

Catholic Columbian. Marriages in Lent are becoming nore and more unfashionable in non-Catholic circles. After a while, our Protestant friends, having adopted Christmas, Lent, Easter, etc., will observe all the principal feasts and fasts of the Ecclesiastical Year.

The son of a printer is to be the next Bishop of Brooklyn. The Catholic Church is the most democratic of institutions. It is no respecter of persons. It honors merit wherever found. Its first leaders were fishermen, and, along through the centuries, it has taken men from the humblest walks of life to clothe them with its

Pittsburg Catholic.

When your sprightly boy grows tired of school, neglects his studies at home, has an itch for the dime museum, and is over fond of being out at night, and is not amendable to kindly advice and discipline, just put him out to good hard work. And when his wages are received see they are brought home. You will find in nine cases out of ten, the starch will be taken out of him, and his wisdom teeth rapidly develop all for the better.

Look to the children and their sur roundings. See who are their associates. It is not always the youth in purple and fine linen who make the best companions, although some foolish parents think these are the only requisities. The fatal poison which corrupts and kills may lurk here under the most pleasing forms. Youth is susceptible to influences more readily than mature age. On your children's companions and the hours they keep, much, very much, depends for their honorable future. How many parents neglect this duty by their blindness to appearances in dress and standing in society!

Boston Republic. In copying the ceremonies and practices of the Catholic church our Anglican brethren pay us a great compliment. Imitation is the highest form of praise. Until quite recently it was not known that the Lenten fast had found a permanent abiding place in the upper circles of the English High Court of the Seal of the Se ish and Romish, is now practised universally by the Ritualists. The Protesin which he exempts the Anglicans of the diocese from the obligation of fasting owing to the prevalence of the in fluenza. Here is close imitation with

a vengeance. The Bishop divided the adherents of his Church into three suit themselves, while the third do not observe the fast at all." To all these he says you need not fast. It will probably occur to the ordinary reader tha it was hardly worth the good Bishop's while to go to the trouble of imitating Rome by issuing a dispensation. injunction to fast had apparently not een proclaimed, nor is it contained in the Creed, nor would it be binding upon the churchmen if it had been ssued, according to his own showing. It was, therefore, a rather foolish pro-ceeding to dispense by proclamation that which was not at all obligatory by canon or decree. And even should His Lordship of Ely proclaim a fast, the three classes of worshippers would not deviate from their previous course. One would follow the Roman practice another would be a law unto itself, while the third would ignore the ordinance altogether. And all three would be in good standing as Protestants—as orthodox as the Bishop himself.

In the year of our Lord 493, on the 17th of March — which day is celebrated as his feast by the Catholic Church and by the Irish nation at home and in exile - St. Patrick departed this life in his favorite retreat of Saul in the county of Down, where his body was interred. "His obse-"His obsesay the old annalists, "conquies, tinued for twelve day, during which the light of innumerable tapers seemed to turn night into day, and the Bishops and priests of Ireland congregated on

the occasion.' The family letters of General Sherman, published by his daughter in the Cosmopolitan, present a touching picture of that great commander sitting down amidst the horrors and fatigues of the Civil War to write words of tenderness and affection to his children at home. In one letter to his to the angels, who are inflamed with children at home. In one letter to his the love of God, prompt in their obedi-little daughter he says: "Modesty is

of the veneration entertained for Ireland's patron saint, was never more evident in London than on Thursday last. Masses were celebrated at 7 and 8 o'clock, and a solemn High Mass at 10. His Lordship the Bishop of London occupied his accustomed place on the throne. The celebrant of the Mass was Rev. M. J. Tiernan, Rev. place on the throne. The celebrant of choir, reminded the Mass was Rev. M. J. Tiernan, Rev. of our church. the Mass was Rev. M. J. Helman acting as Fathers Kennedy and Nunan acting as deacon and subdeacon. The singing deacon and subdeacon. The singing PIT BUFFOONERY." of the choir, under direction of the organist, Mrs. Cruickshanks, was ex-cellent, and several appropriate airs were rendered on the organ.

Rev. Father Van Antwerp, of Detroit, was the preacher of the day. It would be correct to say that the service with the service was the preacher of the day. It would be correct to say that the service was the preacher of the product mon was appropriate to the occasion, auspices of the newly-formed Scottish but for many other reasons it was Catholic Truth Society and the Glasgow commendable. The rev. preacher did and West of Scotland Catholic Literary commendable. The rev. preacher did not confine himself to a relation of the great work performed by Patrick—his disappointments and hardships, his trials and sorrows, and his crown of joy at the close of a long life. All these events were sketched by a master hand, so true to life that the mind was carried back to the old days when commendable. hand, so true to life that the mind was carried back to the old days when paganism vanished from the land as a paganism vanished from the land as a land the platform. The lecture was an intellectual treat of the highest and mist would depart before the bright rarest order, and was as witty and sunshine of heaven. The charm of the pointed as brilliant and effective. It sermon consisted in the relation of the has created a great sensation throughlessons we should draw from Patrick's life and Patrick's work. While we claim to be Irishmen, and are proud of the title, do we in our lives reflect honor on that nation which has given the Church so many saints and the world so many hoross—which has in said and written about indifference to world so many heroes-which has in all ages produced men whose works religious ministrations and the decay will go down to posterity bringing of religious feeling in this city, and, blessings to mankind and shedding a indeed, throughout the country. The halo of glory about the little isle that subject had been extensively discussed gave them birth. The true way to honor Ireland and Ireland's great ously considered in presbyteries; and honor Ireland and Ireland's great saint was to lead blameless lives—living

In the evening a grand concert was given in the Opera House. The building was crowded in every part by a most appreciative audience. Many of the pieces were encored over and over again and good-naturedly responded to. The entertainment was under the direction of Mrs. Cruickshanks, organist of the Cathedral, assisted by Fred Evans. A large sum was realized, which will be devoted towards

DIOCESE OF LONDON.

Parish of Kinkora.

A week of extraordinary grace has just finished here. From March 6th till March 13th a mission for the parishioners of Kinkora and Logan was conducted in our parish by the Reverend 120,6 Fathers and Kreitz and Dennis, two members of the Order of Mount Carmel, Only of Niagara Falls. The results of the mission here have been far beyond expectations. We are all very grateful to the Rev. Fathers and to our Rev. pastor, Father O'Neill, to whose zealous to Kinkora. The discourses of the Fathers, the eloquence of which was equalled only by their solidity, were listened to by a large congregation every day throughout the week. Masses every day throughout the week. Masses were at 7 a.m., 730 and 9 a.m., the time being curring this century has entered there been greater activity—aggressive activity—shown by the different Protestant sects to fill their churches and swell the numbers of their adherants. Assiduous house-to-house visitation by paid missionaries and Bible. foresight is due the visit of the Fathers were at 7 a. m., 7:30 and 9 a.m., the tion by paid missionaries and Bible-latter followed by instructions, and in women, medical missions, multitudes the evening at 7 p. m. the rosary followed by a sermon and Benediction a foundry boys' religious society with a of the Blessed Sacrament. Such was membership of 22,000, a boys' brigade the daily programme of the mission. with over 2,000, Sabbath school unions, the daily programme of the mission. On Sunday evening Rev. Father Kreitz addressed the congregation in touching and eloquent sermon in commended them for the way in which they had attended the mission and exhorted them to persevere in the good path upon which they had entered, always pushing forward to greater perfection, relying on the powerful grace of God. He then expressed his gratitude to our rev. pastor and the congregation for their good wishes, and after urging again a few words the exhortations he had made about preseverance bade all good-bye wish-ing that it would not be long before they would meet us again, trusting, however, that if that happiness were not granted to us upon this earth it would one day be afforded us forever in Heaven. Our rev. pastor, Father O'Neill, addressed the Fathersthanking them in the name of the congregation for their zealous work during the week and hoped that at no distant time in the future the Rev. Fathers would once more conduct another retreat at Kinkora. A sufficient indication of the success of the mission was that a great number approached the sacraments of penance and holy Communion during the week. On Monday morning a Mass of Requiem was sung by Father on the necessity of praying for those holy souls. He then gave his final blessing to all, after which crowds of the parishioners were seen thronging

The New Evangelical Methods.

London Universe, Jan. 16

said and written about indifference to commissions had been at work to ascerin conformity with the teachings of tain the extent of the evil, to trace its the Church of their forefathers. unsatisfactory attendance at the churches, and the indifference of vast masses of the population to any kind of religious teaching or ordinances, were facts admitted on all hands, and with reason; for in enlarged Glasgow, with its population of 777,000 souls, there appeared to be 500,000 who acknowledged no connection with any Church, and who, apparently, never Fred Evans. A large sum was Church, and who realized, which will be devoted towards liquidating the debt on the Cathedral. aside the Catholic population, which could be set down at 120,000, and who were not open to any sweeping charge of indifference, there remained within the new boundries 650,000 non-Catho-

WHO MIGHT BE CLASSED AS THE PRO-TESTANT POPULATION OF THE CITY. The church accommodation for that vast number provided only for some 120,000, leaving 530,000 unprovided Think of that state of things ! Only 120,000 church-goers could reckoned up by all the non-Catholic religious bodies of that great city—from the Established Church down through every grade of dissent to the Unitarian New Jerusalem congregations. and Yet at no time during this century had and smaller societies attached to every congregation, showed a machinery which, by its extent, its perfect organ ization, and its ubiquitous activity should be able to convert the entire community without calling in the aid of a nondescript theologico musical combination from America (laughter) There were, besides, powerful auxili-

ary forces at work of a very substantial kind. Bibles and tracts were distributed weekly in tens of thousands. No class was left neglected by the Church agencies. Even the drunkard who had spent in his Saturday's debauch his family's Sunday food was freed from anxiety regarding the supplies for the day of rest by the provident generosity of one or other of the philanthropic agents at work. His weekly experi-

ence enabled him to depend with con-FREE BREAKFAST, FREE DINNERS, ee everything almost, by putting his hildren into communication with the children into communication with the Church recruiting service. From his experience of the working of the free table scheme he would call it "The Habitual Drunkards Reserve Fund" laughter). Yet, despite that lavish xpenditure of money and energy, the alarming fact remained that the people who were wanted would not come to the churches, which had to confess the Dennis for the deceased relatives of the parishioners after which Father Kreitz delivered a short discourse went on to consider the suggestions made for reforming the Churches. Some would gladly see a dignified ritual introduced, with modest vestments, nor would they even object to toy in a mild way with their old enemy — prelacy. The discouraging the sacristy to say a particular farewell to those who had benefited them so much during the week and receive state of matters had called to the front a particular parting blessing from their hands. At the close of the mission the Papal Benediction of our Holy by the old methods, they boldly aban-

effective or not, could not possibly be reconciled with Christian practice or religious feeling. Were those methods to prove successful in filling the churches it certainly would bring no gain to religion. It would mean that in the Protestant world Christ crucified was out of date, and that He must now give place to more attractive divini-ties. He could only bring before them a few typical examples to illustrate the character of the men and their work. Let me introduce you to them-first to the sensational minister, who is EVER LOOKING OUT FOR STARTLING

OCCURRENCES which may form stirring subjects for the Sunday sermon, and furnish attractive titles for Saturday's posters. Years of practice have made him aware that the worn-out commonplaces of the Evangelical pulpit could no longer draw a respectable audience together. His stock of subjects is of infinite variety-just as miscellaneous as the contests of the accident, the criminal, and the variety columns of the papers are from which his supplies are drawn. Nothing comes amiss to him. He can make a telling discourse on any event which may chance to have excited the interest of the public during the week and then he can add as much to the pleasure, or the horror, of the subject by the skillfully worded advertisement in which the sermon is announced.

THERE HAS BEEN ANDISASTROUS FIRE in the city, [an steamship] has been wrecked and many lives lost, a chimney has been blown down and killed a passer-by-all this is capable of sensational treatment. Here are a few examples: "Lessons from Recent Disablement of the Steamship City of Paris," "Playing the Fool," "The Opening of the Edinburgh Exhibition," "A Noisy Devil," "Lessons from the Kirriemuir Divorce Case," "Auld Lang Syne," "A Short Bed and a Narrow Blanket" (laughter). Take another type of the Evangelical preacher who is determined to keep abreast of the times—I mean the funny examples: "Lessons from Recent abreast of the times—I mean the funny minister. It has struck him that what fills the theatre and the music-hall is the funny element. Now, if fun can fill theatres and music halls, why not

kind or number of sins. Some
PROFESSORS OF THE NEW METHOD
deal exclusively in amatory subjects.
For instance, "Proposing, Rejecting,
Accepting." Again, "The Pleasures Accepting." Again, "The Pleasures of Friendship and Love." On the 8th November last the Barrowfield Church adherents were to be edified by a scr-mon on "Somebody's Darling; or, the True Law of Love," and it had to be preached again on the following Sunday (laughter). Another sang his amatory ditty to the rollicking air, "A Humbugging Wife" (laughter). These types are all excelled by the music-hall type. This is the kind of preacher who relies in great measure on the accompanying "entertainment." Evidently Scotch Presbyterianism is on the down grade. Its churches turned into music-halls, its churches turned into music-halls, its ministers advertising themselves as harlequins, and its Sabbaths given up to musical selections, to masquerades, and to magic-lantern exhibiand rapidity of its descent. Only one He who neglects these trifles will rarely

The 17th was duly honored in this city. The warmth of the affection heid for the old land, and the sincerity of the veneration entertained for Ireland's patron saint, was never more. nection he quoted from the sermons of the Rev. John McNeill and the Rev. John Robertson, and concluded with a burst of eloquence on the Catholic Church.

Priest, Doctor and Lawyer.

Catholic priests who have charge of thinly settled and widely scattered rural parishes in Maine have need of all the Christian virtues, not to speak of great physical endurance and varied accomplishments. The Reverend Father who has charge of the church at Winterport, Me., has parishoners in half a dozen towns along the Penobscot River, who are remote from one another in the farming districts, and to them he must be, as occasion requires, not only a spiritual guide, but also a legal and medical adviser. During the epidemic of grip, now subsiding, he has travelled day and night over rough roads and through deep snow drifts visiting the When a case was dangerous he despatched a messenger for the nearest physician; otherwise he prescribed and administered simple remedies, and always with the greatest success.

OBITUARY.

Mrs. Catharine O'Donnell, London. Mrs. Catharine O'Donnell, London.
We regret very much to announce the death
of this good lady at the age of seventy-six
years. The sad event took place at her residence, Oxford street, onithe 17th of this monit.
She had been a resident of London for many
years and was most highly respected by a large
circle of friends. In life she was a most fervent
and devoted Catholic and before her death had
the happiness of receiving all the sacred rites of
the Church. Deceared was mother of Mrs.
John Promogle, of this city. May her soul rest
in peace!

Mrs. James P. Walsh.

On the 29th nlt., Deborah Jane, beloved wife of James P. Walsh, departed this life at her home near Lonsdale, Ont. She was in her fifty second year and nuril about a month before her death, what she was taken ill with la grippe, she had enjoved the best of health. Her generous hospitality, kindly dispositionand unostentation e barity endeared her to all who knewer. Her death was as happy as her life had been useful and she passed peacefully any fortified and consoled by the sacraments of our holy Church and surrounded by her sorrowing family and relatives.

Notwithstanding the inclemency of the weather, her remains were followed to their last resting place in the Catholic cemetry at Marysville by a large concourse of the parishments of the control of the control of the parishments and their esteem for the bereaved family and friends. May her soul restin peace

she funny element. Now, if fun can fill theatres and music halls, why not kirks? It is true there is no Scripture warrant for this method, but so little is Scripture or Scriptural authority or garded now as binding on either intellect or conscience that the funny minister thinks he may, in fairness, be allowed to be a law unto himself in such matters. Accordingly, he provides fun for the Sabbath, and asks the public to come to his church and patronize the entertainment which he has provided. Sometimes the fun is found in the subject of the sermon. Thus:

"LANDLADIES AND THEIR LODGERS—WHATTHEY THINK OP EACH OPHER" (laughter). This opens up a field for infinite jest when the funny man is really up to his business. Sometimes it takes the form of a conundrum. Here are a few examples: "Why Tempitations?" or "Who's the Gentleman?" Or this, very much to the purpose: "Why so Much Churchgoing?" Here is another form: "Cinders and Crumbs," The following seems a very promising bid for an audience: "Are the few who answer 'No "THE CLEVER MEN." (laughter). The terms of this conundrum of the hundreds of millions who answer 'Yes' confounded idiots?" (laughter). The terms of this conundrum of the hundreds of millions who answer 'Yes' confounded idiots?" (laughter). The terms of this conundrum of the hundreds of millions who answer 'Yes' confounded idiots?" (laughter). The terms of this conundrum of the hundreds of millions who answer 'Yes' confounded idiots?" (laughter). The terms of this conundrum of the hundreds of millions who answer 'Yes' confounded idiots?" (laughter). The terms of this conundrum of the hundreds of millions who answer 'Yes' confounded idiots?" (laughter). The terms of this conundrum of the hundreds of millions who answer 'Yes' confounded idiots?" (laughter). The terms of this conundrum of the hundreds of millions who answer 'Yes' confounded idiots?" (laughter). The terms of this conundrum of the hundreds of the hibbe contended in the hundred of th

or grand in life but in its mysteries. The sentiments which agitate us most strongly are enveloped in obscurity : modesty, virtuous love, sincere frieud-ship, all have their secrets, with which the world must not be made ac-quainted. Hearts which love under-stand each other by a word; half of each is at all times open to the other. Innocence itself is but a holy ignorance and the most ineffable of mysteries. Infancy is happy only, because it as yet knows nothing; age is miserable. because it has nothing more to learn Happily for it, when the mysteries of life are ending, those of death begin -Chateaubriand.

In the intercourse of social life, it is by little acts of watchful kindness, recurring daily and hourly; it is by words, by tones, by gestures, by looks, that affection is won and preserved.

stretched himself

universal

would halt long enough to pass a caressing hand leisurely down his glossy back. A mocking-

bird alighted in the locust tree near

him malevolently. Startled and offended, the spunky little songster gave a shrill "tcheep!" and flew out of sight. A bright-plumaged woodpecker winged its way from the gate-

post to the worm eaten shingle roof of the house, and the sound of his reck-

less Sabbath-breaking came loud and clear through the unceiled space over-

head. Uncle Mose, a wooden-legged veteran of the Civil War, who was liv

ing on county scrip and in hopes of bounty money from "guv'ment," was

contentedly outraging the religious

sense of the neighborhood by fishing for "ghyar fish" from the stern of his

eaky skiff, that swayed gently to and

fro on the softly heaving bosom of the

ake; the chair that kept it within pre

myriad of white gulls were skimming

midway between the blue sky above

blue waters beneath.

sionally one would dart with swif

energy waterward, and dive into the

rumpled, glittering depths of the lake

to return almost instantaneously with

Uncle Mose's tattered hat-brim, as if to

taunt him with the unsuccess of hi

and white spotted cow had waded far out into the lake, and stood body deep,

placidly munching the tender shoots of

a button-willow that rested its green

serenity might last forever. She won-

dered if it was her duty to turn away from this pleasant picture of still life

and immure herself in the ugly sitting-

Sunday in the Book of Common Prayer :

inclination declared the hour a psalm

within itself. She could read her les-

sons later in the day, when the sun

grew hotter, and the silvery patches of

the dew had been scorched up, and the

sandy banks of the lake would show

dry and hot, and-her husband should

have come back charged with common

place gossip from the landing. So she walked on, with idly clasped hands, thanking God for this peaceful solitude,

which at one time of her life she would

have shuddered at, as at total annihila-

Presently a fresh object of interest

glided into the landscape. It was a sail boat; a large, trim, freshly painted

affair, with gleaming white sails, and

gay penon fluttering at the masthead.

