Catholic Record.

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

VOLUME 13.

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NO. 601

Catholic Record

London, Sat., April 26th, 1890.

THE Buffalo Catholic Union and Times comes to us this week in an enlarged | Canada are under one flag, and that it form, together with a new and neat dress would violate propriety to make a noise of type. This is a model Catholic week'y, one of which the people of Buffalo have reason to be proud. In great measure the were the rule allowed to work both ways success of the paper is due to the gifted but who ever heard of a Canadian being clergyman who has had charge of the apppointed to a lucrative position in editorial department. Long may you England? live, Father Cronin, to guide this admir able craft, which is doing such valuable work in the service of God's Church!

WITH very great pleasure we this week give place to a remarkably able sermon on the school question delivered in St. Patrick's church, Ottawa, by the pastor, Rev. Father Whelan The rev. gentle. and proves his contention in a manner that will not fail to convince all who study the matter in an impartial manner that the position taken by the Catholic Church, on the all-important subject of the education of the rising generation, is the correct one. Father Whelan deserves commendation for this timely and valuable sermon, which, we doubt not, will be productive of much good, as showing the Catholic people what a a Protestant congregation, how does it priceless boon is their Catholic school | become tyranny in a Catholic one ?

THE Toronto World is a very smart paper. Toronto is a very smart city and the dailies must be smart dailies, else churches. They are the sole judges in they will not be adequately supported, the matter of faith and morals. The They must not only relate everything that happens, but, when occasion calls unlike the bishop and the priest, no for it, what does not happen must be power, no influence, no right to comworked up to fill in. The World fancies mand. He is ordained of man, not of it is an authority on Catholic Church matters, never stopping to coolly consider the fact that it has no more claim to this distinction than has the Telegram a claim to be an authority on morals-not to mention truth and justice. On the whole the press of politic, he may preach and denounce Toronto may be said to be good, bad and until doomsday, but he has no power, no indifferent, with the first named in a influence. miserable minority. The "ways that are dark and tricks that are vain" system which prevails to a great degree in some of the American cities is steadily working its way into the press of the Queen City.

THE World watches with argus eye the World always had a weakness for Bishops. It took them under its special patron age. Let there be a widowed diocese to day, and to-morrorw the World will proclaim the name of the priest who is to be appointed to that position. Let a Bishop be seen in the vicinity of the Union station and the eye of the World man is on him. Where he is going, what he is thinking about, and his object in going away from Toronto are all related in the World. We have only admiration for the gentlemanly reporters con nected with many of our dailies, who recently appearing in the World concernnonsensical inventions of a penny a

THE trial in regard to the "Removal" of Bremner's furs is still in progress. The case can be stated very briefly: General Middleton, from England, was placed in command of the troops during the North-West troubles. While en duty in that country he came across a gentleman named Bremner, a half-breed. who was possessed of furs to the value of \$6,000. The General ordered his stock in trade to be confiscated, and gave instructions to have some of the furs divided up amongst would afterwards receive them for his did not benefit by them. It is thought of money from the public funds to make good the loss. On account of the position of the person who is responsible for title from across the ocean, guilty of a liam McGann's discovery. similar course of action, there would be a pretty unanimous desire to term him gentlemen from Eogland find their eral and the Jesuits in particular, they It is only on such questions that the

Nerve head-octiles (188.)

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way so easily into those places, while old residents of Canada are allowed to live and die in the background. We are told, in justification of this usage, that England and about such a condition of things. This contention would have some weight

"A Mother" writes to the Mail censuring Archbishop Cleary for issuing s pastoral for the guidance of his priests. "Mother" should recollect that the Catholic Church is unlike all other churches, because it has power, and that power comes from God. But let us for a moment put seide the claim to divine man goes to the very root of the subject, power on the part of the Church. and compare its course of action with other churches. To be a Methodist or a Presbyterian one is required to follow a certain rule of conduct. Failing in this, does he not cease to be a member of either of these churches? Most certainly he does; and do we not often read of clerical and lay adherents of these systems being expelled or disciplined? If this is perfectly proper in

