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Peterboro' and Lakefield Division. SECTION NO. 2.

NOTICE TO CONTRACTORS.

CEALED TENDERS addressed to the undersigned, and endorsed "Tender for Trent Canal," will be received at this Office until noon on Saturday, 21st March, 1894, for the construction of about four miles of Canal on the Peterboro' and Lakefield Division.

Plans and specifications of the work can be seen at the office of the Chief Engineer of the Department of Railways and Canals, at Ottawa, or at the Superintending Engineer's Office, Peterboro' where forms of tender can be obtained on and after Thursday, 15th February, 1896.

be obtained on and after Thursday, 13th February, 1806.

In the case of firms there must be attached that actual signatures of the full name, the that actual signatures of the full name of the same, and further, an accepted banched of the facepted cheque must be endorsed or to the Minister of Railways and Canals, and will be forfeited if the party tendering declines on the terms stated in the offer submitted. The accepted cheque thus sent in will be refured to the respective parties whose tenders are not accepted.

By order, J. H. BALDERSON, Secretary. Department of Railways and Canals, Ottawa, 6th February, 1896.

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# Catholic Record.

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

VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, FEBRUARY 29, 1896.

THE CHURCH AND THE BIBLE. be born who can do it; the Church can movement has, under God's blessing, and does interpret it, as the State in broadened, deepened and quickened CATHOLIC CHURCH. A Lucid Explanation of Their Early and Lasting Connection. At the meeting of the Woman's Edu-

cational Union held in Chicago on Thursday of last week for the purpose of encouraging the use of scriptural selections in the public schools without note or comment, Mrs. P. J. Healy contributed a splendid paper on "The Catholic Church and the Bible," of which we quote a part :

According to the decree of the Council of Carthage, A. D. 397, it was for-ever settled for the Church that the Bible consisted of seventy-two books, all inspired by the Holy Ghost. Forty-five of the number belong to the Old Testament and twenty seven to the New Testament. The Bible is the result of the Church's efforts in gathering and preserving its teachings. She is the author of it on its human side, the Holy Ghost inspiring the scribes in such a way that He is the real author. The vulgate was so called because written in the then language of the eople. In the fourth century the Pope placed at the disposal of that great St. Jerome, all the facilities author, St. Jerome, all the facilities that the world contained then-far more numerous then than now-all of which the council had declared to be inspired of the Holy Ghost. That vul gate version by St. Jerome has been used from the fourth century to the

"The first English translation was made by the venerable Bede, the scholing the Scriptures are made with loving care, whose illuminated pages indicate perfection in an art lost to us. Then in progress of time came the Douai version, the English Catholic Bible of to day. To Spain, in the days of Ximenes, the Bismarck of Charles V., is due the first polyglot Bible ever published. There is no higher authority than an encyclical of the Pope, and in It is right to learn even from an 1893 Pope Leo comments on the reverence which the Church pays and always has paid to Holy Scripture. In the halls of her general councils a superb Bible is always placed upon a throne. It is obligatory on her priests seven times in the day to recite the divine office, to lift their voices in words of holy writ.

MANDATE TO THE CHURCH. "What is the Church? We Catholics believe that Christ meant each word when He said: 'I build my Church ;' that, in so building He meant to establish a society which should remain on earth after Him to represent Him in His work of regenerating the world, and that this society should carry His work to completion; that it should strive and strive until the last We believe that He was soul is saved. We believe that He was profoundly in earnest when He gave His Church her credentials in those words, 'Teach ye all nations. As the Father sent me, I send you. Go, therefore, teach them to observe all things whatsoever I have commanded And lo! I am with you always, even to the end of the world.' And, their eyes, He promised His apostles to practical work await their decision of send upon them the Holy Ghost, the their wisest and ablest men. Mean-Paraclete, the Spirit of Truth, would teach them all truth and bring to their minds all things they had heard, and would abide with them for-

The Church was saving souls long before Christ's words were committed to writing. All divine revelation is the word of God. Some of this revela-tion is written, some unwritten. St. John in his last chapter said had he written all that Christ said the world would scarcely contain the volumes. We see, therefore, that the Church is the teacher of mankind, and not the Bible. We see that the Church alone has the power and the right to tell us what is Bible. Without the authority of the Church, which for 1,500 years was the sole custodian of the New Testament, no one could be certain of its in She is the proper tribuna provided by Christ to interpret the divine law, just as each civil government provides a proper tribunal to in terpret the civil law. She has always encouraged and facilitated individual study and research, while she pre-scribes that the translator of the holy book must adhere to the plain literal text wherever possible and wherever such adherence does not cause conflict with the truth. Luther ignored this in a great number of cases. In the sentence, 'Though we account a man to be justified by faith without the works of the law,' Luther established the word 'alone' after 'justified,' and when remonstrated with, he assumed more than Papal infallibility in ordering a change in Scripture text to

VALUE OF CORRECT INTERPRETATION. "It has been said that Catholics are forbidden to read the Bible, and hence drove it out of the Public schools. The Church teaches that the most import. ant part of the reading of the Bible is the correct interpretation of its truth. Hence the first requisite to a Bible reader is a safe interpreter. St. Peter said it troubled him much to understand a great deal that St. Paul had written. The Bible does not interpret itself. The individual has yet to

sealed by the authority of the Church power for mighty things. before it becomes authentic, as a staple, subject to revenue, receives the stamp of the government. The only interdicular with the rules set forth. The or-

umbian.

#### THE CHRISTIAN ENDEAVOR SO-CIETY.

We have been looking over the arry monk of the Saxon church, who deavorer, the Chicago organ of the gospel of St. John. Great is the debt of Christian gratitude to those mediatival monks whose pen-strokes in content of the Christian Endeavor Society, and we confess we find it an extremely interesting, lively and stimulating pages. January number of the Christian Enthat extensive society which we are sure will be interesting to our readers and if we can transfer a little of their enthusiasm and intense zeal and devotion to the tepid, half hearted portion of our own people who are mere nomi-nal Catholics, we need not be ashamed to acknowledge our indebtedness to them for a very valuable acquisition

enemy. ence of the "grand and noble" president, Reverend Mr. Clarke, who was the originator of the idea and the founder of the society, may be called at least in a large measure, autocratic. The spirit of loyalty and unbounded devotion to this zealous man is well indicated by a passage in the paper which we are noticing. The writer declares :

"We have supreme loyalty to our grand and noble president, who has never heard such a shout as would go up from the vast army of Endeavorers in tents, halls and churches, at our national conventions, when by a rising vote and true American cheers he would be swept on a tidal wave of affirmatives into an office which but faintly expresses the gratitude of the churches for the messages from God which he has brought to us."

The society is still, of course, in some respects, in an inchoate condition and finally, before He was lifted up before serious questions of organization, and their wisest and ablest men. Mean their wisest and ablest men their wisest and ablest men. Mean their wisest and ablest men their wisest men their wisest and ablest men their wisest men their wisest and ablest men their wisest men their wisest men the state of the wisest men the wisest me

and elevating the masses and promo

multitudes in heathen lands." crowds secure great speakers." And he declares:

wise and attractive advertising, the deliberations be fruitful !

terprets the constitution. Hence we the tide of missionary interest in scores believe that a translation must be of cities, making it, as never before, a

tion of the Bible by the Church pre-cludes a non-authentic translation. cludes a non-authentic translation.

"Have we ever opposed the reading of the Douai version in the Public important question, What can two schools? But you say the Bible is millions members of the Christian Encorporate in the public important question, where the sun of a total land surface of 52,000,000 square miles, it is calculated that 11,000,000, or about 21 schools? But you say the bible is not much read in the Catholic schools. The Church, like the good mother that she is, adapts her food to her children's digestion, and we know that she gives us all the starch that we need; and what matter about the form so long as the received what matter about the form so long as the received what matters about the form so long as the received what matters are both varied and very interesting. As the appropriate the country? This number of the country? This number of the country? This number of the country? This number is the betterment of the country? This number of the country? what matter about the form so long as bound in those tenders. As the enquiry if reaches the tissue where it is needed? If we love the Bible, let us show it in spoke particularly of promoting Christour lives. It is a treasure greater than the patrimony of princes, coming down to us through the ages, proclaimed own to us through the ages, proclaimed answer a general political turn advisable in the second of the form so long as bounded in those tenders. As the enquiry in the second of the control of of the contr ing to the humblest apprentice in this workshop of the Master that the king-terest in politics, aiming specially to dom of our Father abides for us be- purify and elevate the political sentiyond; that the only royal lineage is ments of the people. Governor Griggs ours: that unless by our free will we of New Jersey, advises them into to forfeit our heritage there shall be no waste their influence by scattermore for us disappointment or sicking it among organizations that have ness or sorrow or death, but that we no earthly chance of political success, shall live forever with the angels as but to stand for honesty, integrity and our fellow creatures."—Catholic Coleverything else that goes to make good government and work through one or

the other of the well-recognized and powerful political parties." Governor Sheldon, of South Dakota, adds this postscript to his letter: "Also tell them to vote the Republican ticket." This, we believe, is the only indication of strictly partizan politics in these curious and interesting letters. the whole tendency of their advice and suggestions is to elevate the moral tone, insisting very generally upon the necessity of making politics more

Now, we maintain that there is no use in pooh-poohing-much less in ridiculing this grand moral movement. Their aim and their motives are good. Of course, like all such movements, it is composed of mixed elements, good, bad and indifferent. What the outcome will be who can predict? As Catholics we know perfectly well where the the whole country. They call it a theocratic democracy." The influence of the item of the and cabals and eventually they may all split up and the energies of the society be dissipated by the ambition of interested and selfish leaders. for the present they seem to be doing a good work. Any organization of earnest, zealous Christian people who aim at stemming the tide of cor-ruption, purifying politics, elevating the moral tone of communities, and en-couraging a more decided type of Christian citizenship certainly is not to be despised. We may well say to be despised. with the Apostle: "But what then So that by all means, whether by occasion or by truth Christ be preached; in this also I rejoice, yea, and will rejoice." Nor need we be ashamed to emulate their zeal, their enterprise and their aggressive devotion in laboring for the good of their fellowmen. -Catholic Review.

#### CHRISTIAN UNION.

The Holy Father, says the Catholic or waiting for some favorable wind to manent the commission of Cardinals fill their sails. On the contrary they appointed to further the union of Chrisnii their saiis. On the contrary they appointed to turner the union of Christare wide awake and very much in tendom. He says: "From the period tendom. He says: "From the period tendom the Apostolic Letter Precetara We have strenuously endeavored to make a beginning and to put forward inducements, dictated by charity, for that they seem they seem that they seem they seem that they seem they seem they seem that they seem that they seem that they seem they seem they seem that they seem that they seem they seem that they seem they seem that they seem that they seem that they seem they seem that they seem that they seem that they seem they seem they seem they seem that they seem they seem that they seem they seem they seem that they seem that they seem they seem they seem they seem they seem that they seem the seem they seem From that we learn that they seem most desirable union of faith among the to have adopted Father Elliot's plan of campaign for the purpose of preaching a crusade among the people with the express intention of teaching which, as We have elsewhere stated, is ing the important cause of Christian a long and laborious undertaking and citizenship. In "Suggestions for the useful effects of which would not be citizenship. In "Suggestions for the useful effects of which would not be Workers" the writer very properly speedily given effect to. But, owing to a complete confidence in the Divine says:

"The missionary extension problem aid, upon which We altogether rely,
We have sought to create the best pospresented to young Christian workers We have sought to create the best pos in the churches and societies must be sible helps, and in the first place it has met on all sides. If we would see Christ's Kingdom advanced we must use every endeavor to forward His cause. We must not only work our selves, but we must get others to work with us. If there are Christians not awake to this sacred cause then it is our duty to awaken them."

And he reminds the various societies

Churches, and on this account it pleased Us to convoke and consult Our that their work is a work of prayer, venerable brethren, the Patriarchs of of patience, and to be watered with each rite and nation. This was so happily effected that certain decrees The plan is to send into the field were resolved upon and published in a competent speakers of unexception recent constitution, Orientalium Digable ability to present the various phases nitas Ecclesiarum - decrees which, of their mission so as best to affect the though they were primarily directed people in cities, the unreached elements on our frontiers and even the countless ancient and legitimate discipline of the These Eastern Catholics, manifestly tend to speakers are volunteer lecturers who receive no pay for their services. The peoples. But having regard to the societies contribute the sum of \$5 for first fruit of these meetings, and undereach appointment met by the respect- standing that their continuance might ive speakers, which amount, it is said, be expected to be of great help to the has proved sufficient to defray all travelling expenses. "The grandest themes in the world," says the writer, "should be advocated by the ablest speakers in the church. Strong speak speakers in the church. Strong speak enduring." He has appointed as the case draw large growds while large members of the Complision Cardinals than the numerous French Eathers. Ledochowski, Langenieux, Rampolla, who labor in Asia and Africa, bear written. By a clear, plain and—above not binding before God or upright ers draw large crowds while large members of the Commission Cardinals Vannutelli, Galimberti, Vaughan, "On this proposition, with wide, Granniello and Mazella.

The two greatest moral entities ex isting in the world are the British Empire and the Catholic Church greatest, that is, both in the extent o territory over which their respective rulers hold sway, and also in the numbers of their subjects, men and women culated that 11,000,000, or about 2 per cent., of the whole, belong to the British Empire; whilst of a total world ation of 1,500,000,000, no les 02,500,000 souls, or 27 per cent. of the human race are subjects of this world-wide Empire. So that, both in land surface and in number of inhab itants, the empire which acknowledges Queen Victoria as ruler surpasses every empire at present existing, and one which the history of the world has yet seen.

Turning now from this purely ma-terial and temporal "kingdom of this to that world-wide spiritual Empire, which is emphatically orld "-and which as such, does sesss at present the sovereignty not p square mile for the temporal allegiance of one man-we shall find that the extent of area over which the spiritual jurisdiction of Leo XIII., extends its sway transcends far and wide even in the limits of the British theology, and degmatic theology especi-Empire, for, reckoning only those ally, should not be full of interest for Empire, for, reckoning only those where Catholics actually reside. and where the Catholic Church is act teaching and governing souls, stering the sacraments, and admi offering the Holy Sacrifice (with the ex ception of the sterile plans of Tibet and Greenland a few rare regions in Central Africa, and a few small islands of Oceania) there is absolutely no country of the globe, civilized or barbarian, where she is not organized, equipped and flourishing. The number of her children has been variously estimated, frequently by non-Catholics ludicrously under estimated, and some times over estimated by Catholic ones. After very careful calculations from the latest available figures, I see little or no reason to go back upon the re sults of the estimate I published in 1890, namely, between 217,000,000 218,000,000. This is by far and vastest spiritual Empire on the in books and periodicals stated that Euddhism counts many more than even double the number of children of

the Church, this statement is undoubtedly erroneous. It is almost entirely based on a misapprehension of the religious state of the people of the Chinese Empire, who are all summarily lumped together as "Buddhists;" and it is lso entirely misleading, for there is really no homogeneous, united relig-ion of Buddhism in our sense, but, to peak more correctly, a number of 'Buddhists religions;' nor is there any one acknowledged ruler or head of those who are styled Buddhists corresponding to the Roman Pontiff, nor even a uniform hierarchy or ruling body of any kind recognized by the Buddhists all over the world. The fact, then, remains that the Catholic Church is, in the spiritual order, what the British Empire is in the temporal order, the mightiest entity the world has ever

The number of Protestants in the world of every denomination, according to the Hubner's geographicalstatistical tables, is 123,000,000. As nearly as I can calculate with the date available, the number of Catholics in the British Empire is about 10,354, 000. In other words, about two and a half per centum of the subjects of Queen Victoria are also spiritual subjects of Leo XIII.: whilst of all the spiritual children of Leo XIII., no less than 75

per centum are subjects of Queen Vic-Of course, these relative proportions are by no means uniform in all parts
of the world. Taking the Points Taking the British the world. Empire as a whole, we shall find that here are some portions where the popation is almost exclusively Catholic , for instance, as Malta, the Sey les; others, where the large major-is Catholic, as in Ireland, the nch parts of Canada, Gibraltar, nidad, British Honduras; others, n, in which Catholics are in the ity, as Great Britain, Australia Colony. Then there are pagan where Christians altogether a small minority compared with heathen; of these, in some Cathoics are not as numerous as Protestants,

and especially in Ceylon. the British Government was the bitter enemy, and even persecutor, of the Catholic faith, so that even here in the home lands, Catholics lived still under the rigor of the penal laws, such excellent relations now exist throughout unanimous and ungrudging testimony to the excellent relations which subsist between them and the local ruling substantial deviations. Written by a clear, plain and—above all—simple style, entirely devoid of philosophical phraseology and unencumbered by technical expressions, he

authorities. On the other hand the has succeeded in bringing the subject vast moral influence of the Catholic Church is everywhere a precious safechurch is everywhere a precious safe-guard and the best guarantee of the loyalty of the populations to which she ministers towards the empire, and, therefore, a real bulwark of that empire. It was remarked by an eye-goes over the same ground that is genwitness at the time of the great Indian | erally traversed by clerical students Mutiny, in 1857, that "wherever the Catholic missions were most flourishing the rising did not take place, even though the population and the army had been quite as much tampered with any effort to pile up words and build as in Bengal." (Abbe Desgodins).-Very Reverend Doctor Casarselli.

#### THEOLOGY. To a great many individuals, theol-

ogy is a very high-sounding name given to a sacred science; and when the adjective Dogmatic is placed before it, it becomes to a large class of people well-nigh unendurable. There are, however, few subjects more inter esting, provided it is written in plain and simple language; the matter brought clearly before the mind by intelligible figures and illustrations, and the whole shorn of all these philosophical subtleties that so often appear in the older theologies. Just as soon as a man begins to be confused in his studies, just as soon will he lose interest and become anxious to drop them. It is a great mistake to imagine that the masses of the people. What is theology? A word or discourse about God. Dogmatic refers to dogma or truths contained in the word of God and proposed by the Church as objects of belief. So, therefore, dogmatic theology means a discourse on what God has spoken concerning Himself, and reasonable deductions therefrom. On this account, there is no reason why people at large should not take kindly to such a subect. It is a pleasure to note that many do take an interest in it. Balfour, immersed in public life and over burdened with the cares and duties of a political office, found time to master great religious questions and write a splendid book on

he respective merits of revealed truth and the tenet of the new materialistic philosophy. Gladstone, who has spent such an active life in the service of his country, has imbibed so much from religous sources that he is writing me admirably on the future life. think of an American statesman sitt ing down to discuss the claims of Christianity or the several philosophical systems that now obtain in the different schools of thought! Millions of people would open their mouths in mute wonder. Brann speaks the truth when he says: "I have been time and again instructed in the most intricate problems of public polity questions that have perplexed the wisest statesman of the world-by men who have never read a single standard work on political economy and who could not tell, to save their souls, whether Adam Smith wrote the 'Wealth of Nations' or the Lord's Prayer who were not familiar with the con stitution of their own state, or the face of a receipted washbill; who could scarce tell a sloop from a ship, a bill of ladding from a sight draft, unless they were properly labeled. Yet no question can arise in metaphysics of morals, government or generalship, upon which these great little men do not presume to speak with all the authoritative assurance of a lord chief justice." All have not the mental capacity of a Balfour or a Gladstone but there is no reason why the people should not love to read weightier subjects than a novel or an effusive non-

sensical poem. It behooves them to know something about their religion; to study it in a thorough, systematic manner. True, we do know a great deal about it, but it is only in piecemeal — in sermons, instructions and popular books, which take in only part of the matter and leave the rest to be supplied. They are very good in their way, and are in tended to reach an end, but they are not calculated to treat the whole subject in that clear, exhaustive, systematic way which deep thinkers re-

Father Hunter, S. J., has lately produced a theological work in three volumes which seems to be primarily intended for the people. It is en titled: "Outlines of Dogmatic Theology" (Benziger Brothers, Chicago) It is of great value to the Catholics of e. g., in parts of West Africa; in others, Catholics far exceed all other Christian denominations, as in India forcible English, and the whole subject is covered. He treats of the existence It is not a little remarkable that of God, revelation, the Incarnation, whereas little more than a century ago faith, the Church, the sacraments, the Roman Pontiff, infallibility, polemics, etc. The whole subject of what is com

monly known as dogma is covered. The reverend author has closely followed the summa of St. Thomas, whose marvelous grasp and subtlety of intellect," says Huxley, "seem to without reservation as to its morality, me to be almost without a parallel." implies a disposition to comply whether This will make the work of Father it be good or evil. This disposition is all witness; whilst our missionaries in every part of the globe, and none more who are unable to read Latin, in which that implies it, so are the societies that than the numerous French Fathers most of the theology of the Church is require this oath. Such an oath

A single quotation, taken at random

NO. 906.

may do more to bring out the author's style and manner of treatment than up sentences about them. Speaking of the misconception which rationalists generally have concerning faith, he says: "The term Rationalist is applied to all who believe that they are at liberty to discuss and accept or rethe judgment which their reason forms of its value. It is a misleading word, because it seems to imply that this school, and they alone, follow the guidance of reason, while Christians aban-don reason in favor of some opposing principle or faculty called faith. This is an utterly false representation. A Christian exercises faith in believing the truths which God has revealed, but he is always ready to obey the Apostolic precept, and give a reason of the hope that is in him. In fact, he holds it to be most rational to refuse to accept instruction which comes from a com petent teacher, unless it recommends itself to his reason. He must use his reason to scrutinize the grounds on which he believes in the teacher's competence, and if any part of the teaching seems to contradict what he learns from his reason, he must examine the matter, and supposing him to be dealing with Christian revelation, he will find that the contradiction is only apparent."-New World.

#### Orange Loyalty and Liquor.

Reynolds' Newspaper (London) remarks as follows on an "Orange ab-

" Surely the force of Orange absurdity could no further go. The Irish stout (porter) manufacturers—Guinness & Co.—have a trade label—a crownless harp. Some Orange publicans (liquor dealers), it appears, are objecting to this label on the ground that to be parfactly loval the harm that to be perfectly loyal the harp should be crowned. It should be explained that the Irish national flag is a crownless harp. No wonder madness is on the increase in Ireland."

They were not so "loyal" some years ago when they were threatening o kick the crown into the Boyne if the Queen should sign Mr. Gladstone's bill for putting a stop to the enforcement of taxes from Catholics for the support of the Protestant Church. Though the Queen did sign the bill, there was no crown kicking, nor will there, because of the crownless label, be any cessation or diminution of Orange consumption of porter. Orange concern for the "crown" is never permitted to interfere with Orange enjoyment of what ever good things are to be had, and from the Orange point of view Guinness & Co.'s porter is one of them. That and still more invigorating in citements are often necessary to keep Orange loyalty up to the regulation standard in Belfast, particularly about the 12th of July .- Irish World.