Its tiller was evidently handled by an expert. She looked at it with some

such feeling as stirred in Robinson

Crusoe's breat at first sight of Friday's

come in contact with. She stepped

object. Yes; it was unmistakably a sail-boat of the most approved central

board pattern. Quite a costly posses sion, no doubt. Two men were in it.

She was certain she had never seen the

one whose broad shoulders and massive

top the wooden pegs.
"Bah! this lonely life makes one

curious over the veriest trifle. The

idea of my wasting conjuncture over

two strange men in a passing sail-boat

For all that, she stood still, noting

how softly the green hull of the sail-boat and its gleaming white canvas harmonized with the blue and silver of

sky and lake. It was skimming over the water with the grace of the gulls that fluttered and hovered amazedly

about its tall mast and pretty bright pennon. She seated herself on the

front steps to watch it until it should

be hidden by the thick growth of wil-

Uncle Mose sat swinging his one good leg over the gunwale, allowing his pole and line to look out for themselves,

as he too gazed admiringly at the gay

ootprints in the sand. It looked

the hall, and took down

room indoors for devotional purposes

Habit voted in favor of the less

patient, clumsy human efforts.

fish, and skim the air close over

Occa

cribed limits clanking monotonous

against the stake in the bank.

hush, hopped intrepidly

the gallery; then, emboldened by

down upon the banisters.



Mrs. M. E. Merrick, Of Toronto, Ontario, Cured of

Catarrh and Neuralgia

Good authority has said that "neural the cry of the nerves for pure blood." prompt action of Hood's Sarsaparilla on the blood, combined with its toning and strengthcoing effect upon the nerves, make it grand medicine for neuralgia and alse entarth, etc. We commond this letter having such troubles, and especially to

Suffering Women "For a good many years I have been suffering from catarrh, neuralgia and

Ceneral Debility

failed to obtain permanent relief from medical advice, and my friends feared I would never find anything to cure me short time ago I was induced to try Hood' Sarsaparilla. At that time I was unable to walk even a short distance without feeling a

Death-like Weakness overtake me. And I had intense pains from neuralgia in my head, back and limbs which were very exhausting. But I am glad to say that soon after I began taking Hood's Sarsaparilla I saw that it was doing me good. When I took 3 bottles I was entirely

Cured of Neuralgia

gained in strength rapidly, and car ke a two-mile walk without feeling tired I do not suffer nearly so much from tarrh, and find that as my strength increas-the catarrh decreases. I am indeed changed woman, and am very grateful to

Hood's Sarsaparilla for what it has done for me. It is my wish that this my testimonial shall be published m order that others suffering as I was may learn how to be benefited." Mrs. M. E MERRICK, 57 Elm Street, Toronto, Ont.

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The New Man a Rossmere.

CHAPTER VIII.—CONTINUED. I think I will ride into Shadyridge this morning to meet the boat and hear what the rivers are doing above,' Squire Thorn said to his wife on the first Sunday after their home-coming. "I suppose I will have to stand treat

to every fool I meet to day."
"Why?" Mrs. Thorn asked, with languid interest in what she presumed must be a curious local custom.

"Because every fool will congratulate me on my marriage, and I'll have to stand treat for every congratulahe said, showing a set of very yellow teeth in what was meant for a pleasant smile. "Oh! And does custom demand

that you should take something every time you stand treat? If it does, it is to be hoped that the number of congratulations you receive this morning will be very limited."

"I never knew a Thorn yet to lose his head on a slight provocation, Mrs Thorn. I hope you'll not find it lonely. I'm not likely to be back before three o'clock. That packet's pesky uncer-tain in her time of gettin' here. Reckon you'd better make old Lucy stay and keep you company—she's better 'n squire gave this advice as he

took his cowhide whip down from the rack in the hall, and used it as an impromptu clothes-brush across the dusty crown of the soft black felt hat he wore on Sandays.

"Thank you. I don't think I shall

be reduced to shat extremity."
"Just as you please. Maybe best
not. She might cut up rough about
being kept from meetin'. Lucy's some
on religion since she's been free to cut up as she pleases. Maybe I'll find a etter for you out yonder," he called back from the horse rack, a momen later, where he stood tightening the saddle-girth about old Whitey.

"Not likely," his wife made answer thinking bitterly that the heedless boy for whose sake she has gone into this treary exile had never been any too attentive about such matters, and there was no one else in all the wide world to write to her.

She watched her husband shamble slowly out of sight on old Whitey, and sent after him a silent aspiration that the boat would achieve a triumph of tardiness on this particular occasion She folded her arms, and paced slowly from end to end of the long gallery. The prospect of a whole undisturbed morning to herself was enjoyable in The heavy morning dew the extreme. still lay in silvery patches on the bright green grass, where the shadows of the ig trees protected it trom the sun's rays. Beyond the trees, with only th public road and a narrow, sloping strip of bank intervening between its

waters and the yard fence, lay the same lake which, in its horse-shoe curve, embraced Tievina, Rossmere and half a dozen other plantations. Deep, broad, placid, and blue, it was a majestic feature in an otherwise homely landscape. A faint wind rumpled its blue waters to-day, and sent them swish-swashing with a peace ful murmur against the sandy banks. A freedman, dressed in the shabby gentility which is his near est approach to the white man's ele gance, would canter slowly along the road every now and then, his lazily moving mule shuffling up little clouds of dust from each hoof, as he amble

in the direction the squire had gone. or in the opposite one toward the barn like structure that the squire had erected for a meeting-house for his people. This meeting house was one entirely too civilized for its surroundof the squire's few concessions to the ings; was altogether out of keeping spirit of the times. In the frenzy for with any thing Mr. Thorn had so far eligious exercises that was one of the most violent ebullitions of the first days of freedom, the plantation that the old spy glass that lay on top held out the greatest inducements in this line was the one that was surest of plenty of "hands." The squire out and telescoped the unfamiliar speculated in religion to the extent of building this meeting-house and resigning all control of it to his people It had proven an excellent investment, for, notwithstanding the inferiority of his cabins and the hardness of his

'contracts," the squire never lacked head the spy-glass gave dictinctly for her inspection. The other one was for laborers. But on this day the men with their boorish attempts at clegance. and women, with their tawdry ribbon and comical efforts of style, flitted by Mrs. Thorn without attracting a glance, though one and all held them selves in kindly readiness to return any civility the tall, stately lady of Thorndale might cast toward them as

hey passed her line of vision.
All the discordant sights and sounds of plantation life were in abeyance for the time being. The mules would not take their dinner in full view of her bedroom windows to-day; they were turned out of sight and sound in the lower pasture to pick up as they might the dinner they could not earn by honest toil on the Sunday. Their pensioners, the hogs, had wandered away in search of a substitute for their daily gleanings. The chickens walked sedately about, with an air of having suspended business temporarily, and when the roosters crowed it was with a decorus brevity and in an apologetic minor tone suitable to the solemn stillness that pervaded all things. The big bell rope was wound about its post; the hideous clangor of its brazen clapder would not smite the peaceful air

Mr. C. Harper, Ottawa, Ont., writes:—"I have pleasure in stating that your Pink Pills are a wonderful tonic and reconstructor of the system. Since beginning their use, I have gained on an average, a pound of flesh a week. I recommended them to a number of my friends, who declare that they are the only medicine that they have ever used that that done all that is claimed for it. Sold by all dealers. squire out to the landing, trotting For the cure of colds, coughs, and all derangements of the respiratory organs, no other medicine is so reliable Ayer's Cherry Pectoral. It relieves the asthmatic and comsumptive, even in advanced stages of disease, and has saved innumerable lives.

of that Sabbath morning. The five responsive hounds had all followed the

closely at old Whitey's heels with craft bearing down upon him. When down-dropped heads and lolling within speaking distance the helmsman tongues. There was not a living leaned forward and said something to thing within the precints of the house but Agnes and the large yellow cat that followed her up and down, rulbing its sleek sides against her dress in mute expression of sympathy for her loneliness, until, disgusted at her lack of appreciation, he sprang lightly on to the broad rail of the banisters, them with growing interest. other second the green hull of the sailboat grated against the sandy bank, and the two men stepped ashore. luxuriously, and stamped on the ground to bring their trowsers' legs into positions, gave a downward pull to their vests and an blinked lazily in the warm sunshine. The serenity of the morning met with upward jerk in the region of their entire approval. wished the mistress to whom he ravats, raised their hats for a furtive sincerely attached would take things adjustment of tumbled hair, and strode more restfully — bask, as it were, as he was content to do. He briskly toward the watcher on the gal as he was content to do. He purred ecstatically when Mrs. Thorn

Mrs. Thorn was opposed on principle to running at sight of unexpected callers. She would have preferred receiving these first visitors to Thorndal since her advent in more state than was compatible with her lowly position on the front steps; but if Squire Thorn's unconventionality was characteristic of this neighborhood, these Sunday sailors were not likely to prove hypercritical.

They came toward her with the brisk straightforwardness of men with definite object in view. She watched them advancing along the broken and uneven brick wall One of them she was quite sure she had never seen be-The other one she certainly had hoped never to see again.

The two men were Major Denny and

his guest, Mr. Craycraft.
"Mrs. Thorn, I presume?" the
major said, in that frankly cordial
voice of his which put to immediate flight all preconceived intention of stiffness or reserve on the part of others.

"I am Stirling Denny, of Rossmere Agnes arose to her stately height and asked her visitors in with grave courtesy, including them both in one

"Thanks! no. We are scarcely entitled to the courtesy of an invitation to enter. We-Mr. Craycraft," slightly indicating his younger brother, upon whose handsome flushed face Mrs. Thorn's gaze rested long enough for her to say, "I believe I have met Mr. Craycraft"—"are taking the rounds 'I believe I have met Mr. of the lake this morning as messengers of evil. The report from the upper rivers are of the most alarming charac ter, and the urgent necessity for strengthening the levee which protects the bed of the lake is staring us in the face. I had hoped to find Squire Thorn at home. My bad news came through arms upon the water. Agnes was conscious of wishing that this soundless the medium of a Memphis paper I got off the Grand Tower, that landed with some ginstands for me last night. Will you please say to the squire that Mr. ons for most convenient one for a meeting of all interested to morrow, and I hope h will join with us? It will require sys

> to secure ourselves.
> "I shall certainly deliver your mes sage," she cried, looking over Cray-craft's head with a steady determination to ignore him. Then she asked with slow interest: "Do the people here live in this condition of chronic apprehension? I hear of little else han fears of an overflow and memories

tematized labor and extreme vigilance

"I am inclined to think they do." "One cannot help wondering why invone should continue to reside in country where nothing is sure.

"Save death and taxes," the major responded, lightly. "The majority of them, I take it, remain because they are powerless to get away, and because they would be helplessly adrift in the world out of the cotton-field, which is of the skimming gulls, and went in-the only branch of industry they under-doors to read and to pray.

Agnes caught the pronoun them. which seemed to bespeak the major as with these helpless toilers of the soil. but not of them.

"You are not a native Arkansian, I gather? "No. But I am already attached to the soil, and will be to the people as soon as they will allow me."

"Allow you!" Mrs. Thorn's delicate eyebrows described an arch of surprise. "Allow me. You must know, my

dear madam, that I am a Yankee and republican. Agnes did know that the new man at Rossmere came in frequently for the most bitter denunciation by her hus-

hidden, from his knees up, by the out-stretched sail. She closed the glass with Her flushed face betrayed her knowledge. a snap, and returned it to its place on "The good people of this section have to take me in broken doses. Now, I doubt very much if the squire would

not have accepted me and my ill news as the two ingredients of a very unpalatable dos It is getting time I was indoors feeding my famished brains."

A faint smile stirred the firm outlines of his hearer's lips.

"But I am cultivating a spirit of patience. At present some of my neighbors see only the cloven foot." The roguish smile which accompanied hese words divested them of any sound of complaint.

of complaint.

"Do you not find it very lonely here?" he asked, looking with kindly sympathy into the earnest eyes that were fastened on his face. "And yet it is a pretty spot."

lows that lined the lake bank on the upper edge of Thorndale. The wind had stiffened, and the boat was making excellent headway. Suddenly it tacked, and, to Mrs. Thorn's unspeak, below the content of the solation of such lives until one leads them," she said, in a slow, uncomplaining way. "One comes to appreciate labor as a benign institution. Yes, it is a pretty situation."

able surprise, was evidently heading pretty situation." straight for the rickety skiff where "And yet there "And yet there are some charming people in the neighborhood. The Tievina ladies—you will like them. It is facts referred to within. their intention to call, I know. Th

> That Tired Feeling Is often the forerunner of serious illness, which may be broken up if a good tonic like Hood's Sarsaparilla is taken in season. This medicine invigorates the kidneys and liver to remove the waste from the system, purifies the blood and builds up the strength.

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aunt you will find conservative in the extreme. The niece is large-minded and more liberal. She will suit you best. I imagine.

"I think we shall not meet," said Mrs. Thorn, candidly. "Some sort of feud exists between the Southmeads and the Thorns. I have heard Mr. Thorn speak of it. One learns to be very independent of one's kind in this sort of

"It is not well that one should, though, do you think?'

The major rose from the step where he had seated himself after refusing a second invitation into the house. It was quite the custom of the country to make seats of the gallery steps who the weather permitted. He gazed a second abstractedly into the crown of his hat. There was something in the dreary isolation of this woman—young, his hat. intelligent, and refined-that touched his quick sympathies. Presently he said, abruptly:

"I wish I were so situated that I could assist in making your reception to a strange neighborhood less chilling. I, as a man, have suffered from the same chill. It must be doubly hard on

"Brides of a few months' standing are rarely sympathized with on the score of loneliness, major. You do not

compliment the squire."

This rude rejoinder came from Man ton, who laughed maliciously and ground his heel into the brick-dust of the walk. Mr. Thorne's glance passed over him icily, and she said to Stirling, with vague comprehensiveness: "You are very good, no doubt.

shall get used to every thing some day. Major Denny heard only a piece of clumsy impertinence in his brother remarks. He blushed for the unac knowledged tie between them. exquisite self-possession of the squire wife was beyond criticism. She bowed in impartial politeness as they turned away from the door. They had reached the gate when Craycraft turned suddenly and came back for the buckskin gauntlets he had left upon the lower "Pardon me," he said, rising from

his stooping posture with crimson cheeks; "I am a clumsy boor! One thing I must make you understand: did not know you were married or living here when I came to this neighbor She was rigidly silent.

"You do not believe me ; I swear i

to you."
"I think your friend is impatient. She fixed her eyes absently on the sail-boat, into which the major had sprung and was adjusting the cordage. man below her laughed mirthlessly. Non-recognition is your cue, is it.

"I have no cue. My dead past has buried his dead. You never knew Squire Thorn's wife. She has known ou but a few moments. I am glad, however, that you came back alo want to ask you one question. Where is your wife?"

The man raised his hat and held i reverently aloft as he uttered the solemi onosyllable.
"Dead!" Agnes repeated the word

huskily. "Poor Emmie!" "Happy Emily! Released from suf-

fering and from-me " He turned and walked quickly back to the boat where his brother was already seated.

Agnes sat motionless until the wil lows hid them from her sight. Then she turned from the warm sunlight, and the blue sky and lake, and the grace

How to Master a Book.

In reading a book so as to retain ; knowledge of its contents, we should first reduce the memory problem to its lowest terms—we should minimize as much as possible the work to be done, by discarding all that is familiar, all that we already know. To this end we should make a careful abstract of what is new to us in each chapter as we proceed, using as few words as possible, and those chosen from the text. Making a clear abstract of a book does more good than half a dozen ordinary perusals, as it quickens the intellectua energies by arousing and helding the attention. In reviewing the subject, refer to your abstract, not to the book. When you become expert in making abstracts, you may gradually dispens with written ones, as you find your nemory growing stronger.
As to the method of memorizing

these abstracts, the best way to pro-ceed is as follow: You first associate or connect the title of the first chapter; then the title of the chapters to each other; and then in each chapter the leading idea or proposition to the chapter; the second leading idea to the first; facts and illustrations to the principles to which they belong; and so on to the end of the book. The numbers of ideas that should be selected from each chapter will depend on the nature of the subject, the degree of sequence or relationship between the parts, and the completeness with which it is desired to be remembered. When you have finished the whole book and wish to test your knowledge of it contents, turn to the index and see whether you can give a clear account of all the subjects or

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A REMARKABLE ARTICLE

Catholic Columbian

One of the most influential Protestant papers in this country is the Christian Union. It was founded by Henry Ward Beecher. It was, later, edited by Dr. Lyman Abbott, his successor as paster of Plymouth Church.

of Plymouth Centrell.

In its issue of March 5 it has a notable leader on "The Roman Catholic Church," which opens with the sentence: "The crusade of the polemical Protestants in this country against the Roman Catholic Church is saved from being a crime only by being a folly Further on it says :

"What would the polemical Protestants do? Have they ever seriously reflected what would be the condition of the United States if their warfare were to succeed, if the Roman Catholic Church were to be uprooted, and every Roman Catholic church were razed to the ground, and every Roman Catholic priest exiled? There are, in round numbers, ten millions of people in the numbers, ten minions of the United States whose spiritual sym-Roman Catholic Church furnishes those people with all the religious instruction and inspiration which they receive. If they did not attend Mass they would exercise no religious reverence; if they had no Father confessor they would receive no moral instruction; if they had no priests their marriages would be civil contracts contracted be fore Justices of the Peace, and their dying beds would be unvisited by the consolations and the hopes of

"Can a Protestant campaigner furnish for those ten millions of wor shippers a substitute for the Church which he desires to destroy? Can he get the attendants on Mass into his meeting house? After he has abol ished the Confessional, will those who attended it come to his preaching? When the Pater Noster is silenced, will the voice of extempore prayer be heard The polemical Protestant in its place? cannot get his chambermaid or his gardener in to family prayers, and does not often even try. The Roman Cathics are in our households; some them in relations of intimacy with our children. Yet we rarely attempt to pass over the intellectual gulf which separates us from them, and we still more rarely succeed. Not infrequently their conscientious devotion our spiritual carelessness, and we are forced to acknowledge that they can impart to us of the spirit of self sacri

"It is, however, as a political organization that the polemical Protestant attacks the Roman Catholic Church. He figures out that immigration and the natural increase of population will. in another century, hand this country even imagines the Pope transferring his residence from Rome to Baltimore or St. Louis. He warns us of the undying hostility of the hierarchy to the Public school and to free institutions. He is always able to cite respectable Roman Catholic authorities in defence of religious persecution. . . .

tory does not justify these fears. The real dangers which threaten American society are not from imperialism in either Church or State. They are from anarchy: from contempt authority and impatience at control; from demagogues flattering democracy, enthroning its passions and dethroning its conscience : from greed and appetite rampant and uncon trolled: from the ten of thousands of saloons, not from the Churches -of any denomination.

