

kind, too, might partake of the nobility of nature. They passed Mrs. Ferrier's house, with its broad front and long gardens, looking very stately in that softening light, and, after a few minutes, reached the summit of the hill, where only a single tree stood guard, and all about them the world, of which they seemed to be the centre, lay spread in tranquil beauty, its hills and dales, its towns and forests, bound with a ring of mountains that showed with a soft richness against the sky. The city lay white beneath them, and the Saranac wound like a silver ribbon across the view. Where the hills dipped, one sparkling point, audible with dashing foam, told where the Cochecho danced day and night with white and blithesome feet.

TO BE CONTINUED.

FACTS OF FAITH.

How the Death of Our Lord is Shown in the Mass.

Catholic Columbian. This is a question asked and answered in the little catechism. We are told that the death of our Lord is shown by the separate consecration in the Mass. When the priest comes to the consecration in the Mass he takes what is bread in his hands and says the words of the consecration "this is My body," and there is no longer any bread there. The whole substance of the bread is changed into the body, blood, soul and divinity of our Lord and Saviour Jesus Christ. Then the priest takes the chalice into his hands. There is wine in it. He says the words of the consecration, "this is My Blood," and there is no longer any wine there. The whole substance of the wine is changed into the blood of our Lord and Saviour Jesus Christ. Is our Lord any more present after changing the wine into His blood than after changing the bread into His body? He is not. Why? We answer: His blood is where His body is and His body is where His blood is. His body and blood cannot be separated. Why then are the separate consecrations in the Mass? We answer, to show the death of our Lord. When the body and blood of a person is separated death has taken place.

There is no real separation because where the body of our Lord is there also is His blood.

How, then, is the death of our Lord shown? It is true and of faith that our Lord, body and blood cannot be separated. His body is on the corporal under the form and appearance of bread. His blood is in the chalice under the form and appearance of wine. The body is in one place and the blood in another.

We cannot call His body His blood nor His blood His body. As we say of ourselves, my body, my blood, we also say of our Lord His body, His blood.

We cannot confound our Lord's body and blood and say His body is His blood and His blood is His body any more than we can say my body is my blood and my blood is my body. The body and blood of a living person cannot be separated and life remains. Our Lord died once but can die no more.

We must remember that in speaking of this mystical separation of our Lord's body and blood we are speaking of a miracle of divine love in the Blessed Sacrament of the Eucharist. We say truly of the Consecration there is the body of our Lord and there is His blood.

The sense of sight cannot detect the union of the body and blood of our Lord. They seem separated. In one place is the body and in another is the blood, but where the body is there also is the blood, and where the blood is there also is the body, because Jesus Christ is present whole and entire under each form and under each part of form. Divine faith teaches us this miracle of God's love. We accept it on the word of our Lord.

"For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until He come." (1st Cor.)

The body of our Lord is eaten and His blood drunk in the Holy Sacrifice of the Mass in order to obey the commands of our Lord and therefore show His death until He come.

There is no better time to ask for favors than after the consecration in the Mass. Our Lord is then a willing victim on the altar for our sakes.

He comes to bless and loves to do it. Our hearts should adore Him as the angels did at Bethlehem. We should beg for His love as the wise men from the East did when they came to adore Him. We should ask for the contrition of David so that our hearts may be converted by His love. S. S. M.

"Brace Up"

Is a tantalizing admonition to those who at this season feel all tired out, without appetite and discouraged. But the way in which Hood's Sarsaparilla builds up the tired frame and gives a good appetite, is really wonderful. So we say, "Take Hood's and it will brace you up."

For a general family cathartic we confidently recommend Hood's Pills. W. W. McNeill, M.D., writes: "I was afflicted with rheumatism, and had given up all hopes of a cure. By chance I saw Dr. Thomas' Electric Oil recommended. I immediately sent fifty miles and purchased four bottles, and with only two applications I was able to get around, and although I have not used one bottle, I am nearly well. The other three bottles I gave around to my neighbors, and I have had so many calls for more, that I feel bound to relieve the afflicted by writing to you for a supply."

HIGH HEALING POWERS are possessed by Victoria Carbolic Salve. The best remedy for Cuts, Burns, Sores and Wounds. Satisfaction is guaranteed to every customer of Hood's Sarsaparilla. One hundred doses in every bottle. No other does this.

THE LAYMAN'S MISSION.

Christianity is essentially a proselytising religion. To call oneself a Catholic and at the same time to have no wish to spread the faith is a contradiction in terms. The propagation of the faith appeals to man's noblest motives, to his zeal and gratitude towards God, to his love and compassion for his neighbor. The Catholic who does not attempt so far as in him lies to bring all those about him into the one true fold of Christ, may go regularly to the sacraments and contribute to the support of the clergy, but he has a faint conception of the value of his religious privileges and he has no part in that zeal for souls which as a consuming fire has in all ages burned in the hearts of missionaries.

We are told to convert the world, meaning thereby every man, woman and child in it. Nothing short of this should satisfy us, for in God's sight there is no soul but what is infinitely precious. In this work the layman must bear his part. There are circles to which the influence of the Church can not reach unless it be carried thither by the zeal of the people. A layman, by the very fact of living in the world, is brought in contact with men whom a priest will never see. To exert a Christian influence over such men is a necessary supplement to the work of the clergy which every layman to the utmost of his power is bound to perform.

The history of the Church bears constant witness to the part God has permitted the people to bear in the conversion of the nations. Our Lord Himself had the Samaritans who were to believe, brought to Him through the zeal of the woman of Samaria. In the Acts of the Apostles it is recorded that Priscilla and Aquila "expounded to Apollos the way of the Lord more diligently" than he might believe aright.

In the second and third centuries the clergy and people were animated by one spirit, working together for the conversion of the Roman Empire. The clergy were the rulers of the Church who preached the word of God and administered the sacraments, while the faithful bore their part by living Christian lives in the midst of the pagans, and striving to bring their friends and relatives to the ministrations of the priests. The ardor of the people as well as of the clergy is recorded in the history of ten bloody persecutions.

Nor did Catholic zeal cease upon the conversion of the empire. Scarcely had the Church overcome paganism when there rushed down upon her from the north myriads of barbarians, strangers to mercy and to conscience, to whom the restraint of their passions and love for their fellows seemed but a cloak for cowardice. The Church had to begin her work all over again, and out of these remorseless savages she made submissive slaves, eager to obey her laws and to bring surrounding peoples into her fold. The princes and people, the laymen of the middle ages, were the devoted servants of the Church, and every cathedral in Europe is the monument of a mediæval people seconding the pious fervor of its Bishop and priests.

A glorious example of what a fervent laity can accomplish was given by Ireland three hundred years ago. In spite of every penalty the law could devise, the Irish laymen never swerved in their zeal for their clergy, and saved the Irish Church.

In our own day the Catholics in Germany and in Poland have been subjected to a bitter persecution. Has their oppression succeeded in stamping out the faith? So far from it that the story of the devotion of the Poles and the Germans reads like a narrative of the fervor of the primitive Christians. Can any man believe that the Church would have triumphed over Bismarck if the people had not in their sphere been as steadfast as the clergy were in theirs.

Again, let us take the Church in England. The conversions which are so frequent there to-day are the results of the prayers and efforts of a united clergy and people, and if converts are to be made from the Protestants about us, they will be due primarily to the clergy, but secondarily and truly to the people who supplement their pastors' work.

To urge upon the faithful the importance of the part they must bear in the conversion of the world is not to foster in them a contentious spirit nor to advise them to "talk religion" at unseasonable times. To do what is commonly called "talking religion" might be the very worst way to begin an attempt at conversions.

The first requisite for the work is that endeavor for sanctity in ourselves without which we have no right to expect that God will bless our efforts. Then gain men's affections through sympathy in their worldly trials and successes, and when possible, lend them a helping hand. Inensibly, respect and confidence will be inspired, and sooner or later the opportunity to speak of religious subjects will offer.

It is true that sometimes after years of effort to accomplish much, we seem to have accomplished little. Yet one conversion will be a rich reward ever for a life-time, and should we never have made one, our efforts need not have been in vain. Our hopes and prayers may have aided some man, to us unknown, to accomplish work which but for us would have been undone.—The Month.

The plain truth is good enough for Hood's Sarsaparilla. No need of embellishment or sensationalism. Hood's Cures. MILBURN'S COD LIVER OIL EMULSION with Wild Cherry and Hypophosphates cures all throat and lung troubles.

FAITH.

BY HENRY COYLE.

Our Blessed Lord when He was upon the earth was ever willing and anxious to do good both to the bodies and souls of men, and He frequently manifested feelings of pity and compassion for those afflicted—the lame, the blind and the sick.

There was a man blind from his birth, who sat by the wayside begging, as Jesus and His disciples passed by. The disciples, who seemed to have indulged the mistaken idea that bodily afflictions are signs of God's displeasure, asked of Jesus who it was that in this case had provoked the anger of God? Was it as a punishment on his parents, or on himself, that this poor man was born blind?

Our Lord corrected this mistake, and told them that it was not as a token of anger for any particular sin, but rather as an occasion to show forth the mighty work of God, that this affliction was permitted. It is in this spirit that we should bear our afflictions and troubles; we are God's children, and He loves us, but He knows what is best for our good; the suffering that we undergo is permitted for some good and wise purpose.

Jesus intending to exert His miraculous power on the subject of this affliction, spat on the ground to moisten the clay, and anointed the blind man's eyes; He then told him to go to the pool of Siloam, and bathe. This was a small pond used for swimming at that time, and it is now held in great veneration by the Jews; they visit it as one of their holy places on the first day of their year and the day of atonement.

The man did as Jesus told him, and he returned with sight, praising God. The Chief Council of the nation began to be alarmed at these wonderful miracles of Christ, and His power over the common people. Wherever He appeared, great crowds surrounded Him, and each day many were converted.

The Council summoned the man whose sight had been restored, and questioned him very closely as to the reality of his cure, and when he gratefully spoke of Christ, the Jews indignantly told him "to give God the praise, for this man, Christ, is a sinner."

"Whether he be a sinner I know not, but one thing I do know, that whereas I was blind, now I can see," was his answer.

At this the Pharisees, enraged, recalled the poor man as the disciple of Jesus, and afterwards, when he still persisted in proclaiming his miraculous cure and the Physician who cured him, they cast him out of the synagogue.

When Jesus heard this, He sought out the poor man, and asked him, "Dost thou believe in the Son of God?"

"Who is he, Lord, that I might believe in Him?" he asked.

Jesus answered, making this solemn and plain declaration, "Thou hast both seen Him and heard Him; it is He that talketh to thee!"

When the poor man heard this, he did not begin to ask questions or doubt the words of Christ, but believing, and full of gratitude, he fell at the feet of his Benefactor and Friend, crying, "Lord, I believe," and he worshipped Him.

"Who is he, Lord, that I might believe in Him?" he asked. Jesus answered, making this solemn and plain declaration, "Thou hast both seen Him and heard Him; it is He that talketh to thee!"

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The man was poor and ignorant, and he had suffered all his life, but his faith was strong. If he did not have this faith he would not have received his sight. This is one of the reasons why we do not always receive what we asked for from God, we pray, yet we doubt. Let us go to our Lord with the same simple faith and trust of this poor, blind man, and whatever we ask will be granted according to the measure of our faith.

St. Paul defines faith as "the substance of things hoped for, the evidence of things not seen." And again, "Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Were we as anxious to have the darkness of sin taken from our hearts, as were these poor people to receive their sight, their reason, the use of their limbs, how gladly would the Lord Jesus stoop to relieve us! He is the Physician of our bodies as well as our souls.

He not only gave this blind man sight to his eyes, but He gave also joy and gladness to his heart, for He sent His Holy Spirit there to teach him that He, who had proved himself his Friend, was also the Redeemer and Saviour of the soul.

Our hearts need this teaching, and Jesus is ever ready to bestow it on us, but alas! unlike the poor, ignorant blind man, we are unwilling to receive it. We are not anxiously seeking the Saviour that we may believe in Him. If we seek Him He will come out to meet us. Let us no longer harden our hearts but throw ourselves at His feet, like a repentant prodigal, and may our prayer be, "Lord, I believe, help Thou mine unbelief!"—Our Young People.

"Clear Havana Cigars" "La Cadena" and "La Flora." Insist upon having these brands. Northrop & Lyman's Vegetable Discovery has worked wonders for dyspepsia, and we don't think there is a case of Dyspepsia that it will not cure if the directions are followed. Mr. C. E. Williams, Druggist, Wingham says: "The Vegetable Discovery is selling well, and I know of one bad case of Dyspepsia that it has completely cured." MILBURN'S BEEF IRON AND WINE the best. Beef, Iron and Wine, Milburn's the best. Ask for Minard's and take no other.

A SHARP SERMON.

Just as Applicable To-day as the Day it was Preached.

There was not much refinement in the centuries immediately preceding the so-called Reformation—not as much as now. There are those who pretend to believe there was not much Christianity even in the teachers of religion at those times. But then, as now, the priests of the Church preached such discourses as drove the fear of God into the hardened hearts of Catholics in those days, when might was right, and in too many instances where Mother Church had little influence. Among the sermons that have come down to us is one preached by a Franciscan Father—Berthold of Ratisbon—which must have fallen like a thunder-clap upon the ears of those who heard it, and caused them to search their consciences, in order to find whether or not they were guilty of retaining ill-gotten goods, or had otherwise transgressed against the commandment which still says, "Thou shalt not steal."