### A Convert to Catholicity.

Mrs. Royal Phelps Carroll, wife of he owner of the yacht Navahoe, has lately been received into the Catholic Church. Mrs. Carroll made her profession of faith before Cardinal Gibbons in Baltimore a month ago. then returned to New York, and made her first confession and Communion at the Convent of the Sacred Heart in West Seventeenth street. Mrs. Carroll had been attending the convent for more than a year and was instructed in the enets of the Catholic religion by Mme. Bouvier, of the Ladies of the Sacred Heart. Mrs. Carroll before her mar-riage was Marion Langdon, a famous beauty. Her stepfather is Philip Schuyler, of Irvington.

Mr. Carroll is a descendant of Charles Carroll of Carrollton, and a member of one of the oldest Catholic families in this country. One of his ancestors was the first Catholic Archbishop of Baltimore. One of the priests of St. Francis Xavier's Church, Mrs. Carroll attended while in New York, said last week that her conver sion was due largely to the influence of her sister-in-law, Miss Helen Carroll, who is a devout Catholic. Mrs. Carroll has been all over the world with her husband on his yacht, and recently joined him at Bermuda.

#### A Fundamental Objection to Secret Societies.

They require an oath or promise of absolute secrecy and obedience. Such an oath, taken before knowing the nature of the secret or command, and



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THE RESERVE THE RESERVE TO SERVE THE RESERVE TO SERVE THE RESERVE THE RESERVE

The large amount of nutritious matter renders it the most desirable preparation for Nursing Women. In the usual dose of a wineglassful three or four times daily if ex sites a copious flow of milk, and supplies strength to meet the great drain upon the system experienced during lactation, nourishing the infant and sustaining the mother at the same time.

URIEL: Or, the Chapel of the Holy Angels BY THE AUTHOR OF "THE AUSTRALIAN

DUKE; OR, THE NEW UTOPIA," ETC.

CHAPTER I.

MERYLIN AND ITS NEIGHBORS.

Somewhere on the southern coast of cornwall there stands the old Castle of Merylin, part of which claims an antiquity reaching back to the times before the Conquest. It belonged, at the period when our story opens, to the last presentative of a very ancient family, which, scorning to trace its lineage from either Norman or Saxon robbers, boasted the rare distinction of descent from a stock of untainted British blood. The Pendragons of Merylin claimed, in fact, to be descended from King Arthur himself, and would have regarded any doubt east on the historic character of that here as something little short of the crime of lese-majeste. It is not our purpose, however, to inflict on our readers any pages from the Pendragon and we shall only comgenealogy; and we shall only com-municate so much of the family history as is necessary for the comprehension of our narrative.
Sir Michael Pendragon was, as we

have said, the last male representative of the family in its direct line, for there was a collateral branch of which we was a conateral branch of which we shall speak presently. A widowed and melancholy man, he lived among his ancestral woods and towers with Aurelia, his only daughter and sole surviving child. He had lost his last son, the pride and joy of his heart, about six years before the commencement of our story, under circumstances which had shed over his life the gloom, not merely of bereavement, but of disgrace; and he had, what to him was the additional sorrow of knowing that when he should be laid among the nbs of his ancestors the line of the Golden haired Pendragons," as they were called, would be extinct. Their name would only survive in the family of the "Black Pendragons" of Eagle-hurst, a branch which had forked off from the old stock, at the time of the great Revolution, and, adopting the cause and religion of the Dutch invader of that in-glorious period, had ontinued staunch supporters of Protestant succession of the Whig policy, down to the last general elecwhen, to the unspeakable shame and disgust of the master of Merylin, a Black Pendragon had been returned member for the county in the advanced

The Golden-haired Pendragons had remained true to the old faith, as they had remained true to the old line of sovereigns so long as it posses ntative to claim their fidelity They had been fined as recusants, and had had their lands sequestrated; they had harbored priests, and concealed them in hiding holes; they had de-fended their castle from the Round neads, and could show the mark on their walls left by the canon-balls of Cromwell; in short, the had done all and suffered all that loyal cavaliers and unflinching Papists could be expected to do and suffer And stripped as they had been of many a broad acre, they counted it an ample compensation that they still possessed THE CAPITAL CITY LEADS, the gray Keep whose history was lost in the mist of the Cornish chronicles. and the castle chapel, which had been profaned, in which it was said the sanctuary lamp had never been extin guished.

That a fair, and perhaps more than a fair, share of family pride should lurk as a prevailing weakness among

# Should be Looked Into.

THOROUGH INVESTIGATION

REQUESTED.

A BOLD ASSERTION. Ever since Prof. Koch startled the world Ever since Prof. Koch startled the world by promising to cure consumption with the Koch lymph and his complete failure to do so, the people have been looking for some discovery which would prove an absolute, certain cure for that dread disease. Over a quarter of a century ago Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute, put in a claim for a medicine, which he had discovered and used, in his extensive practice, that would care minety-eight per cent. of all cases of consumption when taken in all its early stages. Time has proved that his assertion was based on facts gained from experience. His "Golden Medical Discovery" has cured many thousand people in all parts of the world, and Dr. Pierce invites all interested to send to him for a free book which gives the names, addresses and photographs of many prominent people who have willingly testified to the marvelous curative properties of his "Golden Medical Discovery." He has also written a Book of 160 pages on "Discases of the Respiratory Organs," which treats of all Throat, Bronchial and Lung diseases, also Asthma and Catarrh, that will be mailed by the World's Dispensary Medical Association of Buffalo, N. V., on receipt of six cents in stamps, to pay postage.

Consumption, as most everybody knows, is first manifested by feeble vitality, loss of strength, emaciation; then local symptoms soon develop, as cough, difficult breathing, or bleeding from lungs, when investigation proves that tubercular deposits have formed in the lungs. It is earnestly advised that the "Discovery" be taken early and the latter stages of the disease can thereby be easily avoided.

To build up solid fiesh and strength after the grip, pueumonia, ("lung fever"), exhausting fevers, and other prostrating discases, it has no equal. It does not make fal like cod liver oil and its nasty compounds, but, solid, wholesome flesh.

the Pendragons of Merylin was hardly surprising. Perhaps it did not with them assume its very narrowest and most repulsive form, for it was blended with a love of nobleness, not of birth alone, but of character. But possibly on this very account it was more insidious, and it was cherished by its possessors rather as a virtue than a weak The point of honor had come to ness. be regarded among them with some-thing that must needs be called idoland truth, courage and fidelity to be esteemed scarcely so much as boing the virtues becoming a Christian gentleman, as because they were held be the hereditary appanage of a Pendragon. If this were so, however, the pride had been severely chastised in the present generation; and those who saw Sir Michael Pendragon, with his bowed head and snowy hair, well knew that he had been smitten down less by an accumulation of temporal losses than by the blot on his family escutcheon. In his daughter he found whatever earthly solace remained to Aurelia lived for her father, and had accepted as her vocation the

task of soothing the evening of his sad

life: and though since their troubles

they had mixed but little with their

country neighbors, yet the white-haired old man and his beautiful

than was enjoyed by others of higher rank than themselves. The Hough-tons of Laventor Manor belonged to a modest class of gentry, and made no pretence to anything more distin-guished. Geoffrey Houghton, the guished. Geoffrey Houghton, the present squire, could have given a good account of his grandfather, and his grandfather's grandfather; but though the Houghtons could trace back their squiredom through a respect able number of generations, their connections were to be found family among the professional men of the country, nor is it altogether impossib me of them may have conde scended so far as to have made as nonest independence by trade. Geof frey himself, the best of landlords, the most painstaking of magistrates, the most truthful, upright, honest man in very last person in the world that an novelist would dream of selecting as In the first place, he was a a genius. He had had the educati of a gentleman, and remembered litt or nothing about it. or his oblivion of Greek and Latin had acquired a considerable knowledg his own estate, and managed it wel practical information, but was wholl incapable of doing or saying a bril fiant thing. Even this would, pe haps, have been more pardonable i eyes of the supposed novelist than the fact-which a sturdy resolve to be from our reader-that Geoffrey Houghton was neither graceful nor hands in appearance. His figure was fash ioned on the thick-set type, and his face - well, we have no great skill in the depicting of the faces of young squires - but it was plain, decidedly, and the young ladies of the neighborhood generally agreed in voting him a "fright." Not that he had squinting eyes, a turned up nose, or a gaping mouth : but his features had much the same character of 'thick settedness" as his limbs, and their plainness was redeemed rather by their honesty than

Geoffrey Houghton, at the age of thirty, was still unmarried, and found family circle, which included his other and two sisters, Mary and Gerrude, both younger than himself, suf ficiently bright and happy to prevent his looking beyond it. So, at least, he was accustomed to say when cross exfriends; though the giddler of his critics were wont to assert that he remained single because no one in all Cornwail would have him, and Geoffrey himself would have been the last t have demurred to their criticism. was fully persuaded that an uglier, awkwarder, stupider fellow than him to have aspired to any fair lady's favo would have been at once an absurdity and an impertinence. He took it as part of his allotted destiny in this world that he was to live in it, not to shine, or be admired, or even to be blessed with some special forms of earthly happiness, but to serve God and his neigh "to do his best."

by any remarkable intelligence of ex-

Among those towards whom he "did his best" Sir Michael Pendragon and his daughter were certainly to be re membered. All his good sense and knowledge of business were at the service of the old baronet, who, broken by family sorrows, had suffered his affairs to fall into much confusion. Gradually, however, he had come to give his confidence to Geoffrey Houghton, and lent on him for guidance in all worldly affairs, and Geoffrey proved himself worthy of the trust reposed to him; for, at the cost of much time and labor, he had set things on a footing in the Merylin estate, which saved it from the ruin which seemed imminent, and released it from its long arrears of particularly.

The only other family whose prox-

the second page, he handed it to his eyes of a good many people by his wealth and his good fortune. The wealth had been acquired by the mer-cantile success of his father, and insister, with a woful expression of countenance, ejaculating as he did so, Isn't it horrid?"
"What is horrid, dear Geff?" said creased by his own lucky speculations; Gertrude, coming behind her sister, and reading the letter over her whilst the good fortune was manifested, not only by the result of these shoulder, " an invitation to dine and speculations, but by the entrance which Mr. Holmes Abbott had somehow obsleep at the Park, to-morrow? shouldn't call that horrid at all. You'll tained into what is popularly known as "good society," and his further suc-cess in winning the hand of Lady have the best of dinners, and the best of society; what can you desire more? Annabel Wyvern, a daughter of the Earl of Snowdon. This alliance, be-Earl of Snowdon. tween wealth on the one hand and noble birth and great connections on the other, was thoroughly satisfactory to both parties concerned. Abbott was well content to leave in his wife's experienced hands the steerage equals. of his domestic barque, and her con " to listen to you one would think you duct of the helm, proved so judicious that he found himself pleasantly floated into certain aristocratic circles whither his unassisted efforts, and even his ample revenue, would not easily have admitted him. So the Holmes Abbotts do her credit. spent that portion of the year in the metropolis which is due from all per sonages who, in the judgment of the world, deserve to be considered as any body; and during the wintry months when they came down to Swinburne, they contrived to make their country daughter were universally regarded residence as little like country seclu family whose members, from various causes, had come be admitted to closer intimacy with the inmates of the civilized centre, so to speak, of the neighborhood. Had the family at Merylin been what it once was, it would probably have claimed, by position in the social scale, to have taken the lead in that section of the Cornish world. As it was, there was no rivalry to be feared from the Pendragons, and the Abbotts of Swinburne Park were generally recognized as the first people of consequence within a radius of twenty miles.

We shall leave our readers to gather for themselves from the course of our narrative any further information they may desire regarding the three familie to whom we have briefly introduced them, and beg of them, if they find the present chapter a dull one, to regard it merely as a preface.

CHAPTER II.

A FIRESIDE CONVERSATION. Whatever is dreary and miserable in he long months of an English winter deems itself most surely in the even ng hour, when, with shutters shut and curtains drawn, a family circle draws ound that blazing hearth which may ruly be reckoned with pride among our national institutio may come, probably will, when the in shall have substituted stoves for our open fireplaces, but we fear not to state our solemn conviction that when that ast reform is consummated, the sun of England's domestic felicity will have

It was, then, round the palladium of blazing fire that the family of La ventor Manor were assembled on the evening of a wintry day, which Geof rey had spent at county town of Chelston, in the dis of some of those magisterial and public duties, a punctual fidelity to which was to him a kind of religion On the present occasion he had been detained longer than usual, and had brought back with him a certain Mr Rodolph Beresford, a member of one of the neighboring families, and a rather frequent visitor at Laventor. Rodolph was a fluent talker, and kept the ball going in most societies of formed part - a quality which mad him very generally welcome, though whether the balls he set in motion were of any special weight or value was a uestion on which two opinions migh be entertained.

"How late you were to day, my dear Geoffrey, 'said his mother; 'and such a day as it has been! You must

be frightfully tired."
"No," replied Geoffrey, "not dis
agreeably tired, that is. After beat ing up and down the streets of Chelstor or the best part of the day, with the east wind driving the snow in your ace, it makes one appreciate one's own fireside.

"We should have been back a couple of hours sooner," said Rodolph, "if it hadn't been for Julian Wyvern's last crochet. He has taken up the reform of our lifeboat service, and is laboring to procure an Act of Parliament to compel all country squires resident within ten miles of the sea-

coast to belong to a life boat crew."
"Not quite that," said Geoffrey, but he will get something done, I have no doubt. I never knew Julian take up a thing he did not succeed in.

"Then his successes must be some-thing alarming," replied Rodolph, "for to my certain knowledge he takes up a new hobby once a week. "Is Mr. Wyvern in this part of the world, then?" asked Gertrude Hough

"I thought he was in America,

or the Holy Land, or somewhere. 'How extraordinary capital!" exclaimed Rodolph - "a perfect resum of our friend Julian's manner of life But no, he really is here in Cornwall his cousin, you know, and as, since her brother's death, he is presumptive heir to the earldom, I fancy she thinks it desirable to cultivate him somewhat

That reminds me," said Mary, "that there is a note for you, Geoffrey,

Geoffrey, "French kickshaws, one don't know the name of, with a flunky grinning at you behind your chair and as to society, it's all German counts and Cabinet Ministers. I prefer eating my own mutton among my

Best of dinners, indeed," growled

had been brought up among the Ojibe ways. Considering the pains Mary estows upon you, you certainly don'

"Really, Geoffrey," said his sister

"You must always let Geoffrey have "You must always let Geoffrey have growl out." said Rodolph. "You his growl out," said Rodolph. "You will see when he has said one or two the more spiteful things about German counts he will resign himself to his fate, and accept her ladyship's hospitality like a true-born Briton Besides, Julian Wyvern's presence will

gild the pill." 'That is true," said Geoffrey "Julian will weigh against a dozen or two of distinguished foreigners, so I

suppose I must do it.' Of course," said Mary ; " so pro ceed to write your acceptance with a good grace." She placed the writing materials before him, lingering by his side to superintend the completion of the note, and satisfy herself as to its

style and execution.
"I am glad Mr. Wyvern is in the neighborhood again," said Gertrude of course he is more or less mad, but of all lunatics the most entertaining.

"Mad perhaps is rather too severe a term;" said Mrs. Houghton, "but certainly, if all one hears of Mr. Wyvern strue, he is a little eccentric. pity, with his gifts, too! I often wonder how it is that, intimate as you are with him, Geoffrey, you don't teach him the necessity of a little prac tical common-sense.

"I think Julian just one of the finest fellows going," replied Geoffrey, rather testily, as, having brought his note to a happy conclusion, he com mitted the folding of it to Mary's more skilful fingers; "put sense into him, indeed! Why, he has sense enough to fit out a three decker.

Julian is your brother's romance all the world knows that," said Ro-dolph; "every child of Adam has his soft hit, and Geoffrey's poetic fibre is attached to Julian Wyvern's wide-

" Poetic fiddlesticks !" said Geoffrey "he does not make a fool of himse racing, or that sort of thing; and he has a track of his own, tries to mend things and get to the bottom of things,

and so on, that is all I can see about his madness," and having thus at-tempted the defence of his absent friend, with indifferent success so far as the rules of elecution are concerned. he thrust his hands into his pockets, a common but ungraceful habit of his as though to express "those are my sentiments, and I have no more to

say

"Now, don't be vexed ; you know I was not aiming at legal precision when I called him mad," said Ger-"but you must allow that when locomotives take to having 'tracks of their own,' their proceedings generally end by taking them off the rail. "That's just it," said Rodolph, "no

one doubts Wyvern's genius, or his sublime intentions; but a man who never follows ordinary laws must not take it amiss if his aberrations from the beaten track are puzzling to ordin ary minds.

"Well, but what has Mr. Wyvern done so very extraordinary?" said Mary. "I really cannot remember.

"Oh, everything," said Rodolph I don't speak of his conversion; ourse, we think that all right-though for a lad at Eton to set up for himself and stick to it in the way he did, tool most people by surprise. Then there were two years as Papal Zouave; perhaps you think that right, too, though it didn't do much in the way of settling his worldly career. When he came back from his travels, most persons though he was gainer as a preferrious. thought he was going as a professional artist, when all of a sudden we hear of aim down in Staffordshire, among the bargees, attempting, I suppose, to improve their condition, though he probably did not know a barge from a billiard-table; and now here he is in Cornwall, setting us to rights with some new invention of a life-boat, which I will lay any wager will upset in the first squall."

"It is a pity," said Mrs. Houghton, "It is a pity," said Mrs. Houghton, "for he is so truly good-natured, and everyone says has real genius, only so little ballast. It is 'all things by turns and nothing long,' and no good comes of that. He might take example from Cooffray," and she ledged as the from Geoffrey," and she looked as she spoke at her son, to whom, with a mother's partiality, she beheld no defect, whether mental or physical.

Geoffrey's hands were still in his pockets, and unable to meet Rodolph on the fair field of discussion, he contented himself with muttering some thing which sounded much like, "take example from fiddlesticks! Mary came to his aid, as she gener-

The only other family whose proximity to Merylin was sufficiently near to entitle them to be regarded as neighbors, was one whose members were comparatively new comers. Swinburne Park had been purchased about five years previously by a gentleman whose defect of ancestry was abundantly compensated for in the

different track from the world at large.

perhaps it is a nobler one."
Rudolph shrugged his shoulders. "It may be so," he said; "I confess the common road contents my vulgar

In the portrait of Julian Wyvern which Beresford had sketched there was just that amount of truth which is to be found in a caricature ; but, like all caricatures, it possessed no real likeness. Neither was good Mrs. Houghton's appreciation of her son's brilliant friend more correct when she called him "all things by turns and nothing long." Had Julian been questioned, he would, perhaps, have said that he never followed but one object all his life. Almost from his cradle he had found stamped on his imagination an ideal of what was great and noble, and he sought for its realization as he grew to manhood, and found it nowhere. Its absence perplexed and for a time saddened him. For what was original in him was not so much the possession of a noble ideal-a thing he held in common with a vast number of persons who never in practice soar above their native littleness-it was that, far from resting content with the theory of greatness, he was always seeking to carry his theories into action. So soon as he came to understand that the world set itself in the precisely opposite direction, then it became equally clear to him that the world and he must part company, and he threw off the bondage of its convenrestrictions, with which in some degree laid him open to the charge of eccentricity. should it be considered extravagant or ridiculous to carry principles into practice Julian had no power to com-prehend. If St. Martin of Tours were held in veneration for cutting his cloak in half to clothe a beggar in the fifth century, he failed to see why an English gentleman should be wanting in common sense for taking off his great coat and giving it to a poor man in the nineteenth one of his own ancestors in the twentieth generation had gained the reputation of a hero for taking the cross, why should he be laughed at for joining the Zouaves? And if the praises of the Protestant Howard resounded through the world for reform ing the prisons of Europe, why should it be thought crotchety for a Catholic layman to see for himself into the state of the Staffordshire bargees? Why, indeed! The deductions to which he came on the questions seemed to him self the strictest logic and common sense, while by the greater number of his acquaintance they were adjudged as overstrained and romantic; and this was the less extraordinary when we consider that he had not yet at ained the maturing climacter thirty, and that in the carrying out of his views he had not always been swayed by the golden rule of discretion He had his friends, however, as well as his critics, and perhaps in the eye of the world the most singular feature

in the whole matter was the alliance which existed between him self and Geoffrey Houghton, two men between whom, as these same critics were wont to argue, there existed no single point of common sympathy. But whether the critics were right in this conjecture is a point we shall reserve for the future judgment of our

TO BE CONTINUED.

#### Real Missionaries.

It was a story of severe trial and Alaska which a member of the Jesuit order told in a Catholic church here last Sunday. He described the life of the Jesuit and the Sisters who hav arried their faith to the Yukon and the shores of Behring sea. They ne as Eskimos, build huts, wear the Eskimo dress, cat sealflesh rozen meats, endure all the hardships f the Arctic weather, and have nunication with the outer world bu nce a year. They carry a knowledge of Catholicism to the Pagans, teach them to sing in Latin, and make them acquainted with civilization. Archibishop Seghers was murdered there by a madman, but recruits for the mission

It is a noble tale of suffering and of bravery for the sake of religion acrificing women and men, truly, are these missionaries in Alaska. Their labors remind us of those of the early French missionaries in the wilds of Canada and in the frosty regions be-yond Hudson bay, though we must say that the climate of Alaska is even more trying at some seasons that that of Upper Labrador.

We hear so often that we live in an

age of selfishness, mercenariness, and earthly mindedness that it is invigor ating to learn of the Jesuit missions of the Yukon. There are men and women of our generation who are as ready to brave the tropics or the poles the jungles or the deserts, for the sake of their religion, as ever were the me and women of any other generation of

Unlike most proprietary medicines, the formulæ of Dr. J. C. Ayer's Sarsaparilla and other preparations are cheerfully sent to any physician who applies for them. Hence the special favor accorded these well-known standard remedies by the World's Fair commissioners.

our race. - New York Sun.

DOROTHY FR

FEBRUAR

Maud Regan, In the days have passed in tion where th green for ever was the home and as many la tended the out of her great follow the pro European sover estates were me her palatial he the score, no famed as the al

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as she gener-

There is danger in neglecting a cold.

Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's Anti Consumptive Syrup, before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs.

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ained the maturing climacteric

f the Staffordshire bargees?

There was no ivy on the side where the state drawing-room lay. It was sacred to the climbing pink roses, the "Fairfax Roses" planted by the fair hands of "Gray Gable's" first mistress whose memory was inseparably connected with their sweet old-fashioned

wide stretch of velvety green, broken from gate to entrance door by the white line of the avenue, shadowed by

oaks of a century's growth, down

which there rolled, amid a cloud of

The house itself was a quaint old

place; imposing by reason of its massive solidity, and yet redeemed by a

certain quaint irregularity of outline

from the severity, bordering on barr-

enness, characteristic of many of the

old colonial mansions. Successive

generations had added to it from time

to time; a room here, a wing there, in the prevailing fashion of their day,

and about the older portions the ivy trailed and climbed and flaunted its

swaying tendrils from the overhang-

ing gables which gave the house its

FEBRUARY 29, 1896.

mansion, "Gray Gables."