"The polemical Protestant inveighs against the control exercised priesthood. Has he ever considered what would happen to this country, especially in our great cities, were there no such centrol? What dangers would ensue were that control weak ened any faster than a power of self-control is developed to take its place. The abolition of the Roman Catholic priesthood in any one of our great cities would be almost as perilous to public peace and order as the abolition of the police. We are inclined to think that we could dispense with the police more safely than with the priesthood. The Church is a great conserver of No other Church social law. . . . No other Church is its peer as a public guardian, because no other Church has so won the respect-sometimes the fear-of those who, but for the wholesome restraints of religion, would threaten the integ-

have a taint of the old leaven in them, but the article, as a whole, is a tribute to the conservative power of the Cathelic Church and an indictment of the fanatics who would like to destroy it.

Our Old Fire Company.

"That was a gay old company that we belonged to, Joe, away back in '68, when you and I 'ran with the machine. Do you remember that big fire in the Hotel Row, one freezing night when fifteen people were pulled out of their burning rooms and came down the ladder in their night-clothes; and how 'Dick' Greene brought down two 'kids' at once—one in his arms, the other slung to his back? Poor 'Dick'! He got the catarrh dreadfully, from so much exposure, and suffered from it fine years or more. We thought once he was going in consumption, sure. But, finally, he heard of Dr. Sage's Catarrh Remedy, and tried it, and it cured him up as sound as a flint. tell you, Joe, that catarrh remedy is a great thing. It saved as good a man and as brave a fireman as ever trod shoe leather."

SOME SYMPTOMS OF WORMS are: Fever, colic, variable appetite, restlessness, weakness and convulsions. The unfailing remedy is Dr. Low's Worm Syrup. Minard's Liniment cures Diphtheris.

TIGATES INGE THE INFIDEL PUT SEVERE COURSE WIT, SARCASM AND RID SOLL'S PROPOSITIONS I A LOGICAL MICROSCOPI IS NOT BECAUSE OF, E CHRISTIANITY—A RAC

MARCH 26, 1895

New York, Feb. 27.—Fat famous Catholic controvers edged reply to Col. Ingo tremendous sensation, ren the Evening Telegram on the infidel leader as follows Ingersoll: 'If the Found and said: 'It is not necessorder to be saved,' thereweben but little persecution. Lambert: 'What an it would have been if you make suggestions! But: still better if you had be that you could have give benefit of your 'idea.' The perfect wisdom and perfore whom the greatest is have bowed in adoration some suggestions to make be severe when occasion re His eyes were dim withing glance would have she ent jest in your throat of compassion for the Mag lashed with the whip of and the hypocrite. On the best of the work of t

this sublime command of Christ."
Ingersoil: "If Christ knew the persecutions on in His name. He who would suffer death He died without sayin, what He must have knewald he pren."

would happen."
Lambert: "The state raises a question of factous were either ignoral Christ, or you made it. There is no middle groeither horn of the diler the other you cannot esee if Christ died with to prevent the death of said: "Thou shalt do of misropresentation, you must be a considered with the control of the cont of misrepresentation, v is remarkable that Chi adds: 'Thou shalt no Again, He continues it shalt love thy neighbo Luke vi., 31; 'As you lo unto you do ye a Again, Judge not indged, condemn not demned, forgive and If ye forgive men feavenly Father will Heavenly Father will ye forgive not men t will your Father forgi (Math. vi., 14, 15, 1 to the same effect, given, and further co it is certain that when the same effect, given, and further could be supported by the same and the same alive is not same and the same alive is worthly is worthly is worthly an orgality is worthly an orgality is worthly

to morality is worthic Lambert: "With by Christianity the morality. Take aw obligation and mora Take away the four structure falls. Re branches wither, a fruit fail. Remove brook is dry. Hence and His religion supposing the existe God you are guilty the whole question, fate leaves man no fear of the chain gibbet. Talk not, about morality whe the very idea of teach that man is thoughts and acts as and digrests, as only a link in the stand have no mean ponding to the we should remove it. There can be mo acts from absolute who would apply the a locomotive of would be consider. The same is to be who are controlled instinct. Morality agent, and can I moral free agen doctrine of fatal standing this, and mere machine grin ever may be the talk of morality and be without it, and Christianity, and verbiage.

Ingersoll: "Ta morality and be without it, and Christianity, and verbiage."

Ingersoll: "Take and the usoles is FOUNDED ON Lambert: "Take and the usoles is:

FOUNDED ON Lambert of morality." Till saying that, and the usoles is:

amxture of morali as morality neve being, and as C millions, the cam something else." Lambert: "T of Agnostic rea soveral ways, tration, and see we that thousands of in the United dewn to the New question now is

FATHER LAMBERT AGAIN CAE-TIGATES INGERSOLL.

INFIDEL PUT THROUGH A SEVERE COURSE OF LOGIC.

WIT, SARCAPM AND RIDICULE — INGER-FOLL'S PROPOSITIONS EXAMINED WITH A LOGICAL MICROSCOPE—PERSECUTION IS NOT BECAUSE OF, BUT IN SPITE OF CHRISTIANITY—A RACY LETTER.

WIT, SAR PROPOSITIONS EXAMINED WITH SOLL'S PROPOSITIONS EXAMINED WITH SALGUELS PROPOSITION IS NOT BECAUSE OF, BUT IN SPITE OF CHRISTIANITY—A RACY LETTER.

New York, Feb. 27.—Father Lambert, the famous Catholic coutroversialist, whose razoredged reply to Col. Ingersoll has made a tremendous sensation, renews his attack in the Leening Telegram on the arguments of the infidel leader as follows:

Ingersoll: "If the Founder of Christianity had said: It is not necessary to believe in order to be saved," there would probably have been but little persecution."

Lambert: "What an improvement there would have been fyou had been there to make suggestions! But it would have been still better if you had been a little earlier, that you could have given the Creator the that you could have given the Creator the that you could have given the Creator the had some suggestions to make to you. He could have bowed in adoration, would have land some suggestions to make to you. He could be severe when occasion required it. Though his eyes were dim with sorrow His rebukhing glance would have shriveled the irreverent jest in your throat—He who had words of compassion for the Magdalen and the thief, lashed with the whip of scorn, the Pharisee and the hypocrite. On the whole, perhaps it is better you were not there. Perhaps it is better you were

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Christianity, and sive like verbiage.

Ingersell: "Take Christianity away from morality and the useful is left."

Lambert: "Take away the truths taught by Christianity and you have no morality left, because the reason of its being is taken may."

Ingersoll: Take morality from Christianity and the useless is left."

Ingersoll: Take morality from Christianity and the useless is left."

FOUNDED ON CHRISTIAN TRUTH.

Lambert: "When you take the foundation from the building it falls a shapeless mass of ruins. Christian truth is the foundation of morality."

Ingersoll: "Now, falling back on the old assertion, 'by its fruits we may know Christianity.' Then I think we are justified in saying that, as Christianity consists of a mixture of morality and something else, and as morality never has persecuted a human being, and as Christianity has persecuted millions, the cause of persecution must be something else."

Lambert: "The sophistry of this piece of Agnostic reasoning may be shown in several ways. Let us take a parallel illustration, and see where it leads: It is a fact that thousands of men have been murdered in the United States from its beginning down to the New Orleans 'incident.' The question now is, who did all this murder,

where place the responsibility? Taking a leaf from Ingersellian logic, we proceed thus: The United States Government is a mixture of Constitution, a code of laws and something else. Now, as the Constitution and legislation did not murder these victims, it must have been this something else that did it. This something else is the Government. Therefore the Government of the United States committed all the murders that have been committed since its establishment. Of course, every admirer of our Government will be shocked at this Agnostic conclusion and give the lie. We must agree with the indiguant patriot and say yes, the conclusion is false, the argument sophistical. Let us then proceed with the analysis till we find the murders, for find them we must, or the Government is in for it. As these murders were not committed by the Constitution or code of laws or the Government, they were committed by something else. This something else can only be men and women.

"We have now got down to the last

speed profession of the matter is presented as a program on the argument of the profession of the street of the middle offer the Foundary of Christianity and add ? it is not assessed production of the street of t if the service without the least difficulty and it has lifewed the head-light on the locomotive to me. It beers a hole of light into dead and the beers and the locomotive to me. It beers a hole of light into dead the location of the soundary of food plus something edge, viz., the could the location of the stounch, kidneys, liver, bile duct, pylores, duodenum, plus the prising tragedy. It was just at this point the light struck me and I exclaimed, with the old Greek, philosopher 'Earstal': I have food fire the location of the location of

thinker. Hereafter when you speak of free thought your hearers will understand that you speak in a Pickwickian sense, or that you do not mean what you say. Having thus made free thought an impossibility you. I have the brass to complain that Christianary. Persecution has been keep to the constraint of the present of the thinker of the constraint of the present of the constraint of the present of the constraint of your doctrine, the persecutions were as much yietims of this unavoidable law as were the victims who died at their hands? What protest can you consistently make against the Inquisition, the thumb screws, the racks and iron boots which you so graphically and minutely described, since all these are the unavoidable results of a law over which man has no control. Is it not time that you had a sympathetic word for the poor persecutors, those unfortunate victims of your law you. You consider the productions? I agree with you that there is no such thing as free thought, but not for the reason given by you."

No SUGH THING AS FREE THOUGHT. Ingersol: "It (Christianity) certainly has not been the advocate of free thought; and what is freedom worth if the mind be enslaved?"

Lambert: "Christianity does not advocate free thought, for the reason that there is no such thing as free thought does not advocate free thought, for the reason that there is no such thing in existence. The term is a misnomer, though it is the harp for misnomer, though it is the harp of the sand strings' to the spacing play to phere and gong men of serves of 'free thawet' is it she harp to the sand strings' to the spacing play to the space of the constant of Agnosticism you should use your influence to have the word removed from the Agnostic vocabulary. The psychologist knows that the intellect, or think machine, is not free; that it is chained to the data, and then its conclusions will not accord with the facts, but they will and must accord with the facts, but they will and must accord with the facts, but they will and must accord with the

cal necessity? The statement is not true in any case.

THEY WERE FOREIGNERS.

Ingersoll: "Can we prove that the Church established 'human brotherhood' by banishing the Jews from Spain? by driving out the Moors? by the Inquisition? by butchering the Convenanters in Scotland? etc., etc. Lambert: "No, that is not the way the Christian would prove it. He would prove it by quoting the doctrines of Christ as inculcated by the Church and by historical facts, and not by the fictions you have given above. The Jews and Moors were foreigners and invaders in Spain, as the forces of Maximilian were in Mexico. The Mexicans drove the

Lindsay, who suggests this line of thought, 'the thought of God as the Creater at d 'treserver of all things gives a complete unity to the universe, which Pagan thought never reached and gave the basis for the uniformity of nature which science demands. It was long ere Christianity could force this thought (of unity and uniformity of nature) on the human intelligence, but until it had permeated the whole round of man's intellectual work it was vain to look for advances in science. It was the task of scholastic theology and philosophy to kneed into human thought Christian ideas, and among the rest this idea of the unity and uniformity of nature. When scholasticism had accomplished this task modern science sprang into being, dependent for its very foundation on that Christianity to which it is supposed to be bitterly hostfle.

"It is in this way that science, art and philosophy, letters and learning are indebted to Christianity, plus the encouragement which Christianity has always given.

Ingersoll: 'I cheerfully admit that we are indebted to Christianity for some learning."

Lambert: "There is a suspicious cheerfulness about this admision that warns us to keep what the quaint Artemus Ward called a "perfect optic" on what is to follow."

INDISCRIMINATE PRAISE.

Ingersoll: 'And that the human mind has been developed by the discussion of the absurdities and superstitions."

Lambert: "Christianity must decline to accept the crumb of praise, inasmuch as it does not deserve it, not having discussed the subjects you speak of. It left that to scientists, philosophers and theologians, and if there is any credit due at all it is due to them. You are as indiscriminate in your praise as in your blame."

I Lambert: "I have been told you are a very liberal man."

Ingersoll: "Certainly millions and millions—"
Lambert: "I have been told you are a very liberal man."
Ingersoll: "Millions and millions have had what might be called mental exercise—"
Lambert. "But was it mental exercise?
If so, why haggle; if not, why admit?"
Ingersoll: "And their minds may have been somewhat broadened by the examination."
Lambert: "But were they broadened?
If so, why make the concession limp so?
One would imagine you were extracting one of your eye teeth."

A Terrible Lottery.

Margaret Duncan was an Irish girl who married and went to Philadelphia many years ago. She determined to revisit her native place in Ireland. On her return she took passage in a slow sailing craft for home. The cap-tain and crew turned pirates, pillaged the passengers, and then abandoned them and the vessel to their fate, leaving them without food. Terrible storms arose, the ship drifted helplessly on the ocean and starvation stared them in the face. The passengers held a meeting, and it was resolved that one of their number must die in three days to furnish food that the others might live. A lottery of life was held with paper slips. Before this was held with paper slips. Before this awful drawing each passenger signed a paper stating that he or she had taken the chance willingly and without compulsion. "For the lives of others you are sacrificed," was written on one of the papers slips, which meant death to the drawer. Margaret Duncan, with the rest, took her turn to draw, and when she opened her paper the death sentence looked her in the face. Calmly she announced her fate to the crowd of hungry pasfate to the crowd of hungry pas-sengers, and then turning from them she staggered into her cabin and prayed as she had never done before. It was not until evening that she arose from her knees, and asking for a pen and paper she made a written state ment that if Divine Providence would mercifully intervene and save her life. she would erect a church for the service of God and devote all her energies to Him. Time flew quickly past, and the last day given to Margaret to live had almost reached its close, when deliverance came from a vessel homeward bound. When she reached Philadelphia and told her story, it made her the most famous woman in the city for many a day. She and her husband became rich and made many generous rifts to religion and charity Duncan provided for the erection of a church, which was completed in 1815 and the dedication sermon was preached by the Rev. John M. Duncan, grandson of the heroine of the story.

It is not the extremes of heat and cold so much as the sudden changes in temperature that cause certain climates to be unhealthful. When, however, the system is invigorated with Ayer's Sarsaparilla, these changes are rarely attended with injurious results.

attended with injurious results.

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"One year ago I was taken ill with "About two years ago, after suffering

Dodge, 110 West 125th st., New York.

"One year ago I was taken ill with inflammatory rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced using Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."—Mrs. L. A. Stark, Nashua, N. H.

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London, Saturday, March 26, 1892.

THE ANNUNCIATION.

The festival of the Annunciation of the Blessed Virgin, which is celebrated by the Church on the 25th of the present month, is one of the important feasts in the Calendar, because the mysteries which are commemorated on it are of the highest importance to every Christian. The event in the life of Christ which we are on this day invited by the Church to honor is His Incarnation, which is the greatest of all benefits conferred on man, inasmuch as it is the means whereby the inheritence which was lost through the sin of our first parents is restored to the human

On Christmas day we also commemorated this mystery of the Incarnation, with special reference to our Redeemer Jesus Christ in person, and for this reason the feast of the Annunciation, instituted in memory of the same mystery, is especially dedicated to the Blessed Virgin, whose share in the mystery is not to be overlooked. While Christmas day is reckoned as one of the feasts of our Lord the Annunciation is on this account regarded as a feast of the Blessed Virgin, and the offices of the Church recited on this feast keep in view the bonor due to the Blessed Virgin. which is paid to her because God Himself so much honored her.

The history of the Annunciation is to be found in the first chapter of the Gospel according to St. Luke.

The Angel Gabriel was sent from God into Nazareth, a city of Galilee, to Mary, a virgin espoused to Joseph, of the House of David. "And the Angel being come in said unto her : Hail full of grace: the Lord is with thee: Blessed art thou among women.

Mary was much surprised and troubled at being thus addressed, "and thought within herself what manner of salutation this should be. And the Angel said to her: 'Fear not Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb and shalt bring forth a Son, and then shalt call His name Jesus. He shall be great and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father, and He shall reign in the house of Jacob forever. And of His kingdom there shall be no end.

"And Mary said to the Angel How shall this be done, because I know not man? And the Angel answering said to her: 'the Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God.'"

The Angel then, as a sign of the truth of his statement, and to assure Mary that what he foretold should happen, gave her the information that her cousin Elizabeth was about to give birth to a child in her old age. Then

"Behold the handmaid of the Lord. be it done to me according to thy word. And the Angel departed from

The purpose of our divine Saviour's birth was the redemption of mankind. By the sin of our first parents heaven was closed against the whole human race, and it could not be opened, exadopted by God was that His Son, the second person of the adorable Trinity, should take upon Himself human infirmities, and live on earth a life of should die the death which we deserved for our sins. In no other way could here speak. We are told: sin be adequately atoned for and the debt due to God on account of it be

sufficiently paid. It was on the feast of the Annuncia VIII. tion, therefore, that Christ took the first step towards this great work of Redemption by becoming the Son of Mary. Holy Scripture mentions no other purpose of the Incarnation ex-

down from His throne in heaven to be our brother in the flesh; so we are told in the Nicene Creed:

"For us and for our salvation He And by St. Paul:

"Who being in the form of God thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming bedient unto death, even to the death of the cross. For which cause God also hath exalted Him and hath given Him a name which is above all names.

"It hath well pleased the Father through Him to reconcile all things unto Himself, making peace through the blood of His cross blott-ing out the handwriting of the decree that was against us ing it to the cross."

The share which Mary had in this work of Redemption is described in the passage from St. Luke which we have already quoted. The Incarnation of our Lord is made to depend on her consent to the mystery of the Incarnation : and the Redemption of man is in suspense until she utters the consenting words :

"Be it done to me according to thy

We therefore owe to her, in the second place, after our Lord Himself, our Redemption from the power of the devil. and it is most proper that on the recurrence of the feast of the Annunciation we should express our profound gratitude to her.

The mystery of the Incarnation, whereby God becomes the Son of Mary. must ever be a strong motive on account of which we should honor the Blessed and Immaculate Mother of God. The greatness of the dignity conferred upon her by this event is proclaimed by her cousin Elizabeth, who declares herself unworthy that she should be honored with a visit from one so elevated:

"Whence is this to me that the Mother of my Lord should come to me?" (Luke 1.)

Mary also, with all humility, declares the dignity of her position :

"My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour. . . . Because he that is mighty hath done great things to me : and holy is his name.

But she does not forget to continue the practice of humility in the midst of her dignity, for she is fully aware that it is on account of this virtue which shone so brightly in her character that she has received so great a favor, for:

. He hath regarded the humility of His handmaid

We must, therefore, on this great feast, unite in honoring the ever Blessed Mother of God. This honor is due to her, and is paid to her by all nations in the Catholic Church, as Mary foretold should be the case.

"For behold from henceforth all generations shall call me Blessed.

SPURIOUS CLAIMS.

It was not formerly the case, but of late years it has become a common practice, for Anglicans to endeavor to make it appear that the modern Church of England is identical with the Church as it existed in England before the socalled "Reformation."

To those who know the history of that Reformation this claim is too preposterous to require refutation; yet there are some well-meaning Anglicans who accept the statement, because they place implicit confidence in the assertions of their clergy or of polemical writers who by such groundless statements try to justify the Anglican schism. Others will adopt any theory which will give them a chance to maintain for a time that their heretical establishment is the one true and Apostolic Church which has existed for more than eighteen centuries, having been established by Christ Himself and having continued to exist from the days cept by God Himself, and the method of the Apostles down to the present

time. A recent article in the Canadian Churchman, which was especially intended for the instruction of the young poverty, obscurity and suffering, and in the principles of Christianity, is a sample of the absurdity of which we

> "Perhaps you may say, 'I thought the Church of England began three or four hundred years ago, at the Reform-Was it not begun by Henry and Cranmer?