> THE two systems are, however, vastly different as regards authority. The preacher is but an employee. He has, God. He is the creature of laymen, the servant of laymen. He is employed by laymen to preach, and, if not found up to the standard, he is put away to make place for another. Let there be any. thing scandalously wrong in the body

WE will illustrate this, "Mother," we will say, has a beautiful and accomplished daughter. She gets married. In a few years her husband tires of her. His affections are placed on another who is perhaps more attractive and possessed of great wealth. He seeks a divorce ; movements of Catholic Bishops. The and such decrees are easily procured. her minister, but what can he do for her? It is the law. We will now be told that such things cannot Board, occur in Canada. Very true; but who have we to thank for this? The "mediævalism" of Quebec, the Catholic Church, and the watchfulness of such heroic churchmen as Archbishop Cleary. Destroy the influence of the Catholic Church and its Bishops, and many a "Mother" would soon cry out for its

attend to their business in a legitimate Inconsistency seems to be a jawel manner, but all men must surely hold in amongst some of our separated brethren.

At the content these Paul Proceeds and the separated brethren. contempt those Paul Prys of the press At the synod of the Presbyterian Church. who are forever dogging the footsteps of | held in Montreal a few days ago, a report our most distinguished citizens. It is was presented, in which regret was exscarcely necessary to say that the items pressed because of the "increased attendance of Protestant children at Roman ing the movements and motives of the Catholic schools. In 1888 this attendance Bishops of Ontario, are merely the was 806, and in 1889 it numbered 1,202. On the other hand the attendance of Roman Catholic children at Protestant schools had greatly d minished." It has always been proclaimed by our friends that the Catholic Church is the enemy of education. If they believe this to be the case, why do they send their children to Catholic schools to be educated?

WILLIAM McGANN lives in Toronto. As a good sound Orargeman, which we take it he is, or ought to be, judging from the way he writes, William McGann thinks he is in duty bound to send a letter to the Mail, that spacious commons upon which is dumped a vast amount of literhis friends, the balance to be forwarded ary garbage. William McGann his to some point where it was thought he made a wonderful discovery. He takes unto himself a problem, and here is how own use. He states, however, that he he solves it : A Catholic confesses his sins to a priest, and, if he does not obey the committee will recommend a grant the priest's command in the matter of supporting Separate schools, why the said priest, if he recollects the confession of a crime by that particular penitent, the loss of the furr, there seems to be too can simply give information to the great a desire to call his action by some authorities, have the party arrested, and very soft name, such as "appropriation," sent to penitentiary. As a priest, how. "confiscation," "casual advantage," etc. ever, was never yet known to divulge the Were an ordinary Canadian citizen, who secrets of the confessional, the celluloid possessed no bauble in the shape of a is therefore all washed out of Mr. Wil-

WHEN the Orangemen of Toronto sent a "thief," and to treat him as such. In a petition to the Emperor of Germany, the matter of positions of preferment it humbly submitting their peculiar notions is not a little scandalous that so many in regard to the Catholic Church in gen-

did not recall to mind the historical fact | Church interferes, and if the State should that fifty-three years ago the members of that association entered into a conspiracy to prevent his grandmother, the Empress Victoria, from ascending the British throne, conspiring to give the place to one of the order. This little incident will, of itself, doubtless cause the petition to be laid on the tableperhaps under it.

THE Cleveland Catholic Universe deals at length in its last issue with the attacks made upon Archbishop Cleary's circular to his clergy. In regard to the relations existing between Catholics and the Ohurch on the one hand, and the State on the other, it says:

"Absolution and Christian burial are the benefits withdrawn from the recusant Catholic, and those are not civil rights. A State might indeed brutally legislate against the ecclesiastical intimidation which threatens the sinner with divine vengeance, but the Orangemen are not masters to that degree in Ontario yet, Finally, it is rank nonsense to accuse the Church of tyranny when she withdraws her spiritual benefits. They are never withdrawn from obedient Catholics, and what do disobedient ones care for the edicis of a Church to which they refuse allegiance? They can go for comfort where they belong, which surely is not in the Caurch. It is free for them to go, to become Protestants; it is free for us to stay, to remain Catholics."