In order to attract the attention of his rude and half-civilized congregation, the wise disciple of St. Francis introduced his subject by imagining a holder of ill-gotten riches rising up in the midst of the people and justifying himself before both God and men after this style of sophistry: "Go! Father Berthold, I have done good to the brotherhood, and I make my confession every year. I have often entertained you at my house; I am in the confraternity, and have besought your prayers, that, when I am dead, you may watch over my body with song and lessons." When the self-satisfied individual had finished the eulogy of himself, the Franciscan thus replied:

"Thou hast done well, and as soon as thou art dead we will sing for thee, and keep long vigils, and chant beautiful Masses for thy soul, and loud requiems, and bring thee in procession from thy parish church into our minister, and lay thee before the altar. But I tell thee that if thou hast not restored what thou hast robbed, then, if all the tears and the rain drops which were ever shed or rained since the world began, were turned into monks and brothers—grey monks and black—preachers and minorites, yea, into patriarchs and prophets, martyrs and confessors, widows and virgins, and if they were to read and to sing, and weep tears of blood for thee to the day of judgment, they would do thee no more good than if they did all this for the foul fiend."

What the good Franciscan said in the thirteenth century is just as true in the nineteenth century. Men who acquire their millions by "ways that are dark," by oppressing the poor who labor for them, or by any other means not in keeping with the Faith founded by Christ, even though the civil law sanction their operations, will learn when too late that it requires more than Masses, flowers, music, and laudatory funeral sermons to save the sinner who dies with the stain of mortal sin upon his soul. To oppress the poor, to defraud the laborer of his just wages, these are stains which all the waters of the ocean cannot efface, even though they were composed of so many tear-drops. What a sublime lesson to come down to us in this "enlightened" age from that period which is painted as the "Dark Ages" by those who could not recognize the light of God's faith, even if they saw it, or who do not obey its laws even when they know them! What a different place would this world of ours be if but that one law were observed by these people: "Whatever ye would that men should do to you, do ye also to them."

Pere Hyacinthe's Church Closed.

The closed doors of what was known as the Catholic Gallican Church, in Paris, and the sign notifying the public that it may be rented for any purpose, mutely tell the story of the public ending of the once famous Hyacinthe Loyson. The recent mission of the woman known as Madame Loyson to the United States in search of funds proved a flat failure, her report being that there was less interest taken in his movement here than there is in Paris.

The couple, with their son, a young man of 19, live in a flat in the Boulevard d'Ankerman. Loyson himself seldom appears upon the street, and then attracts no more attention than the ordinary pedestrian. Madame Loyson, tall and always dressed in black, is still an active, energetic woman, but her church addresses, once listened to by curious Paris with something akin to interest, now fail to "draw" even enough to pay rent for the halls. The Hyacinthes have ceased to be even noticeable, and the closing of the church may be set down as the last act in the drama that started France and the world twenty years ago.

"Beauty" may be "only skin deep," but the secret of a beautiful skin is pure blood. Those coarse, rough, pimply complexions may, in most cases, be rendered soft, smooth, and fair by the persevering and systematic use of Ayer's Sarsaparilla.

Why will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the timely use of Bickel's Anti-Consumptive Syrup the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc., etc.

A friend in need is secured by everyone who keeps a bottle of Hagyard's Yellow Oil at hand for use against accidental sprains, bruises, cuts, burns, scalds or any inflammatory pain, such as rheumatism, quinsy, sore throat, etc.

Keep Minard's Linctum in the House.

Polemical Controversy in the Newspapers.

There are, no doubt, certain well-meaning people who think that discussions in the press as to whether Christianity is played out or as to what is the nature of eternal punishment are rather harmful to religion than otherwise. Without dwelling on the oft-repeated truism (though frequent repetition does not make it less veritable) that what is true need not fear to stand the light of investigation, it may be argued that this tendency to take a serious interest in religious discussions is indicative of a revival of faith in the supernatural among the people. For many years past Christianity has been treated by vast numbers as a vanished theory; a thing not to be discussed, and indeed not to be thought of at all by serious men of the world, though it might harmlessly occupy the minds of women. Hence the indifference which now prevails, and has been growing rapidly for the last twenty years in particular—notably since the Darwinian researches and theories were first propounded. It is the modern form of unbelief, and though on the whole it is not actively and directly hostile to Christianity, like the virulent and murderous infidelity of the eighteenth century, its influence is quite as deadly and more widespread. The evidence of a dead faith among the masses is even more ominous than the persecution of sword or pen. The present educational policy, the present attitude of philosophical and scientific opinion towards Christian thought, is not openly hostile. Those who would ignore it, treat it tenderly, speak of it respectfully, but as of a fond and amiable delusion. Better far that there should be a fair attack and defence, a frank interchange of views, mutual explanations of apparent inconsistencies where there is an honest purpose in the investigation. Cardinal Manning always maintained that there was far down in the English character a deep religious instinct. That instinct is now manifesting itself in the daily papers, which, a few years ago, scarcely gave space to any matter at all pertaining to a world where there is no advertising.—Liverpool Catholic Times.

Those who keep their blood in a pure and healthy condition need have no fear of any disease attacking them. It is the enfeebled, run-down system upon which disease fastens its fangs. Dr. Williams' Pink Pills have no equal as a blood builder, nerve tonic, and preventive of disease. Thousands of grateful people testify to the wonderful power of this remedy. Take no substitute or imitation; 50c. a box, or six boxes for \$2.50. Dr. Williams' Med. Co., Brockville, Ont.

Can you think of a worse disease than dyspepsia? It plunges its victim in gloom and despondency, makes him a burden to himself and others, and causes constipation and bad blood. Yet Burdock Blood Bitters cures dyspepsia or indigestion, and has done so in thousands of cases.

In his VEGETABLE PILLS, Dr. Parmelee has given to the world the fruit of long scientific research in the whole realm of medical science, combined with new and valuable discoveries never before known to man. For Delicate and Debilitated Constitutions, "Farewell Pills" act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

Coughs and colds are the cause, if neglected, of consumption. It is therefore much better to cure them at once by the use of Hagyard's Pectoral Balsam, the safe, sure and reliable remedy for all diseases of the throat and lungs.

Dyspepsia Cured. GENTLEMEN, I was troubled with dyspepsia for about four years. I noticed an advertisement of Burdock Blood Bitters; so I started to use it and soon found that there was nothing to equal it. It took just three bottles to effect a perfect cure in my case. BERT J. REID, Wingham, Ont.

A Cure for Coughs. There is no remedy that makes as large a percentage of perfect cures as Dr. Wood's Pine Syrup. In nearly every case of coughs, colds, asthma, bronchitis, hoarseness, croup, etc., its curative effects are prompt and lasting. Minard's Linctum is used by Physicians.



Officer A. H. Bratley of the Fall River Police.

Is highly gratified with Hood's Sarsaparilla. He was badly run down, had no appetite, what he did eat caused distress and he felt tired at the times. A few bottles of Hood's Sarsaparilla effected a marvellous change. The distress in the stomach is entirely gone, he feels like a new man, and can eat anything with old-time relish. For all of which he thanks and cordially recommends Hood's Sarsaparilla. It is very important that during the months of March, April, May the blood should be thoroughly purified and the system be given strength to withstand the debilitating effect of the changing season. For this purpose Hood's Sarsaparilla possesses peculiar merit and it is the Best Spring Medicine.

The following, just received, demonstrates its wonderful blood-purifying powers:

"Gentlemen: I have had such rheumatism for a number of years, and for the past year one of my legs, from the knee down, has been broken out very badly. I took blood medicine for a long time with no good results, and was at one time obliged to walk with crutches. I finally concluded to try Hood's Sarsaparilla, and before I had taken one bottle the improvement was so marked that I continued until I had taken three bottles, and am now better than I have been in years. The inflammation has all left my leg and it is entirely healed. I have had such benefit from

Hood's Sarsaparilla that I concluded to write this voluntary statement." F. J. TEMPLE, Hildway, Mich.

HOOD'S PILLS actually, promptly and efficiently on the liver and bowels. Best dinner pill.

THREW AWAY HIS CRUTCHES AFTER YEARS OF TERRIBLE SUFFERING.

AN INTERESTING HISTORY.

STATEMENT OF MR. Wm. McNEE.

For eight years I was troubled with a sore on my leg which resulted from having it broken. The doctors kept me in bed five months trying to heal it up, but all to no purpose. I tried all sorts of salves, liniments, ointments, pills and blood medicines but with no benefit. In 1883 it became so bad that I had to sit on one chair and keep my foot on another for four months. I could not put my foot on the ground or the blood would rush out in a stream and my leg would be twice its natural size.

Eleven Running Sores developed on it which reduced me to a living skeleton (I lost 70 lbs. in four months). Friends advised me to go to the Hospital; but I would not, for I knew they would take my leg off. The doctor then wanted to split it open and scrape the bone, but I was too weak to stand the operation. One old lady said it had turned to black crusts and could never be cured. I had never heard of Burdock Blood Bitters then, but I read of a minister, Rev. Mr. Stout, who had been cured of a severe abscess on the neck by B.B.B., after medical aid had failed, and I thought I would try it. I washed the leg with the Bitters and took them according to directions. After using one bottle I could walk on crutches, after taking three, I threw away the crutches, took a syringe and went to work in the field. At the end of the sixth bottle my leg was entirely healed up; pieces of loose bone had worked out of it and the cord came back to their natural places again. That was nine years ago and it has never broken out since. I can walk five miles to-day as fast as anyone, and all this I owe to B. B. B., which certainly saved my leg, if not my life. I cheerfully recommend it to all sufferers. Give B. B. B. a trial, it will cure you as it did me.

Yours truly, Wm. McNEE, St. Ives P.O., Ont.

Mr. F. C. Sanderson, the druggist of St. Marys, Ont., certifies to the entire truthfulness of the remarkable statement made by Mr. McNEE and says that several other wonderful cures have been made in his district.

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

London, Saturday, April 1, 1898.

EASTER.

We are on the eve of celebrating the feast of Easter, the most glorious festival in the Calendar. It is in April that the earth puts forth its renewed energies, and begins to be clothed with the freshness of the vegetable life which has been dormant during the bleak winter, and very appropriately does this great festival coincide in time with the beginning of April, when the earth reopens to give forth its produce for the perpetuation of human life; for the resurrection of our Lord is necessary for our spiritual life and regeneration.

The Resurrection of Christ is proclaimed by the Apostle St. Paul to be the foundation of the Christian's hope. It is the type of the resurrection of mankind; for this great Apostle of the Gentiles, writing to the Church at Corinth said:

"Now if Christ be preached that He arose again from the dead, how do some among you say that there is no resurrection from the dead? But if there be no resurrection of the dead, then Christ is not risen again. And if Christ is not risen again, then is our preaching vain and your faith is also vain. Yea, and we are found false witnesses of God; because we have given testimony against God that He hath raised up Christ, whom He hath not raised up if the dead rise not again."

And if Christ be not risen again, your faith is vain, for you are yet in your sins. (1 Cor. xv, 12, 17.)

Thus the resurrection of Christ gives us confidence that the true Christian will be received to everlasting life after the great judgment day, being restored to a new life which will never end, his body and soul being reunited to endure forever.

The resurrection of the Christian is twofold. There is the resurrection from a state of sin, and the resurrection of which we have already spoken, by which our souls and bodies are reunited. Both of these are typified in the resurrection of Christ. But Christ's resurrection is also the grandest proof of His divinity, and to it He Himself appeals as establishing His divine mission and proving the truth of His doctrine. Thus when asked for a sign whereby His authority should be proved beyond doubt, He answered: "An evil and adulterous generation seeketh a sign, and a sign shall not be given to it but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights." (St. Matt. xii: 39, 40.)

The mystery of the resurrection more than any other mystery in the life of Christ recalls to our minds the power of Christ as God, and must therefore be regarded as the most important among them all. For this reason the Church regards the festival of Easter as the principal festival of the ecclesiastical year; and closely connected with its celebration there are several other mysteries also of great importance, as it is the completion of the Holy Week during which our redemption was effected.

On Good Friday took place the death of Christ whereby the sins of the world were atoned for; but on this day the powers of darkness seemed to triumph; and not until Easter Sunday when Christ arose from His sepulchre glorious and triumphant, was the overthrow of Satan made manifest.

As the resurrection of Christ is an event of so much importance in the divine plan for the propagation of the Christian religion, all the energies of infidels in every age have been directed towards attacking its credibility, from Celsus, Porphyry and Julian the Apostate in the early ages of the Church's existence, down to Voltaire and Paine of more modern times; but there is no truth in history better authenticated, or having witnesses whose sincerity is better attested, than that of the witnesses to the Resurrection.

We cannot enter here upon a critical examination into the truth of the gospel narrative. We can only point

out the Apostles and disciples are eye-witnesses or contemporaneous witnesses of the facts they relate—facts which were public and concerning which they could not themselves be deceived. They could not be imposed upon regarding them. On the other hand, they could not have imposed upon the multitudes who became Christians in the beginning of their mission, many of whom had also equal opportunities with themselves to know the facts. Lastly their personal virtues, their sincerity and simplicity of narration, and their readiness even to lay down their lives for the faith, all prove their sincerity beyond the possibility of doubt; and altogether these circumstances show that the Resurrection is better attested than the most credible facts of profane history. Our faith, resting upon the truth of the Resurrection, rests, therefore, on a most firm basis. So glorious and important is this mystery to us that we may well apply to this feast the inspired words of Holy Writ:

"This is the day the Lord hath made: Let us rejoice and be glad therein."

THE P. P. A.