Maud Regau, in Walsh's Magazine

High over the entrance door were carved the grim stone dragons up them the proud motto "I Conquer Fate." For they were proud men, those early Vernons, loyal friends, re-lentless foes, generous to extrava-gance, brave to recklessness, never staying to count the cost when friend brave danger or privation in the cause of either.

With the latter half of this century began the decline of the family for The war and the emancipatunes. tion of the slaves completed the ruin which extravagance had be-gun, until at the period of which we write, shortly after the close of the war, little was left to the surviving Vernons save an estate shorn of all its glories, the fine old homestead, and the traditions of de-parted grandeur. Fortunately there were few of the name left to lament were strictly interdicted. Thrown their fallen fortunes, the entire family being comprised of the widowed misvears' standing, stern and cold by nature, and still more embittered by suffering and constant chafing against nature, and still more embittered by suffering and constant chafing against the cruelty of her lot, and her daughter Dorothy, a fair-haired, blue-eyed tot of six or seven with whom she had little in sympathy. She had passionately loved her handsome, dark eyed boy, of before, and with whom had been buried her last interest in life. With his death had begun an indefinable feeling of estrangement between Mrs. Vernon question whose existence, had she been taxed with it, she would have indignantly denied, that if the fate which had successively taken from her, husband and fortune, claimed yet another victim, why should it have been Ralph,

Ralph? So little Dorothy was left almost entirely to the care of the few servants in whom affection for the family in whose service they and their fathers before them had been born and bred, had been stronger than the restless desire for change and a glimpse of the world lying beyond the boundaries of the estate, which, when the war was over, drove the majority of their fellows northward. Those who remained possessed in an eminent degree of the family importance and jealous care for all that affected its well being. They rather disits well being. They rather dis-approved of "Mis' Dorothy." Per-haps Mr. Vernon's view of her bereave ment had suggested itself to them also, for "Not a bit like Mars' Ralph, more's the pity," was the general ver-dict, one which in Dorothy's serious moments weighed heavily upon her mind. The children adored her, and not one little wooly-pated darkey on the estate but would have braved fire and water in her service. Truth to tell, their devotion was often put to severe test, for she was an autocratic little mistress, with the hot Vernon temper, but when her anger was expended her bursts of penitence and eager strivings to make amends to those upon whom the vials of her wrath had been expended, were de-lightful to witness. Many were the

DOROTHY FROM DIXIE'S LAND. In the days so long gone that they have passed into the realms of tradiwhere their memory shall be green for evermore; when Virginia was the home of opulence and ease,

and as many lackeys and outriders attended the outgoings and incomings of her great landed proprietors, as follow the progress of some modern European sovereigns; when her great early Vernons coursing through the veins of their far away descendant. estates were measured by the mile, and her palatial homesteads numbered by the score, not one was more widely She never wearied of hearing tales of the heroes of the race, of their prowess in war, their courtly ways in time of peace, of the great days at the house when the state drawing room had been that treasure house of the past, where She never wearied of hearing tales of famed as the abode of luxury and openhearted hospitality than the old Vernon when the state drawing room had been always open, and the halls had echoed It was the fairest place in all the country side, with, on one hand, the green meadow lands stretching far away to the cluster of woods, a relic of the forest primeval, which formed the western boundary of the estate; on the other the broad fields of cotton the other the broad fields of cotton to the tread of many of the belies and beaux whose names had since passed into history. Her hero of them all was her great grandfather Ralph Vernon, a gallant young officer of revoluto the tread of many of the belles and and tobacco, where the dusky figures tionary fame, who, after fighting for of the negroes fitted to and fro, and the republic with might and main, beyond the gray roofs of the cabins in capitulated, as well became him, when the strife was ended, to the charms of

house were the long sloping lawns, a fax. Dorothy would often wander off to the little grass-grown churchyard, where two marble slabs set forth in quaint Gothic lettering for the benefit f all whom the knowledge might con dust, many a gorgeous equipage in the days when Virginia's aristocracy loved to foregather at "Gray Gables."

the "quarters" nestling against the the strife was ended, to the charms of side of the hill. Surrounding the the loveliest of rebels, Dorothy Fair-

She and little Ralph had been named after those quiet sleepers so long done with the world's "wearisome turmoyle," and folk said she was very like" Dorothy his wife," whose picture framed in time-tarnished gilt hung over the fire place in the state draw-ing room. Dorothy remembered a beautiful game Ralph and she had had one day, when the drawing-room had been open and they had stolen in and sat mighty prim and grand playing at being the Ralph and Dorothy of the olden time, till Dinah had recalled them to the living present by ignomin-iously expelling them from those hal-lowed precincts. That was her most vivid recollection of the brother her total lack of resemblance to whom was a matter of such general regret. Her next memory of him was of the day when he lay sleeping in the state drawing-room, sleeping so soundly with the Fairfax roses strewn all about his bed, that he never wakened, although people from half the countryside bent over him, and his mother called his name in a voice so strange that it rang in Dorothy's ears for many days. He was still sleeping, no one had showed Dorothy just where, but out in the church yard he always or country was in peril, ever ready to had a place in her dreams beside the Ralph and Dorothy of the long ago. Out there one day the oft reiterated sentence "Not a bit like Mars Ralph more's the pity," kept singing itself drowsily in her head till she fell asleep and there were no more Vernons, an no Gray Gables, and no church-yard,

Dorothy lived more in the past then in the present. A visit to the invalid's room night and morning constituted upon her own resources, she selected her playmates from among the personfoot of the stair, a little boy in anti-quated garb, holding stiffly between his hands the ruddiest of apples. It whom fever had robbed her two years | was because of this that she had chris tened him the Apple Child, knowing no other name by which to designate him. She used to have great games of hide and seek with him, or rather with and her surviving child. There was always in her mind the half defined him endowed with motion - keen dark eyes always fixed earnestly upon her when she emerged ever so little from the dusky corners of the hall, and shadowy nooks on the stair, no matter how secure the hiding place she had never once eluded them.

Dorothy often thought what a dehad lightful playmate he would have made if he could only have stepped down from the frame; indeed his eyes were so bright that she sometimes almost forgot about his not being real and spoke to him about her pony Gipsy, lamenting the impossibility of their eve becoming acquainted owing to an ex

but only herself and Ralph chasing butterflies across the sun-lit meadows.

isting prejudice against the presence of even dogs in the hall. Fortunately Gray Gables was a veritable paradise for a child of such a southern servant's exaggerated idea temperament, for, shorn of half its glories, it was still rich in its historic associations, and precious relics of a bye gone day. It had been a rendez-vous for all the Virginian celebrities of a century ago, and their spirits still seemed to haunt the halls, their faces to peer from the shadowy places. Often when it was growing dusk, Dorothy would steal softly into the dining room and picture to herself an assemblage of "fair women and brave men, such as of yore was wont to gather round the mahogany table. She could almost hear the swish and rustle of the ladies' silken gowns as, with obeisance half stately, half playful, they swept out through the open door. She could see the eager faces of the men, as turning from the gallantries to life's sterner issues, they eagerly discussed the Indian depredations, or perchance the latest exaction of the mother country. There had been grand doings at Gray Gables a form wild escapades of the dusky children, instigated by "Mis' Dorothy," and one of them was always at hand to saddle her pony Gipsy for one of those Gables a few years later, when the

mad stolen rides, expiated by hours of dent, their gallant neighbor George leafy, unfrequented lane skirting the mad stolen rides, expiated by hours of penitential confinement; in the shadowy attic. But what, on the whole, occasioned Mrs. Vernon the greatest uneasiness was what she was pleased to style "the child's plebeian tastes," her habit of fraternizing with the "butcher, the baker, the candlestick-maker," and her utter unconsciousness of the gulf which separated a demoiselle Vernon from the rest of the work-a day world. Yet there must have been some of the blood of the early Vernons coursing through the ing slowly forward, then slowly court-like was thinking of poor little. ing slowly forward, then slowly court seying back again," she treaded the stately measures of the minuet with the

memories, there was always the attic, that treasure house of the past, where the shadows took wierd, ghostly shapes, and the dust lay thick on many a quaint relic of the long ago. It was the spot where she always paid the penalty of her misdeeds, but it is probable that had those charged with the correction of the little madcap guessed how delightfully were spent the hours supposed to be employed in meditating saddle. upon her manifold delinquencies, they would have chosen some less pleasant cene of solitary confinement. She unearthed all manner of things curious and lovely, now a costly, fan with carved ivory sticks brought from the far east to some fair ances tress, again, only "a little tin soldier red with rust," mounting guard over the battered toys of one of the little Vernons sleeping out in the sunshine. One day it was a veritable treasuretrove, a great box, inscribed in faded characters with her great-grand mother's name. She scarcely breathed as gathering all her little strength she wave raised the lid and with eager hands removed the light coverings which for more than half a century had guarded the treasures from the sifting dust and the ravages of time. There were filmy laces yellow with age, still wafting abroad a subtle perfume as the shrivelled rose leaves scattered among their folds fluttered to the floor. There were queer, long-necked vinaigrettes in filagree cases, and little satin slip pers with buckles of tarnished silver, and under all a gown of stiff brocade, wonderfully made with the shortest of waists and the longest of trains, prob ably the identical dress wherein great

grandmother had been resplendent on the night of the state ball. When, some balf hour later, Dinah came to release her charge, she stood for a moment trembling in every limb, believing that some supernatural agency had been at work in the attic. Far off in one of the shadowy corners was the ghost of "ole Mis' Dorothy," mincing to and fro, now pausing to sink low in a sweeping curtsey, now turning towards a dilapidated mirror as though surveying her phantom charms. As one of these turns brought the face within range of Dinah's frightened eyes her fears gave place to righteous indignation, for above the stiff silken folds looked out the sweet baby face of the little pris-oner, and a quaint little figure holding

most undignified fashion, crying in a voice trembling with excitement, "oh. Dinah, isn't it beautiful!" Long after Dinah remembered the picture, and thought that she had never seen a daintier; but at the time her stern sense of duty and regard for discipline overbore all softer feeling, and with a stern reproof she bore Dorothy off to divest her of her anti-

high in one dimpled hand the end of

the heavy train, ran towards her in

It was long before Dorothy visited That last after seemed to have had a salutary effect, and for almost a week she was quite as stately and gracious in her small way as any Vernon of them all. giving for her own especial delectation, a little impersonation of "Dor-othy, his wife." The memory of the stiff old gown was ever present to her, and her progress up and down the stair, formerly accomplished in leaps and bounds, was so subdued and slow as to be almost processional; accom-panied by many a backward glance at the expansive breadth of her imaginary

Wrapped up in her little dream world she was as unconscious of her sudden accession of dignity as of the commendations it elicted. Only Dinah was sceptical. She was sage with a wisdom born of long experience; she knew human nature, and she knew Dorothy, and on general principles she distrusted extremes. Either it was lull before the storm, a truce before come fresh outbreak, beside which all her former escapades would pale to in significance, or else it was measles in an incipient stage. Having in this wise evolved from her inner conscious ness two theories, one of which was certain of verification, Dinah philoso

phically awaited the progress of events Then something happened which had not entered into Dinah's calculations. It was on one bright June Dorothy's exemplary conduct, she was graciously permitted to exercise Gipsy, in the saddle all her newly sequired dignity was thrown to the winds, and it was decidedly the old madcap that urged Gipsy at topmost speed down the long avenue through the gate and out

into the sunshine. She was going to visit a friend of hers, a little cripple who had found the way to her easily won affections by the short road of her ready sympathics. Little Chloe lived in a queer tumble-down cottage by the side of one of the prettiest roads in all Virginia,

it happened, although Sambo and Ton and all the darkies tried to explain afterwards. They thought that perhaps a rabbit darting across the path artled the pony, and Gipsy the sure-footed, true to her in many a reck less ride, had this once failed her. All that was certain was that an hour later oped madly home with empty and that soon after the search ing party, led by the frightened Dinah, found Dorothy half way down the road very pale and still, but yet faintly breathing. Dinah's strong arms lifted her, and tenderly bore he Dinah's strong to Gray Gables, through the hall that still seemed to echo with he clear, childish laugh, past the blandly smiling Apple Child, and up the broad stair to her mother's room. There, when the great blue eyes opened for tion.

Dining with Mr. Carpenter one day a moment on the unfamiliar surroundings, then closed wearily as the little face was shadowed with pain, a great of tenderness welled up in the mother-heart long closed to all save the memory of its own griefs, and Mrs. Vernon realized with a keen pang how precious to her was the little trembling in the balance. Then ensued long, anxious days when the mother, to whom a short time before the slightest exertion had been imole, vied with Dinah in untiring care of the patient sufferer. For a long time the issue seemed doubtful,

and then the life principle strong within her conquered, and Dorothy awakened to a renewed interest in her old life. It was a beautiful time that last summer at Gray Gables, when the children came to see her every day, bringing bunches of wild flowers that came like a breath from the woods, and romping noisily in the halls without let or hindrance. It would have been perfect, only that sometimes when the glee was highest there came a queer catch in Dorothy's throat, as she remembered that she was always to be lame, like Chloe, and that everything was ended, her rides on Gipsy, and even her quieter plays with the Apple Child. But as the weeks passed, and Dorothy grew stronger, the doctors gave hope of her cure. There was a great physician in New York, who had made a study of such cases, and Mrs. Vernon, eagerly grasping at the faint est chance, resolved to bring Dorothy north for treatment. When the child grew quite strong she was to be placed at the convent where her mother's childhood had been passed until her education should be completed; so the orever ended.

It was a very sober little pony that rove the carriage to the station on that August evening when Dorothy bade farewell to Gray Gables. All the children, white and black, had turned out to see the last of her, and Dinah succeeding very ill in her unselfsh endeavor to look cheerful, was furtively wiping her eyes with the bright bandana she had bought to wave in gay good bye. Dor-othy was very miserable when they carried her into the train which was waiting to whirl her away from the old life, with its countless tender associations; and she began to wonder, in a dim, childish sort of way, whether it would not be better to stay at home and be lame, than to leave behind her all that made life worth the living All her soul was in her eyes as she gazed long and earnestly at the fam liar scenes, at the old house whose dis tant gables glowed rosy-red in the dving light, till everything blotted out by a mist of homesick tears, and when she looked again Gray Gables was only a dark blot against the glory of the sunset.

#### They Shall Obtain Mercy.

If you find a man disposed to comlain of the coldness of the world, be ure you will find that he has never ought anything into the world to warm it, but he is a personal lump of e set in the midst of it. If you find man who complains that the world is all base and hollow, tap him, and he will probably sound base and hollow. will probably find kindness everywhere about him. The merciful man, as a morning, when, in consideration of general thing, will obtain mercy. He who has always had a kind excuse for others-who has looked at the brightupon whom prolonged inactivity had est side of the case; he who has ren had a very demoralizing effect. Once ever he could, who has never brought his fellow-man into any strait reason of not helping him-will find that the mercy which he has bestowed flows back upon him in a full and spon taneous spring. He will make a mer ciful world by the mercy he himself shows.

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#### AN INTERVIEWER REVIEWED.

S. H. Horgan writes as follows in the New York Catholic Review, concerning Mr. Frank G. Carpenter, the clever weekly contributor of the Buffalo Ex

Your publication last week of those interesting replies of Cardinal Gib-bons' to questions put to him by Mr Frank G. Carpenter, the noted inter viewer of public men, might make this interview with the interviewer of interest. Mr. Carpenter, it may be recalled, made his early reputation a 'Carp" of the Cleveland Leade This paper was edited by Mr. Cowles whom the New York Sun christened the hebitudinous crank The avowed purpose of Mr. Cowle was, through the agency of the Cleveland Leader, to prevent the Catholic Church from amounting to anything in the State of Ohio. Mr. Cowles lived to see his obstruction to the Church

failure, and his own daughter became a Roman Catholic. It can there-fore be understood how careful so bigoted an editor would be in the choice of a correspondent at the National Capital. Mr. Carpen-ter being the son of a Presbyterian minister was surprised to possess Mr. Cowles' ideas sufficiently to be trusted to represent the paper at Washington, and so popular became his correspond-ence, that "Carp of the Cleveland Leader," was most quoted of Washing. ton correspondents, and through him his paper acquired a national reputa-

I asked him how it was that writing for such an anti-Catholic paper he should treat the Old Church with such fairness. He seemed pleased to know that I had remarked it, and told me in his interesting way how it came about

He admitted having been brought up with all the traditional prejudices common to those opposed to the Catho lic Church and her priesthood. His spirit of investigation which makes him so successful as an interviewer, likely led him to probe this matter for likely led him to probe this matter for himself, and the opportunity came on his first trip to Europe. There were two benighted priests on board the steamer. He made their acquaintance expecting to note their superstitions, their narrowness and other peculiarities. To his surprise he found them broad minded, whole souled, patriotic Americans, poswhole souled, patriotic Americans, pos sessing strongly a quality which made a strong impression on Carpenter's mind because it was so unexpected and so refreshing, to one coming from Washington, and that was their unmistakable sincerity. He found their company so exhilerating that he enjoyed it during the remainder of the voyage. Supposing these were excep-tional priests he intentionally cultivated the acquaintance of others that he met during his travels in Europe, and found them the same intelligent,

interesting travelling companions.

There was a mistake somewhere He could not square his preconception of the Catholic priesthood with personal knowledge gained by frequent contact with them. On his return from Europe, he called on Father Chappelle, then at Saint Matthew's church in Washington, now Archbishop of Santa Fe. This meeting settled the question for him: he realized that early training had narrowed his own mind, and resolved then, in justice to the spirit of fairness which governed him in other matters, never to write anything derogatory to the Catholic Church from hearsay.

Would that other writers could become so broad-minded, for to paraphrase

Tennyson:

"It would seem that through the ages
One fact is sure forsooth,
That the thoughts of men are indued
With the searching of the truth."

of all the people need to take a course of Hood's Sarsaparilla at this season to prevent that run down and debilitated condition which invites disease. The money invested in half a dozen bottles of Hood's Sarsaparilla will come back with large returns in the health and vigor of body and strength of nerves.

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

London, Saturday, Feby. 29, 1896.

#### LENTEN REGULATIONS FOR 1896.

(OFFICIAL.)

The following are the Lenten regulations for the diocese of London : All days of Lent, Sundays ex-

cepted, are fast days. 2nd. By a special indult from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thurs-days and Saturdays, except the Saturday of Ember week and Holy Saturday. Brd. The use of flesh and fish at

the same time is not allowed in Lent. The following persons are exempted from abstinence, viz., Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure

Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament, Besides the public devotions, family prayers, especially the holy Rosary of the Biessed Virgin, should be recited in every Catholic household of the diocese.

M. J. Tiernan, Sec. N. B.—The pastors will take up a collection for Peter's Pence in their respective parishes on the second and third Sundays of Lent. As this is the first time in many years that a collection of this kind has been taken up in the diocese, it is to be hoped that all will contribute according to their means, and show by their generosity the filial affection and high esteem they have for His Holiness the Pope. amounts collected will be remitted to His Lordship the Bishop as soon as

#### THE P. P. A. GRAND COUNCIL.

The P. P. A. held a Grand Council meeting at Kingston last week at which a new policy was proclaimed. It is asserted that it has decided to abolish the anti-Catholic clauses of its programme, and even to admit Catholies to membership if they agree to oppose all clerical influence in purely secular and political matters.

The association is not likel troubled with Catholic applicants for membership, for it has already shown its fanatical spirit, and it is easily seen that the present move is a very transparent blind. It is not the Catholic clergy who interfere in purely secular or political matters, but the P. P. A. parsons and their sympathizers who take to such meddling as a duck takes to the water. The Madills and others of that ilk are notorious for their meddlesomeness in this respect. The new move is evidently an attempt to save the proscriptive society from the ignominious fate to the brink of which its intolerance has brought it, but it will not have a word of condemnation for its clerical propagandists who are always dabbling in politics.

The leopard does not change its spots, nor the Ethiopian his skin, so a society begotten in and nurtured by a spirit of intolerance will not change its character by merely passing two or three resolutions to the effect that it patriots, instead of what it has been, a combination of fanatics with the purpose of persecuting Catholics especially, but also all those Protestants who will not fall in with their intolerant views. It is part of the plan of the society also to change its name by substituting the term Canadian for Protestant in its title "the Protestant Protective Association," but this also assimilates it more to the organization in the United States, which is named "the in fact the two effected not long ago an organic union, their intolerant purpose being identical. The C. P. A., or P. P. A., therefore, cannot hide its intolerance under cover of the new name or the new policy it has proclaimed.

Mr. E. S. Busby, the Grand President of the Canadian branch of the Association, and who was elected to that office a year ago, had an interview with a correspondent of the Montreal Witness, during which he impressed upon the latter that during his year of office "he had labored to propagate broad views of national thought and political action among the members," with so much success that he had been unanimously re-elected to the presidency, and the constitution of the society had been remodelled in accordance with his liberal and broad views.

Mr. Busby said that the "boycotting clause in the constitution has been eliminated.

He added that "this clause, it has been charged against us on the platform, was unfair to our Roman Catholic fellow-citizens. By this change C. P. A. employers of labor are at liberty to engage the services of any true citizen irrespective of religion, birth, or language. The changes in the constitution render any charge that the C. P. A. antagonizes the citizenship or political rights of Roman Catholics foundationless. Now the members of the C. P. A. are at liberty to support for political honors all true citizens, the principle being maintained that religion and birth should neither be a bar nor a title to public offices."

The members of the P. P. A. have hitherto stoutly denied that these boycotting or proscriptive clauses were in their constitution at all : how, then, are we to reconcile this declaration with Mr. Busby's statement that they have been eliminated?

It is no news to us that these boy cotting and proscriptive clauses were in the constitution of the P. P. A., for we published in our columns the full and authentic constitution of the organization, but it has been the custom of its members to deny that there were any such clauses therein; and this denial has been made on several public platforms. How are we to reconcile these statements with the assertion of Mr. Busby that the clauses have been eliminated ?

The truth is that the regulations of the association authorize its members to lie boldly, and they have done so even to the extent of denying their membership when the evidence thereof was face to face with them.

Mr. Busby has stated two points in the future policy of the P. P. A. or C. P. A.: one is the abolition of a dual official language, and the other, opposition to any remedial school legislation for the Catholic minority in Manitoba

The abolition of the French language is, of course, meant by the first of these planks in the newly announced P. P. A. platform. There is no necessary connection between the French tongue and the Catholic religion, but it is easily seen that the whole foundation of this anti-French cry is hostility to the French-Canadian population of Quebec because they are Catholics, and therefore an object of hatred to the P. P. A.

Speaking on this subject, Mr. Busby said :

"The constitution and principles of the association remain ally British, the fundamental principle being that the Dominion cannot progress aright until this is fully recognized in spirit in the government of the country, and that as speedily as possible this should receive a practical recognition by the abolition of a dual official language."

He quoted the case of British India, where French was eliminated in 1763, and he maintains that the same should have been done in Quebec when Canada was acquired from the French.