'This is quite a mistake, as all perons who have studied the history of England know.

It is a common practice for dis- building of Christ's one Church on the honest writers to pretend that their rock, Peter: "Thou art Peter, and cept the one we have pointed out, our fallacies and misrepresentations of upon this rock I will build my Church. Redemption. God may in His infinite history are well known facts, and and the gates of hell shall not prevail wisdom have had in view other pur- this course often terrifies the ignorant against it." (St. Matt. xvi., 18. poses besides, but as far as we are con. and timid into admissions which they | From these considerations it follows

we may regard it as God's only pur- game, which is attempted by the is its absolute unity that any organipose in His act of humiliation in coming writer in the Canadian Churchman, is generally called by the significent name. "bluff." It consists in boldly asserting what is not true, in the expectation of bearing down opposition by the sheer force of brazen effrontery.

The article in question appeared in the Churchman of 21st. Jan., and we notice it because the assumptions contained in it are so frequently now put forward by those writers, clerical the intestine bickerings which are raging within the bosom of Anglicanism, perhaps more so in Canada than even in England and the United States.

The case as stated by the writer in the Churchman stands thus:

"In the reign of Henry VIII. the Church of England, the old National Church of this country, reformed her-That is why it Reformation of the Church of England. We do not speak of anything which begins for the first time as being re-

The writer then says that the chief reform required was to abolish the authority of the Pope which had been introduced into England "four or five hundred years "previously, and Henry VIII., seeing that he would be supported by the people and the Church, openly quarrelled with the Pope and declared that the Pope had no authority in his realm. Henry was not a good man, and his quarrel was begun on a bad pretext, but God used him as an instrument for the reformation of the Church as He used John for a similar purpose."

We are then told that a number of

superstitious customs and errors which had crept into the Church were cut away "and the old Latin services, with some changes, were translated into English. . . . " The ancient customs and creeds were retained. The old succession of Bishops, priests and deacons went on as before. Times change, but our Church ways of teaching and worshipping are just the old ways which once all Christians used. Queen Elizabeth said: 'There is no new faith propagated in England. Strictly speaking there were never any Roman Catholies in England except modern ones. Certainly there never was any 'Roman Catholic Church here. Though the Bishop of Rome had influence here, and though things were done, to a large extent, in the same way as they are now done in Roman Catholic countries, yet ours was always the English Catholic. not Roman Catholic Church, and the name by which it was always known was the name it has still, 'the Church of England or Anglican Church.'

There is no greater absurdity im aginable than all this effort to make the modern Church of England appear to be the ancient Catholic Church. Before Protestantism arose it certainly often happened that the Church in any particular country was called the hurch of that country, as the Church of England, the Church of France, etc. but this mode of speech by no means the country; and after both of these implied independent national Churches existing in those countries. They were simply portions of the one universal Church which for convenience of speech were thus designated, and it may be seen even from the admission of the Canadian Churchman that all these portions of the Church recognized as their head the Bishop of Rome, whose authority was universal.

Christ did not institute a plurality of Churches, so that each nation should have an independent ecclesiastical organization, with doctrines to suit the fancies of its adherents. He com missioned His Apostles to teach His one gospel everywhere as He had revealed it, and in the Apostolic body was the centre of unity. The Apostolic body did not claim to be the source of as many distinct organizations as there were Apostles, but all assembled in council to decide upon matters of general interest to the Church, and the decisions of the council were obfigatory on the whole Church, so that the Council of Jerusalem, the assemblage of which is described in the fifteenth chapter of the Acts of the Apostles, issued its decrees as being the voice of the Holy Ghost.

The Commission (St. John xxi. which Christ gave to St. Peter to feed His lambs and His sheep is also gen eral, thus positively excluding the Anglican idea of independent national Churches; and if any further proof of this be needed it will be found in the

cerned, we know only of this one, and otherwise would not make. This that so essential to the Church of Christ to day,

zation which is not part of that universal Church, or which does not recognize the successor of St. Peter as its head, cannot have the least claim to be either the Church of Christ itself or any portion thereof. The Anglican Church is precisely in this plight. The Church of England, as it existed before Henry VIII., was admittedly part of the universal Church of Christ, and, like the Churches of all other countries. it recognized the Pope as St. Peter's and lay, who are engaged in discussing lawful successor. But as soon as it ceased to have communion with the universal Church and its Supreme Head, it became but a rotten and dead limb, and as such it was lopped from the tree from which was derived all spiritual life. Instead of acknowledging the authority which Christ established as supreme it recognized as its head a king whom the Churchman admits to have assumed that authority for an evil purpose. This purpose, it is well known, was that he might free himself from subjection to the divine law, which binds kings as well as subjects, to be faithful to their marriage obligations.

> causes which led to the establishment of the modern Church of England, when it states that it was established for the purpose of getting rid of the usurped authority of the Pope. It was established by Henry VIII. because he foresaw that a National Church, recog nizing him as its head, would be mor accommodating than the Church of God to exempt him from duties which all Christians are bound to fulfil. In this he was not mistaken. He used his earthly power to substitute a human for a divine Church, and the result was that this creature of his will gave him all the liberty he desired to violate God's law, and went through the mockery of approving and blessing his second, third and even his seventh marriage: a mockery which of itself is sufficient to show that it has no claim to be called the true Church of Christ

The Churchman misrepresents the

The boast of the Churchman that the modern Church of which it claims to be an organ is now alone called the Church of England is of little avail. We are nowhere told in Scripture or ecclesiastical tradition that a Church is cathedral to know how to make proper necessarily the Church of Christ be- | use of these so long neglected symbolicause it has the civil power on its side enabling it to usurp the name of the "Church of England," though the 'Church of England " was truly a part of the Church of Christ when the name was indicative of what it ought to mean at the present day. The Church which is one with the ancient Church of England is the Catholic Church in union with St. Peter's successor.

The statement that the Church of England was not Roman before the Reformation is a mis-statement. It who Christianized King Lucius in the year 187, and a Pope who sent St. Augustine and his monks to convert the Angles and Saxons after the nations had succeeded in conquering periods, as well as after the Norman conquest, the authority of the Pope Church, though it did occur from time to time that the kings were sometimes inclined through motives of avarice or ambition to interfere with the liberty, or to assume rights in the government of the Church which neither the Church itself, nor the Pope, its supreme head, would ever recognize. But with all this not even these rebellious kings ever assumed the supremacy which was granted to Henry VIII., Edward IV. and Elizabeth by the civilly created modern Church

of England. We might continue this subject by showing the changes of doctrine introduced by the modern English Church. but as the present article is already sufficiently long, we shall merely add Old Law; and we learn from history that neither in doctrine nor in discipline is the Church of England, so called now-a days, one with the Church of St. Anselm, Cardinal Pandulf, Venerable Bede, St. Augustine, and Fulgentius, through whom we are brought to the first introduction of Christianity into Britain.

As the Churchman appeals to Magna Charta to prove that the Church of remind our contemporary that Arch-Such a title would be very incongruously malcontents would have reason on their were attributed to him. His letter is applied to the Archbishop of Canterbury side, for the mitre and crosier or staff as follows: in the Church of England as it exists are by time honored usage essentially

CONTROVERSY ON RITUAL. The mitre was used by the high priest ISTIC PRACTICES.

It was announced a few weeks ago that Dr. Ellicot, Anglican Bishop of Gloucester, had received from his admirers in that city the gift of a mitre, a cope, a crosier and other ecclesiastical ornaments. The Evangelical or Low Church section of his Cathedral parish, always on the lookout for anything of Papistical tendency, protested strongly against the acceptance of the gift, and still more vehemently against the use of these ornaments in any way in public wor-Dr. Ellicot has replied publicly to

those who made this protest, and he informs them that he will make use of the vestments, and will hand them down to his successors in his See. Th reason he gives for showing this much respect for these ecclesiastical ornaments is the strangest part of the matter. It is not because the ornaments are necessary for the decorum of public worship, nor because they are prescribed by the Church Ritual that he will use them, but because "it would be disrespectful to the donors if he treated their gifts as of no account." He can discover no better reason for adhering to an ancient ecclesiastical usage than to minister to the pride of a number of his more wealthy parishioners.

The Evangelicals are now in a great rage against their Bishop because he pays no attention to their remonstrances. They regard all special vestments used in the Church as wicked and superstitious, but it is clear that Dr. Ellicot is of a different opinion. The malcontents believe that the use of emblems of episcopal authority in the Church will be a step towards a return to ancient Catholic usages and early day. The wonder is that doctrines, but the Bishop sees no such for so many years such a shamefully danger. The Book of Common Prayer expressly approves the use of such vestments as were prescribed to be used in the Church, during the reign of King Edward VI., and we believe this rubric implies the use of mitre, staff and cope, but this has been slighted so long that we presume it will puzzle the Bishop himself and Uncle Sam pays his hired help in the masters of ceremonies of Gloucester cal ornaments.

The Bishop, however, has the Rubrics on his side, and in the argument he can snap his fingers at the Low Churchmen who are so ready to detect signs that Protestantism is in danger. But the Low Churchmen will perhaps take the course which has been adopted by their brethren of the a great missionary. In the Baptist Church of the Ascension in Hamilton, communion Mr. Carey is no doubt con-Ont., who are cutting of the supplies and refusing to contribute their usual though in the great world outside that offerings because the Rector there was a Pope who sent the missionaries follows the prescriptions of the prayerbook by using eeclesiastical vestments as required by the standards of the

Canada and England the ultra-Pro- covery of the new world four hundred testants, who are the loudest in proclaiming that the Catholic Church was thoroughly purified and reformed by was fully recognized by the English the institution of the Church of England, should now discover that a strict adherence to the rubrics of the reformed Church will lead back to Popery. Popery must have a very strong foundation in truth if the logical pales in comparison with the radiance consequence of even Protestant practice thus leads the mind to the adoption of those very things which have hitherto been loudly denounced as Popish errors and superstitions. We regard Dr. Ellicot's reason for retaining the ornaments to be a very weak one. A Catholic would point out that reason itself shows that the use of special vestments in divine worship is calculated to excite respect; and for this cause among others their use was commanded by God under the and ecclesiastical tradition that they were used in the Church of God from the time of the Apostles.

These are valid reasons why appropriate ornaments should be used by Catholic Bishops, as there is a real authority attached to the office of a Bishop in the Catholic Church, inasmuch as a Catholic Bishop is actually a in such a way as to please the Bishops. successor to the Apostles. But this is The absurdity of this statement is such England was in the days of King John | not the case with Dr. Ellicot and his that there is scarcely any need of a recalled the Church of England, we must confreres, who are Bishops only by vir- futation of it : however, as far as Sir tue of authority conferred on them by the bishop Pandulph, the Primate of Eng- civil law. They are civil officers, but honorable gentleman has written a land, whose name appears as the most 'an Act of Parliament cannot confer prominent among the nobles who ecclesiastical jurisdiction. If this were swering certain questions asked him secured that great charter, is de- the ground of the Low Church opposiscribed on that same document as tion to the use of mitre and other epis-'Cardinal of the Holy Roman Church." copal ornaments by Dr. Ellicot, the share whatever in such intrigues as emblems of ecclesiastical authority.

under the old law (Ex. xxviii., 4, 87, etc.) and the staff by "law-givers." (Num. xxi., 18.) These emblems are therefore properly used by Catholic Bishops, but they are without meaning in the hands of pseudo-Bishops, like Dr. Ellicot, who cannot claim Apostolic authority. To them the words of St. Optatus of Milevis (A. D. 368), addressed to the Donatist Bishops, are perfectly applicable :-

"Whence, then, is it that you strive to usurp unto yourselves the keys of the kingdom of heaven, you who sacrilegiously fight against the chair of Peter, by your presumption and audacity repudiating that blessedness with which he deserved to be com-mended who walked not in the counsel of the ungodly, nor stood in he way of sinners. Your predecessors went away in the counsel of ungodli ness, that the Church might be divided. They also entered into the way of sinners, when they made the attempt to divide Christ, whose robes even the Jews would not tear, whereas the Apostle Paul asks: 'Is Christ divided ?

"Understand, then, late as it is, that you are ungodly children, branches broken from the tree, tendrils cut off from the vine, a stream separated from its fountain head. A small stream which has no spring cannot be a fountain head, nor a branch a tree, since a tree flourishes from its own roots, but a branch cut off withers.

EDITORIAL NOTES.

A MOVEMENT is on foot to procure for the letter carriers an increase of salary, and last week a large and influential deputation waited on the Postmaster General with this object in view. It may be said that his state. ment in regard to the matter bore for the carriers an encouraging aspect, and we trust that the increase will be brought about at an small pittance has been doled out to these men, holding, as they do, most responsible and onerous positions. They are, in fact, at the beginning. placed on the same level as the most poorly-paid class of unskilled laborers in the country, and the yearly increase is miserly in the extreme. a manly fashion, and the rate of wage allowed his letter carriers enables them to make ends meet and live in a respectable manner. Fancy a letter carrier, with a wife and family to support, receiving a dollar a day! Shame! Shame! Give the hard workers a lift, gentlemen at Ottawa.

THE Baptists have been celebrating the centennial of Wm Carey, a person who, it is claimed, was in his time sidered a very prominent personage, denomination he holds a very small place. Rev. Z. Grennell, of Detroit, spoke at the meeting held in this city after this fashion :

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"This year was marked by the celebration of two great events—the disyears ago and the opening up of the foreign missionary movement years later. Columbus and Carey were alike, inasmuch as that they opened up new fields of enterprise and that their efforts had been the result of great developments. These men were unlike in that one went forth as a re sult of selfishness and the other because of his love. The star of Columbus of Carey. Christians gave thanks to God for the great man He raised up 100 years ago. The Carey centennial was a fresh recognition of the goodness epoch and the Luther reformation i similar terms."

The Centennial Commissioners at Chicago may possibly make a note of the assertion that the star of Columbus pales in comparison with the radiance of Carey. Whether they will govern themselves accordingly remains to be seen.

It was the Calgary Tribune which first made the public accusation that Sir John Thompson, or at all events the Government of Hon. J. J. C. Abbot. had plotted with the Catholic hierarchy for the purpose of securing the solid Catholic vote for the Conservative party at the bye elections, the price being the reconstruction of the Cabinet John Thompson is concerned, that letter to the editor of the Tribune anby the editor. Sir John denies in most emphatic terms that he had any

"Ottawa, 5th March, 1892. "DEAR SIR-Thanks for your kindman who wor been intriguing which I have j ile liar or either case is un Premier, know lleagues. that I hold me that Mr. Abbo Our separa great Protesta have a habit of very far adva

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ded ? as it is, that

Our separated brethren in this great Protestant Province of Ontario have a habit of boasting that they are very far advanced-in fact occupy a front rank -in the civilization of the century. In one respect at least this is but an empty boast, for while proclaiming themselves the champions of civil and religious liberty they are seldon found willing to deal fairly with their Catholic fellow-citizens. A causeless and senseless distrust of Catholics still holds prominent place in their hearts. A Catholic, because he is a Catholic, could not be elected to the office of Chief Magistrate in any city in Ontario, so dense is the blind and igarrant intolerance of a large portion of the electorate, brought about chiefly by the preaching of a number of clerical maleaps and the existence of secret societies -notably the Ocange which are a positive detriment to the well-being of the country. A striking instance of the broadmindedness of the American people, as compared with the narrowness of the majority of the electors of Ontario, lately occurred in Rochaster, N. Y. Wm. Carroll and Richard Curran, both Irish Catholics, wars the only candidates for the office of Mayor, the latter being elected by a mayority of 3,000. Were a Catholic to be nominated for such an office in Toronto, Kingston, Hamilton or London

THE editor of the Toronto Mail seems to imagine that he and the constituency for which he speaks are deserving of praise because the people who turned out in that city to honor Ireland's national day were not treated to showers of cobble stones as they marched through the streets, and the suggestion is advanced that the people of Quebec should deal likewise in regard to Orange parades. Mob law should not. of course, be tolerated in Quebec or anywhere else, but we would remind our contemporary that it borders on the ridiculous to compare St. Patrick's day with the 12th of July. The abstention from violence in the Queen City, on the 17th, by the Mail people, was not because of any particular love for the processionists, nor yet because of their regard for law and order. The Irish Catholics of Toronto are a very warmhearted and grateful people, and no doubt would feel thankful for any little kindness accorded them on the 17th or any other day. For the peaceable outcome of the procession in question they most likely have to thank the policenot the Mail editor and his Orange following.

Father Lambert, whose "Notes on Ingersoll" have had a circulation of over a hundred thousand copies already, is a native of Pennsylvania,

ARCHDIOCESE OF TORONTO.

It must have done St. Patrick good to look own on Toronto last Thursday. How his big heart must have warmed when he beheld the large and splendid procession which turned out in his honor, particularly when he knew they were marching to church in order to make profession of that faith which he gave to their fathers centuries ago. Although the wind was surly and unmannerly, still the sun, which surely must have reflected the smile on St. Patrick's fatherly face, shone with unusual brightness. The members of the different Irish and Catholic societies of the city made up the great parade and numbered upward of two thousand. They were all decked out in beautiful uniforms in which bright green was the predominent color. About 9:15 they assembled at the I. C. B. U. hall, St. Lawrence square, and formed in the following manner:

Grand Marshal, Martin O'Rourke: Assistant From our own Correspondent.

following manner:

Grand Marshal, Martin O'Rourke; Assistant Marshals, Thes Judge, representing the A. O. H., and James Albert, of the E. B. A.
The O'Connell Band.
Division No. 1, A. O. H., R. Jennings, Marshal; J. McGarry, President; J. Kinsella, Vice-President; Geo. Evans, Financial Secretary; E. E. Rutledge, Recording Secretary; M. J. Ryan, County Delegate. About one hundred and fifty members in line.
Division No. 2, A. O. H., John Pierce, Marshal; M. Hendrick, Assistant Marshal; John Falley, President; John Cronin, Vice-President; T. S. Kyan, Financial Secretary; W. Duggan, Recording Secretary; F. Falley, Trassurer. About one hundred and forty members.

Duggan, Recording Secretary; F. Falley, Treasurer, About one hundred and forty members.

Division No. 3, A. O. H., Headed by four flighland pipers, John Hurst, Marshal; Hugh McCaffrey, President; John Sullivan, Vice-President; Daniel Mann, Treasurer; George Owens, Recording Secretary; John Brennan, Financial Secretary, John Bennan, Financial Secretary, One hundred members.

Divi ion No. 4, A. O. H., Perry's Band, Thos. Judge, Marshal; John Kane, Fresident; James Flavin, Vice-President; Homas Delaney, Treasurer; Thos. Hickey, Recording Secretary; John Williamson, Financial Secretary, One hundred and twenty-five members.

Federated Catholic Societies in carriages-Fred, B. Downey, Marshal; Angus McDonell, President; J. J. Nightingale, Vice President; John Saward, Treasurer; Jos. Cronin, Secretary, Delegates in carriages.