On Saturday last there appeared in the Free Press of this city a statement intended as a defence of the principles of the Protestant Protective Association. For some months past everyone has heard of this combination as the "P. P. A.," but now the name "Canadian Protective Association" is given.

This is doubtless an attempt to sidetrack the former appellation, as it has become odious in the minds of all lovers of truth and fair play. It seems that the form of oath of the P. P. A. has been printed and liberally distributed amongst our citizens. This oath is as follows:

Form of Oath to be Taken by all Applicants in the Protestant Protective Association Before they can be Received as Members Thereof.

I, in the presence of the Grand High Commander and members of the said Association in council assembled, do hereby severally and solemnly promise and swear that I will not reveal to any person or persons not members of the Protestant Protective Association any of the secrets thereof. That I will not withdraw or encourage any member or members thereof to withdraw from membership in the said Association until after the lapse of ten years from the taking of this obligation. That I will not, after the lapse of ten years, reveal any of the secrets of the said Association to any person or persons living. That I will not assist in any kind whatever, any person or persons seeking election for the Parliament of Canada, or for any Provincial, City, Council, or Township Council, or any office in the gift of the said Parliament or Councils; but, on the contrary, will do my utmost to prevent the election to the said Parliaments or Councils of any person or persons of the Roman Catholic faith, unless I have first obtained the written certificate of Committee "A" of this Association, to which said certificate I must first obtain the signature of the Grand High Commander. That I will not marry or give in marriage any member of my family with a Roman Catholic family, and will distinguish any member of my family with intermarriages with a Roman Catholic without first obtaining a certificate from the said Committee "A." That I will not buy from or sell to (real estate excepted) any Roman Catholic any personal property. That I will not employ or engage by a Roman Catholic in any calling, professional, mercantile, mechanical, or otherwise, when Protestant interests are being infringed on or bartered away by political wire-pullers, or politicians, whether Conservatives or Reformers, take up arms to assert the just rights of the Protestants of this or any other land, so help me God.

Signed in the presence of DOMINION OF CANADA.

The statement in the Free Press states that this oath "has been printed and sent broadcast, purporting to be the oath used in the association." The writer is careful not to deny that this is a true copy of the horrible oath, and adds: "To set at rest these conflicting rumors and allegations, we have been requested to print the following as being a true statement of 'the mission' of this society. Why does he not give the 'oath?' Well, let us see what 'the mission' is. Our readers will note that it is merely the 'oath' said papered:

OBJECTS AND DECLARATION OF PRINCIPLES OF THE CANADIAN PROTECTIVE ASSOCIATION.

1. Nationality is not a bar to membership. We ask no man where he was born.

2. We interfere with no man's partisan politics.

3. We attack no man's religion, so long as he does not attempt to make his religion an element of political power.

4. We unite to protect our country and its free institutions against the secret, intolerant and aggressive efforts that are being persistently set forth by a certain politico-religious organization, to control the Government of the Dominion of Canada and destroy our blood-bought civil and religious liberty.

5. We are in favor of preserving constitutional liberty, and maintaining the Government of the Dominion of Canada.

6. We regard all religio-political organizations as the enemies of civil and religious liberty.

7. It is in our opinion unwise and unsafe to appoint or elect to civil, political or military office in this country men who owe supreme allegiance to any foreign king, potentate or ecclesiastical power, and who are sworn to obey such power.

8. We are in favor of maintaining the principle of one general nonsectarian free school organization, and will oppose all attempts to supplant it by any sectarian institution.

9. We are opposed to all attempts, local or national, to use the public funds for any sectarian purpose.

10. We are in favor of laws taxing all church property.

11. We are in favor of changing our immigration laws in such a manner that they will protect our citizens and laborers from the evil influences of cheap pauper and criminal labor, which, through the instrumentality of European propagandist societies and in this country by the aid of strikes, and the subtle influence of priests, are rapidly supplanting our free and educated Canadian citizens in every line of industry.

12. We believe there should be an educational qualification to the elective franchise that will require every Canadian citizen to be Canadianized.

13. We are in favor of putting into office honest and true patriots who are best qualified to fill the position, regardless of political parties.

14. We are willing to be governed by these principles in our future political action.

15. Our mission is to awaken free Canada from their lethargy, indifference and overconfidence. Eternal vigilance is the price of liberty, yet the Protestants of this Dominion have ceased to be vigilant, and in consequence are being slowly but surely and in a more treacherous and terrible crisis than this country has yet known.

It will be observed that nearly all of the "mission" consists of the stereotyped and copyrighted 12th of July flury of fury. Gentlemen of the C. P. A. or P. P. A., who are you? What are you? Where did you come from? Why are you afraid to tell us who you are? Why do you sneak about in darkness, ashamed to look your fellow-men in the face? Why do you steal into your meeting-places with coat-collars turned up and heads bowed down after the fashion of the professional sandbagger? If you are engaged in a good work why are you afraid? You surely do not fear your Catholic fellow-citizens, who number only one in seven of the population! Of a truth, you are ashamed of all good people, Catholic and Protestant alike, because you are engaged in a contemptible conspiracy. Most of you have been led astray by designing knaves, who could never rise above mediocrity in the broad light of day. You tell us you are in favor of preserving constitutional liberty. Both political parties, comprising the best and wisest men in the country, make the same claim. Who are you that we should doubt them and place confidence in you—who you who transact your business in a mask and dare not give your names to an intelligent public!

TWO OF A TRADE.

The Rev. Mrs. Shepard and the Rev. Mr. Leyden are two of a trade. Both hate the Pope and Popery for revenue chiefly. The two stars came very near colliding of late; for while the female Rev. was enlightening the little world of Brantford as to the terrible people we Catholics are and the awful tyranny we suffer at the hands of our ecclesiastics, the male Rev. was holding a "Ladies Only" and a "Gentlemen's Only" in the Opera House at London. It seems that Mrs. Shepard and Mr. Leyden are not very good friends, business matters causing a feeling of estrangement such as we sometimes find existing between two patent medicine vendors on our market square on Saturdays. It is a notable fact, and one most gratifying withal, that our intelligent and respectable Protestant fellow-citizens pay little or no attention to these characterless humbugs, their audiences consisting almost entirely of that class of persons who go to see shows the posting of posters for which usually brings the managers thereof into trouble with the chiefs of police. So many times have these disturbers and vile schemers been exposed the wonder is that they could still gather a crowd composed even of the gross and thoughtless and ignorant.

Some time since a libel case was tried in the town of Brockville, the Rev. Mrs. Shepard being plaintiff and the publisher of one of the local newspapers defendant. The following extract from the evidence given by the former will be interesting to the people of this city, more particularly in view of the fact that Leyden claimed in his advertisements to be an ex-Roman Catholic preacher, and in his last lecture stated that he had been a priest.

Q. Do you know a man named Leyden, at all?

A. I know there is such a man.

Q. Is he a clergyman?

A. Not by any means.

Q. Was he connected with your work in any way?

A. No. I believe he is an independent worker, a man who was a Roman Catholic and used to work at the Pilot office as a compositor.

Q. A newspaper?

A. Yes.

Q. Was he a member of what was called the Reformed Catholic Church?

A. There was such an organization made up of Mr. Leyden and the junior of the church. He was the self-styled pastor of it.

Q. Did you tell Mr. Leyden that you were in the cause for money?

A. No.

Q. You never did tell him such a thing?

A. No, certainly not.

And now that the Rev. Mrs. Shepard has thrown some light on the character of the Rev. Mr. Leyden, let us see who the Rev. Mrs. Shepard is. In the Catholic Register, of Toronto, of March 16, appeared the following letter, which was handed to the editor by a lady of that city. The letter speaks for itself, and we think no one will question its authenticity:—

Convent of the Good Shepherd, Arno's Vale, Bristol, Feb. 26, 1898.

Dear Sir, Some little time ago we had photos sent us of Mrs. Shepard, when she was identified as a woman who was received into our "Refuge" in order to regain her character.

The name she then went by was Isabella Marron. She was about thirty-two in 1881, when she was received; she remained about two years. At that time she was a well-known character in England, and we are not surprised at anything we hear she turns to.

Of course she was never a nun. Neither was she ever in the Convent—only an inmate

of the "Refuge for bad characters," or Home of the Good Shepherd.

Mother Prioresse is sending you a book which explains the work of our Order. You will there see what she is working her lies upon. She was a Penitent only, not a consecrated one as mentioned in the book.

I remain, etc., MRS. MARY OF ST. UNBULA.

P. S.—The reason of her leaving was, I believe, there was no further hope of doing any real good with her.

From the Woodstock Sentinel-Review of the 27th we take the following reference to her appearance there:

At the close of the services last night in St. Mary's Church, Rev. Father Brady referred to Mrs. Shepard, who lectured in that town lately. He said the Catholic Church had been maligned during the past week by a vile creature, and he regretted that the occasion and place was so sacred to speak of the maligner, but he thought it a duty he owed his congregation to let them know something about Mrs. Shepard. He said it was impossible for him to understand why Protestants resorted to such means of obtaining information in regard to Catholics and their institutions. All books used in their Church, and all books on Roman Catholic theology were open to laymen or anyone else who cared to purchase them from the book stores. It was the dense ignorance of some Protestants in regard to the doctrines of the Catholic Church and its institutions that made them, through mere curiosity, rush to hear such people as Mrs. Shepard. It was a surprise and a mystery to him how Protestants would be humbugged and accept the words of a class like Mrs. Shepard, who, to make money, would do anything. He was glad to know that the honorable and more intelligent Protestants of Woodstock had nothing to do with her. He had it on the most authentic authority and would read letters next Sunday night that would show up and expose this person. This woman, calling herself Mrs. Shepard, was never a Catholic, and never a nun. True, she was in a convent for about two years, but always in the Reformatory. She was a daughter of a soldier, and as early as twenty-one years was a "woman of the street." She had fair education. He had letters from Florence Booth, of the Salvation Army; Mr. T. Stoad, formerly editor of the Pall Mall Gazette, and a chaplain of a prison, stating that the so-called Mrs. Shepard was a woman of bad character, and nothing could be done with her. She had travelled all over the world, but had played out in London, England, and in the large cities in the United States, but was now visiting towns in Canada, endeavoring to raise money by maligning the Catholic Church.

In conclusion, Father Brady said their ancient and sacred Church was proud of the morals of its clergy, the chasteness of its nuns and Sisters of Charity, and that the convents were noble institutions for carrying on the work of the Church. He asked, in all fairness and justice, that Protestants desiring information about the Catholic Church would seek other sources than from people like Mrs. Shepard. He said he had heard that Mrs. Shepard had said she was not through with the person who wrote the letter signed "Decency" in the Sentinel-Review, and he wanted it understood that he had not dropped Mrs. Shepard.

THE MAIL AND CHRISTIAN UNION.

The Toronto Mail is very much scandalized by the CATHOLIC RECORD and our esteemed contemporary and co-laborer, the Catholic Register, of Toronto, because we maintain that the only Christian union which is feasible, and at the same time conformable with the nature of the Christian Church as established on earth by Christ, must be based upon unity of faith, and upon submission to the Supreme Head of the Church, the successor of St. Peter.

The Mail thinks that in charity we should take a similar position with many of its correspondents of various sects, who are of opinion that the matter of doctrine is of little importance when the subject of the reunion of Christendom is under consideration, and that the question of Church government should be left to each denomination to be settled according to its whims.

If the Church of Christ were merely a human organization, established by men for a human purpose, there might be some reasonableness in this view; but the Church of Christ is a divine organization, and it must exist on the foundation which Christ Himself laid for it. It must be founded upon His Apostles, whom alone He sent to teach all nations, and who alone could transmit that authority to rule the Church of God which He gave to them as He had received it from His heavenly Father.

Hence the Church must be governed by successors of the Apostles, and it must have for its Supreme Head the successor of St. Peter, whom alone Christ appointed to "feed His lambs and sheep" and to "confirm the brethren" in the faith which He delivered to His Apostles, commissioning them to teach it to all nations.

Hence much as we would desire to see the reunion of Christians, we cannot hold out delusive hopes to the sects that they can be of the one fold as long as they repudiate the Apostolic hierarchy and doctrine which Christ made essential to His Church, which He commands all to hear, not leaving individuals free to reject them or not as each one may think proper.

But the Mail need not be so horrified that Catholics should thus hold to the necessity of the one faith, and of an Apostolic ministry, when its own columns bear testimony to the fact that even the sectaries which have no just claim to have preserved either the Apostolic doctrine or ministry, nevertheless insist upon substantially the very same conditions which we have laid down from time to time when we have expressed our sentiments on this subject.

What is the meaning of those anti-Pedobaptist whose communications appear day after day in the Mail's columns, maintaining that a union of Churches cannot take place until the Lord's doctrine on the necessity of immersion be accepted and acted upon by all sects? Does not this mean that Christ's whole doctrine is to be received? And if so, where is the sense in proposing a union under which all may believe what is most in accordance with their fancies?

Again when the Anglicans demand that the "historic Episcopate" be accepted as a condition of union, is not this a confession that we must look for a hierarchy which comes uninterruptedly from the Apostles? Well, if this be so, where can this uninterrupted and really "historic Episcopate" be found except in the Catholic Church?

If Protestant principles are correct, their consequences must also be correct; and as the views of these correspondents of the Mail are all deducible from Protestant principles, that journal should not blame us for accepting some of those consequences as correct. At any rate, the Mail, to be consistent, should turn some of his shafts of wit against those correspondents, instead of aiming them all at the Catholic journals.

EXIT MORGAN.