The P. P. A. president has to go back four generations-to a period when the principle of governing for the greatest good of the people was not understood nor acted upon-to find a precedent for the policy he advocates. The period he indicates was one when it was the policy of the British Gov will in future be an association of ernment to enforce the most oppressive penal laws which have ever disgraced a civilized nation since the days of the Roman Emperors Nero and Diocletian. It is not now the policy of Great Britain to tyrannize over its colonies. The loss of nearly one half of this great continent was the result of such a policy a little more than a century ago, and we have seen, not for the first time, by the developments of the last few weeks that the consequence is the raising up of a bitterly hostile new American Protective Association," and nationality. The general British policy now is to bind its colonies

closer to the Empire by according to them the greatest possible liberty of action, and it is this policy which makes the colonies loyal at the present moment.

its colonies to adopt the English lan- on the subject of the education. And guage against their will. The time yet these are the people who would may come or it may not come, when the Province of Quebec will of its own advocates of Equal Rights for all citiaccord adopt the English language, but it would be a great mistake to attempt to force upon it such an issue. In India, in Burmah, in Malta, in Cyprus, in Hong Kong, in South Africa, there is no attempt made to force the natives into adopting the English language, and it would be a folly to make such an attempt in the Province of Quebec. The P. P. A. have decidedly adopted a most anti-British policy in their pretended zeal for British principles and the British constitution.

On the question of education in Manitoba, we are not at all surprised that the P. P. A. will continue to be opposed to the restoration of Catholic rights. This is quite in accordance with the antecedents of the organization. But Mr. Busby's boast that "their thousands of ballots" will be cast against all who vote for their restoration, is a piece of empty braggadocio. Those thousands of ballots were already mustered to the polls at one general election in Ontario, in the cause of fanaticism, with the result of an irremediable disaster to the party with which they effected an alliance : and now that the power of the association is broken in its stronghold, Ontario, we cannot suppose that it will ever control the Dominion Parliament, even though it may elect a few lonely members thereto.

# $\begin{array}{ccc} A & SCHOOL & DIFFICULTY \\ & SOLVED. \end{array}$

The admission of Jews into the Protestant schools of Montreal has created a religious difficulty which has been perplexing the Board of School Commissioners of that city. When the number of Jewish children

was small no trouble arose, but there are now one hundred and fifty in Dufferin school, and in many classes they constitute a majority. The New Testa ment being a subject of instruction in the school, the Jewish parents have objected to its use, and at a recent meeting of the Board the matter was discussed with a view to the solution of the difficulty. It was finally agreed by a unanimous vote that during the time when religious instruction is being given in the school the Jewish children will be withdrawn to receive instruction from the Hebrew teacher.

The discussion which took place was interesting, as it reveals the attachment of the Board of Commissioners, and of the Protestants of Quebec in general, to their system of Separate schools, and their willingness to advocate the establishment of Jewish Separate schools, rather than that their own schools should cease to be distinct ively Protestant and Christian.

The chairman remarked that the mode which was then adopted to tide over the present difficulty is only a partial solution of the matter, but that in his opinion the final solution must be a separate Jewish school, as the number of Jewish children now in all the schools is over four hundred.

The Rev. Dr. Shaw insisted strongly on the necessity of keeping the schools distinctly Protestant, and Alderman McBride, while agreeing with Dr. Shaw on this point, added: "For my part I would not change our rules. We teach the Scriptures, and I would still teach the Old and New Testaments. Those who do not like it can leave. We are under a Protestant system of

Dr. Shaw also mentioned that there had been the case of an agnostic who was entirely dispensed from Scripture reading, whereupon Alderman Mc-Bride asked: "What would you do if you had four hundred agnostics?"adding "We must teach the Scripture in the schools."

It is gratifying to know that while crime in the secrecy of the Quebec Protestants maintain their own right to Separate schools, they are generally willing to accord the same rights to others which they themselves enjoy. In this respect they differ widely from the P. P. A. and a large proportion of the Orange lodges of Ontario, by some of which resolutions are being constantly passed to the effect that the Catholics of Manitoba and Ontario should be content with a Protestant, or at least with a so-styled nonsectarian, school system. But it is to be remarked that it is only upon Catholics that they would force their views if they had the power. They are quite willing that Protestant and Jewish minorities should have the freedom to determine for themselves the kind of schools they shall have for their chil-

have us believe that they are the only zens!

CRUELTY IN PUBLIC CHARIT-ABLE INSTITUTIONS.

The A. P. A. busy themselves very much in giving annoyance to Catholic institutions of charity under charge of nuns, probably because they imagine that these ladies on account of their sex will not defend themselves against brutal attacks such as have many times been made of late by Apaists and other societies of the same kind; but when there are really scandalous occurrences and exhibitions of cruelty in what are supposed to be benevolent institutions under public or private Protestant superintendence, these universal philanthropists conveniently look the other way so as not to be aware of what is going on.

An instance of this occurred a few days ago at the Westchester Home for Children near New York. The superintendent of the House has been charged with cruelty towards the children under his charge. An aged woman, Mrs. Bordingham, of Tarrytown, gave damaging evidence against the managers of the Home, her testi timony being so straightforward and conclusive as to convince all that she was sincere and truthful.

She said that for eight years she had charge of the "quarantine" room, in which sick children are kept. She left the home one year and a half ago. She had seen children whipped and beaten by Pierce, the superintendent until their bruises bled. Children were handcuffed and wore chains for weeks and often for months. One child who had the whooping cough, she said, was kept in chains for a month She saw Pierce beat a girl named Irene Green, and heard him threaten to "chop" her with a meat axe. She had also seen Miss McDonald, an assistant of Pierce beat and put chains on children.

Other witnesses gave evidence to the same effect. Henry Hunter, now a justice of the peace at Armonk, testified that in 1889 he went to the home as a man-of-all-work, and remained sixteen months. He saw many children with bruises and scars, the result of beatings given them by Pierce. The witness said he had put chains and handcuffs on children at Pierce's orders.

John Evans, a former inmate, now twenty-two years of age, swore that Pierce had whipped him until blood came, had chained, his legs and had put handcuffs on him.

This institution is one of those which are pampered by State aid, being under the special auspices of the A. P. A. members of the Legislature, who are unwilling that any apportionment should be given to the Catholic charitable institutions, which are admirably managed.

The Westchester Home has been simarly charged before this, but the cas had not been so clearly proved as on the present occasion.

SUPERIOR TO ALL RIGHTS.

Under the above title there is an article in the Montreal Witness of the 19th inst. in which the statement is made that there have been "some pretty tall assumptions made within the past few days on behalf of the clergy of the Roman Catholic Church; and among these assumptions the ar ticle specifies as the first, and, presum ably, the most important, "the inviolability of the confessional, even when crime is there plotted. '

It is only because the Witness has many Protestant readers, some of whom may be induced to believe this statement, that it is needful to contradict it absolutely. There is no claim on behalf of the clergy to confessional, for crime is not plotted in the confessional, nor is it for any purpose of plotting crime that the confessional has been instituted. It is the means whereby the guilty who are penitent are reconciled with God. For this purpose alone the penitent confesses his sins, for it is written: "If we confess our sins : He is faithful and just to forgive us our sins, and to cleanse us from all iniquity.

In fact, the Witness itself acknowledges in the same article that its accusation is unjust, having no foundation on facts; for it says, immediately after its preposterous statement, that the Rev. Abbe Gill was not "proved guilty of advising a misdemeanor, but that his refusal to give evidence was based on the asdren, but Catholics are to be obliged to sumption that he might give such ad-

about it in court." There was nothing of the kind assumed, but the Abbe positively refused to give evidence when he was questioned in regard to what the two wings of the party is in no took place between himself and his penitent. His refusal to answer such a question did not imply anything more than that this was a matter on which he must observe complete sil-

We maintain that the tribunal of the

confessional was instituted by Almighty God purely for a spiritual purpose, and no power on earth can have the right to demand that the intercourse between the confessor and his penitent should be divulged-and even if laws were made by Parliament that the revelations made by the penitent, or the advice given by the confessor, should be communicated to the civil authorities, or before the courts of justice, no priest could obey such a law. The State which would make such a law would be interfer ing to override the law of God, which, together with the natural law, prohibits the priest from divulging under any circumstances, even under menace of death, what is told him in the confessional. If such a demand were made, the answer would be what St. Peter and the Apostles of Christ answered the high priest of Jerusalem who commanded they "should not teach in this (Jesus') name." The answer was: "We ought to obey God

It is no extraordinary doctrine, nor is it peculiar to Catholics, that the laws of God are to be obeyed in preference to the laws of men, when the latter clash with our religious obligations. To maintain this the Covenanters of Scotland took up arms against the kings of Great Britain, and there is not a Scotch Presbyterian who does not honor them for their adherence to religious principle against all the power of the State. In the Catholic Church also a special festival is kept in honor of St. John Nepomucene, who being the Confessor of the pious Queen of Bohemia, was commanded by King Wenceslaus to reveal her confession to him. He submitted to be thrown into the river rather than to obey this unreasonable and unjust command, and it will be the same with the Catholic priesthood of the present day, if under any law a similar demand is made of them.

The professional secrets of lawyers, doctors and clergymen are generally admitted in English courts to be inviolable, though there have been judges who have refused to admit this inviolability as regards the secrets of the confessional. The matter should, however, be put beyond further debate by an indisputable legal decision.

#### THE IRISH NATIONALIST PARTY.

Owing to the resignation of the lead ership of the Irish Nationalist party takes when dealing with Catholic subby Mr. Justin McCarthy, it became jects, because of the fact that it does necessary to appoint a new leader, and not study with sufficient seriousness the at a meeting held on the 18th inst. Mr. John Dillon was elected to the position olic Church under all its aspects. In a by a vote of 38 to 21. Mr. Dillon is one recent issue of that journal we find a of the ablest debaters in the House of Commons, and it is to be hoped that his Jesuit Fathers Tosi, Barnum and others, selection for the chairmanship may be a step towards the reunion of the two conceivable in order to propagate a sections into which the Nationalists are now divided as Parnellites and anti-Parnellites. While we cannot Fathers, and the nuns engaged in coassert that the Liberal Party would have gained the victory, and with it a victory for Home Rule, if Irishmen had been united at the last general election, it is certain that the unhappy division in the ranks of the Nationalists contributed greatly to the magnitude of the Liberal defeat. A reunion of the two camps would lay the foundation for a future victory.

Mr. Sexton, who would probably have received an almost unanimous vote for the leadership, declined to accept the position as he has determined to retire from Parliament, and will soon place his resignation in the hands of the Speaker. He will be a serious loss to the party, as he is not only an able debater, but is also moderate and an astute tactician.

Mr. McCarthy will still retain his seat in the House of Commons, notwithstanding his resignation of the leadership. He declares that his chief reason for resigning is that the state of his health will not allow him to perform the arduous duties devolving on the chairman of the party. In firmed by a vote of 44 to 17. Several addition to this, as he is obliged to support himself by his pen, he cannot devote the necessary time to the duties of chairmanship. He will labor, however, for the party in the less responsible position of a private member. His retirement from the chairmanship manifest their resentment at the pros-It is not the British policy to force conform themselves to Protestant ideas vice if he chose and not be questioned is universally regretted, as there is no criptive principles of the A. P. A.

member of the party more generally respected for his zeal and high sense of honor, and the dissension between way attributable to him.

The question of Home Rule, on which both sections of the Irish party are united, is not dead, as the Con. servative press maintain. With Ireland united in making its demand for this measure of justice, it must finally be obtained, though the present House of Commons will certainly not grant it. It will, however, be still urged by the Irish members; and the Liberals, it may be presumed, will continue to support the demand, awaiting the result of a future general election which will bring them back to power and give them the opportunity to keep their promise to their Irish Nationalist allies.

#### EDITORIAL NOTES.

WE understand that Mr. Bernard O'Connell, of Dublin, is an applicant for the vacant Registrarship of the County of Huron. We have known Mr. O'Connell for many years, and we can safely say that a better appointment could not be made. He is an old resident of the county, and his father was one of the first settlers. He enjoys the respect and esteem of all who know him, and is in every way qualified to fill the position. Apart from this. however, he has been a life long supporter of the party in whose hands rests the appointment. Huron County is noted for the paucity of Catholics holding office under either the Dominion or the Provincial governments. We hope the administration will give Mr. O'Connell's application its favorable consideration.

PRINCE FERDINAND of Bulgaria has at last perpetrated his act of practical apostasy by having his infant son Boris baptized publicly at Sofia according to the rite of the Schismatic Greek Church, in obedience to the demands of Russia and the Bulgarian Cabinet. This has been done in spite of the Pope's refusal to sanction such a renunciation of the Catholic faith, and against the wish of his wife, who remains firm in that faith. This act of cowardice is intended as a concession to Russia, and it is said that Russia will now withdraw its opposition to Prince Ferdinand's continuance on the Bulgarian throne. It is understood that henceforward the Czar will be the real ruler of Bulgaria, while Prince Ferdinand will be so nominally. The Bulgarian army will also be to a great extent officered by Russians.

The New York Sun is one of those widely read journals which do not aim at misrepresenting Catholicism, but, on the contrary, it endeavors to give due credit where credit is due, though we must qualify this statement by saving that it sometimes makes serious misgrandeur and consistency of the Cath glowing testimony to the heroism of the who endured the greatest privations knowledge of the gospel among the aborigines of Alaska. It says of these operating with them:

"We hear so often that we live in an age of selfishness, mercenariness, and earthly mindedness that it is invigorating to learn of the Jesuit missions on the Yukon. There are men and women of our generation who are as ready to brave the tropics or the poles, the jungles or the deserts, for the sake of their religion, as ever were the men and women of any other generation of our race.

THE United States Senate has given to the A. P. A. a well-deserved rebuke. General Coppinger, a brave soldier, was appointed by the President to be Brigadier-General, but because he is a Catholic the A. P. A. made every effort to prevent its confirmation by the Senate, the matter being deemed of such importance that the Supreme Head of the association, Traynor of Detroit, went to Washington to enforce the association's views on the Senators. But, though the A. P. A. claims that the Senate is subject to its dictation, and completely under its control, General Coppinger's appointment was conmembers of the Senate stated that they would have voted against confirmation except for the interference of the A. P. A., as they believed it to be invidious in relation to others who should have had precedence, but they desired to

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MARGARET L. SHEPHERD is in Pennsylvania. Margaret is evidently not a business woman, or she would be now in Canada. The Orange lodges, which are presently engaged in passing resolutions antagonistic to the Catholics of Manitoba, would find in her

FEBRUARY 29, 1896.

a most valuable attraction. Her speeches would fire the members of the order with frantic enthusiasm; and it is surprising that D'Alton McCarthy, O'Brien, McNeil, Tyrrwhit and Wallace do not engage her services. The Boston Pilot thus refers to her business transactions on the other side of the

"The notorious Margaret Shepherd, having exhausted Canada's patience and pennies, is now giving 'private' lectures in Pennsylvania at the modest fee of 15 cents admission — which is literally dirt cheap. Her bill heads announce her as 'Margaret L. Shepherd (nee Sister Magdalene Adelaide)' both she and her A. P. A. admirers evidently thinking that nee is a French or Latin word meaning, as they would express it, 'used to was

IT HAS been stated that Premier Greenway of Manitoba has manifested his willingness to completely secularize the Manitoba schools if thereby the Catholics of the Province will be satisfied. Under the school laws of 1890 religious exercises are prescribed, though it was originally the intention of the Government to introduce a godless system of education, until the representatives of various sects induced them to make provision for these religious exercises, and thus to make the schools strictly Protestant. It is needless to say that a godless system will ment to preach the coming Sunday, I not suit the Catholics a whit better than the present system of Protestant schools. It was not the agreement, when the territory became part of the Dominion, that the schools should be either Protestant or godless, but that they should be Separate, so that Protestants and Catholics alike could make their schools religious in accordance with their own convictions, always with the provision that the children of the minority in any school district should not be interfered with in their religious convictions when the school is mixed. The Catholics of Canada will not be satisfied till the right of the minority to have Separate schools be restored.

#### IMPRESSED BY THE CEREMON-IES.

The following letter from the Rev. Silliman Blagden of Boston to the Rev. J. C. Hawk of Frederick, Md., describing the kindness of Cardinal Gibbons in reserving a seat for him in the cathedral on the occasion of the investiture of Cardinal Satolli with the insignia of his office, manifests a spirit of toleration rarely found among the Christ Almighty. Methodist ministers of either the United States or Canada. Mr. Blagden recognizes the good work the Catholic Church is doing in propagating the gospel and saving souls, and he has no sympathy with those whose stock-intrade consists of abuse of the Catholic Church and all who belong to it.

It is true, we cannot coincide in the belief which Mr. Blagden appears to hold, that all religions are about equally good in the sight of the Lord, but we heartily endorse the sentiment which is implied throughout his letter that misrepresention and falsehood are not proper means to use in the propagagation of what is claimed to be Christ's truth. We agree also with the sentiment that we should be tolerant toward those who are at variance with us in regard to religious belief, though we are not to desist from the effort to make known the truth, and to vindicate it with the wea-

pons of truth and charity. Mr. Blagden's letter speaks for it-

No. 139 Bowdoin St., Boston, Mass., Feb. 6, 1896.
To the Rev. J. C. Hawk, Frederick

City Maryland: My Dear Brother Hawk :-Please remember to return my MSS. and little red pamphlet about Priests, when entirely through. And as soon as you are through, too. I think I enclosed the necessary postage?

It is barely possible that I may be in Washington again in March; would you and "Trinity" like to have me preach for you, while attending Conference? Please write me fully.

I wish we could work together again sometime, in holding protracted services. My work, or I should better say, the Lord's work through me, is but sure; and it does not backslide nor fall away; because His Words do not return unto Him void, but they do accomplish that, for which

Is there any other paper in your Conference besides the Advocate, which does not abuse Catholics? If so, please tell me; for I feel as if I was doing wrong to take a paper, which will unnecessarily persist in misrepresenting our neighbors and brethren in another Church, and in Christ Jesus,

Now, the extract in the last Adocate, taken from a California paper, about Cardinal Gibbons calling the Church "American,"-is entirely uncalled for and ugly.

It is not the Blessed Mind and Spirit

of Christ to publish such things.
It is making a mountain out of of a nole hill, and that purposely so, and just in order to cast reproach upon the Catholic Church. That is no way to build up Methodism, nor to sow the good seed for brotherly love and unity, to say nothing of its being the poorest possible way of winning and keeping subscribers for his organ!

Gospel Christians don't want hate, they want love; unless they have been unhappily soured, and have fallen away, and are out of a state of grace, or have committed the unpardonable

I sent the article back to him, the editor, to-day, with the query, why he doesn't criticize the many un-American words in the Bible, for instance-King of Kings, and Lord of Lords!" Now, we don't have any kings nor lords in these United States, but at the sam time we understand the meaning of the above words, and we love them too All papers and editors following such a course, and catering to a few soreheads, malcontents and religious fanatics, not to say cranks, make a terribl mistake; and not only grieve the Holy Ghost, but also do the enemy's work and will be, sooner or later, rewarded according to their works.

And may the Lord Jesus change their minds and hearts in this matter, and bless them, for His Name's Sake.

And may God have mercy on their

Now, witness how different their

kindness and courtesy toward us. The Saturday before the investiture of the "Berretta" upon Cardinal Satolli, finding that I had no engagetelegraphed to Cardinal Gibbons to please be so kind as to telegraph me whether he could reserve a seat for me in the Cathedral in order to see this unusual religious ceremony And in an hour or so, I received a despatch from Cardinal Gibbons himself, saying he would be very glad to keep a seat for me. And he was as rood as his word. I afterwards learned that seats were very, very scarce, and that they were obliged to

I myself heard one well appearing gentleman say to another, "Money will buy most everything in this world ; but no amount of money could buy a seat in this Cathedral to-day!

I went, as did Vice-President Stevenson, a Presbyterian; the Secretary of State, and many Washington officials and prominent people, and Catholic priests. I went in company with the President of the Georgetown Jesuit College, Rev. Father Richards, whom I have happily known personally Yes, a great crowd went for years. Yes, a great crowd went from Washington, of both Protestants as well as Catholics, and in the midst of that august assemblage and impressive service, all, both Protestants and Catholics, united in worshipping our Common Lord and Saviour, even

O it was grand, and the music was sublime! I wish you could have been with me, my brother!

And now, behold, how practical a thing is the feasibility of genuine Christian unity " if our hearts are That morning I united only right. with our Episcopal brethren in an early service and Communion in St. Paul's church, in Washington, at 7 30 Baltimore, I dined with a Presbyterian family in that city, and the Sunday preious, I preached in Trinity Method st church in Frederick city! Surely it is true. -

"Unum corpus sumus in Christo!" Cardinal Gibbons impressed me more than ever with his quiet dignity and gentle grace, which were very win-some! O, he is, indeed, a great and good Christian man. And Cardinal Satolii appeared to great advantage.

He, that is, Cardinal Gibbons, is

making the Catholic Church, in the United States, truly American. Of course, he can't change the old names and old styles of title, any more than your Bishop can change the names and old styles of titles in your Church. Let Brother De-Please write soon. Let I lashmutt see and read this.

May the Lord Jesus abundantly bless ou, one and all, and everyone in Trinity, for His Name's sake. Amen.
Yours in His Faith and Love. Silliman Blagden.

#### Definition of the Church.

Good definitions are not so common, says the Ave Maria, that one can afford to slight them. We have long been on the lookout for an essential definition of the Church—one that would convey an exact idea of what we conceive it to be. Such a definition is afforded by The Catholic Universe—a paper which is constantly presenting good things to its readers. In a recent issue it pub-lished a communication from the Rt. Rev. Mgr. de Concilio, referring to a controversy on the subject of Christianity and the Bible, which contains these

golden words: "Christianity is not a system of doctrines whatever they may be, or of opinions laid down in a book, to be interpreted by any one who chooses to do so. Christianity is an organized and living body, absolutely and utterly independent of any book, even the Bible. Hence the Apostle said : Ommis scriptura divinitus inspirata utilis est ad-docendum—' All scripture, inspired of and offers the following explanation.

God, is useful to teach.' Useful, but After quoting the words which so

We venture the remark that if defin itions like this were more common there would be less danger of heterodox opinion spreading among Catholics. The path of inquiring Protestants, too, would be rendered easier and more

#### CATHOLIC PRESS.

The work of preaching to Protestants is so prosperous in the diocese of Cleveland that three priests have een taken from parish duty to devote themselves exclusively to it. Where ever they go, they meet large and at-tentive audiences. The non-Catholics of this country, millions of them, are eager to have the truth about the Church told to them. They are glad to listen to authentic expositions of Catholic doctrine, to get answers to their questions about it, to have their doubts removed. Other dioceses will no doubt follow in the wake of Detroit, Cleveland and New York .- Catholic

Human misery is the problem that appeals most to modern sympathy. It loes not understand the problem has no solution for it, but turns to it with a morbid attraction, and wastes itself over it in sentimentalities. It is to corporal suffering that it gives its at-tention and spends itself in devising plans for its alleviation. It has for gotten the root of human misery in sin, and imagines that all that is necessar; to get rid of it in the world is to add to the material comforts of mankind. Poverty it looks upon as the root of all What a terrible misconception evil. of the spiritual needs of men! vidence keeps the majority of men poor that heaven may be populated. --Church Progress.