Irish Catholic Benevoleat Union—I. C. B. U. band, 29 members of drill corps under Captain Patrick Dowling; John Callaghan and John Brennan, Marshals; Owen Hickey, President; P. Shea, Vice-President; Thos. Long, Second Vice-President; John Clark, Corresponding Secretary; P. Skelton, Financial Secretary; J. Siewart, Master of Ceremonies; Patrick Hurstrington, Tyler. Two banners and about five hundred mannbers.

Celle League Emmett band, John Joyce and T. O'Donnell, Marshals; the Sarsfeid Guards, Milecas of the Celric League; W. Mesnoy, President; James Cornin, Vice-President; James Cornin, Vice-President, Michael Kreby, Second Vice-President. One hundred and Enbevolent Association, Emerald

lident; Michael Kerby, Second Vice-President.
One hundred members.
Eunerald Benevolent Association. Emerald band, John Fahey and Thomas Carroll. Marshals; Frederick Downey, President; P. O'Connor, Vice-President; John Hennessy, Recording Secretary; A. McGinn, Financial Secretary; John Maloney, Treasurer; J. Ke'ly, West End Steward; A. Meylle, East End Steward.
Three hundred members.
Knights of St. John; citizens in carriages and on foot.

Toronto, Kingston, Hamilton or London we would find the vast majority of our Protestant fellow-citizens swinging like a ferry boat to the Protestant store, possessal of the childish and ridiculous idea that our municipal stairs would be managed by the Eisheps and priests, and that the Pope and the Jesuits had designs on our liberties.

Twelve of the leading Scotch members have introduced in Parliament a Eill for the creation of a Scottish legislative body. All the Liberal members returned from Scotland have given their adhesion to the measure, and many of the English members, including some Conservatives, have privately signified their approval. The Scotch members have been whole-learted towards their Irish conferes in preparing the bill. If the Irish party accept its main proposals Mr. Gladstone's way towards his coming Home Rule measure will be made easy. At the same time, once day in the acceptance of their proposals.

The editor of the Toronto Mail seems, to imagine that he and the constitution of the macter of the Scotch members will brook no delay in the acceptance of their proposals.

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slightest fault to use as a pretext to sneer at them.

I am glad to say that His Grace's advice was strictly kept and the day and night passed off without the slightest mishap.

The evening was appropriately observed in different parts of the city. The A. O. H. gave a concert at the Auditorium to an immense audience. Beautiful vocal and instrumental music were given by Misses Thompson, Carroll, Meehan, Reynolds, Alexander and Cloyns, and Messrs, Ramsay, Rich and Warrington. Mr. P. Boyle gave a sketch of the history and aims of the society and referred also to the troubles of Ireland and the aspirations and hopes of its people.

At Temperance Hall Father William delighted his audience on the subject of "Irish Catholic Love." Lime light views of Irish scenes were given, and Misses Flannigan, Foley and Parmenter, and Messrs. Bowes and Harvey sang sweet and inspiriting songs.

Bowes and Harvey sang sweet and inspiriting songs.

At St. Paul's hall Father Ryan gave an eloquent lecture on the "National Resurrection of Ireland." He said that to-day all hearts turn to the old land. There was indeed cause to be sorrowful odday." He would ists who came out with William Penn.

The books written by Cardinal Manning number thirty. How such a busy prelate could have found time to write so much, is one of the many marvels of his wonderful career. Peace to his soul; every word that he used was for the glory of God and the good of mankind.—N. Y. Catholic Review.

Hand Hervey sang sweet and inspiriting songs.

At St. Paul's hall Father Ryan gave an eloquent lecture on the "National Resurrection of Ireland." There was indeed cause to be sorrowful odday." He would isspak of the glorious resurrection of Ireland. There had been already the religious and literary resurrection and now the national resurrection was at hand. He would not talk of the ruins of Ireland except to say that they were her glory. A land without ruins was a land without memories, a land without ruins was a land without memories, a land without ruins was a land without memories, a land without ruins was a land without memories, a land without ruins. Her national life had gone out and her wrecked hopes had been laid in the tomb. But the seals would soon be broken, the stone rolled away, and Irish nationality

would awake and assert itself. It had been said that the Irish were unit for liberty. The Irish in Canada maswer that, here they are free and loyal and they do not abuse their liberty. He appeaded to them to continue to aid by the might of their example the speedy arrival of the day of Ireland's freedom. The grenadier band played selections of Irish airs, while Misses Scanlen, Milme, Kearney, Dixon and O'Hagan, and Messrs, Mogan, Larkin and Neven gave the vocal part of the entertainment. Misses Langford and Flynn rendered some appropriate readings. The Catholic Celtic League gave a concert in St. Andrew's Hall at which Very Rev. Vicar-General Rooney spoke eloquently on Irish patriotism.

At St. Michael's College the students gave a musical and dramatic entertainment. The leading feature was the drama, "Pike O'Callaghan, or the Irish Patriot," which was handled in a manner reflecting great credit on those who took part in it. On Sunday last the Forty Hours' Devotion was begun as St. Paul'Sand continued the two following days. Solemn High Mass, coram pontinee, was sung and Rev. Jas. Walsh preached. In the miracle of the loaves and dishes, he said, our Drivine Saviour showed His great mercy and compassion. It was a figure of the greater gift to follow. On the next day He promised them this gift and at the last supper He utilitied His promise. He dwelt on the goodness of our Lord during His public life and how great was the love which the people bore Him. It is the same motives wheh prompt Him to be present on our altars. He came to be our brother. He asks for our hearts and nothing else will satisfy Him. How can we refuse Him? But we let the cares and anxieties of the world prevent us. Our Lord in the garden of Gethsemane forsaw this and it was our black ingratitude which overcame Him there, It was always inviting us to come and lay our troubles before Him. We should, therefore, respond to His invitation. No matter how numerous and grievous our sins might be He was always ready and willing to forgive them. After M

HONORING FATHER WALSH.

A charming entertainment was given by the pupils of Loretto Academy, Wellesley Place, Torento, to Rev. Father Walsh, pastor of Our Lady of Lourdes, on Monday, the occasion being the eleventh anniversary of his ordination to the priesthood. Exactly at 5 p. m. Rev. Father Walsh, accompanied by Rev. Father Ryan, S. J., entered the concert hall which was beautifully decorated with calla lillies, ferns and palms, almost hidden away by the galaxy of bright beaming faces that circled round the platform, voicing their welcome. The programme then rendered was as follows:

Address and Presentation—
Misses Cassidy and Fa'conbridge
"Little One's Floral Greeting."
Misses Mamie and Vera Mason.

Recitation—Miss Dolores Cassidy
Recitation—Where are the old Folks,"
Violin, Miss E. Mason; Guitar, Miss Monahan;
Violin, Miss E. Mason; Guitar, Miss Monahan;
Instrument duel.
Misses Fox and Roach.
PART 11.

PART II.
Cantata - " La Reine des Fleurs,"... Choral Class.
Instrumental duet - Lichner Misses Carol and Roach.

Recitation Miss Vera Mason.
Chorus from Lohengrin—Choral Class.
God Save the Queen.

The address, which referred to the Rev. Father's ordination in Rome and subsequent mission to Canada, was feelingly delivered by Miss Dolores Cassidy, and the Floral Greeting of the Minims which followed was scarcely less pleasing, as each tiny Miss gracefully advanced with her tribute until "a wealth of floral treasure" was deposited before the honored guest.

"The Lost Child" was an elocutionary gem, perfectly rendered, but the cantata "La Reine des Fleurs," in which thirty young ladies, ranging from twelve to eightteen took part, was the most interesting feature of the programme. The young ladies' voices showed careful training and marked culture, and their deportment was characterized by a modest grace and ease of manner.

After the singing of God Save the Open

characterized by a modest grace and ease of manner.

After the singing of God Save the Queen, Rev. Father Walsh congratulated the children on the success of the entertainment, cordially thanked them for the pleasure they had given him, and ended in a most felicitous manner by giving them a few words of practical advice and a holiday. The parents of the pupils were most interested spectators of the scene and were congratulated by Fathers McCann and Ryan on the creditable performance of their children. The Ladies of Loretto may justly be congratulated on the success which has attended their efforts in this new branch Academy, which, opened only two years, already numbers one hundred pupils.

FROM HESPELER.

Special to the CATHOLIC RECORD.

On the 17th the Sunday school class and a number of the congregation of St. Mary's church assembled at the residence of Mr. Hugh McTearnen, the Superintendent, and presented him with an address and an elegantly upholstered easy chair in honor of his sixty-sixth birthday. The following is the address, which was read by Miss Ida Bolduc, the presentation being made by Miss Nellie McMaster and Miss Sophia Gibson:

To Mr. Hugh McTearnen—Dear Teacher—We desire this evening to show our appreciation of the interest you have taken in every thing that has for its object our social and spiritual advancement, as you have spared nothing to make our Sunday school pleasant. Special to the CATHOLIC RECORD.

With that end in view we beg you to accept this easy chair, not for its intrinsic value but to show the appreciation and esteem in which we hold your valuable services as our Sunday school teacher. May God be with you and bless you is the prayer of your Sunday school class. Signed on behalf of the class, Misses Ida Bolduc, Annie Gibson and Nellie McMaster.

Signed on behalf of the class, Misses Ida Bolduc, Annie Gibson and Nellie McMaster.

Directly after the presentation a congratulatory telegram was read from Mr. D. J. O'Keefe, of Chatham, a former resident of Hespeler and an old and esteemed friend of Mr. McTearnen's, wishing him many happy returns of the day.

The evening was spent in parlor games, singing of Ireland's patriotic songs and recitations. The ladies of the congregation had prepared loaded baskets of good things for the occasion, and after the programme had been rendered all sat down to partake of the good things provided. After all had done justice to the good things and before dispersing for their homes Mr. Thomas McMaster, our genial Chief of Police and we might say at one time a member of the 60th Rifes (at that time stationed in London), made a speech in which he spoke at some length of the interest Mr. McTearnen had always taken in the church and Sunday school and the good work he had done in connection with the same during the past thirty-three years. Mr. John Flyan, and Mr. W. A. Boldue also followed with short speeches endorsing the sentiments expressed by our worthy Chief of Police. Mr. McTearnen replied on behalf of himself and good wife and said that with the help of Him above he would always work for the advancement of Church and Sunday school. The company dispersed about 12:59 o'clock having spent a most enjoyable evening and one which will not be forgotten for some time by those who were there.

DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON.

Special to the CATHOLIC RECORD.

Three leading phases of Irish character are the religious, the musical and the literary, and in this threefold manner the anniversary of Ireland's patron saint was duly observed this year in the city of Hamilton. In the morning the Bishop celebrated Mass at Loretto convent and afterwards assisted at soleann High Mass at St. Patrick's church where Chancellor Craven officiated, assisted by Fathers Brady and Hinchey as deacon and subdeacon. The deacons of honor assisting at the Bishop's throne were Dean Laussie and Rev. Father McEvay. An eloquent panegyric of the Patron Saint was preached from the new pulpit by Rev. Father Kreitz, of the order of Carmelite Fathers from Niagara Falls. There was a large and attentive congregation. In the evening the Bishop lectured to another very large audience at St. Lawrence church, attended by all the city clergy. The church looked bright and beautiful, the sanctuary being adorned with brilliant lamps, festoons, flowers and evergreens. Every pew in the spacious edifice and gallery was soon occupied, so that the committee had to provide some hundred extra chairs for the accommodation of many unexpected visitors. The ushers appointed by Father Brady did their duty well and the best of order prevailed. The audience was most interested and enthusiastic, as it was the first St. Patrick's celebration held in the new parish of St. Lawrence. The Bishop, attired in soutane, rochet and graceful Roman cloak of nurle, after prayer advanced to a raised dais in front of the sanctuary from which he addressed the audience for an hour and a half, after which followed the Benediction of the Hendilton Svezidar.

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ST, JOSEPH'S DAY.

On St. Joseph's day His Lordship celebrated Mass at St. Joseph's Convent chapel, assisted by Fathers McEvay and Donnelly. Afterwards the Bishop visited the community and the noviciate and in the afternoon paid a visit to St. Joseph's Hospital. Three young lady postulants entered the convent on St. Joseph's day.

THE SCHOOLS.

During the present week Inspector Donovan is engaged examining the pupils of the city schools.

On St. Jan. 1982 199 M. Lordship celebrated Mass and St. Joseph's Convert chapely, assisted by Fathers McKayay and Domelly, assisted by Fathers McKayay and Domelly. Afterwards the Bishop visible to common the property of the Convert was concluded by the beyon of St. Jan. 200 Members of St. Description of the Convertion of the Convertion of St. Joseph's Hospital. Three young lady postdanic statered the convent on St. Joseph's Hospital. Three young lady postdanic statered the convent on St. Joseph's Hospital. Three young lady postdanic statered the convertion of the

sity attended the Mass in the chapel and held a banquet at noon.

THE CONCERT.

The concert of the Celtic Benefit Association was a pronouncel success. Every number on the programme was heartily appreciated. The stage decorations were very handsome. The flags of the Union Jack and Stars and Stripes were hung side by side at the rear, with the Irish flag in the middle, and hanging over the front of the stage was a handsome green motto with the inscription "Justice to Ireland; security to England."

An address on "Ireland in Education and

Liberty " was also given by Rev. Thomas J. Conaty, D. D., of Worcester, Mass., and the concert was concluded by the boys of St. Patrick's school singing "God Save Ire-

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1, six bottles, \$5.

BOOK-KEEPER WANTED. WANTED, AT QU 'APPELLE INDUS-trial School, a book-keeper, Single, Cath-olic, Cornettist and English speaking. Apply immediately to Rev. J. HUGONNABD.O. M. I., Principal. 700-2w.

Lecture by the Rev. Dr. Chisholm.

Antagonish Casket, N. S. On Saturday evening, the 13th ult. the Rev. Dr. Chisholm, of Descouse C. B., delivered an able and eloquent lecture on this subject, in the Union Hall, Therburn, Picton county.

The lecture was given under the

auspices of the Catholic Total Abstinence Society of Thorburn, and despite the very unfavorable state of the weather, a large and respectable audi ence was present. The rev. lecturer, who was introduced to the audience by the Rev. John N. McLeod, of Thorburn, said, after a few opening re-

It was Cardinal Wiseman who compared the Catholic religion to a window of stained glass, beautiful both in coloring and design ; when seen from within building it adorns, but is by no means so attractive when viewed from the outside. We, he said, who enjoy the priceless advantage of belonging to the true Church, are able, according to the measure of our spiritual insight, to see and appreciate the beauty and harher doctrines, whereas those who are outside her pale are to a great extent incapable of seeing in them either harmony or beauty, and what to us is a masterpiece of divine art is to most of them, alas! a coarse unsightly

The erroneous conceptions of Catho lic doctrines so prevalent among non-Catholics are due not alone to the mere fact of their standing outside, but alas to the influences of prejudice which is such a factor in weakening and blurr-ing the mental vision. Under its ing the mental vision. Under its baneful influence the mind instead of seeing things as they really are, sees them as they are not. Such is the nature of the prejudice, or the bigotry as it can be called, that in many countries, and nowhere more than in English-speaking countries, had been an obstacle in the path of the Catholic Church for so many weary years. It was this wretched spirit of prejudice, Implanted in their minds in early childod, and strengthened by the teachings of the pulpit and the press and the outrageous misrepresentations and calumnies of ex-priests and ex-nunsweeds thrown over the Pope's garden wall as the Protestant Dean Swift called them-that caused generation after gen eration of non-Catholics in the Englishspeaking world, as elsewhere, to liv and die in greater or less ignorance of the religion which it is our glorious privilege to profess and love. In stat-ing this deplorable fact it was not his intention to attach great blame to them. It was not their fault, but their misfor tune, that their conception of our doc trines and principles was a gross and absurd caricature of the reality. then quoted from the lecture on the present position of Catholics in England delivered in 1851, by Cardinal Newman, the following statement: "I say deliberately, and have means of

a Protestant and being now a Catholic knowing what is said and thought of Catholics on the one hand, and on the other knowing what they really are-I deliberately assert that no conceiv able absurdities can surpass the absurd ities which are firmly believed of Cath olics by sensible, kind-hearted and well-intentioned Protestants."

knowing what I say, having once been

Prejudice, he said, is not so strong now as it was then, and in many quar ters a kindlier feeling towards us has taken the place of the antipathy of former days. Even the old vocabulary of nick-names such as Papist, Romanist, and Popery are being discarded loveliness and pathos of the face that and people begin to call us and our smiled through tears on the mangerreligion by our right names. There was a time, and it is not long since either, when every Protestant firmly believed that the Pope was anti-Christ; to-day there are a great many of them who are not so sure of might never have power to see, that it, and quite a number who in all the earth there was none so have given up the idea altogether. pure as Mary of Galilee. There was a time when every Protestant believed that an Indulgence was a permission to commit sin, that these the priests and that the price of them varied with the number and gravity of the sins : an Indulgence to commi murder, for example, being much dearer than an Indulgence to steal a sheep. He then turned to the main point of his discourse, and referred to the impressions produced on non-Cathlie minds by a misconception of the devotion of Catholics to the saints, how it was in their eyes a silly superstition having no sanction either in revelation or in the dictates of reason, injurious to Christ the one Mediator between God an man and tantamount to rank idolatry, and proceeded to show how natural, reasonable, and scriptural it was to honor the saints and invoke their prayers before the Throne. First, because it is natural to men to admire, to look up to, to honor those who have distinguished themselves by great and All men do homage to noble deeds. heroism, which he illustrated by eloquent references to the feelings of pride and admiration which animate the respective nations that produced men, such as Richard the Lion-hearted, Nelson, Wolfe, Joan of Arc, the mighty eon, Wallace, Bruce, O'Connell and the brave young Emmet. But to Catholics there are no heroes to compare with the saints. They tower above every class of heroes, as the lofty inountains tower over the ordinary hills. No other heroes fought with an aim so noble as theirs, for they aimed first and last at the greater glory of God and the up building of their "unto a perfect man, unto the measure of the age of the fullness of Christ." Their lives were directed by the purest of motives; they sought no praise of men, no

WHY DO CATROLICS HONOR earthly crown. No herees had such enemies to contend with as they had. They had to wrestle with "principali-ties and powers" "the spirits of darkness," who always vent their worst rage upon souls striving after perfec tion. Lastly, they had to contend with their own evil inclinations and natural affections and weaknesses. The saint must needs conquer all these foes to become a perfect follower of Christ. He must in a word have put self under foot before he is entitled to the dignity of saintship. He must have died en tirely to himself to live only in and for Christ. Take any type of saint you like, and what are the famous conquerors of the world, an Alexander of Macedon, a Cæsar, or an Napoleen, compared to heroes such as St. Paul or St. Andrew, St. Anthony or St. Francis Xavier, St. Mary Magdalen or St. Xavier, St. Mary Magdalen or St. Agnes? Another reason why Catholics should honor the saints is because in honoring them we honor the Creator Himself, whose works they are, just as the admiration and praise bestowed