It has been for some time known that General Morgan, the chief Indian School Commissioner appointed by ex-President Harrison, has resigned his office, and that his term was made to end on March 4, the date when President Cleveland entered upon the duties of the Presidency of the United States.

Commissioner Morgan, besides having been a General in the United States Army, was also a Baptist preacher, in which capacity it might reasonably be expected that he would use his position for the purpose of throwing every impediment possible in the way of the Catholic education of the Indians of the West, and this he did not fail to do to the best of his ability.

To effect his purpose he established what he called secular non-sectarian schools, which were really controlled by Presbyterian, Methodist and Baptist ministers, who endeavored to sap the faith of the Catholic Indians, and he almost brought on an Indian war by taking the children of the Indians by force from the Catholic schools, moving them in many instances far from their parents in order that they might be instructed in the proselytizing schools which he had established.

This action of the Commissioner was greatly resented by the Indians, whose parental instincts were thus entirely ignored by the despotic Commissioner, who seems to have imagined that Indians have no care or affection for their children; but in this he was sadly mistaken, and there is great rejoicing among the Indians that he no longer has them under his iron sway.

One of Morgan's latest acts of despotism was the annulling of a contract made with the Sisters of Loretto for the teaching of a Catholic school at Bernaillo, New Mexico. In justification of his conduct, he authorized the issue of a statement to the effect that the Sisters had enrolled in the school forty-two children who were pure Mexicans without a trace of Indian blood, who were reported by the teachers as Indians.

This meant, of course, that the Sisters had made a false report to the Government that they might under this false pretence receive the grant which was given for the education, board and clothing of Indian children.

Father Stephen, the Director of the Catholic Indian Bureau at Washington, as soon as he read this statement, instituted a thorough enquiry into the case, with the result that he obtained sworn affidavits from persons living on the spot, that the children in question were Indians, and not Mexicans, as reported by the Commissioner.

Father Stephen obtained these affidavits through the Rev. A. Jouveceau, the secretary or representative of Archbishop Solpente of Santa Fe, N.M. Father Jouveceau explains that it was impossible for the Sister in charge to scour the whole country in order to find testimonies in every case, so he was contented to send a sufficient number of affidavits to cover the number of children allowed by the contract, and twenty-four were there sent. The others could be produced in due time if it were necessary; but there was so much labor requisite to obtain them completely, that it was not deemed necessary. There were indeed some Mexicans at this

and some others of the schools, but they were in no case returned as Indians. It was explained, however, that many Indians who do not live in the pueblos or Indian villages do not wish to be called Indians, and so style themselves Mexicans, and it was thus that Commissioner Morgan's Supervisor made a false report, not having taken the trouble to ascertain the truth of the matter. He was too glad to have an opportunity to make an accusation against the ladies who were in charge, in order to ingratiate himself with his anti-Catholic Superior, the Commissioner, and therefore he did not hesitate to publish his slander with the approval of the Reverend General.

It was supposed that the slandered ladies would not have the boldness to come forward in self-defence; but through the energy of Fathers Stephens and Jouveceau, seconded by their own efforts to procure the affidavits, their vindication has been complete.

Commissioner Morgan in his report also pointed out with pride, and evidently as a reproach to the Catholic religious, that "some Protestant denominations have refused to accept any Government money for the sectarian education of the Indians."

In reply to this Father Stephens says: "Well, this is right, and they are doing precisely what we have always done. The Catholics have never charged the Government one cent for the religious instruction given the Indians. All we ever received was used for buying food and clothing for them, and the Government aid was supplemented by our own contributions of buildings, teachers, farms, livestock, and large sums of money. Morgan knows this, but has never had the fairness or generosity to give us credit for it."

Rev. Gen. Morgan's administration has been pleasing to fanatics because he has been fanatical himself; but he thought it well to retire on President Cleveland's entry into office, because he was well aware that there would be serious complaints against him, not only for his tyranny, but also for many dubious acts committed during his administration, among which there was his using as his domestic servants some Indian girls for whose tuition the Government made an appropriation.

Commissioner Morgan's cases are not the first one which proves that the most zealous champions of extreme Protestantism and opponents of "Romish aggression" are well worth watching to see if they perform properly their duties to the public which employs them.

A NEW MARE'S NEST.

A Cumberland Presbyterian minister, the Rev. J. G. White, of Stanford, Illinois, has discovered a dreadful mare's nest, which is nothing less than a conspiracy of the Church of Rome against the Government of the United States. He revealed the whole thing at a meeting of the Milwaukee Ministers' Association, and called upon the Government to take proper precautions against the threatened conspiracy, with all the details of which he has made himself thoroughly acquainted, and he can give all the proofs, which, however, he has not yet made public.

Cardinal Gibbons, ten Archbishops, sixty Bishops and priests, with their followers, are backing up a man who has undertaken to make a revolution in the country. This leader is Mr. T. V. Powderly, General Master Workman of the Knights of Labor, who, while pretending to wish to elevate the working-men, is in reality plotting, with the aid of the Catholic Church and the Knights, to overthrow the constitution of the country, and to govern it in the Pope's name.

The Vanguard, a Chicago paper, gave a full account of the rev. firebrand's speech, and as the editor, Mrs. A. P. Stephens, though a Protestant, is an intimate acquaintance of Mr. Powderly, she states that she does not believe that either Mr. Powderly or the Pope has any intention to destroy the United States or to do anything against the interests of the working people.

Until the Vanguard published the particulars, Mr. Powderly was not made aware of the terrible charge which was made against him, as it would appear that the Ministerial Association were ashamed to let it be known that such an address was delivered before them, and they endeavored to keep it secret; but as soon as Mr. Powderly became acquainted with the matter he wrote to Mrs. Stephens thanking her for her kindness in defending him and the workmen from the accusations brought forward by the alarmist parson. He denies that there is any foundation whatsoever for Mr. White's statements.

It is probable, however, that the very intelligent lovers of the man the whole story.

BLUSTER. The latest despite the talk among as loud and as concerning the dire will ensue if the passed.

The Easter vacation in organization, certainly there is to protest against measure, and if resistance to it than mere brag would be serious, a coming period as the immediate ment of an Irish

There is the news was circulated stone had introduced Bill into the House Railway stock and declined. Sir of Belfast, said that city that from the introduction decline in security 750. We believe greatly exaggerated if it be perfect, why the Bill is

The dealers in persons whom the ing in the first large—the poor of the land—and landlords' titles to the who its passage, the benefited to much amount. If millions of poor recognition of the people will greater amount

Threats of arm on every side; mutterings to Orange Lodge loudest in Ulster Orangemen are the British pub upon all these Frederic, in the New York

the truth when "Although head to foot summing the it is a cold (Gladstonian grins, that tri once too often.

We are assured men will trans- lation of an Ir it must be a Protestant ad- land would m more than men, and cer not be induce unrighteous e be enlisted: there would number enlist could well say

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Those who Orangemen up arms ag- couraged b entertained they may pe day by an when the E recognize t ard to be of their cre inevitable possible.

Mr. John a few days, ence, in his reference lining the h to resist H "when it c Rule Irish with Protes that Protes Catholics u guarantees Ulster Prof- fess to hav

It is probable, however, that some of the very intelligent fanatics who are lovers of the marvellous will swallow the whole story.

BLUSTER IN ULSTER.

The latest despatches inform us that the talk among Ulster Orangemen is as loud and as menacing as ever concerning the dire consequences which will ensue if the Home Rule Bill be passed.

The Easter vacation is being spent in organization, we are told, and certainly there is no lack of meetings to protest against Mr. Gladstone's measure, and if the threats of armed resistance to it were anything more than mere braggadocio, the outlook would be serious, as it would indicate a coming period of turmoil and trouble as the immediate result of the establishment of an Irish parliament.

There is the report that as soon as the news was circulated that Mr. Gladstone had introduced his Home Rule Bill into the House of Commons, Irish Railway stock and other Irish securities declined. Sir Daniel Dixon, Mayor of Belfast, said at a public meeting in that city that within thirteen days from the introduction of the Bill, the decline in securities reached £1,845,750. We believe that the amount is greatly exaggerated; however, even if it be perfectly true, it is no reason why the Bill should not be passed. The dealers in stocks are not the persons whom the Bill aims at benefiting in the first place, but the people at large—the poor and oppressed people of the land—and if wealthy stockholders and landlords find the value of their titles to the whole soil depreciated by its passage, the public at large will be benefited to much more than an equal amount. If the landlords lose two millions of pounds or more by the recognition of the rights of the people, the people will be gainers, to a still greater amount.

Threats of armed resistance are heard on every side; but though there are mutterings to this effect from every Orange Lodge in the country, they are loudest in Ulster, where, of course, Orangemen are most numerous. But the British public set the correct value upon all these threats, and Harold Frederic, in a recent cable despatch to the New York Times, no doubt states the truth when he says,

"Although Belfast is covered from head to foot with huge Orange placards summoning the sons of William to rise, it is a cold historical fact that the Gladstonian majority only sits and grins, that trick having been played once too often."

We are assured that 200,000 Orangemen will trample underfoot the legislation of an Irish Parliament. While it must be admitted that the entire Protestant adult male population of Ireland would muster about that number, not more than half of these are Orangemen, and certainly all of them could not be induced to take up arms in the unrighteous cause in which they would be enlisted; and, on the other hand, there would be three times the same number enlisted on the other side, who could well say with Guiderius:

"What art thou? Have not I An arm as big as thine? A heart as big? Thy words, I grant, are bigger, for I wear not My dagger in my mouth. Say what thou art. Why I should yield to thee." —Cymbeline.

It is perfectly understood that the threatenings of the Irish Orangemen are merely "a dagger in their mouth." In 1878 the same men made precisely such threats as they are making now, when the disestablishment of the Irish Church, or rather the English Church in Ireland, was brought about; but they took their dose with as much patience as Ancient Pistol exhibited when he ate his leek at Fluellen's command.

Those who know admit that the Orangemen have no intention to take up arms against Home Rule; but, encouraged by Lord Salisbury, they entertained some forlorn hope that they may postpone their supposed evil day by an exhibition of bluster. But when the Bill shall be law they will recognize that the people of Ireland are to be benefited by it independently of their creed, and they will accept the inevitable with as good a grace as possible.

Mr. John Dillon delivered a speech a few days ago before a Glasgow audience, in which he made a humorous reference to the Ulster talk about lining the last ditch with Orangemen to resist Home Rule. He said that "when it comes to lining ditches, Home Rule Irishmen could hold their own with anybody. He scouted the idea that Protestants will be persecuted by Catholics under Home Rule. Special guarantees are not needed for the Ulster Protestants; yet since they profess to have fears lest they may endure

persecution, the Irish are willing to submit to the humiliation of having clauses for the protection of Protestants inserted in the Home Rule Bill."

It is evident, however, that no guarantees will suffice to please the ultra-Orange element. Nothing will satisfy them but the continuance of the present state of affairs, whereby they are made to monopolize all authoritative and other official positions. The Catholics of Ireland must be under the feet of the small quota of Orangemen; but this is the state of affairs which must not continue any longer; and the Orangemen must be satisfied to have a change, however much they may chafe at it.

At a meeting of the synod of the so-called "Church of Ireland," held on the 15th inst., the Bishop of Derry is reported as having made "an unchallenged statement" to the effect that "out of 630,000 members of the Irish Church, thirty are in favor of Home Rule, and that the 550,000 Presbyterians are equally unanimous."

The statement may well be challenged, if it has not been already. The learned Bishop puts the united membership of the two sects named at a much higher figure than all the Protestants of Ireland together, number; and the meetings of the Protestant Home Rule Association, held from time to time in Dublin, are always attended by a large and enthusiastic assemblage of representative gentlemen. As Mr. Gladstone wrote to Professor Galbraith, the chairman of the Association, on the occasion of one of its meetings, before the last election, "there are multitudes of earnest and decided Protestants in Ireland, who are true, amidst obloquy and misrepresentation, to the traditions of their fathers."

DISHONORABLE WARFARE.

We take from the Free Press of this city the appended letter, which explains itself. It is to be regretted that a man can be found in our community so lost to a spirit of fairness as to have penned the letter to which it alludes. His purpose, it is clearly to be seen, is to injure a most deserving work of charity, and likewise to make a little political capital by a gross misrepresentation of the manner in which the Mowat Government deals with charitable institutions:

"More Light."

To the Editor of the Free Press: DEAR SIR,—There appeared in your paper some time since a communication under the above heading, in which the writer claimed that the Catholic institutions of this city were exceptionally favored in the matter of grants by the Ontario Government. It will be remembered that at the last meeting of the City Council a motion was introduced asking for a small grant of money to aid the charitable work carried on by the Sisters of St. Joseph. This motion was defeated by a majority of two, the Mayor casting his vote with those opposed to the grant. The letter to which I refer appeared in your columns in the evening edition of Monday, 29th inst., a few hours before the meeting of the Council, and therefore no opportunity was afforded to make an explanation. Now, let us see what the real facts of the case are. The writer of the letter signed "More Light," and the total amount of aid received by Protestant institutions as \$1,579.24, and by Catholic institutions as \$3,007.87. In the latter is included the sum of \$1,531.57 given to St. Joseph's Hospital, while he omits altogether the sum of \$5,318.31 given to the General Hospital.