The Church selects for the lesson of the first day of the penitential season of Lent the words of the prophet, Joel Now, therefore, saith the Lord converted to me with all your hearts, in fasting and in weeping, and in mourning. And rend your hearts and not your garments, and return to the Lord, your God, for He is gracious and merciful, patient and rich in mercy. And the gospel of the same day tells of the manner of his fasting : said to his disciples: When ye fast, be scarce, and that they were obliged to not of a sad countenance, as the hyporefuse many of their own people and crites. For they disfigure their faces, that to men they may appear to fast. Truly. Truly, I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father, who is in secret; and thy Father, who seeth in secret, will repay thee. vi., 16.)-N. Y. Freeman's Journal.

An open confession, it is said, is good for the soul. So believed a woman who received religion at a re vival out West last week. In the ex altation of the moment, and, realizing the vanities, she declared that jewelry and diamonds no longer would add t her personal charms. They were dross, worldly superfluities. were at home on her dresser. They She described them minutely, loathed them. They were ungodly, Satan's charms, and the value \$50,000. Lo, then and there arose one, a sinner, too, and hied himself without delay to her residence. There he found the baubles of iniquity, exactly as described, which he transferred to his pockets, leaving a note saying he was thankful he had snatched the brand from the burning to remove the sources of temp-tation from the good woman. How shines a good deed in this naughty o'clock, and then after the three hours' sorvice in the Catholic cathedral in service in the Catholic cathedral in authorities it will go hard with him. What a world this is. - Pittsburg Catho-

The Associated Press despatches of Thursday tell of a divorce obtained by a Catholic in Halifax, which is creating intense local interest from the alleged circumstance, that for the first time in the history of the country, the Church, through the Pope, has recognized and given the approval to a decree dissolving the marriage tie. Assuming the facts to be just what the published statement, Of on its face, infers, there would be ames abundant reason for both interest and amazement. Catholics need not be told, however, that the Pope has not given his approval" to the dissolution of a valid marriage, because such a thing, in the eyes of the Church, is an utter impossibility. Catholic teaching is expressly simple on that point, and there has never been the slightest deviation in practice from the absolute letter of the law. A marriage is valid, or it is not. If it is valid, it is binding until the death of one of the parties intervenes. If it is not valid, the Church has nothing to do with it one It will be found way or the other. hat in the case of this Halifax divorce the truth has been knowingly strained or the facts misrepresented through ignorance.-Catholic Universe.

Our readers will remember that year or more ago that highly imagina-tive novelist, H. Rider Haggard, pub lished a story that contained a calumn; against the Catholic Church. Com menting in a foot-note on an incident in his novel, Mr. Haggard declared it was a Catholic Church custom to wall-up nuns in convents. Many persons, notably Father Thurston, an English Jesuit, proved that such a terrible punishment was never inflicted. A edition of Mr. Haggard's novel contains an acknowledgement by author of the criticisms to which his allegations subjected him. He cancels

naturally gave offence, he says : tatements therein contained have been made the subject of much public dis Those who question their accuracy allege, amongst other things, that the bodies spoken of were taken from graves and exhibited in the Museum as the Scotch, you say? Because they at Mexico, not as a testimony to the are not Scotch. They cannot be graves and exhibited in the Museum terrors of the Inquisition, but to exemplify the preservative effects of soil and climate upon the human tissues. The author, therefore, withdraws the note, and expresses his regret that, in all good faith, he should have set down facts that which have been proved to be a matter of controversy." We than your little children are fitted to are glad to be able to record the fact be left in charge of your house, to pay that Mr. Haggard has acted honorably in this matter. - Catholic News.

Mr. Frederick R. Guernsey, the reresentative in Mexico of the Boston Herald, and a non Catholic, writing to his paper from Vera Cruz, says of the preachers and their allies: "There is deal of humbug in these reformers : they are morally short of sight. With ut being a Catholic at all, I have seen he Church at close range, and can estify to the sweetness and charm of the women who daily receive and practice its teachings. I have seen hem, ministering angels, at the bedide of the sick of another faith and creed and I have noted their excelence as house mothers, their maternal olicitude for their children, and the ove and reverence accorded them in very happy Mexican home. All my fe, whatever I may be, I shall be a villing witness to the nobility of charcter, to the womanly sweetness and harm of the women of Mexico. will not do for any reformers, male or emale, coming from the headquarters they found it convenient to sell f any society whatsoever, to tell me that the women of Mexico are plunged n superstition and live in a cloud of piritual darkness. They live in the great extent, those most loyal paying ight, and they adorn their homes, and no more may be said in praise of any omen.-Western Watchman.

The Baltimore Sun has an article on arriage and divorce in which more han one sound statement is made. among others is the remark that easy livorce conduces to marital unhappi-ness and unrest. The argument of the dvanced school of preachers and others that when people are discontented gether it is not right to keep them und. The fact is, as the Sun points und. out, under the conditions of easy livorce, "men and women enter into atrimony with the idea that if the enture is not a success there is an asy remedy at hand. Hence there is very incentive to bickering and dis-On the other hand, where the et is final and the contract is made for etter or for worse until death parts them, it is entered upon more seriously and if it should turn out for worse instead of better there is the determinaion to make the best of it, and this results nearly always in success. people know that they must live together they generally find a way to do it comfortably. This has been proved in South Carolina. There seems to be absolutely no desire for divorces in that State. Legal separations may be had, but the courts are seldom asked to decree them; and during the ten years from 1866 to 1876, when absolute divorces could be obtained, there were not on the average six a year in the The wisdom of the whole State. Creator is, therefore, apparent. People knowing they are bound together for life, accommodate themselves to their environment, and, as in old times, not only accept their lot, but find their greatest happiness in it.—Baltimore Mirror.

It is reported that the Pope lately recommended a well-known preacher to write for the Catholic press, remark-ing that his articles would bring more fruit than his sermons. The probability is that "the celebrated preacher had come to the end of his efficiency in the pulpit, and that the Holy Father merely suggested another way by which he might be useful. In any case, a well-edited Catholic paper is an invaluable aid to pastors of souls emphasizing in a hundred ways the lessons they inculcate from the pulpit. A devoted parish priest of our acquaint ance declares he finds his ablest assist ant in the Catholic periodical circulating in his parish, and considers it an obligation to promote its circulation.

A Catholic journal worthy of the name is an educator in sound opinions of all sorts, a guide, a mentor, a stimulator, a reflector of Catholic life. The effect of its reading is to make Catholics proud of their religion, zealous for its progress, earnest in their endeavors to live up to its teachings. The words of a correspondent of The Pilot are well worth quoting in connection with "I am ashamed to tell," this subject. "I am ashamed to tell," he wrote, "that we never took a Catholic journal until after a stirring mis-sion in our parish. The missionaries urged us to take some one of the really representative papers, leaving us to choose for ourselves. We subscribed choose for ourselves. We subscribed for two, of which The Pilot was one; and we have never ceased to deplore

wit, imagination, eloquence, valor; in many respects they are our superiors.

But in one respect they are our infer-But in one respect they are our infer iors, and no amount of Gladstonian can make them otherwise, y are politically incapable of selfernment. Why not govern them he Scotch, you say? Because they not Scotch. They cannot be sted to govern themselves, for the ple and sufficient reason that Proence, in giving them many gifts, etted to give them the qualiwhich insure stable self-control. It is hare no more fit to be trusted the control of their own destinies in your little children are fitted to left in charge of your house, to pay as and taxes, to direct the servants to manage the household. Some your nursery may break out in ellion and demand the keys of the late. You will not, unless you are d, comply with the clamor of the little. For their own sakes, you st not. . . What you do in land. You may call it coercion, if a please."

It suits Mr. Balfour's purpose in household with Scotland to get the history of the latter, his own larry. Scotland joined England

Why not govern themselves, of the section, if a please."

Hamilton. Lectures to the Leo Literary Society was held in St. Mary's Hall on Shrove Tuesday night. One of the met was time, and Holden. The principal attraction was the lecture on Tom Moore, by Rev. Father Frank O'Reilly.

The lecturer began by saying that since the union of the Irish and English parliament; but long before that time, as well as since that time, the principles of imperial Parliament; but long before that time, as well as since that time, the principles of imperial saments in the pear 1801 Ireland had sent many talented sons to London. Though Ireland gave birth to many brilliant men who found fame and fortune in other lands most of them devoted their labors and all the energy of the latter, his own that the principal service of the latter, his own that the principal service of the latter, his own that the principal service of the latter, his own that the principal service of the latter, his own that the principal service of the latter, his own that the principal service of the latter, his own that the principal service of the latter, his own the princ rhetoric can make them otherwise They are politically incapable of selfgovernment. Why not govern them trusted to govern themselves, for the simple and sufficient reason that Providence, in giving them many gifts, omitted to give them the qualities which insure stable self-control The Irish are no more fit to be trusted with the control of their own destinies than your little children are fitted to rates and taxes, to direct the servants and to manage the household. day your nursery may break out in rebellion and demand the keys of the house. You will not, unless you are mad, comply with the clamor of the children. For their own sakes you must not. . . What you do in your nursery, England must do in

Ireland. You may call it coercion, if you please." comparing Ireland with Scotland to forget the history of the latter, his own country. Scotland joined England under peculiarly advantageous con-The son of a Scottish queen ditions. whom Elizabeth of England had murdered, was chosen to mount the throne of England, a seat which he filled to the inexpressible disgust of every Englishman, and all manly Scotchmen. "His Sowship, "as he loved to be called, was a libel on the porcine race; but he helped his countrymen to useful places at the English trough, and they were loyal to him and his son, until the latter to his murderers for £400,000. They were loyal to the succeeding "Pretenders" to a the latter for £400,000. for their virtue in the Massacre of Glencoe and other horrors with which the ancient name of Balfour is connected not honorably. It was a very refractory nursery which the Bloody Duke of Cumberland was called to subdue and pacify, and he did in a way that earned him his briquet. England has tried the obriquet. Cumberland policy on Ireland many a time, and has not yet succeeded in quelling "the mutinous nursery."
In fact so many millions of the un ruly children have broken bounds and taken refuge where they are not regarded as nurslings, that Mr. Balfour

will have to reckon with some twenty million of them on this side of the Atlantic when he begins to chastise the four or five millions at home. A friend of the nursery governess has sent the enorgoverness has sent the enor-mous sum of \$100 to the New York Evening Post to be expended in distriubting one of Mr. Balfour's conciliatory speeches to America, among the papers of this country. The Pilot hereby acknowledges receipt of the same, but prefers to give its readers another and later speech, of more im mediate interest, as above quoted. -Boston Pilot. REGULATIONS FOR LENT IN THE DIO-CESE. (Official.)

#### DIOCESE OF HAMILTON.

(Official.)

1. All days in Lent, Sundays excepted, are fasting days—one meal and a collation.

2. All persons who are twenty-one and under sixty years, are bound by the law of fasting and abstinence.

3. By virtue of powers granted us by Apostolic Indult, we permit the use of meal on all Sundays at discretion, also at the one meal on all Mondays, Tuesdays, Thursdays and Saturday, except the Saturday of Ember week, and Holy Saturday.

4. Fish and flesh are not allowed at the same meal.

ber week, and Holy Saturday.

4. Fish and flesh are not allowed at the same meal.

5. The use of milk, butter, cheese and eggs is allowed on all days.

6. The use of dripping or lard is allowed as a condiment in preparing food on all days except Good Friday.

7. Those exempted from fasting are: all persons under twenty one, and over sixty years of age, the sick and infirm, women carrying or nursing infants, all employed at all hard labor. In case of doubt the pastor should be consulted.

8. All who cannot fast should give more should be consulted.

8. All who cannot fast should give more and attend more frequently to their religious duties, so as to make up for the want of corporal mortification.

N. B. Further dispensations, when occasion requires, can be obtained from the respective pastors, who are hereby empowered to grant them.

During Lent all public amusements should be avoided, and the faithful are exhorted to assist at the public devotions to be held in the churches at least twice a week. At these be avoided, and the faithful are exhorted to assist at the public devotions to be held in the churches at least twice a week. At these devotions suitable instructions are to be given, followed by benediction of the Blessed Sacrament. For private devotion among families every evening the recitation of the holy Rosary is recommended.

By order of His Lordship the Bishop,
J. P. Holden, Secretary.

His Lordship Bishop Dowling and Right is the churches at least twee as the list of the churches at least twee as the list of the churches at least twice a week. At these the same the churches at least twice a week. At these the churches at least twice a seek. At these the churches at least twice a seek. At these the churches at least twice a seek. At these the churches at least twice a seek. At these the churches at least twice a seek. At these the churches at least twice a seek. At these the churches at least twice a seek. At these the churches at least tweether the churches at least twice a seek. At these the churche

His Lordship Bishop Dowling and Right Rev. Mgr. McEvay were, last Thursday, the guests of His Grace the Archbishop of Tor-onto. Ash Wednesday the Bishop celebrated On Ash Wednesday the Bishop celebrated

On Ash Wednesday the Bishop celebrated Mass at St. Mary's cathedral and blessed the ashes. After receiving the ashes from the hands of Mgr. McEvay, the Bishop distributed the same to the clergy and altar boys; and the assisting clergy then distributed the ashes to the people.

On Friday evening the Bishop, in accordance with his custom every year during Lent, conducted the exercises of the Stations of the Cross at the cathedral. Afterwards he preached on that devotion and assisted at Benediction of the Blessed Sacrament. PRAISE AND BLESSING FROM THE HOLY

and we have never ceased to deplore all that we had lost by not sooner putting ourselves in touch with the world of Catholic thought, as one can do only through the medium of the best Catholic publications." We will say that the choice of The Pilot was an excellent one. There is a quality in our Boston contemporary which must render it a power for good wherever it circulates.—Ave Maria.

Mr Arthur James Balfour is the nephew of his uncle, but he is not so brutal in speech as his titled relatives. He does not call the Irish "Hottentots," but he says:

"They have great gifts; they have

Father O'Reilly of St. Patrick's Church, Hamilton, Lectures to the Leo Liter-

ary Society.

But back returning from his flight with peris, Above his native fields he sings his best, Like to the lark whose rapture never wearies When poised in air he singeth o'er his nest.'

Moore was in every way an Irishman: in blood, in intellect, in name, in heart, in feelings, in principles, he was Irish of the Irish. There is in the melodies of Moore a sacred fire which conveys its vividness to the minds of his readers; and they must be made of sterner stuff than the ordinary race of men who do not feel their bosoms glow with patriotic enthusiasm while they peruse the harmonious creations of a poet who clothed the simple airs of his country in words and to words that burn and sentiments that must always find an echo in generous breasts. In his "Lalla Rookh" in figurative language he portrays Irelaud's wrongs and the indomitable, unconquered spirit of her people. Amid the gorgoous scenes of the East, his own land was always before him. Moore never stooped to caricature his native countrymen. The Irish character is easily mistaken by the rough and ready caricaturists, who sees only a little part, and that the worst, of the Irish character. He sang of Ireland's glories, her chiefs and ladies bright, and the tender, faithful, enduring love of her children for religion, even in the most trying circumstances. While opinions differ as to the other works of Moore there is an almost universal concurrence of belief that his melodies are so thoroughly national in subject, so natriotic in feeling, so moral and elevated in tone and so classic in execution as to confer on him a just claim to immortality.

Moore began to write his melodies in 1907, and did not finish them until 1834. The first issue, in 1807, proved not only a success, but produced a sensation. The melodies include one hundred and twenty-four lyries whose subjects embrace early, medireval and modern history, legends, national manners and customs, social and domestic life and scenic sketches, all mixed in a most agreeable manner. The lecturer here read numerous extracts in a very pleasing way to prove this last statement. In a very unique manner he traced the history and national customs of Ireland from Pagan times down to the time in which

The audience showed their appreciation of

The audience showed their appreciation of the eloquent lecture by frequent applause. An interesting and varied musical programme then followed, and a debate on the subject Can Arbitration be Made a Substitute for War? with J. P. Hennessy and Chas. McLoughlin as war's advocates and H. Mullin and J. Delorme for arbitration. The president, A. O'Brien, acted as critic. Those who took part in the musical entertainment were Misses K. Cleary and Hunt, Nelligan's orchestra, and Messrs. A. Marentette, J. Boyd, J. Cleary, J. D. Cherrier, J. Nelson, M. Cummings, R. Slattery and D. Hagerty.

The Protestant Brothers of Nazar-

It is a favorable sign of dying prejudice when Protestant churches emulate the works of our religious orders It is also an evidence that though these sectarian bodies have in the past denounced some of our institutions they have secretly admired them

Sisterhoods or orders of Deaconesses are no longer uncommon in the Methodist church and among the Episcopalians, orders, both male and female, are quite numerous. The Brothers of Nazareth of the Episcopal Church was established about nine years ago. It is composed entirely of laymen, who take vows every three years to live a life of celibacy and self-denial and devote all their time to works of benevolence. The mother house of the Order is near Verbank, N. Y., where consumptives are taken care of and also convalescents, who on their discharge from the city hospital would, otherwise, die from want of proper care and nourishment. The Brothers have charge of another farm at Ellenville, in the same State, where, during the summer seasons, young men of limited means may spend a pleasant vacation: and they also, have a cottage at Farmingdale, Long Island, where poor boys from the tenement districts are given outings during the hot weather. Their school for orphan and half orphan boys at the house at Verbank is in a flourishing condition, and on the whole the amount of good accomplished by the Brothers, their devotion to their work, will make every friend of suffering humanity's cause bid them a hearty God speed.

#### TEMPERANCE WORK IN ALL LANDS.

The Rev. James M. Cleary, president of the Catholic Total Abstinence Union of America, delivered last Thurs-day in McMahon hall at the Catholic University of America, a lecture on "Temperance Work in All Lands."

Father Cleary was introduced by Bishop Keane, rector of the university, with the statement that he hoped the spirit which imbued Father Cleary would prompt the students to become apostles of the holy cause of temper ance when they left the halls of the university.

REMEDIES AGAINST INTEMPERANCE. The excessive use of alcoholic stimu lants, being such a fruitful source of moral disorders, of misery, wretchedness and debasement in all nations, the conscience and moral sense of man kind, very naturally arose in rebellion against it. The most impregnable and powerful barrier against the evil of strong drink is the refining influence of true religion. Religion alone is able to suggest the over-ruling motives that will lead the unhappy slave of appetite to the blessed enjoyment of that freedom wherewith Christ has made us free. Religion alone truly defines human dignity, and, therefore, it alone is able to clearly reveal to inquiring man the appalling depth of degradation into which depraved appetite may sink him. Religion confidently appeals to man's reason and man's conscience to protect the noble faculties of his soul from the slavery in which passion

would bind them.

Man invariably suffers serious loss when he surrenders his soul to the captivating charms of appetite. But no loss that may come to him can for a moment be regarded with such earnest alarm as the loss of innocence, the injury to his moral being, the dethronement of his reason, and the en-slavement of his free-will, which are peculiarly the results of intemperance.

Man is degraded by every vice. Indulgence in any passion is followed by evil results. When resisting the by evil results. When resisting the insidious assaults of one passion we by no means become unmindful of the dangers that may confront us through the hostile vigilance of other passions, that must also be kept under the control of reason and will; but if the strong man armed is to keep his court well, se that those that he possesseth may be in peace, his first precaution will be to guard against the assaults of his foes, the reigning powers of his soul, his untainted reason and his free will. Morbid appetite cannot be mastered by Reason, when Reason herself has been led away captive by the brute power of powerless to protect the citadel of the soul, when that will itself is fettered, a slave in the pitiless power of the

Religion makes her first and strongest appeal to man's reason. No influever known among men pays such loyal homage to human reason as the benign influence of religion. Religion respects the sacred rights of human freedom, and never fails to impress the important lesson upon reaoning man, that all the rewards and advantages that religion can promise him must come in response to reasoning man's voluntary choice. Religion. therefore, that sees in intemperance the sin of the drunkard, not an in-herent evil principle in drink, summons all its best energies to protect man's noblest faculties against the most ruthless foe that assails them.

One of Religion's first lessons reminds that sin is best conquered by uncompromising resistance. To craving appetite, therefore, she offers the anself-control. She leaves the morbid longing without hope, and crowns the happy conqueror over self with the laurels of victory won in the school of self denial. Her great heroes have been invariably models of selfconquest, and she gauges her success in the world by the victories she has led men to win over the empire of evil. The cross is ever the symbol and the lesson of self-denial; and St. John the Baptist, who was sent to prepare the way for the triumph of the cross, is the great prophet of self denial, the heroic patron of total abstinance, linking the Nazarites of the Old Dispensation with the faithful followers of Him who suffered cruel thirst on Calvary's cross. in atonement for the sins of man. . .

CARDINAL MANNING.

Cardinal Manning, whose magic power rescued thousands upon thou-sands of his countrymen from the slav ery of drink, organized the mighty League of the Cross, preached and practiced total abstinence, from his early ministry until his kindly eyes were closed in death ; but he did not neglect his duties as a public leader of men, and he left nothing undone to arouse the English people, and to arouse the Parliament of England, against the destructive power of the liquor trade. In an historic speech delivered in Exeter hall, in 1882, the great Cardinal said: "What are all politics compared with this question? It seems to me that this is the time that men should understand that while they are legislating, the foundations of society are sinking. We know that a commonwealth which rests upon a demoralized foundation is as a house built apon sand; and if there be one thing which demoralizes a people more rapidly than any other, it is that which makes the brains of men reel, and the hearts of men to be pinioned and in-flamed, and the wills of men to be unsteady and weak in the way of tempta

How is it that men who profess to be statesmen and politicians can waste their time and the time of the legislature before they take this subject in hand?

FATHER MATHEW. Speaking of Father Mathew's work in the temperance cause the rev. gentleman said :

What an inspiring lesson his (Father Mathew's) simple but unselfish life teaches! What weighty influence may lie concealed in one honest heart! What untold power for good may even one man yield! True merit will command the respect of men, and all the world will render the verdict that he indeed is a hero, greater than the conqueror of many battles, who leads virtue triumphant over vice. No Irishman of this century has brought greater honor to his country, and conferred greater blessings upon his countrymen, than Father Mathew. The great liberator, O'Connell, had repeatedly declared that his monster meet ings would have been impossible, and his agitation of little avail, had not Father Mathew taught the masses to be His name and his memory are an inspiration for thousands to day to preach and practice the doctrine of in-telligent self-control. Intoxicating drink is in the world in answer to an imperative demand. The perplexing problem of solving the drink evil is simple if we can only succeed in destroying or diminishing the demand The appetite for intoxicants becomes imperious and exacting in direct pro portion to the generous response made to its capracious cravings. The intelligent method of "moral suasion," adopted by Father Mathew, has been more successful in mastering the appetite for strong drink, in arresting the progress of intemperance, and in reclaiming inebriates, than all other methods combined. This method appeals to the conscience, and to the enlightened reason of men, makes plain to them, on conservative and intelligent lines, the inexcusable folly and the disgusting sin of drunken

By a remarkable dispensation of Divine Providence, Father Mathew's co-religionists and countrymen are keeping pace with the great Anglo Saxon tongue in its triumphant march throughout the world to-day. In every land where that tongue, once the hated language of the oppressor, is spoken Father Mathew's memory is cherished, and the sacred cause of Christian sobriety is pleaded in Father Mathew's honored name.