THE "Equal Righters" are at work in Manitoba, but their movements give them small claim to this title. "Equal Hypocrites" would fit much more appropriately. The new school law will come into force in this fashion :

"On the 1st of May the Catholic Board, under the new Act, ceases to exist. The Protestant Board becomes the Public School Board of the city, and after that date they will have charge of all the children in the city; they will be entitled to all the assets of the Catholic School Board and will pay all their School Bo

The Catholics will, of course, if need be, carry their case to the highest court in the Empire, and quite likely the schemes of the maddened fanatics will come to naught.

TRUSTEE Henderson has given notice of which will interfere with their efficiency, and that it regrets the acceptance by Mr. James L Hughes of a nomination as a candidate for Parliamentary honors at next election. Nevertheless, it is more penal laws. "Mother" seeks advice and comfort from than likely James will run, James will be defeated, and James will be retained and petted and pampered by Toronto's School

> WE TRANSLATE the following from Le Canadien newspaper, of Quebec, of the 18th inst :

"A letter dated Cape Chatte, 13th April, tells us the following: There exists in our parish a French Canadian family which, without altogether containing the number of children required by

"And this is the Race that Messrs. Mc-Carthy, O'Brien, Caarlton and others of that ilk, propose "wiping out." They have a decidedly big contract on hand.

A QUEER cause for divorce has been brought up in a divorce suit at Canton. Ohio. Adam Fogle claims that his wife Clara was guilty of gross neglect of duty in falling to keep his clothes in good repair, and in refusing to pass ice cream and oranges to him when company called and were treated at his house. Some time ago we read of another case where a woman sought a divorce from her husband because he had squeezed her hand over a red hot potato. This last mentioned couple were reported as Baptists, and members of Justin D. Fulton's congregation, Boston.

THE Evangelical Alliance of London, England, have issued a document contain. ing extracts from the last Encyclical letter of Pope Leo XIII, which describes the duties of a Christian towards the State. The Encyclical declares that when the State prescribes a course of conduct which is forbidden by the laws of the Church, that is to say, when there is a conflict of authority between Church and State, the command of the Church is to be obeyed. The ministers and others who compose the Alliance represent this as meaning that the Caurch is supreme in civil matters, and that it has the right to dictate to the State in such matters, but the actual meaning is that the Church is the supreme authority in matters of faith and morals.

interfere on such subjects it is evident that the commands of the Church should prevail on the principle laid down by the Apoeties of Christ, that "It is better to obay God than man." (Acts v, 29.)

MR GLADSTONE'S old book on Vaticanism has been largely quoted to show that the Pope claims a civil supremacy which is inconsistent with loyalty to the State, but he has several times declared that in making this assertion he was mistaken. Even recently he acknowledged that the explanations which were given by Cardinals Manning and Newman were perfeetly satisfactory, and that in Catholic doctrine, even in the doctrine of the Pope's infallibility, there is nothing inconsistent with the supremacy of the State in civil matters. The Evangelicale, however, hope to influence Parliament so that the bill which is now before the House of Commons to repeal the penal statutes which exclude Catholics from the Lord High Chancellorship of the Enpire, and the Lord Lieutenancy of Ireland, may

A NUMBER of noted b'gots, including John Jay of New York, Rev. Joseph Cook, and the committee of one hundred who have assumed the control of educational matters in Boston, are now seriously proposing to disfranchise Catholice, to close the Catholic schools throughout the cour. try, and to compel all perents to send their children to the Public schools. There peral laws which they would put in force of course will not prevail, but the fact that they are proposed shows the spirit of batred with which fanatics regard the Catholic Church. and in Canada the Equal Rightists are of exactly the same spirit. The passage of the Bernat school law in the last sersion of the Wisconsin L gislature, which is spoken of in another column, shows to what length fanaticlem will be carried where bigotry gets the control. If Catholics were in power they would not use their power in acts of retaliation, and the fanatics seem to be aware of this, otherwise they might well dread the consequences which their bigotry might bring motion at the Toronto School Board upon themselves; for there is every reameeting, that the Board disapproves of son to believe that in some of the States its employees accepting any occupation Catholics will be in a majority before many years elapse. It would then be in their power to retaliste. Prudence re well as honor and justice should dictate to these people the danger of advocating

THE libel case of the Jesuits against the Mail is still progressing, though slowly. Oa the 15 h inst , before Judge Mathieu, in Montreal, Mr. Gooffinn, Q. C., on behalf of the Jesuits, raised the point that the Mail cannot contest the validity of the Act of Incorporation of the Jesuits in the Province of Quebec. He contended that this could be done only by the Attorney General of the Province. Mr. Leftumme, or behalf of the Mail maintained that the Mr. Mercier's Act respecting the granting of land, yet numbers eleven children, He said that the Act of Incorporation Contention of the Mail was in proper form.