> honor of him whose work it is. Further, the honor Catholics bestow on the saints of the Church redounds in a manner to the glory of Christ, our Divine Redeemer. It was through Him they were redeemed and sanctified, for of themselves they could do It was through their love nothing. for Him and faithfulness to His precepts that they became so deserving of our love and veneration. He was their teacher, their guide, and their model. They are living images of Himself. In honoring the saints Catholics therefore honor Him whose faithful disciples they were - Jesus

upon a great poem, a painting, or

echanical invention, redound to the

Christ Himself. But there is one whose position is unique in the kingdom, of the saints in glory, the Queen of saints and angels whom all Catholics call the Mother of God. Protestants find fault with Catholics for giving Mary this name. But as Catholics understand the Incarnation, to deny that Mary is the Mother of God is to deny that Jesus is truly God. The divinity of Christ means that in Him by an inscrutable mystery the divine and human nature The divinity of Christ re united in one person of the Most Holy Trinity, that is, a divine person. Now, if Mary was a mother at all, she was the mother of a divine person, that is of God. This he further illustrated by the fact that Christ, a divine person, God, died on the Cross, God but as man. Now to be not as the Mother of God is clearly highest dignity conceivable as possible for a creature to attain. It is not we Catholics who raised her to the dignity of Mother of God, it was God Himself and sarely we cannot offend Him by honoring in a special manner her whom the King of King delighted to honor above all creatures. On the other hand the most ignorant Catholic or the most enthusiastic servant of Mary never for one moment forgets that Mary, for all her sublime graces and virtues, is still a mere creature. infinitely inferior to the Eternal God whom alone all Catholics adore. He here quoted from an address delivered weeks ago before a Protestan audience in Columbus, Ohio, by a Protestant lady, Miss Mary E. Hutch son, the following words: "But at this time when a Christian world is keeping the blessed Christmastide we may lovingly turn for inspiration to her, who, chosen by God to be the instrument by which His love towards men should be made known, is the incarnation of womenly modesty and cradle of Bethlehem. mine can adequately describe the purity and nobility of her the most favored and blessed among women, for God saw what the eye of man

est act of the worship of God. Catholics, on the other hand, the supreme and distinctive act of divine vorship is sacrifice, since this is offered to God alone. It is not a mere form of prayer and thanksgiving, but an action whereby we acknowledge God's supreme dominion over life and death and all created things. Sacrifices were instituted among the Jews by the expressed command to God. Protes tants have no sacrifice: Catholics have The Mass, in which we commemorat the death of the Lord until He come, is the clean oblaion, the unbloody sacrifice of the New Law. To God alone Catholics offer this adorable sacrifice To Mary and the saints we offer an in ferior worship of prayer and praise. As Protestants have no sacrifice their highest form of external worship consists in prayer and praise and thanks-giving. Hence when they see us offering prayer and praise to the saints, they imagine we adore them. They are wrong: the offering of prayer and praise and thanksgiving is not an act of adoration. We pray to the saints because they are powerful intercessors with God and obtain for us by their prayers many favors and blessings. The Church never taught and does not teach, that it is necessary to salvation that Catholics should invoke the saints and angels. The doctrine of the Church as it stands recorded in the Council of Trent, whose definitions must be allowed to be the true standard of our faith is this, viz.: "This it is waters under good and profitable for Christians or served: humbly to invoke the saints and to or serve them have recourse to their prayers, aid and assistance, whereby to obtain benefits of God, through His Son, our Lord Jesus Christ who is our only Redeemer and Saviour." There is therefore no

With Protestants prayer is the high-

Catholics to invoke the saints, but she declares that "it is good and profitable," consequently lawful, for them to ask their prayers or interces-

It may be objected that their intercession is unnecessary or uncalled for, cause God hears our prayers without the intervention of a mediator, but this objection is at once met by the observation of St. Augustine : "There re many things," says the saint, which God does not grant without a are many things," mediator and intercessor," an observ-ation the truth of which is confirmed by two striking examples. Abimelech and the friends of Job were pardoned but through the prayers (intercession) of Abraham and Job (Gen. xx., 17, 18, Job xl., ii., 89). True there is but one Mediator between God and man. the man Christ Jesus; who gave Him self a ransom for all," but here St. Paul speaks of Christ Jesus as the one

Mediator of redemption and salvationthe one on whose meritsall is grounded And no Catholic ever imagined more than one such Mediator. There can, however, be many mediators of inter ession, whether saints in heaven or supplicants on earth, such as Mo when he again and again interceeded for his people, and Job for his three

If, because we have one Mediator, Christ Jesus, it were unlawful to ask the intercession of saints, surely St Paul would not make mediators of intercession of his Roman and other brethern to whose prayers he so fre quently and earnestly recommended himself. If the angels pray for us as Zacharius (ch. 1, 19) witnessed con-cerning the angel that prayed for Jerusalem and the cities of Judah, and if Christ Himself prays for us to His eavenly Father how should the saints who are "equal to the angels" not be affected with charity towards us in Christ and through Christ? St. Paul "Charity never falleth away. says: If charity even in this world obliges us to be solicitous and to pray one another, surely the saints in Heaven, whose charity surpasses ours by many degrees, cannot fail of performing their part in send-

ing up their "supplication, prayers, intercessions" to the Throne of grace for those of their kith and kin who are vet combating in the warfare of this ife and uncertain of their future state To say that the saints know not our wants or petitions would be the unity of the Church of Christ, to detract fearfully from the doctrine o the immorality of the soul and of the happiness of heaven—the life of which consists in the most perfect knowledge of God and of His works—a life of per fect love and embracing all and e one whom God loves and sympathizing with everything that has worth before It would also mean that the God. angels whom God has appointed to take care of us (Ps. xc., 11, 12) and who always see the face of the Father vho is in Heaven, are so unconcerne for the persons under their charge as not to offer prayers for them. Nay, it

is expressly written that the "smoke of the incense of the prayers of th saints ascended up before God from the hand of the angel." (Rev. viii., In the same way it would be ridic ulous as well as blasphemous to assert that God cannot communicate to saints the knowledge of our wants and petitions in the manner it pleaseth Him, just as it would be impugning the inspired word of God to deny a knowledge of the conversion of sinners among angels since we are assured "that there shall be joy among the

Catholics show the bodies and relics of the saints and of the relative honor bestowed upon the images of Christ and His saints. The bodies or relics of the saints deserve honor, because while on earth they were the temples of the Holy Ghost, are on the last day to rise glorious and immortal, and because God Himself, in all ages even to the present day, glorifies before men the bodies of the saints in using them as instruments to perform miracles, as when the blind see, the lame walk, the dead are raised to life and evil spirits are expelled from the bodies of men. There are sary for him to proceed in the discharge facts which rest on the attestation of eye-witnesses, whose veracity is beyond juestion, among them an Ambrose and Augustine. Proofs on this head need not be multiplied. If the clothes, the kerchiefs (Acts xix., 12) and even the whilst yet on earth, banished disease, restored health and vigor and chased the wicked spirits from the bodies of men, who will have the hardihood to deny that God can still work the same wonders by the bones or other relics of the saints in glory? Cf this we have a striking example or proof in the re-suscitation of a dead body which on touching the bones of the prophet Eliseus, was instantly restored to life

4 Kings xiii., 21). Speaking of images he said the Hebrews were very prone to transfer the worship of God to inanimate objects or idols. They had dwelt long among the Egyptians, who worshipped living creatures of various kinds and many inanimate objects. By the association of the former with the latter, the Hebrews contracted the same evil tendency. It was therefore necessary to prohibit as expressly as possible the making of images, "of anything that is in heaven above, or in the earth beneath, or of the thing that are in the waters under the earth" to be adored or served: "Thou shalt not adore or serve them." If this commandment prohibited the arts of painting or culpture, how is it, he asked, that God Himself as the scriptures inform us, xxv., 18) to be placed on each side of

command on the part of the Church for the oracle and the brazen serpent to be

made (Num. xxi., 8, 9). If those were healed who looked upon the brazen serpent which was by the command of God set up in the desert by Moses, it must be profitable for Catholics to have in their houses, chapels, and churches, images and crucifixes representing the Redeemer, of whom the brazen serpent was a figure, to look up to, not for adoration or in the belief that they ossess any virtue in themselves, but pay their religious respect, referred to the prototype, and to remind them of the love and suffering which Christ ndured for our salvation, from whom and through whom they expect every thing. On this head, he quoted strik ing passages from a Protestant lady. Rebecca Harding Davis, "Old Lamps

for New," which appeared not long ago in the Independent of New York. The rev. lecturer then concluded by hoping, as old prejudices are graduall passing away, allowing the sun of truth to shine full upon all who call upon the name of Christ, that all may find their way to the one Fold an there will be only one Fold and one Shepherd. And all adoring God alone will also give to his servants in heaven the honor that is due to them and especially to her, through whom the Sun of Justice came, who stood at the foot of the cross plunged in a sea of bitterness-Mary the Virgin Mother of God.

The lecture lasted fully over an hour and a half during which the rev lecturer, by his clearness of diction impressive manner and thorough knowledge of his subject, held the undivided attention of the audience. At the close the chairman spoke terms highly complimentary of the manner in which the subject was treated by the lecturer. A vote of thanks, moved by Mr. John Ling and seconded by Mr. Hugh J. McDonald, was put and carried amid applause. The singing of temperence before and after the lecture by the members of the society, assisted by the choir, was highly appreciative.

THE IMPORTANCE OF SYSTEM-ATIC STUDY.

SPECTATOR.

Among the many opportunities within the grasp of the student perhaps the one that holds foremost place both in his present and future welfare is that of acquiring a systematic method of studying. Being a student, the very nature of his situation brings day after day in close contac with the school-room, where, as every one will admit, there must be a regular clock-like system if the school is con ducted properly; and this system in the school-room must forcibly impress him with the importance of having a system in his private studies.

The present benefits from this mode of studying are evident when we consider how much time must neccessarily be lost by a person who studies in r regular order. The first thing for a student to learn is how to economiz time, but there is no surer way of wasting the precious moments than by beginning to study without a plan of procedure, because time is lost in electing a subject to begin with and afterwards there is a loss of time at each change of subjects. But if he has a fixed set of studies he begins to study at the proper time, and as each subject is finished instead of losing five or ten minutes in selecting an next subject and proceeds in regular order. The future advantages of systematic

that when he is out in the world fight ing the battle of life one of his mos formidable weapons will be a perfect system of procedure in everything and he will have to look back on his school days and thank his early training for the benefits he will be then receiving. In every insti-tution there is no success un-less everything is carried on systematically, and so it is in every trade and profession. Thus if a per son wishes to reach a high position in of his duties in a systematic way. Now if he cultivates the habit of being systematic in study while he is young he is almost certain to follow the sam course afterward, and thus secure advancement or at least comfort for him-When such opportunities ar self. within the grasp of the student, he who would disregard them can only be considered as disregarding his own interests and wasting a grand chance by means of which he could materially aid himself in after life, and as the old adage has it "Order is heaven's firs If we have order in our own studies the only thing that could arise from it is success, which every studen desires.

It is now pretty well understood to be dangerous practice to attempt to palm of worthless imitations of the "Myrtle Navy tobacco for the genuine article. In forme years that practice was the cause of much annoyance, and Messrs. Tuckett & Son wer compelled to resort to the law courts to put stop to it. Though they have not met wit any cases of the kind lately, it is always safe precaution for the purchaser to see that the trade mark T. & B. in bronze letters is stamped upon each plug; no plug ever leave stamped upon each plug; no plug ever leave stamped upon each plug; no plug ever les the factory without it, and to appropriate rade mark is a punishable offence.

rade mark is a punishable offence.

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REMEMBER THE NAME, "SUNLIGHT."

RELIGIOUS TOLERATION.

Mr. William Gray Brooks Emphasizes the Catholic Position.

Mr. William Gray Brooks was the essayist at the March meeting of the New England Historic-Genealogical Society, last week, and he read a paper on "The Birth of Religious Toleration Study of the Maryland Charter." The charters granted by the crown

for settlement of the new world, said Mr. Brooks, were either colonial, royal or proprietary. Of this last class Mary-land was the only instance. The proprietary was absolute lord of the pro vince, saving only allegiance due the King of England. Cecilius Calvert second Baron Baltimore, a devoted son of the Catholic Church, as lord proprie tary, granted universal toleration to all professing a belief in Jesus Christ our Lord, although there was no provision in the charter for religious toleration.

Not only were all Christians who de meaned themselves peaceably allowed liberty of conscience, but no difference in the conferring of offices was to be made on account of religion. oath of office was afterward enacted as an Act by the Assembly of the province, Subscribed Capital, - \$2,500.000 two-thirds of which were Catholics. Thus for the first time in the history of the world was universal religious toleration and liberty of conscience proclaimed.

Some of the Boston papers, however not liking the fact that Mr. Brooks should tell the truth so plainly, printed a rather obscure summary of his paper. This called forth a reply from the gentleman, who, in writing to the editor of the Advertiser, said:

In your report of my address before

the New England Historic-Genealogical Society upon "The Birth of Relig ious Toleration, a Study of the Mary land Charter," I am represented as showing "that the Romanism of Mary land was equally tolerant of religious beliefs with Massachusetts in the early colonial period." On the contrary, I proved from Protestant jurists and his torians that Lord Baltimore, for the first time in the history of the world, proclaimed liberty of conscience and oleration to all believing in Jesus Christ our Lord; and cited Grahame, the apologist for Puritanism, in his 'Rise and Progress of the United Stated:" "The Catholic planters of Maryland procured to their adopted country the distinguished praise of being the first of the American States in which toleration was established by law, and while the Puritans were pros ecuting their Protestant brethren in New England, and Episcopalians re torting the same severity on the Puritans in Virginia, the Catholics, against whom the others were combined, formed in Maryland a sanctuary where all study are not clearly seen by the student to day; but there is no doubt and where even Protestants sought and where even Protestants sought refuge from Protestant intolerance. A knowledge of the laws of the Mass achusetts Bay colony fully sustains this position.

Pleasant as Syrup.

Mr. Douglas Ford, Toronto, Ont., states that Milburn's Cod Liver Oil Emulsion with Wild Cherry Bark is free from objectionable taste, being almost as pleasant as syrup, while for coughs and colds it gives complete satisfac-tion, acting promptly even in obstinate cases.

German Syrup"

Asthma.

"I have been a great sufferer from Asthma and severe Colds every Winter, and last Fall my friends as well as myself thought because of my feeble condition, and great distress from constant coughing, and inability to raise any of the accumulated matter from my lungs, that my time was close at hand When nearly worn out for want of sleep and rest, a friend recommended me to try thy valuable medicine, Boschee's German Syrup. I am confident it saved my

Gentle. Refreshing life. Almost the first Sleep. dose gave me great

relief and a gentle re-freshing sleep, such as I had not had for weeks. My cough began immediately to loosen and pass away, and I found myself rapidly gaining in health and weight. I am pleased to inform thee-unsolicited-that I am in excellent health and do certainly attribute it to thy Boschee's German Syrup. C. B. STICKNEY, Picton, Ontario."

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FIVE-MINUTE Fourth Sunday THE HAPPINESS OF T

This is called " Lett

MARCH 26, 185

Sunday."

It may surprise you to be told that this is ing; you will be annother, in the midst o Lenten fast, when me their sins and do per and sounds of mirt hushed, the Church si Yet thus she oice. Let thus she hildren rejoice, would get for the moment po ir hearts to thoug that, by so doing, she that the rigors of this denial and curbing of imposes on us, is un realize more fu her teaching-that w reserve, or get bac that interior joy, the tion which is the

one who serves Chris

Our religion is one

we are Christ's and what more can we ask ean be bestowed up-having of Christ—Ch fect man and true Go life is the model of grace is the source o have whom is to and, at the same to made all things that no limit to His power self all perfections the or conceive of; a bro ourselves, with a h our own, with affect other men; a broth tender love for us, k ess, knowing our w succor us; a man v tempted, who has Hi miseries of this life, was made like to us This is whom we ha Christ, and should having such a one? We should and bearts are always ful

the Church wishes fo -the friendship and She ever has Christ ever sad ; though with Him suffering, behind all her sorror she calls man to per and covers her head still glad in the de She is calling you a gladness, to get it b t by mortal sin; sl and me to keep that tising our bodies ; s that we may lose Go too many before us re are vigilant.

we are in God's gr

ours and we are his

Dear brethren, lis roice to-day; come and share her joy. God's grace do not without making Oh! how mu and for what? For sfaction which ca happiness; some m jetting slip by the friendship and the r lower nature science. Do you v are living? If yo your sins to-day ; sin no more : that

Five Millions of The impression among Catholics th South are Christia thodists, Baptist the truth is that no

them are not Chris All the Protestan gregate of less that Catholic Churc hundred thousand oling to the paga brought with them up with some sc Christianity gathe roundings. It is five millions of th eaptized.

Whatever else negroes we must a piety. We must shame, that if a them are not Cat fault, but ours. The little one there is no one to (Lam. iv., 4.)

The "Sunlight" So solidowing prizes every to boys and girls under wince of Ontarlo, who wince of Ontarlo, who girls under the apretty picture to an 12 wrappers. Ight' Soap Office, 43 light' soap office, 43 light's soap office, 44 light's soap office, 45 light's soap offic

Dr. Henry Grah
I was in North Da
a bottle of Northro
Discovery with me
without it. While
suffering with Indi
Headache. I reco
Discovery to her an
abad to leave the b
her."

18

FIVE-MINUTE SERMONS.

Fourth Sunday of Lent.

THE HAPPINESS OF TRUE PENANCE. Rejoice Jerusalem. (Introit of the Mass for the Day.) This is called "Lætare, or rejoicing

Sunday."

It may surprise you, dear bethren, to be told that this is a day of rejoicing; you will be amazed, no doubt, that, in the midst of the rigorous Lenten fast, when men should bewail this sine and do penance for them. Lenten fast, when men should bewall their sins and do penance for them, and sounds of mirth and joy are hushed, the Church should bid us reushed, the church should but us re-jice. Yet thus she does to day. In id-Lent even she would have her hildren rejoice, would have them forget for the moment penance and turn their hearts to thoughts of gladness, that, by so doing, she may teach them that the rigors of this season, the selfdenial and curbing of the fiesh she imposes on us, is undergone that we realize more fully the spirit of her teaching—that we may, in truth, preserve, or get back if we have lost it, that interior joy, that spiritual jubitation which is the portion of every one who serves Christ as he should be

our religion is one of joy, because we are Christ's and He is ours; and what more can we ask, or what greater can be bestowed upon us, than the having of Christ—Christ, at once perfeet man and true God; Christ, whose life is the model of our lives, whose tife is the model of our lives, whose grace is the source of all joy; Christ, to have whom is to have a brother, and, at the same time, the eternal God; the God by whose word were made all things that are, who knows eligit to His power, wholes in His limit to His power, whohas in Himself all perfections that man can desire ceive of; a brother, a man like ourselves, with a human heart like our own, with affections like those of other men; a brother burning with tender love for us, knowing our weakness, knowing our wants and ready to succor us; a man who was Himself tempted, who has Himself suffered the miseries of this life, who, in a word, was made like to us in all save sin. This is whom we have when we have Christ, and should we not rejoice at

having such a one?
We should and do rejoice; our we should and to report the state are always full of gladness when we are in God's grace, and Christ is ours and we are his; and this is what the Church wishes for all her children—the friendship and the love of God. She ever has Christ herself, and so is ever sad; though she may mourn with Him suffering, still there is joy

chind all her sorrow.

If she puts on sombre garments, if she calls man to penance, if she fasts and covers her head with ashes, she is still glad in the depths of her heart. She is calling you and me to share the gladness, to get it back if we have lost it by mortal sin; she is bidding you and me to keep that gladness by chastising our bodies; she is warning us that we may lose God's grace, as, alas! too many before us have lost it, unless

by without making your peace with God. Oh! how much you are losing, your lower nature; for sin you are letting slip by the offer of God's friendship and the joy of a good con-science. Do you want to die as you this church promise God that you will sin no more; that you will be in fact what you are in name—a Christian.