TEMPERANCE STATISTICS. Ours is an age of mathematical cal culation, concerning nearly all the affairs of men, and the statistician is abroad as never before. In no department of human inquiry has the statis tician been more interesting than in his investigations bearing upon the drink problem.

All statistics must be studied with judicial fairness, and in the light of their environment. But no doubt can remain in any honest man's mind as to the injurious effects of even what is commonly regarded as the moderate use of intoxicants, after a careful study of English statistics upon this question. During the past thirty years life insurance associations in England have taken special care to note the influence of total abstinence upon the lives of their members, and mpare the result with the influence of even moderate drinking upon other members. It is quite superfluous to observe that life insurance companies, in all countries, stubbornly refuse to assume any risks on the lives of in temperate drinkers. The comparisons made, therefore, are invariably between men of moderate habits, and total abstainers. Among many, I will select only one, to illus trate the lesson. "The Sceptre Life trate the lesson. "The Sceptre Life Association" of London, was estab-lished in 1864, with the special purpose in view of assuming risks only upon the lives of religious bodies. This association has kept a separate section for total abstainers, and reports that between the years of 1884 and 1892 the expected deaths in the general sec tion of the association were 913, and the actual deaths 716; while in the temperance section the expected deaths were 433, and the actual deaths 241. In 1892, in the general section the actual claims amounted to 80.67 per cent, of the "expected"; while in the temperance section the actual claims were not 56.06 per cent. of the "expected". In most English companies total abstainers are insured at lower rates than are moderate drinkers, be cause of the salutary influence of total abstinence on human health and con

sequent longevity.

The eminent medical scientists Drs. Richardson, Sir Andrew Clarke and Norman Kerr, have rendered in valuable service to the cause of temperance by their testimony against the common delusion that alcohol is con ducive to health. Their solemn warn ings against inebrity as a disease that may be inherited as well as easily contracted, have been productive of most beneficial results.

The world is awakening to the folly of the drink habit. If better result cannot be shown after the earnest efforts of sixty years, we must not feel disheartened, but bear in mind that the condition of the people would have been infinitely worse were it not for the popular movements that arose in

All the teachings of religion sur-

together, where the national life is intensified, when I know that there the evil is spreading itself to the greatest intensity, I ask what are we about? or—all have good reasons to hope, with the blessing of God, that the demon of strong drink may not triumph over the enslavement of man.

> CALL HER "BLESSED" REV. J. D. HILLS. SAYS

Jesus. Rev. John Dows Hills, assistant rector of St. Mary's P. E. Church, Thirtyninth and Locust streets, preached

A Protestant Episcopal Minister, on Reverence for the Mother of

there last Sunday morning, taking as his text the words, "Mary, the Mother of Jesus." (Acts i., 14.) An epitome of his sermon appeared in the secular press of Monday, and with a copy of it a representative of the Catholic Standard and Times called upon Rev. Mr. Hills to obtain his views on the subsection. his views on the subject of devotion to the Blessed Virgin, and particularly to have him define what he considered the extremes regarding it. These extremes, he said, were the attitude of Protestants generally, amounting in many cases to irreverence, but in most cases to an ignoring of the Blessed Virgin on the one hand, and the Roman Catholic cult of the Blessed Virgin on the other. When requested to point out what he considered extreme in the latter he declined, as he did not want to involve himself in any controversy regarding the subject, but wished the epitome of his sermon already published to stand as his views. He said, however, in explanation of his sermon that her right to be called "Blessed" was established by the words of the "Magnificat." In explanation of the sentence, "She was most naturally appealed to for His aid in an emergency," he denied that it implied that she now occupies the position of a medi

The abstract of the sermon is as follows: A parish bearing St. Mary's name must keep St. Mary's days, the Annunciation and the Purification.
This one, the Purification, sets her name in the prayer book just as here used, St. Mary. To-day, though extremes exist, the great body of thoughtful people are not extremists. History shows the extremes to which men have gone regarding the Blessed

Mary. In this age we are both devout and possessed of common sense. Because of the latter we decline to be influenced by extremes, whether historical or before our eyes. Because of the for mer we seek to know the Holy Gospel—all of it. So to St. Mary's people it is a joy to speak from the Word of God regarding "Mary, the Mother of Jesus.

Around motherhood the world throw an almost divine halo. Around the mothers of all the great and good the world gathers in affection. So highest in man's esteem should stand she whos Child is the Son of God, and deepest in man's heart should be enshrined sho whose Son is the Saviour of the world See the Holy Maid at the Annunciation Think of the message and hear her Be it done unto me according to thy It is the Lord's will to b word! born and to live in every soul of man. He appoints certain ways or channels Men need now to drink in these, Mary's For men stumble at the ne words. birth of Holy Baptism, questioning His word as to how these things can be? Men stand aloof from the Holy Com munion of His establishment, and in these and all things else would serve in their own ways. Men forget the model of the little child and the test that doing His will shall prove His doctrine. See the Blessed Virgin at the Visitation, and hear the "Magnificat," which the Church in all ages has given the chief place at evensong. As if gazing from a lofty eminence, she pours forth the prophecy of what this event means to all mankind. And in its very midst she asserts her right to a title as unique as her honor was unique, "All generations shall call me blessed." Strong was the "yea" with which the Christ endorsed the title when some one said in His presence, "Blessed is the womb that bore Thee!" stronger the explanation of the secret of her blessedness, and in that explana tion He linked Mary's blessedness with any man's that would have it so in the words, "Rather blessed are they that hear the word of God and keep it !

The one commandment of Mary should never be forgotten. spoken at a marriage, where she and her Son were together. She was most naturally appealed to for His aid in an emergency. It came quickly and positively. "Whatsoever He saith unto you, do it!" This from His Mother, than whom none could know a Son so well. This rings down all the ages. This might well be the motto of a parish of St. Mary's name. writ large and clear beneath its title. Such thoughts as these are our "Ave Marias." And such would surely have best suited her in whose honor we sing them Motherhood always forgets self and magnifies the child. So Mary's motherhood, better than that of all mothers besides, emphasizes this ordering of God's good providence. Thus we deeply love her. Thus we most surely will never fail to call her "blessed." Thus in highest honor will we hold "Mary, the Mother of Jesus."— Philadelphia Catholic Standard and Times.

#### ORGANIZE THE YOUNG MEN.

Organize. This is an age of organiz ation. Individual effort has been largely replaced by associated. People combine for every conceivable purpose, good and bad; for profit and pleasure, for benevolence and altruism, for self-improvement and mutual advancement, for the promotion of re-ligion, charity, education, comfort, prosperity and for innumerable other objects, praiseworthy, indifferent or questionable, as the case may be.

The Church is fully abreast of the times in taking advantage of this universal tendency directing it for the temporal and eternal benefit of the faithful. The number of religious societies and guilds is already very large and is steadily increasing. Nearly every pious devotion has its specia confraternity, and so the various activities are guarded and stimulated.

In local Catholic circles there has been a general movement for organizing the young men in social and literary clubs. No fewer than a dozen such societies have been inaugurated since the first of the year. In the principal parishes these institutions have as sumed large proportions and importance as to membership and scope. In viting quarters have been provided in most instances, with library, reading and lounging rooms, gymnasium, bil-liard-parlor and other features calcul ated to appeal to the tastes and to sub serve the best interests of those for whose benefit they are designed. They furnish effective counter attractions to the numerous doubtful and dangerous means and places of amusement that flourish outside.

No better or more needed work could enlist the sympathy and encourage ment of priests and laymen, than this one of bringing the youth and young men together, in an atmosphere of sound faith, wholesome social influence and innocent recreation. Next to the Catholic school, the well-conducted young men's society is the surest guarantee of parochial growth and prosperity . - Catholic Universe.

#### THE KINDLY WORD.

It is Often Withheld Until Too Late to Do Good.

"Taffy is better than epitaphy, says some one. It is sometimes difficult amidst the restraint and conventionalities of every day life to speak our love and interest in the welfare of those near us in the daily life. The opportunity does not seem to come the heart does not seem to open itself freely. The husband thinks his wife incomparable; but their talk is of business, household expenses and social engagements, and there seems to be no point at which the tender speeches of their courtship can be renewed. The wife believes her husband to be the greatest man in America, but she fears to tell him so lest he call her "a senti mental little goosie." The children are not unmindful of the debt they owe their parents, but their native and independence keeps them acquired from speaking of it, and their parents wonder sadly if their boys and girls are growing away from them, now that they are growing toward manhood and womanhood. By and by calamity breaks up the long habit of reserve. The loved one passes out of the daily presence, and then the words of love are spoken. They are not insincere words; but they are fruitless, for the moment of their opportunity is past.

It was not the crucified Jesus who most needed the anointing from Mary's precious vase. It was the living Jesus, still tortured by the brutality of His enemies, and by the gross misconception of those who called themselves His friends. If Mary had waited for the Easter morning her sweet ministry would have been too late As it was she filled the whole world with the fragrance of an opportune service. Whatever good word is in your heart, dear friend, say it now !—Boston Bud-

A dying inebriate in Oswego left this last will and testament: "I leave to society a ruined character, a wretched example and a memory that will not I leave to my parents as much rot. sorrow as they can in their feeble state bear. I leave to my brothers and sisters as much shame and mortification as I could bring on them. I leave to my wife a broken heart — a life of shame. I leave to each of my children poverty, ignorance, a low character, and the remembrance that their father filled a drunkard's grave. This is for drunkards to read when they lave

# scrofula

Any doctor will tell you that Professor Hare, of Jefferson Medical College, Philadelphia, is one of the highest authorities in the world on the action of drugs. In his last work, speaking of the treatment of scrofula, he says:

"It is hardly necessary to state that cod-liver oil is the best remedy of all. The oil should be given in emulsion, so prepared as to be palatable." He also says that the

hypophosphites should be combined with the oil. Scott's Emulsion of cod-

liver oil, with hypophostion; and when I know that intoxicating drink is doing all this, and that in the great centers of our industry, just there where the people are crowded the drink is doing all this, and that in the great centers of our industry, just there where the people are crowded and wrecked manhood. Honest legis and wrecked manhood. Honest legis and be convinced.

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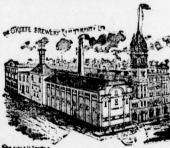
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#### FIVE-MINUTE SERMONS.

Second Sunday in Lent.

THE ANGELIC VIRTUE. God bath not called us unto uncleanness, t unto sanctification." (I. Thess., iv., 7.)

The epistle of this Sunday, my dear brethren, is principally occupied with a warning against the terrible vice of impurity, which in the times of our impurity, which in the times of our Lord and His Apostles was so fearfully prevalent in the heathen world that he conversion of the Christians of those times from it is of itself a sufficient, indeed a superabundant, proof of the Divine power of their and our religion. They had been partakers, not a few of them, in the almost universal corruption in the midst of which they lived. St. Paul, in another place, after speaking of those addicted to various shameful vices, says plainly to those whom he is writing : some of you were ; but you are washed, but you are sanctified, but you are justified, in the name of our Lord Jesus Christ, and the spirit of our God." "Such some of you were; but now you are washed"; that is, you practice these abominable vices no

onger; you have become really pure and clean in soul and in body saving waters of baptism which have een poured upon you.
Thank God! we have not lost al claim to this honorable mark of purity, of which the Christians of that day could well be proud. But still there is not the broad line which then was plainly drawn in this matter, as in many others, between the faithful and the unbeliever. We mix in the world which surrounds us, still, no doubt, preserved to a great extent from the rottenness of Pagan times by the savor of Christianity which it has kent savor of Christianity which it has kept, but verging more and more to its former corruption every day. And that world, by its strength, by its splendor, by its control of the arts and resources

of life, wins our admiration and sets the fashion for us. It calls itself Christian for the most part, and we do not see how far from Christ it has gone. It even succeeds in being our teacher We think that what it recognizes as right and proper cannot be much out of the way, and what it regards as at the most an unavoidab'e weakness of human nature cannot really and truly be a mortal sin. And so, if we yield to its fatal influence and measure our actions by its false standard, it drags us down to the depths which it has already reached, and to the lower ones to which it is standard, it drags us down to

surely going. We must, then, free ourselves from this yoke which it would put on us, and understand that it is our duty, especially in this matter of holy purit to teach the world, not to be taught by at least give it the example which the first Christians gave to the more wicked one in the midst of which they lived. We must make it understand that we have our own laws and our own ideas with regard to this virtue, and that when the world's customs and maxims are plainly contrary to these laws and these ideas, we will despise them and trample them under our

We know that it is not only actions evidently contrary to the letter of the Sixth Commandment that are forbidden by it, but also indecent words and immodest thoughts; we know that what-soever is intended to suggest such thoughts is culpable in the same way as a direct temptation to sin would be. Whenever, therefore, this corrupt in-fluence of the world comes to us, be it n the shape of an impure story such as those who do not know or do not sub-mit to the strictness of God's judgment even in the highest so such as unfortunately have gained ground in these last few years, or in any other form whatever; then is th time to show that we have our ow creed and our own code of morals which we are not going to surrende whether the world believes in them The current the other way is strong, I know; it always has been s and always will be; but what is our faith good for if it does not hold us up against it?

"You are the salt of the earth," said our Divine Saviour to His disciples. And He added: "If the sa lose its savor it is good for nothing any more but to be cast out. take care that these words do not apply

Gen. Grant's Grandchildren to Attend Catholic School,

Mrs. Nellie Grant Sartoris has returned to Washington from New York to place her daughter Rese Mary Saxtoris, in school at Georgetown con-She intends to take a house in New York again this winter. Grant also expects to be there the most of the winter, but is as yet undecided whether to take a house or not. Algor-non Sartorismay not return to England to finish his education, but, instead, enter Georgetown college.

Impoverished blood causes that tired feel-og. Hood's Sarsaparilla purifies, enriches and vitalizes the blood and gives vigor and vitality.

vitality.

Sore Feet.—Mrs. E. J. Neill, New Armagh, P. Q., writes: "For nearly six months I was troubled with burning aches and pains in my feet to such an extent that I could not sleep at night, and as my feet were badly swollen I could not wear my boots for weeks. At last I got a bottle of Dr. Thomas' Ec-LECTRIC OIL and resolved to try it, and to my astonishment I got almost instant relief, and the one bottle accomplished a perfect cure.

Worms cause feverishness, moaning and restlessness during sleep. Mother Graves Worm Exterminator is pleasant, sure and effectual. If your druggist has none in stock, get him to precure it for you.

#### OUR BOYS AND GIRLS.

At Our Lady's Throne.

Ave Maria.

Come, children, Our Lady is waiting
In the beautiful heavens above;
She is holding her court to receive you

And to hear your petitions of love. As ambassadors lowly draw near her, While you offer from hearts young

pure Earnest pleadings for dear ones in suffering That release from their pain she'll secure Oh, entreat her, this sweet Queen of Mercy, From their bondage to free them this hour For the King to His Mother has given The key to His love and His power.

And she loves it-this pleading of children And will answer the prayers of your heart Bidding angels lead forth the poor captives In heaven's bright joys to have part.

Jo and Ernestina. Helen Atteridge in Ave Maria. (CONCLUSION.) II.

Next day Ernestina Wyse failed with all her lessons. "I could not study," she said, care-

lessly. "I had a headache." Sister Francis was on duty again that morning. The cold, defiant tone startled her. There is no disproving a headache. But was the excuse true? Well, it was nobody's business but Ernestina's and the nun's. Still, if there was a headache, everybody knew the cause of it.

The President of the Angels would not speak to Jo Brannigan.

"I'll never speak to you again," she said; and Jo felt terribly bad poor little thing !-though she hardly knew why.

In the afternoon a message came

that Reverend Mother wanted to see Ernestina Wyse. There was a general feeling of "

shouldn't like to be in her place." Ernestina went, hardening her heart, or getting up her courage, with the sullen look still on her face, and her read held high in air.

To her great surprise, the nun made her sit down and looked at her pleas-antly. Our Reverend Mother often seemed to us girls to have sunshine about her, there was such a cheering power in her smile and in her voice and ways. No child at St. Mary's understood what that wise nun's heart was until she had felt the tenderness of her help and the strength of her uthority in some hour of school-girl weakness and trouble.

Ernestina Wyse sat in the Reverend Mother's room, cold, reserved, resentful. The "good girl of the school," s children had called her-or, more accurately, the girl whose faults were all within-had suffered her first slip, her first humiliation, about the most rifling thing; and because of that rifie all her principles were in danger of going to pieces.
"Do you know why I have sent for

you?" asked the nun, in her kindest

Ernestina was silent. At last she condescended to say :

"I suppose so."
"I don't think you do," said the nun, with her irresistible smile. "I have sent for you to tell you a story. Ernestina's sullen face relaxed

little. There seemed to be no need of courage. Presently she forgot her defiance so far as to smile. "The story is that there was once a dervish who lived in the desert,"

began the Reverend Mother, in her chatty, amusing way. "He was a very good man, very holy—at least people thought so. He had five hundred willow of conducts and he had five hundred willow of conducts." dred rules of conduct, and he kept the whole five hundred for nearly fifty years. Well, on the last day of the fifty years he thought he would go to town again, to see what the world was in these matters enjoy telling, or in like. He became tired and hungry, that of indecent fashions set by those and a man in the town offered to share his bread with him. 'Very good, said the dervish, and thanked him So they said grace and sa The man offered the bread to the holy pilgrim, and he took it and ate a morsel. Then he sprang up from the table, tearing his hair. 'Oh, dear! ch, dear!' said he; 'I have broken one of my commandments. I have always observed the rule of never being the first to taste bread if I ate with another. — 'But what does it matter?' said the charitable man.— Oh! it does, answered the dervish because all my life I had kept un roken my five hundred rules of con-net, or commandments, and now l have broken one. And do you know what happened after that? Why, he went right off and broke the other four hundred and ninety nine; and he ended as the greatest rascal in that part of the

Ernestina began to laugh.

nun laughed too.
"Now, Ernestina, I wonder can you tell me what was the matter with the dervish? It was very foolish of him, of course, to go to the bad like that; but don't you think there must have een something going wrong before?"
"I don't know," replied the girl, till smiling and quite good-humored He was too proud of keeping all his

rules, I suppose."
"That was it," said the Reverend Mother, with a funny smile, and a straight look at Ernestina. "He thought himself perfect, but he was an abominably proud old fellow. Then, you see, he was not good for the right motive. He was evidently keeping a clear record, because it was so nice to think of those five hundred rules never broken; and as soon as he failed once he gave up altogether. I wonder, Ernestina, have you ever known any body who was inclined to be like that

dervish?" Their eyes met. Ernestina, in spite of all the faults that had risen up since take in all the treasures of the Vatican. terday for the first time her clear at Carpineto, Italy, on March 2, 1810. ually as this.

record at school was broken, and at once she had accumulated faults that would have shocked her before-pride, disobedience, ill-temper, unkindness, laziness, and lastly the falsehood of an It was no wonder that she excuse. turned away from the kind, questioning gaze, and tears began to trickle down her face.

Ernestina in after years told of that wonderful interview and its end-how in the midst of her helplessness and confusion she suddenly found the Reverend Mother saying to her:

"Let us begin together, you and I, to-day, in the path of humiliation. have begun again so many times; you
—poor child!—are beginning again
for the first time. We are to be surprised and thankful when we do well, and grateful to those who tell us when we do badly.

Ernestina told of that interview years after, when the chapel of St Mary's was still fragrant with the incense of the Requiem, and when the children of former days who had come back for it to the old convent were comparing notes, revealing and learning how beautiful was the soul of her who had loved us and helped us through the trials and troubles of our school

days.
As for Ernestina, however, she fortunately came victorious from the crisis of her first trouble. That day we understood why she had apologized long ago to the new Sister with such sudden good-will; why she had begged not to be President of the Angels any more after the holidays, but to be one of the ordinary ones. Jo Brannigan had said at the time: "Yes, I understand -you want to be only a plain sort of angel.

And as for Jo Brannigan. Ah! w all knew on that dark day of the future why Jo Brannigan and Ernestina Wyse had been fast friends at school. It was because Reverend Mother wished

it. And so they had shared a corner of the garden, and the feeding of a tame robin and their books at school, and their pleasures in the holidays. It was not an exclusive companionship -that would not have been allowed; but it was a friendship that had its reason and its meaning. The first suggestion and its meaning. of it was the placing of their desks to-gether; and the final result was that our bright Jo Brannigan learned to study and to be serious sometimes and our too grave Ernestina, after the day of the crisis, learned from Jo to laugh and play and enjoy recreation. Ernestina from that time became more rank and candid, and perhaps got a ew bad marks for the fault she did no onceal. She had fewer prizes, be ause her attention became a little liverted by Jo to the games. had begun a simpler, humbler and brighter life; and looked back gratefully ever after to the day of her first "scrape," and the story of the dervish.

#### NON-CATHOLIC VIEW

Of Leo's Social and Labor Problems, and the Peace of Europe-The Pope and the Vatican.

Leslie's Weekly. Among the great men now living, Pope Leo XIII. is undoubtedly the most prominent and most interesting figure His influence on the politics of Eu during the past ten years has been im mense, and it increases every day. To be received by His Holiness, or at least to have a glance of him, seems to be the chief desire of all those who visit Rome. A nong the thousands who every day beg for an admission to the Pope's Mass are not only Catholic but Protestants of all denomination Jews, Mohammedans and Buddhis men of every rank and station in lif diplomats, artists, statesmen, princes kings and emperors. And no matte hat your religious belief is, or whether you have any belief at all, you will find that nothing is more i pressive than to be near this Aug Emperor of Germany was so pertu when he entered for the first time room where stands the throne of St. I that he trembled like a child dropped his silver helmet from h

I had the honor of seeing Leo XIII. twice, the first time being on East morning, two and a half years ag The invitation was simply to atte Chapel at 7 o'clock a. m. As it three-quarters of an hour to do from my hotel to the Vatican, I led o'clock in an open carriage orly kind to be had. The streets we already well filled by people gay attired in their holiday clothes, must be them walking or driving in the direction of St. Peter's. When arrived near the bridge of St. Angles leaves, also of carriages, also a large number of carriages, also their way to the Vatican, were pr ceding and following us. At las frozen half to death, we reached the plaza of St. Peter's. It was covered

with people, thousands of whom we rapidly entering the immense church.
The Vatican palace is to the right of the plaza. It is an immense three storied building, as high, however, a one of our six or seven story hous There the Popes have lived ever six The Vatican was not then large as it is to-day. As for its size one can readily appreciate what it after learning that it contains twent open courts, eight principal staircase and two hundred staircases for the service. The first and second stories are occupied by the museums and libraries with the exception of His Holiness' private apartment, which faces the plaza of St. Peter's. To one appreciative of art it takes weeks and weeks to



ius IX., his predecessor on the throne St. Peter, did not leave Leo an easy task by any means. At the time the Vatican was in strained relations not only with the Italian Government, but also with those of Russia, Germany, Switzerland and England. The very night of his election the Pope, announcing the fact by telegraph to the foreign sovereigns, expressed in his despatch to the German Emperor his personal regret at the misunderstand ng which separated Prussia and the Holy See, and the hope that friendly elations would soon be re-established. ever since it has been the Pope's policy bring the Vatican nearer Russia, dermany and England.