The reports upon hospitals and houses of refuge for the year ending September, 1891 (which are the last published), show that there are nine institutions in London receiving Government aid; six of these are under Protestant management and three under Catholic management. Your correspondent makes no reference to the General Hospital, on the ground, I suppose, that this institution is for all classes and denominations. In this respect it is no more entitled to the appellation of "general" than the St. Joseph's Hospital; in fact, not as much, when we consider the figures under the head of "religions." During the year referred to, St. Joseph's Hospital treated a much larger percentage of Protestants than the General Hospital did of Catholics. In the General Hospital the total number under treatment was 498, and of those 62 were Catholics—about one-eighth—and in St. Joseph's during the same period the total number was 137, of whom 43 were Protestants—about one-fourth. With regard to the moneys granted by the Government, the following figures show the allowances made for the year 1892 to each institution, and these allowances are based upon the work done during the previous year:

Table with 2 columns: Institution Name and Amount. Includes General Hospital (\$5,318.31), Home for Aged Men (\$474.31), Home for Aged Women (\$474.31), Convalescent Home (\$172.30), Protestant Orphan's Home (\$358.93), Women's Refuge and Infants' Home (\$358.93), Total (\$7,510.16).

Table with 2 columns: Institution Name and Amount. Includes St. Joseph's Hospital (\$1,531.57), Roman Catholic Orphan's Home (\$567.78), Roman Catholic House of Refuge (\$1,407.42), Total (\$3,506.86).

These figures show clearly that your correspondent does not give a fair statement of the case. It should be observed also that these allowances to hospitals and charities are not made through the favor or whim of the Government or any of its officials. They are made in direct proportion to the work done, and they are based upon the work done during the previous year.

The whole question is regulated by an Act of the Legislature of Ontario (and may be found by any one desirous of knowing the provisions in the Revised Statutes, chap. 248). The Act recites that, "Whereas, it is desirable and expedient that all appropriations from the public funds in aid of charitable institutions should be upon some properly arranged and equitable system, and that municipal and other corporations should be stimulated and encouraged to give a liberal support to such institutions, and then provides for giving a certain sum per day for every person aided in the institution, and that certain sum per day, on condition that this further sum should not exceed in any year one-fourth of the money received by the institution from all sources other than

the Province towards the ordinary yearly maintenance. In carrying out the Act the Government Inspector makes a personal inspection of all institutions receiving public aid, and procures sworn statements as to the number of persons maintained during the year, and makes his calculations on these figures. The law applies to all, whether Protestant or Catholic alike, and both the inspectors are Protestants, and are not likely to go out of their way to favor a Catholic institution. TRUTH.

EDITORIAL NOTES.

The Advertiser says that the Rev. Mr. Rigsby, pastor of King street Methodist church in this city, being asked why he did not attend the lectures of Mr. Leyden, replied: "It is necessary to clean sewers, but it is not pleasant to be around when the operation is going on." No doubt the rev. gentleman will treasure this as a very smart saying, but it is nasty and un-Christianlike, nevertheless. His people, it is fair to assume, will infer from this remark that the Catholic Church is a very unclean institution. We will say, for example (a thing impossible, however) that a Catholic priest were to hire a hall in which he would recout the life-work of the Rev. Mr. Widdows and the Rev. Mr. Chiniquy, and then launch out into a full description of the immoral escapades of a few Methodist clergymen in Toronto and other places, would Mr. Rigsby admit that it were necessary and for the public good to open out these sewers. The utterances of unbalanced, narrow-minded and bigoted preachers brings grist to the mills of humbugs such as he who lately lectured in the Opera House, and for the disquietude and unfrindliness which occasionally exists amongst Catholic and Protestant neighbors they are largely responsible.

In a discussion which took place a few days ago in the Dominion Parliament regarding the utterance of Mr. N. Clarke Wallace at an Orange meeting, Mr. Cleveland, member for Richmond and Wolfe, Que., made the following reference to his Catholic constituents. It would be well were our Protestant friends in Ontario to take to heart this deliverance of Mr. Cleveland. There are those who think that Ontario, being a Protestant Province, is a veritable paradise of civil and religious liberty, and where all classes, irrespective of creed, may expect fair play. This is not the case, so far at least as Catholics are concerned, and we may indeed point to Catholic Quebec for a model in this regard. Mr. Cleveland spoke as follows:

"The House has now spent a large part of the day in discussing the propriety or impropriety of certain words that have fallen from the lips of the Controller of Customs. I represent a constituency in the province of Quebec where the people, composed of Roman Catholics and Protestants, have agreed to disagree on matters pertaining to religion, and to unite on one broad platform in matters pertaining to the good of the Dominion as a whole. I think the example is one that may well be followed by the people of all the other provinces, especially the province of Ontario. Sir, I have the honor to represent a constituency, three-fourths of whom are Roman Catholics, of whom nearly three-fifths are French Canadians, the balance being made up of Irish Catholics, making a total Roman Catholic vote of fully three-fourths. I consider that the very fact that a Catholic majority of such strength has elected me, an English Protestant, over the head of one of their own race and nationality, should show to the Orangemen in Ontario how free we are in the province of Quebec from religious prejudices. If Ontario could point to such an instance of Protestant liberality in that province, it would do more towards cementing and binding together people of different creeds in our Dominion, than months of idle talk in this House."

The popularity of the Earl and Countess of Aberdeen is made manifest in the enthusiasm with which they are received wherever they make their appearance in Ireland on the tour they are now engaged in making for the purpose of preparing a good show of Irish industries at the World's Fair in Chicago this year. They are succeeding in their work most satisfactorily. It is said that in Cork a waggish manufacturer offered to bring over his private still to show how potent is made. The offer, however, was declined by the much amused Countess.

Once more the superiority of the Catholic Parochial schools over the State aided Public schools has been demonstrated in the United States. A Newport, R. I., paper offered prizes for the best essays written on a given subject by Grammar school pupils, and the first three prizes were won by pupils of the Hazard Memorial school, which is the Parochial school attached to St. Joseph's Church of that city. In the face of such facts as this the enemies of Catholic education persist in maintaining that Catholics who demand a recognition of their schools by the

State for the work they are doing are enemies to education. The enemies of education are rather those who persist in refusing the just demands of Catholics for State aid in proportion to the amount of secular work their schools are doing.

The opponents of Home Rule are rejoicing because the second reading of the Home Rule Bill has been delayed till after the Easter vacation, and there will therefore be no debate on it till then. The Irish people, however, have been so long put off in having their aspirations fulfilled that they will not think this short postponement of a few days a very great hardship. Mr. Gladstone has given to the Nationalists satisfactory reasons for the delay; and this ought to satisfy all true friends of Ireland, as it does the Irish Parliamentary party. The minority in Parliament have succeeded, perhaps, in obstructing the measure, but they cannot postpone it indefinitely, even if it were to take all summer to pass it through the House. In the meantime Mr. Gladstone will be becoming more strong on account of the popular measures which will be brought by him before Parliament, and his majority will probably steadily increase as by-elections are held. The by-elections already held have given him an increase of three votes, so that there is no reason for despair on account of the short but inevitable delay.

A CURIOUS case of assault by a minister, the Rev. Dr. Gezinert, of Slavika Posen, is reported by telegraph from Berlin. He was arraigned in the Police Court to answer fifteen charges preferred by women of his congregation. The fifteen women complained that he had beaten them over the shoulders with his cane after having lectured them for small sins which he said they had committed. Dr. Gezinert said in his defence that they held reprehensible views. He acknowledged he might have been too severe, but as he was formerly a regimental chaplain he was naturally a strict disciplinarian. He was fined \$5 for each case of assault, and was then released after promising to modify his methods of church discipline. Protestants usually are loud in condemning the imposition of penances on Catholics who seek for absolution in the tribunal of Penance; but, after all, the Catholic mode of imposing penances of prayer, fasting, alms-deeds, and the like, all which are self-inflicted by penitents, is much more likely to produce beneficial and lasting results of amendment than this Lutheran mode of disciplining offenders.

WE ARE glad to notice that the complaints recently made against the manner in which the schools at Bathurst, New Brunswick, are being conducted, will be discussed in the present session of the Legislature of that Province. Complaints have been made by a couple of Methodist ministers, one of whom is the Rev. J. Seller, that the Catholics being in a majority on the School Board, have conducted the school in so high-handed a manner as to be intolerable to the Protestants of the section. We certainly do not believe that such is the case. It is not usual with Catholics to act in this manner; and though we have known of very many Public schools conducted by Catholic majorities, we have yet to hear that there has been a single case where such a charge has been sustained as has been brought against the Bathurst school authorities. Many such cases have been known where Protestants are in the majority; but if the accusations now brought forward are true, it is right the matter should be investigated, and that justice should be done if the Protestants have a real grievance. It appears that the Catholic ratepayers of the section number 133, and the Protestants 73. We may remark, however, that if the New Brunswick Legislature had not abolished the Separate schools of the Province, the difficulty which is now raised would probably never have occurred.

ADVICES from Rome by cable on the 23rd say that Pope Leo gave a ceremonial audience on that date to the Princess of Wales, her daughters, the Princesses Victoria and Maud, and her son Prince George, the Duke of York, attended by their suites. The royal visitors were received with all the honors due to sovereigns, and the occasion was made one of unusual splendor. The entire pontifical court was assembled in state array, and all the English prelates at present in Rome were present. In the throne room Pope Leo received them with the cere-

monial known as "private audience. His Holiness had a most courteous interview with the royal visitors. The Princess of Wales, her daughters and the Duke of York afterwards visited Cardinal Rampolli, the Papal Secretary of State. Here is another reason why Major Sanderson and his braves should line the ditches of Ulster with rifles and kick the Queen's crown into the Boyne. It is a notable fact, too, that the Princess visited the Pope immediately after the adjournment of the annual meeting of the Grand Orange Lodge of Western Ontario.

In an editorial article in its issue of the 23rd the Toronto Mail hints very broadly that the Ulster men would show their loyalty to the Crown of Great Britain by engaging in rebellion against the law. In this age of the world the excited Northerners would find it more prudent to accept the inevitable. John Bull, with the British army and navy at his back, is not the man that will go down on his knees to the Rallykilbegs and ask their pardon for having enacted a law giving equal rights to all. We are surprised that our serene Orange friend of the Mail would suggest blunderbuses and bloodshed and all that sort of thing. It would indeed be more preferable were the Balfours, Sandersons and others to adopt the scheme employed by a Toronto newspaper man some years ago—namely, endeavor to buy up the members of Parliament with bank bills of a large denomination.

CATHOLIC PRESS.

Baltimore Mirror.

What energetic and untiring laborers the Jesuits are in the missions to which they have devoted their lives! In almost every paper one picks up there is some notice of their work. At the Church of St. Francis Xavier, in New York, during the past year, one hundred and twenty-five persons were converted from Protestantism. The Fathers are never idle—writing, preaching, conducting missions, going to foreign countries, teaching, incessantly occupied in some fashion, they comprise the most zealous and indefatigable order in the world. It is not surprising that the enemies of religion do not wish to see them allowed to return to Germany.

The Christian Union, of New York, says in its latest issue: "A correspondent sends us a printed circular headed 'Liberty in Danger,' which purports to be a correct translation of an encyclical letter sent out by Leo XIII., in which, among other absurdities, the Pope is represented as absolving all god Catholics from their oaths of loyalty to the United States. 'And on or about the feast of Ignatius Loyola, in the year of our Lord 1893, it will be the duty of the faithful to exterminate all heretics found within the jurisdiction of the United States of America.' It is astonishing that the perpetrators of this preposterous forgery should ever hope to find persons credulous enough to be deceived." The Christian Union, however, knows very well that there are things even more preposterous believed of Catholics and the Catholic Church. The circular seems to be intended as a joke.

Catholic Citizen.

The Milwaukee Journal thus greets "Rev. J. G. White, the anti-Catholic ranter, who has inflicted himself on Milwaukee: 'The Rev. J. G. White has come to the wrong place with his sensational theories as to the dangers which threaten this country in the religious line. Milwaukee outgrew that old Know-Nothingism many years ago, and all efforts to scare her people with such dismal prophecies of coming evil are thrown away upon her. Mr. White should move on. Gov. Hoar preceded him.' Commenting on White's visit, the Evening Wisconsin says: 'Gross slanders imputing the patriotism of eight millions of citizens who have in time of need been as ready as any to prove by the sacrifice of blood and treasure their loyalty to the Americans will be resented by nine Americans out of every ten, irrespective of personal religious affiliation. In the recent liberal stand of the head of the Catholic Church against the reactionary element of the Catholics on the subject of Calvesism, it is particularly unwise for any one to raise at this time the threadbare cry that Catholics are as a class in conspiracy against American institutions.'

Buffalo Catholic Union.

James Whitcomb Riley, "the Hoosier poet," as he is familiarly called, has evidently a warm place in the hearts of the people of Buffalo. He comes like the breath of spring. He sings as does the thrush on the fragrant hawthorn, from out the depths of his own heart with untaught melody. Riley is pre-eminently the poet of the American home and farm. His muse loves to wander over the dewlit fields, to romp with the glad-eyed children, to listen to the quaint old stories of backwoods Squire and village sauter, to fish the stream or climb the mountain, to think of his early sweet-heart 'mid the curling smoke of the dreamful pipe, to hush little ones to rest with the fear of goblins that will get them "if they don't watch out," and to picture the happiness of rural life amid the golden haze of autumnal plenty "when the frost is on the pumpkin and the corn is in the shock."

What Beranger was to France, what Burns was to Scotland and what countless bards were to Ireland, James Whitcomb Riley is to America—the poet of the homely life of the people. In his heart the fountains of laughter and tears are close in perennial tenderness. One has but to look into his beaming blue eye to feel that there is no room for bitterness in his nature. There is more poetry in the soul of James Whitcomb Riley than in all the worthless obscurities of all the Brownings that ever wrote. We know that this is the unparadonable sin in the eyes of a certain tribe of literary cads, whose expoundings of the *Dixie* need some one to explain what they try to say, but it is true nevertheless.