Five Millions of Them Unbaptized.

The impression prevails generally among Catholics that the negroes of the South are Christians of some sort-Methodists, Baptists, or the like. But the truth is that nearly five millions of them are not Christians at all.

All the Protestant sects claim an aggregate of less than two millions; and the Catholic Church has less than twohundred thousand. All the rest still cling to the pagan superstitions they brought with them from Africa, mixed up with some scraps and shreds of Christianity gathered from their surroundings. It is safe to assert that five millions of them have never been

Whatever else we may say of the negroes we must admit that they have a great fund of natural religion and

(Lam. iv., 4.)

Menthly Prizes for Boys and Girls.

The "Sunlight" Soap Co, Toronto, offer the blooming prizes every month till further notices to boys and girls and reference of ontal under 10, residing in the Promes of Ontal under 10, residing in the Promes of Ontal under 10, residing in the Promes of Sunlight" who send the greatest number of "Sunlight" who send the greatest number of "Sunlight" who send the greatest number of "Sunlight" who send the greatest number of the control of the control of the control of the same of the control of

Dr. Henry Graham, Wingham, writes:
"I was in North Dakota last May, and I took a botle of Northrop & Lyman's Vegetable Discovery with me, as I did not feel safe without it. While there a lady friend was suffering with Indigestion, Biliousness and Headache. I recommended the Vegetable Discovery to her and she tried it, and the result was that it did her so much good that I had to leave the balance of the bottle with her."

OUR BOYS AND GIRLS.

Little Joe.

When Little Joe appeared on the streets of New York two years ago, he was small and slight, with great brown eyes and pinched lips that always wore a smile. Where he came from nobody knew and few cared. His parents, he said, were dead, and he had no friends. said, were dead, and he had no means. It was a hard life. Up at four o'clock in the morning, after sleeping in a dry goods box or in an alley, he maked steady till late at night. He worked steady till late at night. He was misused at first. Big boys stole his papers or crowded him out of a warm place at night, but he never complained. The tears would well up in his eyes, but were quickly brushed away and a new start bravely made. Such conduct won him friends, and after a little time no other boy dared to play tricks upon Little Joe. His exposure began to tell on his weak constitution. He kept growing thinner and thinner till there was scarcely an ounce of flesh on his little body. The skin on his face was drawn closer and closer, but the pleasant look

never faded away.

He was uncomplaining to the last. A few weeks ago he awoke one morning after working hard selling "extras" to find himself too weak to move. He tried his best to get upon his feet, but it was a vain attempt. The vital force was gone

"Where is Little Joe?" was the universal inquiry. Finally he was found in a secluded corner, and a goodnatured hackman was persuaded to take him to the hospital at Flathush, where he said he once lived. Every day one of the boys went to see him.

On Saturday a newsboy who had abused him at first, and learned to love him afterwards, found him sitting up in his cot, his blue-veined hand stretched out upon the coverlet.

"I was afraid you wasn't coming, Jerry," the said, with some difficulty, "and I wanted to see you once more so much. I guess it will be the last time, Jerry, for I feel awful weak today. Now, Jerry, when I die I want
you to be good for my sake. Tell the
boys—"
But his message was never com-

pleted. Little Joe was dead. His sleep was calm and beautiful. The trouble and anxiety on his wan face had disappeared. But the expression was still there. Even in death he smiled.

It was sad news that Jerry bore back to his friends on that day. They had feared that the end was near and were waiting for him with anxious hearts. When they saw his tear-stained face they knew that Little Joe was dead. voice to-day; come, all of you, come and share her joy. If you are not in 60d's grace do not let another day go by without making your peace with

front of the City Hall. They felt that they must express their sense of loss in sfaction which cannot bring true happiness; some mean gratification of your lower nature; for sin you are letting slip by the offer of God's passed a resolution which read as followed. lows:

A collection was taken up to send delegates to the funeral, and the same hackman who bore Little Joe to the hospital again kindly offered the use of his carriage. The burial took place the next day. On the coffin was a plate purchased by the boys, whose language was expressive from its very simplicity. This was the inscription : LITTLE JOE.

Aged 14.
The Best Newsboy in New York.
We all liked him.

Each boy sent a flower to be placed on the coffin of his friend.

This is not a fancy sketch. Every word of the above story is true.—
Selected.

"Be Gorra, I Saved The Stars." "Is Gorra, I saved The Stars."
"I was present not long ago," said
the Colonel, "at a banquet where an
old army efficer of English antecedents
was on the programme to speak to the
sentiment, 'The Irish in the Union
Army—courageous and loyal Ameriplety. We must also admit, to our shame, that if a greater number of them are not Catholics, it is not their fault, but ours.

"The little ones ask for bread, and there is no one to break it to them."

"I did not understand the cans."

"I did not understand the cans. I did not understand the situation until my friend, one of the

> some but for the fact that his eyes were sightless. This blind man received little attention except from the men who sat on either him, both of whom were Irishmen and strangers to the majority of the guests. When the toast was read, speaking in such enthusiastic terms of the Irish soldiers of the war, their faces flushed,

sult was that it did her so much good that I had to leave the balance of the bottle with G. A. Dixon, Frankville, Ont., says: 'He cured of chronic broughitis that troubled for seventeen years, by the use of Dr. Thomas' Eclectic Oil.'

soldiers of the war, their laces instance, and they sat erect, looking straight across at the man who was to respond. "My first surprise was in the manner of the speaker. I knew him to be one of the coolest and most unexcitable of men, but as he rose to his feet I saw

down the line at the table, as if study-ing the thoughts of every man present. Then he began in a quiet tone, saying that when this toast was assigned to him he was puzzled to know why he should be selected above all others to speak of Irish courage in the Union Army.

"He had said as much to his wife, but, as he said it, there came to his cause. mind an incident of his army life that made the whole matter clear to him. Then he proceeded to relate the story of his experience at the turning-point of one of the fiercest battles of the war. In the midst of a hand-to-hand contest. where everything depended on every man doing his best, he received a blow that sent him headlong to the

wounded and saw Pat fall down from loss of blood. They found wadded into Pat's blouse that part of the flag containing the stars, and Pat's only remark as they strove to receive him was, 'Be gorra, I saved the stars,' alas, that he could never see again.

(A) This receive him wall, the could never see again.

"This was in brief the story, but it was told by a man who felt every word, and was told so dramatically that at its close nearly every man at the table was standing on his feet. As the speaker went on to pay his repects to the man who had saved his life, and pictured him as the ideal of soldierly courage and loyalty, the blind man opposite stood like one entranced, and as the speaker closed, he plunged across the table, reckless

"The scene that followed was simply indescribable. The story called out all the noisy demonstrativeness of the Irish nature. The speaker was over-whelmed with congratulations and thanks. Listening to what was said, to other stories that this one called out. I understood why an officer of England antecedents had been selected to speak

There are divers ways in which we can practice mortification—observing silence, controlling curiosity, abstaining from lawful amusements, from unneces sary indulgence of appetite. These must be the modes in which, exceptionally friendship and the joy of a good conscience. Do you want to die as you are living? If you do not, repent of your sins to-day; before you leave this church promise God that you will sin no more; that you will be in fact.

I lows:

"Resolved. That we all liked Little year, we are to mortify ourselves. We say exceptionally, for owing to you know this church promise God that you will be in fact."

A collection was taken up to send. our Holy Father, the Pope, has again given power to the Bishops to dispense with fasting and abstinence. - Bishop Chatard.

Mr. Gladstone's affability has made a deep impression on the French. He met the Bishop of Carcassone at the railway station there the other day, saluted him deferentially and expressed,

NEW YORK THE PARTY OF THE PARTY

date.
Patrick Sarsfield, Earl of Lucan, well

deserves to be commemorated by all who honor bravery, combined with the cause. In all history, ancient or modern, there has never appeared a nobler hero than Sarsfield. At the memorable Battle of the Boyne he indomitable courage. At Aughrim he would have won the day were it not for the vanity of the gallant St. Ruth, who was killed without having coma blow that sent him headlong to the ground. When he regained consciousness he realized that a terrific struggle was being fought to the death above the gained immortal laurels, and after a little time no other to play tricks upon Little Joe. His friends he remembered and his enemies he forgave. Some days he had especially good luck. Kind-hearted people pitied the little fellow, and bought papers whether they wanted them or not. But he was too generous to save money enough even for a night's lodging. Every boy who got "stuck" knew he was sure to get enough to buy a supper as long as Joe enough to buy a supper as long as Joe enough to buy a supper as long as Joe enough to buy a supper as long as Joe enough to buy a supper as long as Joe enough to buy a supper as long as Joe enough to buy a supper as long as Joe enough to buy a supper as long as Joe enough to buy a supper as long as Joe enough to buy a supper as long as Joe enough to buy a supper as long as Joe enough to buy a supper as long as Joe enough to buy a supper as long as Joe enough to buy a supper as long as Joe enough to buy a supper as long as Joe enough to buy as upper as long as Joe enough to buy a supper as long as Joe enough to buy a supper as long as Joe enough to buy a supper as long as Joe enough to buy as upper as long as Joe enough to buy a supper as long as Joe enough to buy as upper as long as Joe torn into fragments as the men struck and cut each other in the fury of their wild excitement, but, happen what might, the one man standing astride the captain never moved his feet. The captain did not know who this stout defender was until, in answer to a demand to surrender, there came in Irish brogue, 'To Halifax wid you!"

I did memento of his stainless honor. It will soon be two centuries since Limwill soon be two cen "He realized then that Pat McBride was fighting against odds for the flag and his captain. He realized, too, as blood came dropping down in his face, that Pat was sorely wounded. He knew this when in a few minutes he was dragged out from the hose he was dragged ou was dragged out from the heap of wounded and saw Pat fall down from loss of blood. They found wadded people should honor the memory of one

he plunged across the table, reckless of glass and china, and with a howl of exultation threw his arms about his old captain.

"The scene that followed was simply

Emmet was not wise—that is, of course, admitted—but Ireland will honor him as one who loved her and died for her freedom.

"The night dew that falls, though in silence it weeps.
Shall brighten with verdure the grave where he sleeps;
And the tear that we shed, though in secret it rolls, Shall long keep his memory green in our souls."

pound possessing perfect regulating powers over all the organs of the system and controlling their secretions. It so purifies the blood that it cures all blood humors and diseases from a common pimple to the worst Gladatone Visits a French Church. scrofulous sore, and this combined wth its unrivalled regulating cleansing and purifying influence on the secretions of the liver, kid-neys, bowels and skin, render it unequalled as a cure for all diseases of the skin. From one to two bottles will cure boils, pimples, blotches, nettle rash, scurf, tetter, and all the



that he was controlled by strong emotion. He stood for a minute looking London Universe.

London Universe. Statues to two distinguished and patriotic Irishmen are to be erected in Ireland—the one very soon, and the other at, it is to be hoped, no distant

most devoted fidelity to a sinking fought against the Dutch invader with who snares with Brian and Owen Roe

Robert Emmet, too, is about to be similarly honored. It was seventy-six years lately since on the 20th Sept. 1803, that enthusiastic patriot gave up his young life for Ireland. He expressed the hope that honors should not be paid to him till better times arrived. Better, far better, times have come. Creed now makes no man the serf of another. There is no disobedience to Emmet's last injunctions closely attracted the love of those around him than the young martyr of 1803. "Were I," says Moore (who knew Emmet well), "to number the men among all I have ever known who appeared to me to combine in the

greatest degree pure moral worth with intellectual power, I should, amongst the highest of the few, place Robert Emmet." This is high praise, but it is not more than, by universal testinony, was well deserved.

It Leads the Leaders.

The foremost medicine of the day, Burdock Blood Bitters, is a purely vegetable comone to two bottles will cure boils, pimples, saluted him deferentially and expressed, his admiration of the church in the old town, adding, "I am glad not to have died without visiting it, but I am sorry to think there is little chance of my revisiting it." The Bishop, like a trueborn Frenchman, was not outdone in politeness. In happy language he gave utterence to his delight at meeting the aged statesman, and to the hope that God would prolong his life to a far greater age for the good and glory of his country.

A. B. Des Rochers, Arthabaskaville, P. Q., writes: 'Thirteen years ago I was seized with a severe attack of rheumatism in the head, from which I nearly constantly suffered, until after having used Dr. Thomas Eclectric Oil for nine days, bathing the head, &c., when I was completely cured, and have only used half a bottle.'

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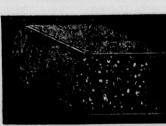
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Dentist.

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C. M. B. A.

Members may resign membership at any time upon payment of all dues and assessments in arrear and upon surrender of their certificate. The resignation shall be in the form set out in the appendix No. —, and shall be forwarded rifer payment as aforesaid by the branch Recorder to the Recorder of the immediate council. Such Recorder thall thereupon reasonit to the branch for the resiring member reard in the form set forth in the appendix to.—

The following shall be causes of supersonalisand iranches:

1. Neglect or refusal to make the proper and complete returns and reports; 2, neglect or refusal to hold regular meetings; 3, inability to obtain a quorum at three successive meetings; 4, retention as members of habitual drunkards; 5, admission or retention of offenders against the laws of the State; 6, retention as members of persons who belong to a secret space of the state; 6, retention as members of persons who helong to a secret space of the state; 6, retention as members as members who are not practical Catholics; 8, using supplies procured elsewhere than from the Supreme Council or its agents; 9, neglect or refusal to pay dues and assessment; 10, neglect or refusal to pay dues and assessment; 10, neglect or refusal to obey official mandates; 11, other neglect or refusal to obey official mandates; 11, other neglect or refusal to obey official mandates; 11, other neglect or refusal to obey official mandates; 11, other neglect or refusal to obey official mandates; 11, other neglect or refusal to obey official mandates; 11, other neglect or refusal to obey official mandates; 11, other neglect or refusal to obey official mandates; 11, other neglect or refusal to some official mandates; 11, other neglect or refusal to supersoned or dissolved the officers thereof such shall forthwith deliver the books, appearance or Grand Trustees or the Departy for the Supreme or Grand Trustees or the Departy for supersoned or dissolved all members thereof and of the Supreme Council and shall remain thereunded or dissolved its reinstated.

ial shall bear the omeial seal of euling the same. forth in detail the title of the and the manner in which he me, the length of his tenure of time when he commenced and ame. al which is deficient in the details of be accepted or the holder ad

Any credential which is deficient in the details a foresaid cannot be accepted or the holder admitted to any assisten or position.

The supreme council shall at its regular sessions appoint an official organ, which shall be published at least once a month and which shall contain all deaths, notices and other official matter of the councils, branches and officers thereof. All mandates, decrees, orders or motices published in the said organ by proper authority shall and are hereby declared to be good and sufficient notice to all members of the association for the purposes thereof and in respect of the matter therein referred to.

Each member of the association shall be existed to receive a cony of the said organ; the

Each council shall continue to meet from day to day consecutively (Sundays and holidays expected until all the business before it is disposed of.

Members shall attend High Mass on the first day of the meeting of the convention, and on return therefrom the business shall if a quorum be present be taken up in the order herelantier prescribed. If there he no quorum present within none hour the presiding officer shall adjourn the meeting from time to time until a quorum appear. Absentees positions shall be filled protem by the appointees of the presiding officer. Order of Business for Supreme and Grand Councils.

The presiding officer having taken the chair, the officers and members shall take their respective seats, and at the sound of the gavel there shall be a general stlence. The council shall then in a body proceed to High Mass. On return therefrom the President shall organize the meeting by directing the Recorder to call the roll when if a quorum be present the President shall organize the meeting by directing the Recorder in noting the business transacted during the session and also a Marshaland quard from the Chancelors present who shall respectively perform the duties presented by the constitution during the session and also a Marshaland quard from the Chancelors present the Representatives to the Committee on Laws, and they shall be acted upon and disp and before any other business it transacted and report on the eligibility of Representatives and The Marshal proclaim the council duty open. Business shall then examine the members present and report to the President shall open and shall then fill any vacancies existing by reason of the Brashal proclaim the council duty open. Business shall the presented; 2, the biennial report of the President shall then fill any vacancies existing by reason of the absence of the proper officers; 1, the councils or branches shall be called in the order of their seniority, when petitions, communications, amendments, thancial accounts and other within matters shall be preve

sembling and of taking recess during as daily inactings.

On thi last day of the session, before it shall be declared closed, the minutes of the day shall be real; corrected and approved.

When the business of the session is concluded the senior forand President, by direction of the President, shall proclaim the council duly closed, and the council shall be closed in due form.

Death of Bro. Smillivan. Brantford.
It is with sincere regret we have to record
the death of a most estimable young man, Matthew Smillivan, which took piace at Brantford
on Wednesday, March 18. Deceased had
been suffering for a considerable time, and hore
his long and painful fillness with most ediffying
patience and re-ignation, and despite the best
inedical skill and the eareful nursing of fond
relatives and friends death cut him off in the
prime of his manhood at the early age of thirtyive years.

relatives and freeads death cut him as in the prime of his manhood at the early age of thirty, five years.

Mr. Sullivan was deservedly popular with all who knew him, his analable and affalled manner winning him many friends. He was in the employ of the Grand Trunk Railway for Same years, and by his courtesy, perighaness and sterling worth gained a warm place in the affection of his fellow workmen. During his liness the priests of St. Basil's were unremitting in their attentions to him and he passed away fully fortified by all the rites of our holy Church.

Address and Presentation.

Branch No. 90, Dublin.

Editor Catholic Record—Dear Sir and Bro—
Knowing the deep interest you take and the
space in your columns you so kindlyf and generously devote to matters pertaining to the C.

M. B. A., I take the liberty of sending you for
publication a brief account of an event which
took place in our hall, 16th inst. (regular meeting night, which shows that the brethern set
a proper Value on faithful services and can
seize the proper time to signalize their appreciation. Brother James Jordan, who immediately before Lent espossed Miss Minnie
Kenney, was presented with an address and
elaborately finished plush chair. When the
words "new business" were pronounced from
the chair the Guard Mr. George Howard, by
preconcerted arrangement, brought the chair
into the hall and advancing to the secretary's
station read as follows:

To Brother James Jordan, Recording Secretary of Branch No. 97:

DEAR SIE AND BROTHER.—In consideration
of your recent nuptials as well as the estimate
we form of your prompt attention to and efficient discharge of every phase of duty connected
with your office, and your obliging and agreeable manners, in the name and with the unanimous approved this chair, which, though the best
in stock in Seaforth, is in no way proportionate
to your merits and worth. Still we hope you
will look upon it as a tangible indication of the
profound regard in which you are held by the
dones.

Signal on behalf of the brethren, George

perfound regard in which you are held by the donors.

Signed on behalf of the brethren, George Howard and Dominiek Bruner.

Brother Jordan was taken wholly by surprise, having no previous intimation, but proved himself master of the situation by expressing his gratitode with graceful case and fluency, and volced the hope that his action in the branch would always be such as to merit the confidence of the brethren, and wound up by inviting all present to his dwelling, whither we all repaired and partook of a sumptuous repast served up by the bride whose engaging and unaffected manners bespoke much real merit. After a few hours spent in bleasing conversation and the reciprocation of fraternol feeling the party separated, all seemingly well pleased.