He said that the Act of Incorporation

passed by the Quebec Legislature, did not "God Save Ireland," most of the audi merely incorporate certain individuals ence joining in the chorus. Mr. John cent public career. the handsome number of one hundred merely incorporate certain individuals and ninety-tive. The mother of this with provincial objects, but incorporated numerous progeny is seventy-seven years the whole Society with all its rules and of age, and is hale and hearty, and, despite her maternal career, she weights two hundred and forty pounds." world. He maintained that such Legislation is beyond the powers of the Local Legislature. The court reserved its decis-

In the Imperial Parliament, Mr. dischen, Chancellor of the Exchequer, presented the budget on Thursday. It revealed the surprising fact that the eccipts exceeded the estimates by over three million pounds, the greater part of which, £1 800,000, came from an increase in the duty on alcoholic beverages. The beer duty exceeded the foreign spirits by £421,000, on home spirits by £1,000,000, and on wine by 000 The gross revenue from alco-beverages amounted to £29,265,— Commenting on this, Mr. Goschen O Reilly replied as follows: £12,000 The gross revenue from alcoholic beverages amounted to £29,265,-

"The figures showed a universal rush to the beer barrel, the spirit bottle, and the wine decanter. Everybody seemed bent on toasting the national prosperity and increasing the revenue. It was a circumstance that must be deplored. closer examination would not diminish the surprise, for the largest increase had been of all the spirits in the world—

nished, however, with shelter afforded him from the Canada side. The Minister of Justice decided to admit him into Canada, subject to the immigration duty. He was accordingly admitted, on the morning of the 18th, but before the Customs authorities could take further action in the case he disappeared. In the House of Commons, Mr. Edgar made the very proper remark that the case is a disgrace to the civilization of both

News comes from Rio Janeiro that the new Government of Brezil is meeting with great troubles. Discontent among the military is growing. Three battalions of infantry being ordered to the Southern provinces mutialed and resisted the order. Finally the authorities yielded. On the 26 h of March the walls of the city were placarded with the words "Down with the Dictatorship." It is now said that the Government will submit the new Consti-tution to a plebiscite instead of to the Constitutent Assembly. It is also said that religious instruction has been sup-pressed in State rebools. This will not increase the confidence of the people in their new rulers,

THE IRISH IN AMERICA.

Editorial Correspondence of the CATHOLIC KECURD. The executive committee of the Irish National Lague met in the parlor hall of Lindell House, St. Louis, on Wednesday morning. About forty members were present, under the presidency of Hon. John Fitzgerald, of Lincoln, Neb. After an able and congratulatory address of welcome by the President, each delegate was called upon to express his views on the advisability of holding a general con vention. Hon. Judge Fitzgerald, H J. Cloran, of Montreal; Rev. Father Fiannery, associate editor Catholio Record, London; W. J. Gleeson, of Onio; and Chas. McCarron, of Quebec, delivered addresses. A cablegram was sent to Ireland, which read as follows:

St. Louis, April 16-Harrington : Dub lin-Council in session; subject under discussion, the holding of a national convention; delegates predict patriotic action from convention. Does Paruell favor or oppose one in autumn? Answer. A vote of confidence in the manage-

ment of the League's financial affairs was then proposed and spoken to by several delegates and carried.

A committee on resolutions was appointed by the President.