Pittsburgh Catholic.

The old nightmare of the "Roman aggression" disturbed the sleep of the Methodist Conference at Hagerstown. The body could hardly attend to its business for the presence of this spectre, walking before it by day and by night. Yet if the Catholic Church is "decaying," "declining before the light of reason," etc., as the Protestant preachers assure us it is, why should they be in such a fretful and terrified state of mind? Where is the Church declining? Not in Europe certainly. Everybody who reads the newspapers knows that England, with the overwhelming growth of ritualism, is making toward Rome as fast as it can. The Peter's Pence collections show that France, in spite of the Anarchists and Infidels, is as true to the Catholic faith as she ever was. A reaction is setting in in Germany, the Jesuits are pretty certain to be restored before long, and the old order of things is coming back. And as for the United States—where every man is free to worship as he pleases and there is no Government interference—certainly the Church is not losing much ground here. It is Protestantism that is splitting up and disintegrating, year by year: and that's where the real trouble is.

Boston Republic.

It is not often we are called upon to quote with approval the words of Abram S. Hewitt of New York. He is a narrow bigot, a hater of Ireland and her people, and an illiberal man generally. Yet even he was forced in a recent public address to pay this tribute to the patriotism and statesmanship of Pope Leo XIII.: "The venerable Pontiff of the greatest religious organization the world has ever known, in that marvellous encyclical on the labor question, reminding a startled world of the message once delivered to the saints, has marked out a line of action which, when fairly put in practice, will eliminate the causes of many of the evils with which modern society is cursed."

The Methodist has come to the conclusion that "one-half of the Protestant girls who are sent to Catholic convents are sent there as a protest against the lax notions and unwholesome practices of American society girls." The other half are sent there because their parents believe that the good Sisters who are in charge of the convents teach purity of character by precept and example. The Methodist compliments the Catholic schools liberally.

N. Y. Catholic Review.

Just as Christmas conquered its way among the Puritans, so Lent is annually finding itself more and more kept by devout persons outside of the Catholic Church as a time for self denial and prayer. The St. Louis Christian Advocate, while it objects to the ostentatious observance of the penitential season "as an ordinance of the Church," yet believes in using it as an occasion for peculiar self-restraint, thoughtfulness, self-examination and worship, and says: "Twenty-five years ago the Catholic and Episcopal Churches were the only ones to observe Easter; to day it is observed in a large majority of the Churches of all denominations, and is made an occasion of great spiritual profit." Finally it will come about that all the regulations of the Catholic Church will be respected by all good men as admirably adapted to promote their growth in holiness.

The Ritualists.

"An old-fashioned Protestant Englishman," says a writer in the New York World, "who had been away from his native land for the last thirty or forty years, or even less, would scarcely know where he was if he should return to day and revisit many of the churches with which he was once familiar. He would see almost everywhere high altars, with the crosses, hangings, decorations and candles that heretofore have been confined to the use of the Catholic Church. And this, not simply in those churches which have adopted the vestments, the incense and all the ceremonies of the Roman Mass, but in thousands of parishes not yet counted 'advanced' or extremely ritualistic. Nor is this true only of the cities and large towns which are supposed to be more open to change, but also of those refuges of conservatism, the country villages."

An Artist Priest.

The Rev. Father Buckley, priest of the Penrit Catholic church, is engaged upon a novel undertaking. The church funds not permitting of some much needed renovation, the reverend gentleman has undertaken the painting of all the walls of the edifice, and he is now completing the second course of coloring. When that portion of the work is finished Father Buckley, who possesses much artistic talent, is going to paint on the walls large pictures of numerous saints. —Glasgow Observer.

For Bronchitis

"I never realized the good of a medicine so much as I have in the last few months, during which time I have suffered intensely from bronchitis, followed by pneumonia. After trying various remedies without benefit, I began the use of Ayer's Cherry Pectoral, and the effect has been marvelous, a single dose relieving me of coughing, and securing a good night's sleep. Long Mountain, Va.

La Grippe

"Last Spring I was taken down with la grippe. At times I was completely prostrated, and so difficult was my breathing that I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid."—W. H. Williams, Cass City, S. Dak.

Lung Trouble

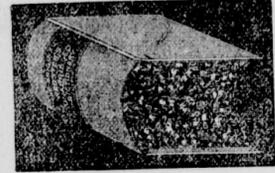
"For more than twenty-five years, I was a sufferer from lung trouble, attended with coughing so severe at times as to cause hemorrhage, the paroxysms frequently lasting three or four hours. I was induced to try Ayer's Cherry Pectoral, and after taking four bottles, was thoroughly cured. I can confidently recommend this medicine."—Franz H. Mann, Clay Centre, Kans.

AYER'S Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 25¢; six bottles, \$5. Prompt to act, sure to cure.

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Webster's - Dictionary FOR \$4.00.

By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers. The dictionary is a necessity in every home, school and business house. It fills one hundred other volumes of the choicest books could supply. Young and Old, Educated and Ignorant, Rich and Poor, should have it within reach, and refer to its contents every day in the year. As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 46 of the best years of our life were spent. It is employed in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of same, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in cloth. A whole library in itself. The regular selling price of Webster's Dictionary has heretofore been \$12.00. N. B.—Dictionaries will be delivered free of charge for cartage. All orders must be accompanied with the cash. If the book is not entirely satisfactory to the purchaser it may be returned at our expense. I am well pleased with Webster's Unabridged Dictionary, and it is most valuable work. JOHN A. PAYNE, writes Mr. W. Scott, of Lancaster, Ont. Address, THE CATHOLIC RECORD, LONDON, ONT.



THE MARRIAGE PROCESS in the United States. By Rev. S. B. Smith, D. D., author of "Elements of Ecclesiastical Law," etc. 8vo, cloth, net, \$2.00. WORDS OF WISDOM FROM THE SCRIPTURES. A Concise and Sentimental Book. Edited by Rev. J. J. Bell. 12mo, cloth, net, \$1.25. NEW MANUAL OF THE SACRED HEART OF JESUS. A Complete Manual of Prayers for Daily Use. 24mo. Size, 2 3/4 inches. New Edition. Cloth, red edges, 90 cts. A GENTLEMAN. By Maurice Francis Egan. 12mo, cloth, gilt top, 75 cts. FLOWERS OF THE PASSION. Thoughts from the "Paul of the Founder of the Passionists. Gathered from the Letters of the Saint. 32mo, cloth, 50 cts. NEW MONTH OF MARY. St. Francis de Sales. From the "Lives of the Saints." 32mo, cloth, 40 cts. THE DEVOUT YEAR. By Rev. F. F. Clarke, S. J. Short Meditations for Different seasons of the Year. 10mo, cloth, \$1.00. LITERARY SCENES, EPIC AND POLITICAL VIEWS OF OUR SLES A. BROWN. 12mo, cloth, net, \$1.25. THE S. CRET OF SANCTITY, according to St. Francis de Sales and Father Grasset. S. J. 12mo, cloth, net, \$1.00. Sold by all Catholic Booksellers & Agents.

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Application painless and easy. Relieves the most distressing cases of constipation. This preparation fills a great and long-felt want among those who suffer from piles. It is a remedy of the highest merit, effective and reliable, and has more than met the anticipations of those physicians who have used it in their practice. DILEKONE IS A POSITIVE CURE when other treatments fail to relieve. Price 25¢. For sale by druggists, or by mail on receipt of price. W. T. STRONG, Manufacturing Chemist, 184 Dundas street, London, Ont.

COMMERCIAL HOTEL, 51 and 53 Jarvis street, Toronto. This hotel has been refitted and furnished throughout. Home comforts. Terms \$1.00 per day. M. DONNELLY, Proprietor.

FIVE-MINUTE SERMONS.

Easter Sunday.

EASTER AND THE LOVE OF GOD. This is the day which the Lord hath made: let us be glad and rejoice therein.—(Ps. cxvii, 24.) Familiar words these, my brethren, and for ever associated in our minds with this greatest of all Christian festivals. Frequently on this day and through its octave does the Church repeat them to us; they sound now continually in our ears. And no doubt they find some echo in our hearts. Yes, we are glad, we do rejoice; surely no one who can call himself a Christian could hear unmoved the outburst of our triumph and exultation as the "Gloria in Excelsis" was intoned in the Mass, telling us that the lion of Juda has conquered, that God has arisen and that His enemies are scattered, that He has put death and hell under His feet. For the moment at least we would say with St. Paul: "O death! where is thy sting? O death! where is thy sting? Thanks be to God, who hath given us the victory through our Lord Jesus Christ."

But as the newness, the freshness of the Easter joy and triumph passes away, does not another feeling come and mingle with it? A feeling of awe, almost of dread, comes upon us, like that terror which came upon the guards at the sepulchre as they saw the angel who rolled away the stone, of whom St. Matthew says that his countenance was like lightning, and his raiment white as snow; like that fear which came even on the holy woman as they saw the two angels in shining apparel standing at the empty tomb; and upon the Apostles themselves when Jesus stood in their midst soon after; for the evangelist tells us that they were troubled and frightened, in spite of His words giving them peace and telling them not to be afraid. Indeed, I think there was no one of those who saw our risen Lord, except His glorious and Blessed Mother, whose love was so perfect that it quite cast out this fear. And still more is it in our poor and imperfect hearts; we cannot shake it off. How many are there of us, unless indeed, those innocent ones who have not yet known what sin is, who, if this were really and truly the morning of the resurrection, and the Risen One could be seen by those who should seek Him, would arise gladly and run to meet Him, and fall in loving adoration at His feet? If we can in our inmost heart feel that we would, we have reason indeed to be glad and rejoice to-day. But to feel so there must be something in us besides that thrill of triumph and of victory which overpowers us as the splendor of the Resurrection first breaks upon our souls. There must be a true, fervent, and deep love of the God who to-day comes so near to us; a hatred from the bottom of our hearts and souls of all that in the least degree separates us from Him; there must be, besides faith, also hope and charity, such as the saints have had—that hope which knows that He loves us and has forgiven us; that charity which would make us die sooner than offend Him again. And these we have not because of our sins.

Yes, it is sin which casts the shadow on our Easter; it is the love and affection for it which still remains in us; it is that compromising spirit which is even at our best times holding us back, keeping us from fully loving, trusting, and giving ourselves up to God, for fear that we might lose something by doing so; it is this that makes us afraid to approach Him and to share in His joy. As for mortal sin, that, of course, takes the happiness of Easter away altogether; to one who is in its darkness the thought of meeting God brings and can bring no thought of joy. But even venial sin brings its dread with it, too. And what is the remedy for this dread? It is very simple with our whole hearts Him who has loved us, and given His life for us; whose delight it is to be with us and to have us come to Him; to keep nothing back from Him—in short, to live here in our feeble measure the life we hope to live in heaven. This is the way, and the only way, for us to enter now as we would wish into the joy of our Lord.

Jailed For Swearing in Public.

James H. Van Blarcom, the Oakland hotel-keeper, Hackensack, N. J., who was arrested a few days ago for swearing on the public highway, was tried Monday before Justice Cumming, who found Van Blarcom guilty. Captain Zeb Ward thought a fine of \$25 would be about the correct punishment for his client, but Justice Cumming took a different view and sentenced Van Blarcom to the county jail for sixty days. The Justice at once made out the commitment, and the prisoner was locked up by Sheriff Bogert.

Don't Wait for the Stek Room.

The experience of physicians and the public proves that taking Scott's Emulsion produces an immediate increase in flesh; it is therefore of the highest value in wasting Diseases and Consumption.

1892. "The Cream of the Havana Crop."

"La Cadena" and "La Flora" brands of cigars are undoubtedly superior in quality and considerably lower in price than any brand imported. Prejudiced smokers will not admit this to be the case. The connoisseur knows it. S. DAVIS & SONS, Montreal.

There is nothing equal to Mother Graves' Worm Exterminator for destroying worms. No article of its kind has given such satisfaction.

Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only costs the small sum of twenty-five cents.

No other Sarsaparilla can produce from actual cures such wonderful statements of relief to human suffering as Hood's Sarsaparilla.

LADY JANE.

CHAPTER XXXII.—CONTINUED.

"What will Mother Margaret say," she exclaimed, looking at Mrs. Lanier with wide, glistening eyes, "when I tell her that I've found Tony and my grandpapa both in one Christmas? I never saw grandpapa before. Pepsie told me about one in a book, and he was very cross; but this one isn't. I think he's very good, because he says that he will give me everything I wish, and I know I shall love him a great deal."

"Now, Lady Jane, confess to me, and I'll never tell," whispered Arthur with an air of great secrecy. "Which do you love best, Tony or your new grandpapa?" She raised her clear eyes to the roguish face of the boy with a little perplexed smile, and then replied unhesitatingly: "Well, I've known Tony longer, but I think I'll love my grandpapa as well by and by, because, you know, he's my grandpapa."

Arthur laughed heartily at the clever way in which she evaded the question, and remarked to Mrs. Lanier that Lady Jane would wind her grandfather around her little finger before a month was over. Which prediction was likely to prove true, for Mr. Chetwynd did not seem to have any other interest in life than to gratify every wish the child expressed.

"She has taken complete possession of me," he said to Mrs. Lanier, "and now my greatest happiness will be to make her happy. She is all I have, and I shall try to find in her the comfort her mother deprived me of."