Dublia, 19th March, 1892.

Dublie, 19th March, 1892.

authority shall and see hereby seement of the good and said at the purposes thereof and in respect of the matters therefor neffect to hall be entitled to resulted to find rectally to his last known address from the office of publication.

The Presidency of the new control in the control of the seed of the control of the seed of the control of the seed of the control of the contr

that could they be taught to believe in God

they would return for that gift of faith the
first love of their hearts, not a faint and fileing spark which might be quasched by
the first cold wind it met with, but a normal
wind of sorrow would be the story of the s

Who can depart and breathe a cold farewell?"

Surely we can not blame the Irishman if his heart seems about to break as the last shadowy outline of Erin fades from his sight! As an Irish writer says: "It is like a lover tearing himself away from the woman he has loved, and loves. In that home of grief, madness and tears her eye seems brighter, her smile sweeter than ever, and her sobs accentuate with fatal charm every beauteous outline." Then how sad it is to think that the Irish are still compelled to leave the land which their forefathers have cultivated and fertilized (but which they can not call their own) to go to seek a home in foreign and unknown lands! And as they go their only consolation is best expressed in the following lines:

"Be still, breaking heart! A star gleams in

"Be still, breaking heart! A star gleams in the West No more shall we fight the foul feuds of sorrows; The sinister strife of dark ages shall cease; Our eyes be aglow with the light of glal mor-rows. Our breasts with the behests of the préachers of peace."

shows so clearly the path marked out for use the best of the préachers of the preachers of

We have this week to record the death of the eldest child of our respected Grand President. D. A. Carey, after an ilineas of only two days. The great respect felt for D. A. Carey and wife was shown by the very large number calling and attending the funeral and by the profession of floral gifts.

The D. Caren, President of the Facility.

of floral gifts.

To D. A. Carey, President of the Emerital Beneficial Association of Ontario:

DEAN SIR AND BROTHER—In the unre of the me nbers of the Grand Branch of the Emeridal Beneficial Association I beg to tender yours-if and wife our heartfelt sympathy in the very sad affliction with which it has piction with which it has piction with which it has piction will give you the grace to bow in humber submission to His holy will, and you may rest assured that you will have a loving above the trace to the trace to the trace of the present of the present

RESOLUTION OF CONDOLENCE.

The following resolutions of respect were adopted by Sarsfield Branch, No. 1, E. B., A., at its regular inceting, Monday evening, March 11, 1802;

Whereas God in His divine wisdom has seen fit to call to Himself our late Brother, Bartholomew D. Nelligan, ex-Financial Secretary and Representative to Grand Brother, Bartholomew D. Nelligan, ex-Financial Secretary and Representative to Grand Brother, Rathrolomew D. Nelligan, ex-Financial Secretary and Representative to Grand Brother, Nelligan we lament the loss of a member who was ever ready to proffer the hand of sid and voice of sympathy to the needy and distressed of the fraterflity, an active member of this branch whose utmost endeavors were exerted for its welfare and prosperity, a friend and companion who was dear to us all.
Resolved, that as a recognition of his worth and our deep repret over his death, our charter be draped for a period of thirty days; and Resolved, that a copy of these resolutions be approached, the copy of these resolutions be spread upon the minutes of this branch a copy there of be engrossed and transmitted to the wife of the deceased, and that they be published in the official organs and the city papers.

LETTER FROM ARTHUR.

This, the eventful day specially set apart to do honor to the patron saint of the "Green Isle," will long be remembered in Arthur and surrounding country, from the imposing devotional exercises by which it was marked at St. John's church in this village. The weather being congenial and mild, contrasting with the bitter coldness prevailing previously, and the roads in good condition, could be seen during the morning from every direction sleight loads of good people of the parish wending their way to the sacred elifice wherein they were to join in the devotious prepared for the faithful by the ever zealous pastor. Father Doherty, and the other distinguished priests by whom he was on the occasion so ably assisted. The large altar was most beautifully varranged I with floral decorations by Sthedielicatehands of the good Sisters of St. Joseph, and in blending colors emblematic of the ever memorable "Isle of Saints." The spacious room in the church was filled to its utmost capacity. Conspicuous among those in attendance were large numbers of separated brethren who were readily provided with seating accommodation by Mr. John O'Neil and others, thoughtfully appointed for that courteous duty.

The Rev. Father Halm, of Formosa, cele-Special to the CATHOLIC RECORD.

thoughtfully appointed for that courteous duty.

The Rev. Fisher Halm, of Formosa, celebrated the solemn High Mass, assisted by the Reverend Fathers Doherty as deacon, and Kehoe as subdeacon, who, with the rare and costly vestments with which they were enrobed, produced a spectacle the imposing magnificence of which is seldom witnessed outside of the larger cities, and awing every one present with a feeling that a ceremony of an unusual character was in store for them, at once inspiring them with the thought of the inestimable glory awaiting these who are so fortunate as to regulate their lives in such a manner as to be in harmony with the divine teachings and examples of holy St. Patrick.

At the proper time the Rev. Father

with the divine teachings and examples of holy 8t. Patrick.

At the proper time the Rev. Father O'Loane, one of the Jesuit Fathers of Guelph, ascended the pulpit, and, amid the breathless silence of his hearers, in clear and distinct words, audible even in the remotest parts of the church, referred to the day so universally held by all nationalities and in every clime, throughout the entire world, more especially by the Irish people, as the one commemorating the events by which the life of St. Patrick was so marked during the years he was occupied on earth in fulfilling his divinely inspired mission; and citing the appropriate lines of Sir Walter Scott:

Breathest there a man with soul so dead

"Breathes there a man with soul so dead Who never to himself hath said, "This is my own my native land."

The learned discourse of the good priest was historical and instructive to a high degree, and couched in choice and pointed words, explanatory not only of recorded facts touching the glorious life of St. Patrick, but also of the abiding good works accomplished through his remarkable

pearee, and couched in choice and pointed words, explanatory not only of recorded facts touching the glorious life of St. Patrick, hut also of the abiding good works accomplished through his remarkable zeal and most wonderful power for the annihilation of idolatry from the land and replacing it with the wholesome and devout practices embraced in the principles by which, alone, the true Church is governed, the fruits of which having been the means of salvation to innumerable souls otherwise on the verge of perdition. The vacal and instrumental music, discoursed by the choir was enchanting in the extreme, especially the parts taken by the orchestra of Arthur, composed of Mrs. J. T. Neil, presiding at the organ, with her usual enlivening notes, Mr. J. T. Neil, her husband, on the violin, Samuel G. Neil, Alexander Gilmoure, William Gilmoure, George Small and Joseph Phelan.

No better indication could be manifested of the harmonious feelings existing in Arthur between the members of the different denominations than that afforded by the voluntary proffered services of this talented orchestra, when it is considered that all the members, with but one exception, belong to the other sects, yet actuated by the noble and Christian spirit which raises them above the narrow contracted views unfortunately indulged in by some who delight in fostering those hateful religious contentions which disturb the harmony and peace of communities. From the respectful and considerate manner in which Father Doherty on all occasions treats every one, irrespective of creed or nationality, he has sown the seeds of kindness and good fellowship, which seem to be appreciated and acted upon not only in Arthur but throughout the surrounding country. In fact the wisdom of the Rev. Father's policy in this relation is in full keeping with the expressed views of the distinguished and noble Earl of Dufferin on the same subject, Immediately before taking his final departure from Canada at the close of his vice regal duies, he declared that nothing could

Arthur is to have a commercial college. The rooms formerly occupied as Silico bank, on the main street, are to be utilized for the purpose, and fare now undergoing preparations; in which; will be taught by a competent professor, among other subjects, the most improved system of strenography and type-writing. Already Mr. Mac Millan has completed arrangements with the Parish Manufacturing Company, of New York, through their supervisor of agencies. W. T. Brownridge, Esq., of Boston, which company have succeeded in bringing to greater perfection than has litherto been reached, type-writing machines, specially adapted for educational purposes for his requasite supply, and at prices reduced to at least half asked for those on the market. Besides this Mr. McMillan is the sole representative in Canada of that wealthy and extensive concern, and it is his intention to establish in Toronto an office for the purpose, of introducing those machines into the different High Schools of the Province and to afford them the advantage of the moderate prices at which they will be offered.

Does "The Queen" actually give away

DEAR MR. EDITOR :

Replying to several enquiries regarding THE CANADIAN QUEEN'S offer to give away one of Mason & Rissch's high class Upright Pianos each month during 1892, we have received an order from the publishers of THE CANADIAN QUEEN for twelve of our Studio Uprights in solid black walnut cases, our price for which is \$225 each. These are to be shipped direct from our factory or salesrooms to the addresses supplied us by the publishers of THE QUEEN. As far as the quality of the piano is concerned, every person with a cultivated ear for music knows what the Mason-Risch piano is concerned, every be supplied to THE QUEEN are the same high grade as far as tone, etc., is concerned as the best we make. A sample of these prize pianos is on exhibition at our warerooms, 32 King Street West, Toronto, and can be examined by you or any of your friends at any time it suits your convenience.

Who will be the next?

The first prize piano offered by the publishers of THE QUEEN, was won by Miss. Eva Watson, 66 Close Ave, Parkdale, Ont: the second prize piano was won by Edward W. Dowling, Clerk in the Windsor Hotel, Montreal; the third prize piano was won by Edward W. Gardner, 78 Sullivan St., Toronto, Ont.

The Queen's Mouthly Puzzler.

what relation would Moses be to the daughter of Pharaoh's son?

The QUEEN will give an elegant Mason & RischtFine Toned i Upright Piano to the first person answering the above problem correctly; an elegant Gold Watch for the second correct answer; a China Dinner Set for the third correct answer; an elegant Silk Dress Pattern for the fourth correct answer; and many other valuable prizes, all of which are announced in this issue of The QUEEN. A valuable special prize will be given for the first correct answer from a reader of the A valuable special prize will be given for the first correct answer from a reader of the London CATHOLIC RECORD. Each person answering must enclose fifteen two cent stamps for "THE CANADIAN QUEEN MILITARY SCHOTTISCHE," just out, together with a copy of THE QUEEN, containing a beautiful water color reproduction, "Seven, He Loves," and full particulars of our Educational Prize Competitions. The object of offering these prizes is to increase the circulation of this popular magazine. By sending to-day you may secure a valuable prize. Address THE CANADIAN QUEEN, "A "Toronto, Can.

Is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc. use Gail Borden "Eagle" Brand Condensed Milk. Directions on the label. Sold by your grocer and druggist.

On the 17th March, at her residence, 211 Oxford St., London, Ont., Catherine, relic of the late Edward O'Donnell, aged seventy-six years.



An Infallible Remedy. VII.

Bucraus, O., March 18, '89.

I was told of your medicine by Father Kieckamp. I used it for epitlepsy, with which I was troubled for 26 years. I felt the effect of the medicine the first week; my nerves were quieted. I have not had a trace of the disease since September of last year, when I commenced with the medicine, and I can go to work fearlessly. I therefore recommend Fastor Keenig's Nerve Tonic to all afflicted similarly, as an infallible remedy, and testify to the above with my signature.

I was troubled with nervous headache for a long time, especially on Sundays after service. Two bottles had the desired effect. Have full confidence that it is all its name implies, a "Nerve Tonic."

REV. FATHER J. B. HUMMERT.

FREE Diseases sent free to any address, and poor patients can also obtain This remedy has been prepared by the feverend pastor Koenik, of Fort Warbe, Ind., since 176, and is now prepared under the feet of the pastor Koenik, of Fort Warbe, Ind., since 176, and is now prepared under this direction by the

KOENIG MED. CO., Chicago, IIL Sold by Druggists at \$1 per Bottle. Cfor \$5 Large Size, \$1.75. 6 Bottles for \$9. Agent, W. E. Saunders & Co., Druggist, London, Outario.

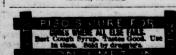
> HATS CAPS

ALL NEW GOODS ALL NEW STYLES PRICES CUT LOW

Dandas St. near Market Lane.

BEATON

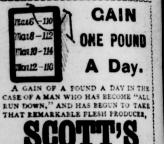




Eighty-seven thousand three hundred and seventy-five of the total Indian population of 277,020 are Cath-olics. For the Catholic Indians there are 104 churches, 81 priests, and 58 schools, which have an attendance of B.096. There are 151,614 Catholic have 27 churches for their exclusive use, and 33 priests attend to their spiritual wants. There are 110 schools for colored children, which are attended by 6,460 pupils. Rev. Dr. Gorman of the Catholie University, has been appointed to the place in the Catholic Indian Burean

vacant by the departure

Bishop Chappelle for his See in New



Hypophosphites of Lime & Soda is nothing unusual. This feat has been performed over and over AGAIN. PALATABLE AS MILK. EN-DORSED BY PHYSICIANS. SCOTT'S EMULSION IS PUT UP ONLY IN SALMON COLOR WRAPPERS. SOLD BY ALL DRUG-

TEACHER WANTED.

MARKET REPORTS. London, March 21.—Gaain (per cental—Red winter, 1.40; white, 1.40; spring 1.40; com, 6; rye, 80 to 1.10; barley, malt, 80 to 1.00; barley, feed, 86; oats, 90 to 29; peas, 85 to 1.10; beans, bush, 90 to 1.00; buckwheat, 80 to 56.

Produce—Eggs, fresh, dozen, 11; eggs, lasket, 13; eggs, packed, 15; eggs, store lots, fl; butter, best roil, 27 to 24; butter, large old, 10 to 20; butter, crocks, 19 to 20; creamery, retail, 20 to 25; creamery, wholesole, 25 to 2; hay, 40, 10, 10 to 12; creamery, wholesole, 25 to 2; hay, 40, 10, 10, 10 to 12; maple symp, per cal, 100 to 1.6; maple sugar, per fb, 10; tallow, rough 2 to 3; tallow, case, 4 to 5; lard, 10 to 11; strawload, 2.5 to 4.0; clover seed, bush, 1.0 to 1.75.

Veleta all.Es—Potatoes, per bag, 5 to 6.

collers, 4.50 to 4.70; extra. 4.7 to 1...

39 to 4.50; city strong lakers; lakers; 4.60 to 4.85... Oatmeal is divith sales reported at \$1.95, but we as the all round basis. Feed flat, ran to day at the lower prices q lay. We quote: bran, *15; shorts, 25 to 24. Wheat is featureless lock and the same purely nominal. Barley moderate jobbing trade moving Oas quiet, but firmly beld. We generally as follows: No. 2 hard Mo. 2 do, 50; No. 2 northern, 1. Tee per 65 lbs; oats, 85 cp pr 32 lbs; other of, 25 cp 1.50 to 1.50 cp. 1.5 importance. Canadian short ent. to \$17; mess pork, western, per sib-short cut, western, per bit all to city cured, per lb, 10 to the cut and pails. St to 8c; hacon, per lb, 210 refined, per lb, 34 to 8; hacon, per lb, 210 refined, per lb, 34 to 8; hacon, per lb, 210 refined, per lb, 34 to 8; holders are looking upon the full confidence. Creamer, \$b\$ to 8 to 30 dairy, 18 to 2 c; Morrisburg and to icc; western dairy, 16 to 18 still weak. Receipts are libts are looking for heavy case libts weather becomes milder, 11 to 10. weather becomes milder. The demand to day at 14c for fresh, and 11 to 12c for

are leoking for heavy receipts as soon as the to day at 14c for fresh, and 11 to 12c for limet.

MONTREAL LIVE STOCK.

March 21.—The Montreal Stock Yards Company report the market for the week as follows:

"The cattle market opened with a small supply, and a good trade was effected at fair the supply for Thurday's market was heavier. The supply for Thurday's market was heavier the word of the supply for supply for

VOLUME XIV.

TO A PATRIOT'S DAUG An Unpublished Posm by Ryan.

Buffalo Union and Times The following note from an friend fully explains itself. fish the poem with pleasure v be doubly enhanced if it sho spire that it has indeed not been published. It is a most specimen of the wierdly bear of the mystic singer who sleeps under the Southern sk this was written: Marc

Marc

Editor Union and Times:

Many years ago, while residin bright sunny skies of the aromaland, I became possessed of a colosed lines, written by the so Father Ryan, whilst on a visit to As fair as my knowledge goes the never been printed. They wer the poet-priest in honor of a you his—the child of one of Irel patriot-poets of the memorable period, and who slumbers now hear the banks of the "Father in the quiet graveyard of Bather in the quiet graveyard of Bather in the quiet graveyard of state which, in his exile, he had dream and had so loved with a burning, that even death could not consays in one of his songs:

"Earth's latest wish shall be graved."

"Earth's latest wish shall be As I soar beyond the sea. Green Erin dear, to thee, a If you see fit to publish these livan, you will confer a favor dmirers. HUGH DE TYR

In the eclipse: of your soul and w
"Oh God! give more of rest and h
My words may re t you - and per
Shall flash from them bright o'c Then kly.

Then kly.

Then think of me as one who pass
A brief few hours—a golden Augt
We meet, we speak—I pass force
Let ever word of mine be golden
fo brighten thy eclipses, and the
That he who passes thee shall me
In the "Beyond" where souls ma

Child of the heart of a child of sw The poet's blood flows through t veins: Dost ever hear faint echoes float Thy days and dreams of thy strains?

strains?

Dost ever hear
ournful times, with inner er
strange sweet cadence of
rhymes? Child of a child of art which Her To few, to very few as unto him His songs are wandering o'er the In his child's heart in 8 me 1

dim : And nights and days With vestal's eyes and soundless Thou keepest watch above the fa Child of a dreamer of dreams all (And thou art, child, a living dr Dost ever feel thy spirit all enthr With his lost dreams when sur-

dim:
When suns go down—
Thou song of the dead singer,
Dost sigh at eve and grieve
O'er the brow that paled beforerown?

Child of the patriot! ah! how h And how he moaned o'er Erin Child of the singer! he swept w The octaves of all agonies unt Sobbed o'er the sea— And now thro' thee It cometh to me L'ke a shadow-song from some

Child of the wanderer! and his l Where three loves blended int His God's, thy Mother's and his tis thine
To be the living ray of such a
His genins gleams,
My child, within thee,
And dim thy dreams
As stars on the midnig

Child of the father! I have read Thou art the sweetest song he Peaceful as psalms, but whe wrongs Swept o'er his heart he storm

young;
He died too soon
So men will say;
Before he reached fame
His songs are letters in a bool
ray.

CATHOLIC PR

Catholic News. Whilst denouncing som ing evils of the day, such ance and the train of 1 entails; the exposure obscene pictures and gambling and gambling their fated consequences we must not forget the publication of pool-selli would be difficult to estin ber of criminals it makes and ambitious but foolish A desire to make money lawful means has led m unfortunate to "borrow er's funds and try his luroom. The result is in verse and is followed by disgrace of honest an families. Let young i the pool room.

Western Watch The labors and writing Gibbons are bearing frui says: "From the sta information that out of of about 9,000 baptisms diocese of Baltimore le were those of converts. of converts at the ca throughout the year us about 25 per cent. of the in the English-speakin the Archdiocese from 8 of the confirmations are verts. These are hope delieving that to a consi they correspond to sime where throughout the c happy to lay them before In many of the Angli

England prayers for t parted are now publication the churches. It is time less old Protestant Rack ing a little for her chinot. But she need no departed in the Anglie

WATHOUR HECORD