Twice already has Emperor William visited the Pope. It is well understood in the official world all over Europe in the official world all over Europe that a visitor to the royal palace of the Quirinal, a guest of the king of Italy, will never be received by the Pope should he be a Catholic. For this reason Catholic princes who are on friendly terms with King Humbert and Queen Marguerite never visit Italy. Thus it is that the Emperor of Austria has not yet raturned the visit read him. has not yet returned the visit paid him some years ago by the king of Italy. It will also be remembered that a short me ago the king of Portugal, having ccepted an invitation from the Italian urt, canceled it at the last minute.

Germany, like nearly every other ower, has two embassies in Romene accredited to the king, the other o the Pope. The two ambassadors of nese countries never see each other, ever visit each other, never commucate with each other. They could ot be more separated if one was in ekin and the other in Washington. , according to ceremonial, the Pope asses before the emperors and kings, is legate or legates or nuncios (am assadors) always pass before other abassadors. It can truly be said that there re two men in Leo XIII.—the theologan, absolute in his faith, and the talian diplomat. On all questions, eligious, social, and political, he has been his interest, and grasses there.

hown his interest, and grasps them all with his tremendous activity. His etters, protocols, encyclicals on all the creat questions of the day are master Two matters have especially attracted his attention - the social and labor problems and the maintenance of peace in Europe. His dream is a general disarmament by all the great nations. He deplores this paix arm (armed peace), which costs hundreds of millions every year. "Think," says Leo XIII., "of all the good that could be done with the money, or with only a small part of it. Consider that, while the war of 1870 has cost France nearly six billion dollars, the Suez Canal, the Panama Railroad, the tunnel of Mont Cenis, and the Pacific Railroad, these great humanitar-ian works together have hardly cost five hundred million dollars." of his speeches he further said : there was ever a time when the ideas of peace answer to the desire of the people, it is undoubtedly now that the words of fraternity, brotherhood, peacefulness and tranquility are on every man's lips. The sovereigns and their ministers agree all over the vorid to declare that what they wish and desire, that the continual object of their efforts, is peace and concord. And they are approved by all the people at large who have nothing but hate and r pulsion for wars and their consequences. Such a repulsion is legiti-mete and hely, for if war is sometimes necessary to peace itself, it always carries along with it innumerable and terrible calamities. And war would be at the present time much more horrible than it ever was, favored as it is every day in its work of destruction is every day in its work of destruction and progress in the art of killing by the variety, the precision, the power of both the fighters and the instruments which they use. "Many believe that Leo XIII. will soon call upon the sovereigns of the world to disarm and to form an international tribunal, to which all discussions may be referred.

The Pope has always taken the keenest interest in American affairs, and he has again and again expressed his love and admiration for this country. He is always more than kind to the Americans who visit

Thackeray tells of a lord who never saw a vacant place on his estate but he took an acorn out of his pocket and popped it in. The acorn cost nothing, but it might sprout into a predigious bit of lumber. So deal with your compliments through life. Never leave a chance of saying a kind word, of doing a kindly act, of judging your brother's motives as of the best. It costs nothing, but the little act may be productive of great good.

Ayer's Cherry Pectoral is known by its works. The experience of half century proves that no other preparation of the kind stops coughing and and allays irritation of the throat and The name of the Pope is Joachim Vincent Count Pecci, and he was born bronchial tubes so promptly and effect during the rest of the season, but never bronchial tubes so promptly and effect.



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ing to the Clementine edition of the Scriptures, with amotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Calmet's Challoner, to which is added the History of the Holy Catholic Bible, and Calmet's Illustrated and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Philosophy and Liturgy in the Rev. Ignatius F. Wood, D.D., Archbishop of the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of the spitles and gospels for all the Sundays and Holydays throughout the year and of epistles and gospels for all the Sundays and Holydays throughout the year and of the most notable feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings.

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Address THOMAS COFFEY, Catholic Record Office, London, Ont.

From the Utica, N. Y., Press. The Rev. Wm. P. F. Ferguson, Presyterian Minister at Whitesboro, whose oicture we give below, will not be unamiliar by sight to many readers. A ended experience as foreign mission-



" After a delightful sail through the Thousand Islands, I stepped on shore in that quaint old city of Kingston. A shower had fallen and the streets were neglecting a duty if I failed to suggest neglecting a duty if I failed to suggest that we have misler would have discovered by Poly Pills to suppose the misler would have discovered by Poly Pills to suppose the misler when I know that we have the misler when I know the misle lamp, so that wisdom would have dictated that I, leg-weary as I was, should have kept in doors, but so anxious was I to see the old city that I spent the whole evening in the streets.

"Five o'clock the next morning The head wind and the damp streets had that leads toward Napanee.
"Night overtook me at a little vill-

lame. I rested the next day, and the from Dr. Williams' Medicine Comnext, but it was too late ; the mischief was done. I rode a good many miles during the rest of the season, but never a day and seldom a mile without pain.

Poor Digestion leads to nervousness, chronic dyspepsia and great misery. The best remedy is Hood's Sarsaparilla.

An Opportunity to Possess

# THE HOLY BIB**le**

(WITHOUT CLASP.)

A SMALLER EDITION

to The Catholic Record.

It is always better to send remittances by money order, but when cash is sen! the letter should in every case be registered.

having ridden against a strong head the truth of the statement that she had



brought a very unwelcome discovery I was lame in both ankles and knees proved an unfortunate combination. I gave, however, little thought to it, supposing it would wear off in a few hours, and the first flush of sunlight saw me speeding out the splendid road in boxes (never in loose form, by the

"The winter came and I put away

A Clergyman's Experience With Long Hard Riding-Has Travelled Fully 3,000 Miles on His Wheel-He Makes Some Reflection on the Benefits of the Sport, and Tells of the Dangers.

The winter came and I put away my wheel, saying 'now I shall get well,' but, tomy disappointment, I grew worse. Some days my knees almost forbade walking, and my ankles would not permit me to wear shees. At times I suffered severe pain, so sayon and the sayon are the sayon and the sayon are the sayon and the sayon are the sayon are the sayon and I put away my wheel, saying 'now I shall get well,' but, tomy disappointment, I grew worse. Some days my knees almost forbade walking, and my ankles would not permit me to wear sheet. I suffered severe pain so sayon are the sayon are th yet it must be understood that I con cealed the condition of affairs as far as possible.

From being local the trouble began familiar by sight to many readers. A to spread slightly, and my anxiety in-young man, he has still had an exand followed their excellent advice, and followed their excellent advice, ary, teacher, editor, lecturer and pastor that has given him a wide acquaintance in many parts of the country.

In an interview a few days ago, he which a good deal of space was taken id:
"In the early summer of '94 I went liams' Pink Pills. I did not at that "In the early summer of '94 I went upon a tour through a part of Ontario on my wheel. My route was from Utica to Cape Vincent, thence by steamer to Kingston, and from there along the north shore of the lake to Toronto and around to Niagara Falls. I arrived at Cape Vincent at 5 o'clock, having ridden against a strong head

authorized.

The first box was not gone before I saw a change, and the third had not been finished before all signs of my rheumatic troubles were gone to stay.

"I say 'gone to stay,' for though
there has been every opportunity for a
return of the trouble, I have not felt
the first twinge of it. I have wheeled thousands of miles, and never before with so little discomfort. I have had some of the most severe tests of strength and endurance, and have come through them without an ache. For example, one afternoon I rode seventy miles, preached that night and made fifty miles, of the hardest kind of road be-fore noon the next day. Another instance was a 'Century run,' the last forty miles of which were made in a downpour of rain through mud and

"You should think I would recommend them to others? Well, I have, and have had the pleasure of seeing Pink Pills to any friend whom I knew

to be suffering from rheumatism.
"No, that is not the only disease they cure. I personally know of a number of cures from other troubles, but I have needed them only for that, though it would be but fair to add that my general health has been better this summer than ever before in my life."

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are sold dozen or hundred,) at 50 cents a box, or six boxes for \$2.50, and may be age near Port Hope, but found me still had of all druggists or direct by mail pany, Brockville, Ont.

C. M. B. A.

Picton, Ont., Feb. 19, 1896.

Picton, Ont., Feb. 19, 1896.

Dear Sir—I wish to express publicly my thanks to the kind friends who assisted myself and family during Mr. Tosher's fataillness. I am especially grateful to the members of the C. M. B. A., Branch No. 90, both for help given and prompt payment of insurance.

I remain respectfully

Mrs. Wm. Tooher. Card of Thanks.

Mrs. Win. Tooher.

\*At Home" and Leap Year Dance of the C. M. B. A.

Branches 132 and 160, C. M. B. A., last evening had the most enjoyable "at home" yet held by them at the rooms, Barrington street. A couple of novelties were introduced, including the leap year dance and the presentation to each lady of a valentine. In the dance the position of affairs was reversed the partners being chosen by the ladies, and it is only fair to the latter to say that any backwardness noticeable was shown by the gentlemen. About eighty five couples were present and "tripped" into the wee hours.

A well filled and well patronized refreshment table was arranged in an ante room, and all the arrangements were most complete, reflecting much credit on the managing committee—Robert Clancy, D. O'Brien, J. O'Hearn, W. J. Phelan, W. J. Power, J. O'Donnell. At intermission an impromptu programme of music and recitations was given. Those present during the evening were:

were:

Mrs. Chas. Lane, Mrs. Eutler, (Ald.).
Miss Beazley, Mrs. Walsh. (Dr.). Miss
Walsh, Miss Beazley, Mrs. Gallagher. Miss McDonald, Miss Mortsrty,
Mrs. J. Lynch. Mrs. McCary, Miss Folloy, Mrs.
Flynn, Miss Delaney, Mrs. McLellan,
Walsh, Miss O'Brien, Miss Dillon, Miss O'Flynn,
Walsh, Mis O'Brien, Miss Dillon, Miss O'Flynn,
Walsh, Mis O'Brien, Miss Dillon, Miss O'Flean,
Mrs. Lynch, Mrs. Myers, Miss Goley, Mrs.
Fegan, Miss Mullacy, Miss Mrs. Kaper,
Mrs. Lonnigan, Miss Martin, Mrs. Egan, Miss
A. Egan, Miss Fiavin, Mrs. Egan, Miss
A. Egan, Miss Fiavin, Mrs. Appleton, Miss
Quinn, Miss Fawson, Miss E. Murphy Miss A.
McPherson, Mrs. C. McPherson, Mrs. Keating, Mrs. J. Flemming, Miss Flemming, Mrs.
B. Burns, Mrs. H. O'Brien, Miss Neyer, Mrs.
Hoare, Mrs. P. M. Duggan, Mrs. Meyer, Mrs.
Hoare, Mrs. P. M. Duggan, Mrs. Meyer, Mrs.
Hoare, Mrs. D. Miss Marby, Miss Lowing, Mrs. A. J.
Finlay, Miss Lowery, Mrs. Full, Miss Fultz,
Miss Forrestall, Miss M. Devine, Mrs. A. J.
Finlay, Miss Murphy, Miss Hothan, Mrs. J.
Foley, Mrs. J. Mullane, Miss McCawley, Miss
M. Dwyer, Miss Brackett, Mrs. R. Glancy, Miss
Kilne, Miss McNamara, Mrs. R. Clancy, Miss
Hooley, Mrs. O'Hearn, Mrs. Kinsman, Mrs.
Dunn.

GENTLEMEN,

Hooley, Mrs. O'Hearn, Mrs. Kinsman, Mrs. Dunn.

GENTLEMEN.

Ald. Lane. Ald. Builer. Mr. Beazley, R. J. Power, Dr. Walsh, J. Mullane, P. Mullane, M. S. Builer, Mr. Beazley, R. J. Sullivan, A. D. Gillis, Joseph Christian, J. Jynch, R. F. Phalen (Sydney), P. McCarey, W. J. Power, Mr. Flynn, John Neville, James Leary, A. Gorman, J. R. Cragg, J. McLellan, J. C. O'Brien, J. J. Burns, B. Maguire, W. D. Bolye, J. P. Murray, A. Warren, W. Fegan, T. P. Connors, J. J. Powers, A. K. Mackasey, Mr. Flavin, J. Appleton, F. Quinn, J. Murphy, J. P. Flavin, Mr. Kesting, John Flemming, J. D. Burns (St. John), D. P. Sullivan, B. P. Mullaney, F. Meyer, T. Hoare, W. J. Finlay, P. M. Duggan, F. Metzler, E. Fultz, A. J. Finlay, M. Foley, J. Mullane, J. Le Brittan, P. M. Mackesey, Mr. Silver, Mr. Hogan, D. Phan, J. O Donnell, J. O'Hearn, D. O Brien, Mr. Kinsman, Mr. Shanks, John MeGuire,

The programme rendered during the intermission was as follows:

Song. Miss Lowery Plano solo. Miss Howley Plano solo. Miss Howley

mission was as follows:

Song. Miss Lowery
Plano solo Miss Howley
Song. Miss Power
Song. Surgeon Major Mullane
Song Win Buckley
Recitation Wm Buckley
Halifax Daily Echo, Feb. 15, 1893.

On Monday evening, 17th inst., the members of Branch 29, Westport, accompanied by their lady friends, met in their new hall, Hazelton block, and spent a very pleasant evening, in dancing and other amusements, until 12 o'clock, when all adjourned to the spacious dining hall, where cysters and many other tempting delicacies were supplied, which the ladies, who are always ready with helping hands, served with admirable taste. Besides the members of our local branch a few members of Branches No.'s 56, 86, 89 were present. The object of the meeting was simply to bring the members and their friends together for an evening's amusement and to encourage zeal for our noble association.

Successful "At Home

Successful "At Home."

The members of Branch 14 of the Catholic Matual Benefit Association have been indefatigable in their efforts for some time past, making arrangements for the celebration for the fourteenth anniversary of the establishment of the local branch, and the committee in charge are to be congratulated upon the merit and extent of the programme rendered. The hall, which is upstairs in the recently erected Separate school, was artistically decorated with bunting, banners and evergreens, and presented a festive appearance. There was a large attendance of members with their families and friends and all seemed to thoroughly enjoy the hospitality of this prosperous association.

Mr. Uliver Cooper was chairmen. Pay E.

bers with their families and friends and all seemed to thoroughly enjoy the hospitality of this prosperous association.

Mr. Oliver Cooper was chairman. Rev. E. P. Slaven, B. Maurer and E. Radigan occupied seats on the platform. The programme was opened by all singing the national anthem, and by a brief and nicely worded address by the chairman, after which the orchestra, under the leadership of Mr. Charles Wolstenholme played a well-rendered selection. Miss Maggie Radigan then sang "My Southern Home," in a sweet tone. Mr. Thos. J. McGrath, in a comic recitation, was well received; and Miss M. Feeny rendered "The Ministrel Boy" with good effect. A violin solo by Miss Winnie Maurer was well executed, the child giving promise of becoming an excellent violinist. Mr. John J. Barrett read an essay entitled "The Origin and Development of Guilds and Societies," which was well repared and elicited much favorable comment. Mr. E. Radigan then addressed the gathering on the benefits to be derived from membership with the association, and touched on the healthy financial condition of the society as an insurance medium. He was followed by Miss Hattie McAstocker, of Guelph, a young lady possessed of a well-cultured voice, who sang "Daddy" in a very pleasing manner. Master Edward Campbell in a Highland Fling and Sword Dance proved himself a skilled artist, and at the conclusion Miss Hattie McAstocker, of Guelph, a young lady possessed of a well-cultured voice, who sang "Daddy" in a very pleasting manner. Master Edward Campbell in a Highland Fling and Sword Dance proved himself a skilled artist, and at the conclusion was loudly applauded. Mr. T. Kaddigan their rendered in good voice, a comic song, entitled "McCarthy's Widow," and, judging from the applause that gentleman received, succeeded in pleasing the audience highly. Mr. John Skelly was then called upon and gave a thrilling recitation in his usual meritorious manner; Master Charlo Wolstenholme, a talented young violinist, executed "Il Trovatore" in faultless style. Rev. Father Slaven spoke eloquently on C. M. B. A. matters for a short time, and humorous remarks were listened to throughout with an interested attention. By special request, Mrs. John E. Keyes favored the audience with "Home, Sweet Home," and, for an encore, with "Home, Sweet Home," and, for an encore, with "Home, Sweet Home," and, for an encore, all gatherings. In conclusion, the Misses Flo. Cox and Hattie McAstocker, and Messrs. Chas. Wolstenholme and Thos. J. McGrath sang the comic quartette "O. P. R. A." or a "Manager in Trouble," which made a decided hit, and a repetition was called for and kindly given. Refreshment swere then served in abundance; and an late hour the gathering broke up, all going home highly pleased with the efforts put for the by the C. M. B. A. for their entertainment and instruction. This being the first of such events given under the auspices of the association, the members cannot help but feel highly flattered and elated at the brilliant success which characterized the intrinsitial "At Home,"—Galt Reporter, Feb. 21.

Resolutions of Condelence.

Stratford, Feb. 13, 1896.

At a regular meeting of Branch No. 13,

Stratford, held Fcb. 12, 1896, the following resolution was unanimeusly adopted:

That whereas it has pleased Almighty God to remove by death Maria, eldest daughter of Bro. John McCauley.

Resolved that we, the members of Branch No. 13, hereby express our heartfelt sorrow for the loss sustained by them, and extend to them our most sincere sympathy and condolence in their sad affliction. Also
Resolved that a copy of this resolution be inserted in the minutes of this meeting, and sent to Bro. McCauley and family, and also published in the official organ.

James Markey, Pres.

J. J. Kneitl, Sec.

E. B. A.

Davitt Branch, No. 11, Toronto David Branch, No. 11, Toronto.

Their regular meeting was well attended by members and visitors, the Rev. Chaplain, Father Cruise, being present, also the following visiters from St. Patrick's Branch, No. 12: Organizer J. J. Nightingale. P. J. O'Connor, P. Nevill, J. Malone and J. J. Maloney (Chancellor of No. 12).

organizer J. J. Nightingale. P. J. O'Connor, P. Nevill. J. Malone and J. J. Maloney (Chancellor of No. 12).

The Rev. Chaplain and J. J. Nightingale made a short address, and two applications for membership were received.

St. Peter's Branch, No. 21, Peterborough.

Bro. A. L. Giroux, who has efficiently filled the position of Financial Secretary of the branch, was presented with an address and a handsome gold E. B. A. pin at a special meeting of the branch, as a token of the branch appreciation of Mr. Giroux's services.

The address was read by Mr. W. J. Devlin and bore a flattering testimony to the Financial Secretary. The address was as follows:

Bro. A. L. Giroux'.

We, the members of St. Peter's Branch, No. 21, of the E. B. A in order to show our appreciation of your for the past year, wish to say that it was a source of the past year, wish to say that it was a source of the past year, wish to say that trustworthy officer who always had the interest of the association at heart.

As a slight token of our esteem we ask you to accept this pin, not on account of its value, but as a souvenir from your breview of the past year, wish to say to that as a souvenir from your breview of the second to you long life and prosperity and that heaven will shower its choicest blessings on you, and that in the near future we may again have the pleasure of seeing you in office. Signed on behalf of the society, J. Dally, President; W. J. Devlin, Chancellor; J. J. Hickey, Recording Secretary.

The presentation was made by Mr. Hickey, and Mr. Giroux acknowledged the society's kind words in a suitable manner. Short addresses followed from Messrs. Thos. Cahill and J. W. Fitzgerald, honorary members.

S. W. Fitzgerald, honorary members.

St. Peter's Branch, No. 23, London.

The worthy President of No. 23 sets a good example in giving a gold E. B. A. pin to the member who obtains the largest number of candidates during the next three months.

St. Mary's, No. 24, Almonte,

St. Mary's, No. 24, Almonte, have installed their officers for 1895. At their last meeting they received two applications for membership:— Chaplain, Very Rev. Canon Foley; Chancellor, T. McAuliffe; President, B. M. Botton; Vice-President, J. G. Maione; Rec. Sec., J. O. Heare; Fin. and Ins. Sec., P. L. Dowdal; Treas, R. Johnston; Stewards, P. O'Brien and M. McGrath; mar., J. Trainor; Asst. Mar. 13, McGregor; Ins. Guard, P. Frawley; Outside Guard, J. Brunette.

McGregor; Ins. Guard, P. Frawley; Outside Guard, J. Brunette.

Sarsfield Branch, No. 28, Ottawa.

At the last regular meeting considerable business of importance was transacted, so much indeed that an interesting programme prepared for the evening's meeting had to be left over till the next. Treasurer D. J. Harris was tendered a hearty vote of thanks for an artistically printed card, containing the dates of meetings of the branch and other information, which he generously presented to the branch. The following motion of condolence with the family of the late Bro. Keough was unanimously passed, and many expressions of sympathy were elicited from the Brothers, as Bro. Keough had always been an ardent and energetic member.

Wiereas it has pleased Almighty God, in His infailte wisdom, to remove from our midst our late worthy and esteemed fellow member. Bro. T. Keough: and whereas by his death this branch loses a sincere friend, his wife a devoted husband, and his children an affectionate lather, therefore be it.

The therefore be it.

How the state of the widow and family of our late Brother our heartfair sympathy in the loss they have sustained, but yas was than the knowledge that he whom they arises that the knowledge that he whom they arises that he for the reader that he whom they arises that he for the easter them to be a with Orivital for the Granch No. 28; R. Tobin, President; A. Pegg, Rec. Sec.

A hearty vote of thanks was unanimously adoned to the Grand officers and members of Branch to the Grand officers.

Rec. Sec.

A hearty vote of thanks was unanimously adopted to the Grand officers for the prompt manner in which they had attended to the papers of our late Brother and paid the funeral and insurance benefits.