In spite of his affection for the child, his feelings did not soften toward the mother; he could not forget that she had disappointed him and preferred a stranger to him; that she had given up wealth and position to bury herself in obscurity with a man he hated. It was a bitter thought, yet he would spare no pains to solve the mystery that hung over her last days.

Money and influence together soun the machinery of the law in motion; therefore it was not a month after Mr. Chetwynd's arrival in New Orleans before everything was as clear as day. The young widow was traced to Madame Jozain's; there were many who remembered her death and funeral. The physician's certificate at the Board of Health bore the name of Dr. Dubrot, who was found and interviewed during one of his lucid moments; he described the young mother and child, and even remembered the blue heron; and his testimony, sad though it was, was still a comfort to Jane Chetwynd's friends. She had died of the same fever that killed her husband, and she had been carefully nursed and decently buried. Afterward, the Bergeron tomb was opened, the remains identified, and then sent to New York to rest with her mother, in the stately Chetwynd tomb, in Greenwood cemetery.

Then a careful search was made for her personal effects, but nothing was recovered except the watch that Paichoux was fortunate enough to secure. Mr. Chetwynd handed Paichoux a large check in exchange for it, but the honest man refused to take any more than he had paid Raste Jozain in order to get possession of it. However, the millionaire proved that he was not ungrateful nor lacking in appreciation, when he presented him with a rich, plain watch suitably inscribed, from the donor to a most worthy friend. And when the pretty Marie was married, she received from the same jeweler who made the watch an exquisite silver tea-service, which was the pride of her life, and which was cherished not only for its value, but because it was a gift from Lady Jane's grandpapa.

Mr. Chetwynd made a number of visits to Good Children Street in company with Mrs. Lanier and Lady Jane, and there were a great many long conversations between Mamselle Diane, the millionaire, and the bank-his wife, while Lady Jane played with her jolly little friend, the canary, among the branches of the rose-bush. During these conversations there was a great deal of argument and anxious urging on the part of the visitors, and a great many excuses and much self-depreciation on the part of the gentle, faded lady.

"I have been buried so long," she would say pathetically, "that the great world will appal and confuse me. I shall be like a blind person suddenly made sensible of the light."

"But you will soon become accustomed to the light," urged Mrs. Lanier.

"And I might long for seclusion again; at my age one cannot easily change one's habits."

"You shall have all the seclusion you wish for," said Mr. Chetwynd kindly. "Besides I am so old-fashioned," murmured Mamselle Diane, blushing deeply. "A quality which I greatly admire," returned Mr. Chetwynd, with a courtly bow. "And think how Lady Jane loves you," said Mrs. Lanier, as if to clinch the argument.

"Yes; my love for her and hers for me are the strongest points in the situation," replied Mamselle Diane reflectively; "when I think of that I can hardly refuse to comply with your wishes."

At that time it seemed as if Lady Jane acted the part of fairy godmother to those who had been her friends in her days of adversity; for each one had only to express a wish and it was gratified. Pepsie's cottage in the country was about to become a reality. In one of the charming shady lanes of Carrollton they found just such a bowery little

spot as the girl wished for, with a fine strip of land for a garden. One day Mr. Chetwynd and Lady Jane went down to Good Children Street and gave the deed of it to Mademoiselle Madelon Modeste Ferri, which was Pepsie's baptismal name, although she had never been called by it in all her life. The little cripple was so astonished and delighted that she could find no words of thanks; but after a few moments of very expressive silence she exclaimed: "After all, my cards were right; that they told me over and over that I should go to live in the country; and now I'm going, thanks to Lady Jane."

When little Gex was asked what he most wished for in the world, he hesitated for a long time, and finally confessed that the desire of his life was to go back to Paris.

"Well, you shall go, Mr. Gex," said Lady Jane confidently, "and I shall see you there, because I'm going to Paris with grandpapa very soon."

It is needless to say that Gex went, and the little shop in Good Children Street saw him no more forever.

And Margaret—the good Margaret. What could Lady Jane do for her? Only the noble woman and the destitute orphan could testify to the generous aid that came yearly in the shape of a cheque for a large amount from Lady Jane for dear Mother Margaret's home.

"And Mamselle Diane—dear Mamselle! what can I give her?" asked Lady Jane eagerly.

"We have our plans for Mamselle Diane, my dear," said Mrs. Lanier. "There is only one thing to do for her, and that is to take her with you. Your grandpapa has begged her to take charge of your education. Poor, lonely woman; she loves you dearly, and in spite of her reluctance to leave her seclusion, I think she would go to the world's end with you."

And so it was arranged that when Mr. Chetwynd and Lady Jane left New Orleans, Mamselle Diane d'Hautreuve went with them, and the little house and tiny garden were left to solitude, while the jolly canary was sent to keep Tony company in Mrs. Lanier's conservatory.

TO BE CONTINUED.

Cowardly Catholics.

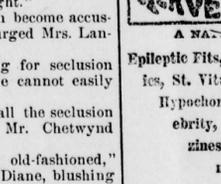
The courtly and accomplished Archbishop Carroll had the greatest contempt for the cowardly Catholics of his day, but the advocates of expediency in the infancy of the Church in America were less reprehensible than the men who, in our day, favor a do-nothing policy where Catholic rights are concerned, and have not the courage or manhood to uphold the faith which they profess. St. Peter said, "We cannot but speak the things which we have seen and heard." He did not think of expediency. When the Christians were forced to hear Mass in the Catacombs at Rome, and when Nero lighted up the city with the flames of agonizing martyrs, and when they were cast to the lions in the amphitheatre, they did not consider for a moment the expediency of offering a pinch of incense to the idols. When Henry VIII. wanted to put away his lawful wife, the Pope did not dream of the expediency of not making an enemy of the English monarch. Expediency in the mouth of an American Catholic when Christian education or the right of the Pope are concerned, is a contemptible subterfuge, unworthy of the citizen of a nation boasting liberty of conscience and equal rights for all.

Mrs. Languish. "Tired! Oh, so tired all the time!" Mrs. Smart. "Well, so I used to be until I began to take Ayer's Sarsaparilla as a spring medicine, and now I don't know what it is to have that tired feeling. Try it, my dear; only be sure you get Ayer's."

The Red River. The red river of life is the blood. Like other rivers it sometimes becomes impure, but, unlike other rivers, it only needs Burdock Blood Bitters to perfectly purify it and remove all its disorders, from a common impure to the worst scurfulous sore.

COUGHS AND COLDS lead to consumption if neglected. Dr. Wood's Norway Pine Syrup cures quickly and is pleasant to take.

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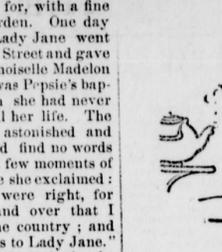


FATHER KOENIG'S NERVE TONIC. A VALUABLE REMEDY FOR Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Insanity, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabilities, and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

FREE A Valuable Book on Nervous Diseases and a sample bottle to any doctor. This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1856, and is now under his direct supervision. KOENIG MED. CO., Chicago, Ill. Sold by Druggists at 5¢ per Bottle, 6 for \$25. Large Size, 51.75, 6 Bottles for \$99. Agent, E. W. Saunders & Co., Druggist, London, Ontario.

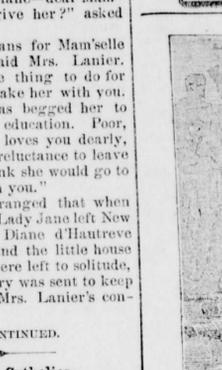
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A tea-kettle of hot water Gives enough hot water to do the entire wash when SURPRISE SOAP is used. There's no wash boiler required. There's none of that hot steam about the house on wash day.

This is a simple easy way of washing the clothes without boiling or scalding them. It gives the sweetest, cleanest clothes, and the whitest.

SURPRISE SOAP does it. READ the directions on the wrapper.

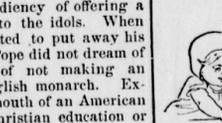


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With Reflections for Every Day in the Year. Compiled from "Butler's Lives" and other approved sources, to which are added Lives of the American Saints. Recently placed on the Calendar for the United States by special petition of the Third Plenary Council of Baltimore, and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Leo XIII. Edited by John Gilmary Shea, LL.D. With a beautiful frontispiece of the Holy Family and nearly four hundred other illustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Leo XIII., who sent his special blessing to the publishers; and approved by forty Archbishops and Bishops. The above work we will send to any of our subscribers, and will also give them credit for a year's subscription on THE CATHOLIC RECORD, on receipt of Three Dollars. We will in all cases prepay carriage.

HOW THEY ENJOY IT.



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Supplies all the elements of PRIME BEEF needed to form "Flesh," "Muscle" and "Bone." HEALTH FOR ALL

HOLLOWAY'S PILLS & OINTMENT

PURIFY THE BLOOD, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless. THE OINTMENT Is an infallible remedy for Red Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all SKIN Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at Professor HOLLOWAY'S Establishment, 75 NEW OXFORD ST. (LATE 535 OXFORD ST.), LONDON. And are sold at 1s. 1d., 2s. 6d., 4s. 6d., 11s., 21s., and 31s. each Box of Pills, and may be had of all Medicine Vendors, throughout the world. of all Medicine Vendors, throughout the world. Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

New York Catholic Agency

The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the whole sale trade of the metropolis, and has complete such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence 2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual price charged. 3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge. 4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency. 5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to THOMAS D. EGAN Catholic Agency, 42 Barclay St. New York, N. Y.

THE HURON AND ERIE Loan & Savings Company

ESTABLISHED 1864. Subscribed Capital, - \$2,500,000 Paid up Capital, - - - 1,300,000 Reserve Fund, - - - - 626,000 J. W. LITTLE, President JOHN BEATTIE, Vice-President DEPOSITS of \$1 and upwards received at highest current rates. DEBENTURES issued, payable in Canada or in England. Executors and trustees are authorized by law to invest in the debentures of this company. MONEY LOANED on mortgages of real estate. MORTGAGES purchased. G. A. SCHERVILLE, MANAGER. London, Ont.

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With Assets of over \$2,500,000. Is always prepared to loan large or small sums on Farm, Town or City Properties on most favorable terms and rates, repayable at any time of your preference. The privilege of paying off a portion of the loan each year without notice can be obtained, and interest will come on each payment. Apply personally or by letter to H. E. NELLES, Manager. Offices—Opposite City Hall, Richmond St., London, Ont.



STAINED GLASS BRILLIANT CUT, BEVELED, SILVERED, BENT, PLATE &c. McCausland & King's Toronto

Branch No. 4, London. Meetings on the 2nd and 4th Thursday of every month, at eight o'clock, at their hall, Albion street, near the corner of St. Nicholas street.

C. M. B. A. New Branch. Branch No. 10, was organized at Valcourt, Quebec, on March 14, 1893, by District Deputy J. B. R. C. McLean.

Branch No. 11, was organized at Valcourt, Quebec, on March 14, 1893, by District Deputy J. B. R. C. McLean. The following is the list of officers: President, Rev. L. Theophile Descares; First Vice-President, Rev. L. H. Nicol; Second Vice-President, Damese Trevost; Recording Secretary, Joseph Dupuy; Spiritual Adviser, Rev. L. Theophile Descares.

Resolution of Condolence. At the last regular meeting of Branch 175, Kinkora, it was moved by Bro. J. Kelly, seconded by Bro. P. J. Flanagan, that whereas it has pleased Almighty God in His infinite wisdom to call to His eternal home the beloved brother of our esteemed Assistant Secretary, Bro. P. Darty, be it therefore Resolved, That the officers and members of this Branch extend to Bro. Darty our most sincere and affectionate sympathy for the hour of his affliction, and pray that his great Creator will give him all good gifts many and great, and that he may be reunited to his dear family in the life to come.

Whereas it has pleased Almighty God to remove from our midst our late worthy Brother, Evartie Laurent, the branch members, the most esteemed members, a truly Christian and honorable Brother whose attachment to his family, devotion to his religion, and uprighteousness of life made him an honor to our association. Be it Resolved, That the members of Branch 8, Chatham, desire to record our appreciation of the noble life led by our late Brother, and his zeal in the welfare of our association, and that we deeply sympathize with the life and family of our Brother, and that our great affliction assuring them that our prayers shall be offered to our Heavenly Father that He may give them grace, comfort and strength; and Resolved, That a copy of these resolutions be spread on the minutes of this meeting, and published in the CATHOLIC RECORD and Catholic Register for publication.

Whereas it has pleased Almighty God to deprive our respected Brother, Edward and Michael Reardon, of their lives, and to leave behind them a long, useful and Christian life. Resolved, That we, the Branch members of Branch 8, Chatham, extend our sympathy to their grief, and assure them that we will pray to Almighty God for the happy repose of their souls, and their everlasting reunion with their dearer ones.

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At the last regular meeting of Branch No. 31, Guelph, held March 13, the following resolution was adopted unanimously: Moved by Bro. T. P. Coffey, seconded by J. Doran: Whereas the members of Guelph Branch 31, have learned with deep regret of the death of their Brother, William Boyd, on the 27th instant at his residence in the city of Guelph, Ontario, and whereas William Boyd was for many years an honored and active member of this Association, be it therefore Resolved, That the members of Branch 31, of the Catholic Mutual Benefit Association, do tender to Bro. Boyd, the widow of William Boyd, and his children, their sympathy for the loss they have sustained by the death of a devoted husband and a kind father, and that a copy of this resolution be endorsed on the minutes and forwarded by the Secretary to Bro. Boyd, the publishers of the CATHOLIC RECORD and Catholic Register.