W. Lane, S.-T.

A. 0 H.

A. U II.

Toronto, Feb. 24, 1896.
At the regular meeting of Div. No. 5, A. O.
H., held February 12, the following resolution
was unanimously adopted:
That whereas it has pleased Almighty God in
His infinite wisdom and mercy to call to Himself. James Noonan, the brother of our worthy
and esteemed Brother, Michael Noonan, be it
Resolved that we, the officers and members
of Div. No. 5, A. O. H., while bowing in humble
submission to the will of Divine Providence,
who sees and does all things for the best, cannot refrain from expressing to Bro. Noonan, and
the members of his family, in this the hour of
their sad bereavement, our sincere sympathy
for the loss they have sustained; and we pray
that Almighty God will grant them grace to
bear with patience this heavy trial. Be it
further
Resolved that a copy of this resolution be
forwarded to Bro. Noonan and spread upon the
minutes of this inecting, and a copy be sent to
the Catholic Record and Catholic Register
for publication.
Signed on behalf of Div. No. 5, Geo. J. Owen,
J. J. McCauly and Michael Daly, committee.

C. O. F.

The Catholic Order of Foresters of this town held an "at home" on Monday night of last week in their hall, which was a very marked success in every way. The Brethren of the Court, along with their lady triends and invited guests, completely filled the hall, which had been nicely decorated with flags and bunting for the occasion. This order, which has only been established a short time, has made rapid progress, and to day they number nearly 40,000 nembers. Bro. Thos. McDermitt, who acted as chairman, after explaining the aims progress, and to-day they number nearly 40,000 members. Bro. Thos. McDermitt, who acted as chairman, after explaining the aims and objects of the order, took up the first part of the programme, after which an adjournment took place for those present to partake of the good things the tables were laden with. After all had partaken of retreshments, the second part of the programme was gone through with. The following ladies and gentlemen took part: Misses T. Keating, M. Keating, Mrs. T. Dunn, Messrs, Jos. O Meara, G. Frezell, J. Lenihan, John O'Meara, H. Jones, B. McMullin and J. O'Brien. Miss L. Allen acted as accompanist for the evening. A speech was made by the Rev. Father Connolly, who congratulated the members of the order on the success of this their first "at home," and said he was proud to have such an order in his parish. Messrs, John Frezell, Jas. O'Callaghan, R. McMullin, J. Lenihan, and T. Howie, C. R. of the Court, also made short speeches thauking those who had taken part in the programme. After singing "God Save the Queen" the party broke up, all those present departing for their homes with the reclings that they had spent a pleasant evening.—Ingersoll Chronicle.

riage of one of Bedford's fairest residents in the person of Miss Joanna L. Mulville, daughter of Jas. Mulville, to Thomas A. Toppings. The ceremony was performed by Rev. Father Twohey, and at its close the solemn nuptial blessing of the Church was pronounced on the newly made pair. The groom was assisted by Jas. Mulville, brother of the bride, while Miss Mary Toppings, sister of the groom, performed the duties of bridesmaid. The bride is a very amiable and popular young lady, and received many beautiful presents which testify the high esteem in which she has been held. After the cere nony the happy couple, accompanied by a few of their friends, adjourned to the residence of the bride's parents and partook of a very invitting repast. The groom is engaged as engineer on the Str Ella Ross of Deseconto, and is a member of Branch 80, of the C. M. B. A. of that town, and is held in high estimation by his employers and a large circle of friends. In leaving for their future home in Deseconto they carry with them congratulations and hearty good wishes of their many friends.

NAEGLE-MOYLAN.

One of the happiest events of the season took place on Tuesday, the 18th inst., at St. Columba's Church, Irishtown, when Miss Anna Moylan, one of the most popular young ladies of this section, and Mr. Thos. Nægle, of Alliston, were made one in holy wedlock. The bride, whose dress was a marvel of taste and elegance, was attended by Miss Nellie Lynch; while the groom, looking, as he has always acted, a perfect gentleman, was supported by Mr. Thos. Moylan, brother of the bride. The interesting ceremony was performed by the Rev. Dean Murphy, atter which the Nuptial Mass was celebrated, The bridal party then repaired to the residence of the bride's mother, where a repast that would have delighted an epicure was partaken of by about fifty friends and neighbors who had assembled to do honor to the joyous occasion. The bride was the recipient of many handsome and costly presents, among the number being a beautiful pair of gold bracelets, the gift of the groom. The inner man being satisfied, dancing and singing became the order of the day, and it was not till midnight the merry crowd separated, leaving behind them many good wishes for the future happiness and prosperity of the newly wedded couple. NAEGLE-MOYLAN.

In Loving Memory of Mde. M, E. C.

NOV. 1, 1895. Like to a sunset, fading slowly
After a long, bright day,
Over the far hills, fading slowly
Into the silence, calm and holy—
Softly fading away;

So did her gentle presence leave us, After her brief, bright day, While the glow of her beautiful life shone o'er her, Into the Heart that was waiting for her, Sweetly she passed away!

Into the Heart unto Whose likeness, Meekly she'd formed her own; All Its wonderful lessons learning, All for Its greater glory burning, Swiftly her soul hath flown.

That beautiful soul, like a harp was strung, To heavenly harmonies; Each pulse to the touch of the Master thrilling, All hearts around her with rapture filling And holiest sympathies ;

So swift to share, so fain to solace Another's pain or dole; While her own pure heart, its doom was knelling,

-So frail and fragile the earthly dwelling,
That held her grand, sweet soul!

Vacant her place must be forever, In choir and cloister stall! No more her touch on the organ falling, Will seem like the voice of the Master, call-

Unto the hearts of all!

For like a flower, she meekly faded, Her loving service o'er; Or, a taper (lit, but to adore Him) Consumed in perfect love before Him, At His Prison Door. So, like a flower, her death distills, A perfume sweet and rare; And the light of her life, for His glory given Still points the way she went to heaven, That we may follow there.

Jean E. U. Nealis.

OBITUARY. MRS. KELLY, GUELPH.

MRS. KELLY, GUELPH.

We regret exceedingly to announce the death of Mrs. Ellen Kelly, widow of the late Bernard Kelly, which sad event took place at her residence, Edwin street, on the 8th inst.; and was heard with the deepest expression of sorrow, not only by her own family and friends, but by the whole community, which she editied by her gentleness of character and deeds of Christian charity. Her life and death were truly exemplary. She was attended by Rev. Father Kavanagh, S. J., throughout her illness, who visited her almost daily, and was with her and recited the prayers for the dying a few moments before she breathed her last.

The funeral which was very large, took place on Feb. 11, at 9 o'clock, to the church of Our Lady, where Solemn Requiem Mass was sung by Rev. Father Kenny, S. J., assisted by the full choir, the sanctuary being draped in black.

Among the chief mourners were her children, grand children and two brothers, Mr. T. and M. Purcell, Mr. John and Mrs. Kelleher (Fergus), Messrs. J. McTague, (Geelph), M. A. Pigott, (Hamilton), P. J. Woods (Brampton), D. Downing (Detroit). The casket was borne by her two sons, John and Bert; her son in-law, S. J. Holland, and her three nephews, John W. Kelly, T. W. Purcill and G. Purcill. The floral offerings were beautiful. May her soul rest in peace!

MICHAEL MULVHILL, CARLETON PLACE.

Died, at the residence of his son-in law,
Thomas Doyle, Carleton Place, on Jan. 4,
1896, Michael Mulvhill, aged eighty-two
years. Deceased was born in Kilrush
county Clare, Ireland, where he spent his
boyhood days. He emigrated to Canada
when in the vigor of manhood. He was one
of those brave and spirited men who fearles
ly and cheerfully faced the bardships of a
pioneer's life being strengthened and sustained throughout by the constant practice of his religion. He was also of a
gonial disposition and endeared himself
to all with whom he came in contact,
his true Irish heart ever prompting him
to assist his fellow-men whenever an opportunity presented itself. Over fifty eight
years ago he settled on a farm in Renfrew
(near Douglas). His beloved wife preceded
him to the grave twenty-eight years ago.
After his wife's death he resided with his
daughter, Mrs. Thos. Doyle, He leaves four
sons and two daughters to mourn the loss of
a kind father. His remains were interred in
the Catholic cemetery at Douglas. R. I. P. MICHAEL MULVHILL, CARLETON PLACE

Ed. CATHOLIC RECORD: Ed. CATHOLIC RECORD:

Dear Sir—A solemn and an effecting scene took place in the parish of Ashfield, on the 19th inst. (Ash Wednesday). Death, it is true, is at all times both solemn and affecting; but it may be surrounded or attended with circumstances that render it particularly painful to the surviving relatives and friends of the deceased. One of these circumstances is the time of life at which the summons, which must be obseptd, is issued. Two young men, at one time composed the male members of Mr. C. Noble's family, a worthy resident of the vicinity of Kingsbridge. The junior of these was a young man about twenty years of age of special promise in life. He had passed some very creditable examinations whose result armed him with good certificates and authority to teach any Public or Separate schools in Ontario. Those who

have passed through this ordeal need not be told that an advanced literary attainment is necessary to procure a good certificate for the position. This young man, exemplary in everything worthy of imitation, had procured a lucrative situation in the county of Waterloo, and entered on a career of great promise and usefulness when that fell destroyer, consumption, ruthlessly attacked him and soon laid him on a bed of sickness. Moch as was his character admired while in him and soon laid him on a bed of sickness, much as was his character admired while in the enjoyment of health, it was still more so admired while suffering under the sore trial of affliction. Patient, uncomplaining, persevering, laboring for his soul's salvation, John Noble passed the latter portion of his mortal life, aided and fortified by the rites of his Church, strongly imbued with the hope of the resurrection.

The cup of grief of these afflicted parents and sister was not yet quite full. The re-

and sister was not yet quite full. The re-maining son, Willie, whose dutiful and affectionate conduct towards his parents, whose compliance with the requirements of affectionate conduct towards his parents, whose compliance with the requirements of his Church, whose courtesy and friendly intercourse with all with whom he came in contact, were notorious and often the theme of lengthy discourses. "Willie is too good for this world," was often uttered in regard to him; and this proved too true. Having arrived at the age of twenty-eight years and five months, Willie closed his earthly career in an exactly similar manner to that of his younger brother, and with a corresponding hope and assurance. His earthly remains were committed to dust on the above date and were accompanied to the church and to their last resting-place by a large concourse of carnest and sympathetic triends, who carnestly interceded for the repose of the soul of the departed. What a consoling thought!

The Rev. F. Dixon, our much esteemed parish priest, who was unremitting in his attendance on the deceased, with his acolytes, preceded the funeral cortege from the parental abode of the deceased to the church, where the services usual on such occasions were celebrated, and notwithstanding the severity of the weather, lead the way to the cemetery and officiated at the grave. The pall-bearers on the occasion were Messrs. John Hussey, John O'Neil, John J. Dean, Stephen Martin, Maurice M. Dalton and Peter Stiles.

Feb. 20, 1896.

TOTAL ABSTINENCE IN LENT.

Boston Pilot. We quote the appended wise recom-mendation to Catholics who would acceptably observe the Lenten season, from the February Bulletin of the National Secretary of the Catholic Total Abstinence Union, the Rev. Alexander P. Doyle, C. S. P., New York :

Office of the General Secretary, 415 W. 59th st., New York, Feb. 1, '96.
By the time that this Bulletin is in the hands of the secretaries of the societies we shall have entered into the penitential shadows of the holy season of Lent. A custom that has come very much into vogue during these last few years, especially since the recommen-dation of the practice by the Holy Father, is the distribution of Sacred Thirst cords to all the people on the Sunday before Lent opens. distribution there goes a strong recommendation to all the people to abstain from the use of intoxicating drinks during the forty days of Lent.

It is astonishing how popular this custom has become within the last few years. The Temperance Publication Bureau has sent out 250,000 of these Sacred Thirst cards. The significance of this is that in the parishes where these cards are distributed a deeper sense of religion is developed, a more constant and regular attendance at the Lenten devotions is brought about. thousands and thousands of the people are lured away from their irregular habits and are brought to a conscientious sense of duty; and many be-come so enamored of the healthful practice of total abstinence that when Easter Sunday comes they do not go back to their old drinking ways.

Abundant testimonies have come to us from pastors who have inaugurated this practice in their parishes, bearing witness to the deeply beneficial effects that have followed its introduction. They have said that the custom has made the men, particularly, realize that Lent is a time specially set apart for some religious act, and the giving up of the use of intoxicating drinks and the avoiding of the saloon has turned their minds to the Church, and induced them to attend regularly the Lenten devotions.

The spirit of Lent is one of selfdenial. It comes very difficult for men and women who have to work very hard to earn their daily wage to keep the strict law of the Church This fact is recognized by abundant dispensations Holy Mother Church has given to her children of the working classes. But while she has dispensed with the strict letter of the law, in no sense has she dispensed with the spirit of the holy season. On the contrary, the doing away with the strict letter has the effect of intensifying the spirit of the law. The spirit is to practice some mortification, and therefore it is re-commended as one of the best mortifi cations to refrain from the use of in-toxicating drinks. This practice has a particular suitability in these days, because it makes a protest against the drinking customs that are so conducive to intoxication, and places the remedy for the widespread evil of intemper

The societies of our National Union should actively and enthusiastically favor this practice in their respective localities, for it is evident how much good will come to them from the custom. The more total abstainers there are, the wider field will the societies have in which to recruit their membership, and it is creditably believed that thi Lenten practice has done as much to favor and disseminate the practice of total abstinence as any other one

thing.
I wish, therefore, that in every place where this Bulletin is received immediate measures will be taken to secure a sufficient number of these Sacred Thirst cards, and, with the consent of the pastor, to have them dis This is one of the most elever and useful controversial works of the day, and a most suitable production to hand to Protestant friends who the sample sent herewith, for \$1 a thousand, which sum just covers the Catuolic Record, Catuolic Record,

cost of production. Please, therefore, bring this matter to the notice of your pastor, and ask his permission to distribute these cards among the people.

Here is one epigram extracted from the latest Encyclical of his Holiness that our young men who are content to dawdle along without ambition to get to the front might with great advantage paste in their hats or frame and hang up in their rooms as a reminder of their duty as Catholics, in these high-strung-modern days. "In the keen competition of talents, Catholics should be leaders not followers." There is a bugle blast to awaken us all from our lethargy.

MARKET REPORTS

LONDON,
London, Feb. 27. — Wheat, 81 to 82c, per bushel. Oais, 21 to 25c per bush. Peas, 45 to 50 per bush. Barley, 31 15 to 33 3-5c per bushel. Buckwheat, 25 2-5 to 28 1-5c per bush. Rye, 39 15 to 44 4-5c per bush. Corn, 36 2-5 to 39 1-5c per bush. Good beef sold at 55.09 per cwt, by the carcass. Lamb 9c a pound by the carcass. Mutton, 6 to 7c per pound. Dressed hogs, soid at 55 to 5.09 per cwt. Turkeys sold at 56 cents a pound. Best roll butter was firm, at 17 cents a dozen. A few barrels of apples were offered 22.50 to 83.00. Potatoes were easy, 25 cents a bag. Hay was scarce, at 211 a ton.

Toronto, Feb. 27. — Wheat, white, 84 to 85c, wheat, goose, 67c; peas, common, 515 to 58c; oats, 28 to 29c; rye, 47 to 39c; ducks, spring, per pair, 40 to 90c; ducks, spring, per pair, 40 to 90c; chickens, per pair, 40 to 90c; chickens, per pair, 40 to 80c; butter, in 1 lb, rolls, 16 to 18c; eggs, new laid, 17 to 29c; onlons, per bush. 30c; potatoes, per bag, 18 to 29c; apples, per bbl. 5 to 8c; twal, 17 to 29c; nonlons, per bush. 30c; potatoes, per bag, 18 to 29c; apples, per bbl. 65c; cessed, straw, sheaf, 811 to \$13.00; beef, hinds, 5 to 7c; beef, fores, 3 to 46c; spring lamb, carcass, per lb. 65c; dessed hogs, 85.10 to \$5.00.

Pott Huron, Mich., Feb. 27. — Grain—Wheat per bush. — White, 65 to 70c; No. 2 red. 65 to 70c; veal, per loyls.

Produce.—Butter, 13 to 15c per loss, 10 to 50c; per 100 lbs.

Produce.—Butter, 13 to 15c per loss, 10 to 80c; per with 10 to 25c per 100 lbs.

Produce.—Butter, 13 to 15c per loss, 10 per cwt.; per cwt.; per pound; these, 10 to 12 per pound; hay, 812 00 to 85c per pound; honey, 10 to 15c per unit, 20 to 85c. per pound; per pound; cheese, 10 to 12 per pound; hay, 812 00 to 815.00 per cwt.; pork, light, 85.00 to 85.00 per cwt.; pork, light, 85.00 to 85.00 per cwt.; pork, light, 90c; per pound; turkeys, light, 10 to 12c per pound; fowls, 8 to 10c per pound; spring ducks, 10c per pound; turkeys, light, 10 to 12c per pound; fowls, 8 to 10c per pound; spring ducks, 10c per pound; per pound; t

No. 2, 4jc, per lb.; sheep skins, 30 to 80c, each; tallow, 3 to 3jc, per lb.

DETROIT.

Detroit, Mich., Feb. 27. — Wheat, No. 2, red. 73jc; No. 1, white, 73jc; corn, No. 2, 28jc; No. 3, yellow 30c; oats, No. 2, white, 23jc; rye, 41jc; notatoes, best Michigan, 19 to 20 per bush.; hay, No. 1, Timothy, 814.50 to 815.0 per ton in car lots; honey, best white comb, 14 to 15c per lo.; cheese, tull-cream Michigan, 11 to 11jc lb.; eggs, strictly fresh. 14 to 14jc per doz.; orions, Michigan, per bush. 30 to 35c; butter, fancy dairy, 13c; first class dairy, 12c; creamery, 19c; beans, city handpicked, s1.05 to 81.10 per bush.; apples. new 83.50 to 84.00 per barrel; poultry, 9 to 14c lb.; dressed hogs, \$5.25 per cwt.; wool, from 8 to 14 to 18c per lb.

Latest Live Stock Markets. Latest Live Stock Markets.

TORONTO,

Toronto, Feb. 27.—For really good butchers' cattle 3½c to 3½c per pound was paid.

There was little actual change in lambs and sheep. Prices ranged from 3½c to 4c per pound—not more than 4c. Sheep very easy, at 2½ to 2½c per pound.

r pound.

s were unchanged at from 33c to 4c per
for choice specimens of the different
All kinds are wanted, but within these

grades. All kinds are wanted, but within these figures.

EAST BUFFALO.

East Buffalo, Feb. 27.—Cattle—Receipts were moderate, only about 1 cars, most of which were small bunches. Fair to good fat cows sold at \$2.25 to 83.25; old stale cows. \$2 35 to \$3.80; bulls. \$27.5 to \$3.40. Hogs—Receipts, \$2.50 cars; market ruled slow; Yorkers, fair to choice, \$2.45 to \$3.90; pigs, common to fair, \$4.40 to 81.50; rough common to good, \$2.75 to \$3.90; pigs, common to fair, \$4.40 to 84.45. Sheep and lambs—Receipts, 15 cars; market fairly active; lambs, good to extra, \$4.81 to \$4.90; culls and common, \$3.25 to \$4.15; sheep, choice to selected export wethers, \$2.75 to \$3.5; culls and common sheep, \$2 to \$2.50.

Assessment System. Always Prompt.

St. Thomas, Ont., 12th February, 1896. St. Thomas, E. S. Miller, Secy. The P. P. I.,

St. Thomas, Ont. : Dear Sir-

The prompt payment of claim for \$5,000 under policy on the life of the late Mrs. O'Loane, is hereby acknowledged, and the fact of your Company having settled the claim in full long before due is in my opinion very com mendable. In the matter of low rates, prompt settlements and unquestioned security, your Company is certainly to the front. Yours truly,

(S) James O'Loane, Executor



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Sunlight Soap for use in all her palace

laundries. But it's so cheap everybody can afford to use it, in fact as the 'best is the cheapest' nobody can afford not to use it. Washes clothes, washes everything with less labor, greater comfort.

Used all over the civilized world.

Books for For every 12 Wrappers sent to LEVER BROS., Ltd., 23 Scott St., Toronto, a useful paper-bound book will be sent.

'An Hour With a Sincere Protestant.'



A Cheap Life Saver.

'FOSTER'S MEADOW, N. Y., July, 1893. I was afflicted with nervousness for twelve years, so that I trembled all over could not sleep and had severe pains in the back and head every day, even my eyesight was so affected that I could neither read nor sew, but two bottles of Pastor Keenig's Nervo Tonic relieved me of all these troubles. It is not worth \$1, but \$10 a hottle, and a cheap life saver. I am convinced that those to whom I recommend it will thenk me for it.

MISS C. HOPPENHAUER.

May God Bless It.

STREATOR, ILL., July, 1893. STREATOR, I.L., July, 1893.

I suffered eighten years from epilepsy, and was cured of it by Pastor Koenig's Nerve Tonic. I took twelve bottles of it. May God bless the medicine so that others will be cured by it as I was.

A Valuable Book on Nervous Dis-eases and a sample bottle to any address. Poor patients aloget the med-icine free.

This remedy has been prepared by the Rev. Father Reenig, of Fort Wayne, Ind., since 1876, and Is now under his direction by the KOENIC MED. CO., Chicago, III.

49 S. Franklin Street. Sold by Druggists at \$1 per Bottle. Gfor \$5, Large Size, \$1.75. 6 Bettles for \$9. In London by W. E Saunders & Co.

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TRENT CANAL. Peterboro' and Lakefield Division. SECTION NO. 2.

NOTICE TO CONTRACTORS.

CEALED TENDERS addressed to the under-signed, and endorsed. "Tender for Trent Canal," will be received at this Office until noon on Saturday, 21st March, 1895, for the construc-tion of about four miles of Canal on the Peter-boro and Lakefield Division.

on saturacy, 21st March, 1896, for the construction of about four miles of Canal on the Peterboro and Lakefield Division.

Plans and specifications of the work can be
seen at the office of the Chief Engineer of the
Department of Railways and Canals, at
Ottawa, or at the Superintending Engineer's
Office, 1997, 199

By order, J. H. BALDERSON, Secretary. Department of Railways and Canals, Ottawa, 6th February, 1896.

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CHOICE FRUIT TREES, ROSES, Sbrubs, etc. Write us for our 1896 catalogue, and we will send you one free. (Do it now.) GLOBE NURSERY COMPANY, Rochester, Y. Y. D.R. WOODRUFF, NO. 185 QUEEN'S AVE. Defective vision, impaired hearing, casal catarrh and troublesome throats. Eyes tested, glasses adjusted. Hours, 12 to 4.

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Meets on the 2nd and 4th Thursday of every
onth, at 8 o'clock, at their hall, Albion Bloos,
Richmond Street. G. Barry, President
T. J.O'Meara ist Vice-President; P. F. Boyle,
Recording Secretary.

REV. GEORG HORS ANT

VOLUM

From the Clev In his seri character of W M. E. chur George W. Pe clares that no asked of any

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