At a regular meeting of Branch No. 18, St. John, of Toronto, it was resolved that whereas Mrs. Robert O'Reilly, the beloved mother of our esteemed Brother, Wm. O'Reilly; be it Resolved, That the members of this Division, having learned with deep regret of the death of Mrs. Robert O'Reilly, do hereby tender their heartfelt sympathy and condolence to Brother Wm. O'Reilly and other members of his family, in the sad bereavement that an all-wise Providence has been pleased to afflict them with. Be it further Resolved, That a copy of this resolution be sent to Brother Wm. O'Reilly and inserted in the minute book of this Division, and published in the CATHOLIC RECORD and Catholic Register for publication.

At the last regular meeting of Columbus Commandery No. 219, R. C. U. Knights of St. John, of Toronto, it was resolved that whereas Mrs. Robert O'Reilly, the beloved mother of our esteemed Brother, Wm. O'Reilly; be it Resolved, That the members of this Division, having learned with deep regret of the death of Mrs. Robert O'Reilly, do hereby tender their heartfelt sympathy and condolence to Brother Wm. O'Reilly and other members of his family, in the sad bereavement that an all-wise Providence has been pleased to afflict them with. Be it further Resolved, That a copy of this resolution be sent to Brother Wm. O'Reilly and inserted in the minute book of this Division, and published in the CATHOLIC RECORD and Catholic Register for publication.

ST. PATRICK'S DAY

IN ST. CATHARINES. The grandest concert ever given in St. Catharines was that rendered as a benefit to St. Joseph's convent on the evening of the 17th, in St. Nicholas. Those who had charge of the concert anticipated a large crowd, but their most sanguine expectations were more than realized in the perfect jam that greeted their admission when the doors opened, standing-room not being available when the curtain rose. The orchestra played some nice selections while the audience was entertained, and when the curtain rolled up it revealed a tastefully arranged and beautifully decorated stage. The concert opened with the singing of fifty of the pupils of the Sisters' schools. During the evening Miss Ella Doyle and Miss Helen Morley sang very sweetly, and were rapturously applauded. Messrs. Able and Suckling rendered some beautiful selections in a highly appreciable manner. Messrs. Moore and Groves sang humorous selections, which were well received. A Hoop Drill, by eighteen of the younger pupils attending the Sisters' schools, excited the admiration of every young man kept excellent time and were in perfect union in their movements; their costume were white with yellow sashes and their hair was elegantly combed. A patriotic evening with Irish airs in honor of the day, after which the pupils gave two choruses. Where all did well it might be invidious to the program, there are a few who were not so successful. Every young man and woman who gave a solo, or a second chorus of the children, "The Little Brown Church," was remarkably good and gave evidence of a good voice. As did the recitation of Miss A. Major, "The Song of Seville." At the close of the first part Dr. Montague was introduced, and after a few remarks addressed the assembly in a most magnificent and eloquent address on Long-fellow and his works, quoting largely, especially from his songs. He gave a sketch of his life, and compared his work with that of the poets, altogether giving a most charming address, which was listened to throughout for more than an hour with rapt attention by the large and well-attended audience. The address a motion of thanks was moved by Rev. Father Duffin, who spoke in very complimentary terms of the address, and at the same time took occasion to thank the audience for their magnificent turnout of all denominations, showing the kindly spirit that prevails in this city. The motion was seconded by Col. Matheson, and carried with great applause. In the second part of the program, the local talent was heard during their magnificent turnout of all denominations, showing the kindly spirit that prevails in this city. The motion was seconded by Col. Matheson, and carried with great applause.

IN PERTH. St. Patrick's Day was celebrated, as is usual in Perth, by a grand High Mass and sermon, suitable to the feast. This year nearly the whole congregation approached Holy Communion. In the evening a capital programme and the opportunity of hearing Dr. Montague presided the Town Hall to the doors so that not even standing-room was to be had. Mr. Elliott presided, and in opening made the request that owing to the length of the program, there should be no intermission. This was good management, as although there was no delay between the pieces it took fully three hours to get through the program. The first solo was given by Miss J. H. Devaney, who was admirably pleased. This was followed by a solo by Miss J. H. Devaney, who was admirably pleased. This was followed by a solo by Miss J. H. Devaney, who was admirably pleased.

IN BARRIE. Perhaps one of the most pleasant and enjoyable affairs of the kind that has taken place in Barrie for years was the free concert and lecture given by the members of the C. M. B. A. to their friends, both Catholic and Protestant, on St. Patrick's night, in Fry's hall, at 8 o'clock, the hall was crowded to the door with upwards of three hundred people. The chair was occupied by the Very Rev. Dean Egan. The opening address was made by the Rev. Mr. Devaney, who was admirably pleased. This was followed by a solo by Miss J. H. Devaney, who was admirably pleased. This was followed by a solo by Miss J. H. Devaney, who was admirably pleased.

IN BARNIA. The annual St. Patrick's concert took place in the town hall on Friday evening of last week, under the auspices of the Roman Catholic church. These concerts have become a feature of the town, and the success of St. Patrick's day has been celebrated in Barnia by giving a concert in keeping with the day. The Irishmen delight to honor, the public taste is gratified, and the proceeds of the concert on Friday evening was no exception. It was fully equal to every respect to any of the previous years. The program was in the excellent program, which was carried out to the entire letter, were commended by the orchestra, and the audience was highly pleased. The program was in the excellent program, which was carried out to the entire letter, were commended by the orchestra, and the audience was highly pleased.

IN COLNVALE. The 17th of March was celebrated in Colnvalle by a grand concert and lecture, under the auspices of St. Columba Court No. 27, Catholic Order of Foresters, which took place in the municipal hall at 8 o'clock, on the evening. When the curtain rose there was scarcely standing room. The first part consisted of Irish airs, by the various soloists, which were highly appreciated. Geo. A. Holland gave a comic song, entitled "He Didn't Split the Wood," for which he received a liberal encore. The second part consisted of a lecture on the life of St. Patrick, by the Rev. Mr. McInerney, M. P. for Kent County, N. B. The chair was occupied by Mayor Lally. On his right sat the speaker of the evening, Dr. J. J. McInerney, who delivered a very stirring address, and expressed the opinion that we can do more for Ireland in this country than we are doing. The conclusion of the address Mr. Michael McInerney (seconded by M. M. Mulhern) moved a vote of thanks to the speaker. Dr. Bergin then made a few remarks, and the concert was closed by the orchestra playing the usual anthem "God Save the Queen." The O. F. O. are to be congratulated on the success of the entertainment, and much credit is due to the committee who had the matter in hand.

IN GALT. On the evening of Friday last, St. Patrick's Day, the seating capacity of our spacious Town Hall was taxed to its limit, and an intelligent and appreciative audience was treated to an entertainment of high character and at once amusing, interesting and instructive. The program consisted of recitations, vocal and instrumental music; but the theme of the evening was the lecture on "Modern Ireland" by the Rev. Mr. McCabre, of Toronto. Mr. McCabre treated his subject in a scholarly manner, carrying his hearers through the different stages of Irish history, from the time of the Milesian invasion down to the present, dwelling on the most important events and making special reference to the leading men of the times. His recitation of the present, which is of such moment to every Irishman and supporter of Home Rule for their beloved Isle, he dwelt on the critical state of our politics, and closed his interesting address by a forcible appeal to Home Rule. At the close of the lecture Rev. Father Slaven, who has been so long and untiring in his efforts to make the entertainment such an unequalled success, made a few appropriate remarks, thanking the performers, and especially the lecturer, who had so ably assisted. He also thanked the large audience for their attendance, and more particularly the junior members of which promise hereafter to be famed far and near. The star of the evening, however, seemed to be Miss Lillie Slaven, of Loretto Abbey, Toronto, whose elocutionary powers, as well as her graceful, dignified appearance, so characteristic of the young ladies of Loretto, completely charmed the audience. The young lady not only displayed careful training but also a fine feeling. The orchestra, conducted by Prof. Holmes, opened the different parts with some classical selections. Miss Rose Andrich, of Preston, most acceptably and satisfactorily performed the duties of accompanist. Dr. Vardon acted as chairman in his well-known professional manner, and is undoubtedly a staunch Home Ruler, as the entertainment closed by singing "God Save the Queen."—Galt Record, March 24.

James Fax now appeared in Der Drummer Boy, which is a novel capital Dutchman. Miss A. Donnelly played the accompaniments for the songs. Miss Lillian Sparks, who is a young lady of Health and Strength after Medical Aid had failed—Her Condition Thousands of Other Ladies who may take Hope From her Story. The other pianists were Miss McCarri and Miss Bohannan, who placed themselves in a creditable manner. The orchestra was composed of Messrs. McLaw and Vintner, of Port Huron, Hohannon, Skeffington and Bell, of Sarnia, all well known musicians, and whose high reputation throughout the entire programme. The concert concluded with the national anthem and the song "God Save the Queen." The proceeds netted \$118.00.

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IN GALT. On the evening of Friday last, St. Patrick's Day, the seating capacity of our spacious Town Hall was taxed to its limit, and an intelligent and appreciative audience was treated to an entertainment of high character and at once amusing, interesting and instructive. The program consisted of recitations, vocal and instrumental music; but the theme of the evening was the lecture on "Modern Ireland" by the Rev. Mr. McCabre, of Toronto. Mr. McCabre treated his subject in a scholarly manner, carrying his hearers through the different stages of Irish history, from the time of the Milesian invasion down to the present, dwelling on the most important events and making special reference to the leading men of the times. His recitation of the present, which is of such moment to every Irishman and supporter of Home Rule for their beloved Isle, he dwelt on the critical state of our politics, and closed his interesting address by a forcible appeal to Home Rule. At the close of the lecture Rev. Father Slaven, who has been so long and untiring in his efforts to make the entertainment such an unequalled success, made a few appropriate remarks, thanking the performers, and especially the lecturer, who had so ably assisted. He also thanked the large audience for their attendance, and more particularly the junior members of which promise hereafter to be famed far and near. The star of the evening, however, seemed to be Miss Lillie Slaven, of Loretto Abbey, Toronto, whose elocutionary powers, as well as her graceful, dignified appearance, so characteristic of the young ladies of Loretto, completely charmed the audience. The young lady not only displayed careful training but also a fine feeling. The orchestra, conducted by Prof. Holmes, opened the different parts with some classical selections. Miss Rose Andrich, of Preston, most acceptably and satisfactorily performed the duties of accompanist. Dr. Vardon acted as chairman in his well-known professional manner, and is undoubtedly a staunch Home Ruler, as the entertainment closed by singing "God Save the Queen."—Galt Record, March 24.

NEW YORK STATE DEMONSTRATION. A Young Lady's Grateful Acknowledgment of the Cure of Her Suffering After Medical Treatment to Health and Strength after Medical Aid had Failed—Her Condition Thousands of Other Ladies who may take Hope From her Story. The other pianists were Miss McCarri and Miss Bohannan, who placed themselves in a creditable manner. The orchestra was composed of Messrs. McLaw and Vintner, of Port Huron, Hohannon, Skeffington and Bell, of Sarnia, all well known musicians, and whose high reputation throughout the entire programme. The concert concluded with the national anthem and the song "God Save the Queen." The proceeds netted \$118.00.

IN PERTH. St. Patrick's Day was celebrated, as is usual in Perth, by a grand High Mass and sermon, suitable to the feast. This year nearly the whole congregation approached Holy Communion. In the evening a capital programme and the opportunity of hearing Dr. Montague presided the Town Hall to the doors so that not even standing-room was to be had. Mr. Elliott presided, and in opening made the request that owing to the length of the program, there should be no intermission. This was good management, as although there was no delay between the pieces it took fully three hours to get through the program. The first solo was given by Miss J. H. Devaney, who was admirably pleased. This was followed by a solo by Miss J. H. Devaney, who was admirably pleased. This was followed by a solo by Miss J. H. Devaney, who was admirably pleased.

IN BARRIE. Perhaps one of the most pleasant and enjoyable affairs of the kind that has taken place in Barrie for years was the free concert and lecture given by the members of the C. M. B. A. to their friends, both Catholic and Protestant, on St. Patrick's night, in Fry's hall, at 8 o'clock, the hall was crowded to the door with upwards of three hundred people. The chair was occupied by the Very Rev. Dean Egan. The opening address was made by the Rev. Mr. Devaney, who was admirably pleased. This was followed by a solo by Miss J. H. Devaney, who was admirably pleased. This was followed by a solo by Miss J. H. Devaney, who was admirably pleased.

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WESTERN PORK. Western pork per barrel, \$22.50 to \$23.50; hams, city cured, per lb., 13c to 14c; Canadian, in bulk, 12c to 13c; bacon, per lb., 12c to 13c; lard, compound, per lb., 10c to 11c; butter, choice full cream, per lb., 18c to 19c; 20c; 21c; 22c; 23c; 24c; 25c; 26c; 27c; 28c; 29c; 30c; 31c; 32c; 33c; 34c; 35c; 36c; 37c; 38c; 39c; 40c; 41c; 42c; 43c; 44c; 45c; 46c; 47c; 48c; 49c; 50c; 51c; 52c; 53c; 54c; 55c; 56c; 57c; 58c; 59c; 60c; 61c; 62c; 63c; 64c; 65c; 66c; 67c; 68c; 69c; 70c; 71c; 72c; 73c; 74c; 75c; 76c; 77c; 78c; 79c; 80c; 81c; 82c; 83c; 84c; 85c; 86c; 87c; 88c; 89c; 90c; 91c; 92c; 93c; 94c; 95c; 96c; 97c; 98c; 99c; 100c.

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