In the evening the delegates were invited to a reception at Exhibit on Hall. Every seat in the vast building was occupied. The Christian Brothers band about fifty in number, in green and gold costume, occupied the stage and executed some Irish selections that received rounds of applause. Mr. O'Neil R/an, of St. Louis, delivered Mr. O'Neil R/an, of St. Louis, delivered the opening speech in a masterly style, and bade hearty welcome to the Irish guests. A song followed, "Ma Colleen Dass Scrutheen Na Mo," by Mrs. Peebles, which was vociterously applauded and encored. Miss Laura Cowen and "The Minstral Roy". Mr. Gargas should have said the hall was tastefully decorated with banners and floral em blems and that the march of the delegate

from Lindell House to Decoration Hall vas headed by the Wolf Tone Rifles, in full dress uniform and carrying arms Very Rav. Dr. O'Reilly's speech was pro-nounced by all present as the most eloquent and exhaustive explanation of the Irish situation ever heard. It occupied a full hour and a half. As the Dr. has just returned from Ireland, his impres sions of home are still fresh in his mine and his delineations of Irish feeling and of Ireland's sufferings and Ireland's brave defiance of Balfour's power and cruelty aroused indignation and enthusi asm, even in hearts the most callous and indifferent. The reception was a

grand success.

All Thursday was devoted to reading ages. The beer duty exceeded the estimates by £270,000; the duty on address and resolutions to be sent to the branches of the American League, both in the United States and Canada

"Mr. Mayor, we humbly acknowledge the tribute of respect you have paid us. Your welcome to us is an extreme pleas ure in its accord and enjoyment. purpose of our meeting is thoroughly understood by you if we are to judge b your expressions and your remarks. It is well that Ireland has us even to look after her interests. The English Government called the representatives of the Irish cause into the forum of reason from rum. (Laughter.) The rum was drunk mainly at seaports. In 1888 the number of drams taken reached 245,000, 000. In 1889, 275,000 000. It was an extraordinary historical fact that in the years 1875 and 1876, the greatest drinking years recorded, there was precisely the same rush and the same proportion of revenue from the different spirits. Increased prosperity therefore meant a great increase in the consumption of alcoholic drinks."

Lem Sing, la Chinese, who attempted to enter Canada by the Suspension

Bridge below Nisgara Falls, was unable the natural indignation and passion of Bridge below Nisgara Falls, was unable to pay the \$50 required from Cainese immigrants. He was consequently sent back, but not being re admitted into the United States he camped all night on the Suspension Bridge. He was further suspension Bridge. He was further suspension being readmitted into the United States he camped all night on the Suspension Bridge. He was further suspension being readmitted into the States he camped all night on the suspension being readmitted into the suspension of the human heart, stirred to its profoundest the human heart, stirred to its profoundest depths by the insolence of power and the profoundest depths by the insolence of power and the human heart, stirred to its profoundest depths by the insolence of power and the oppression of an all profoundest depths by the insolence of power and the oppression of an alien government, and kept within the lines of the constitutional policy market cut by Charles States he camped all night on the oppression of an alien government. States he camped all night on the oppression of an alien government. States he camped all night on the oppression of an alien government. man can circumscribe the advance of a people.' We have stood by him as an man can circumscribe the advance of a people.' We have stood by him as an auxiliary force, only waiting to know his wishes, eager and carnest to see that they are carried out.
"We meet here, Mr. Mayor, as the representatives of the Irish National League of America. Every man present acceptance, the constituency, it this

represents the constituency, in this cause, of a separate State of our Union. Powerful in organization and unselfish in purpose, we have labored to justify the approbation and support of the the approbation and support or the American people, ever ready to respond to the plea of suffering and oppressed humanity. And firm are we in the resolve to continue the good work until the latest and support and the latest and support of the lat the blessings of self government shall be enjoyed by the Irish people, and they shall once again be crowned with the glory of "nationbood." (Loud and pro-

glory of "nationized," longed applause)
The Mayor left after Dr. O'Reilly had floished speaking, and the meeting con-tinued. The resolutions were the

THE RESOLUTIONS,

The national committee of the Irish
National League of America recalls the
story of Ireland and the continued op. pression of her people.

We reiterate and approve the princi-

ples embodied in the seven resolutions passed at the last Irish National League convention. We congratulate our race upon the

masterly administration of their contri-butions by the executive officers of the league of Canada, and we commend those

gentlemen to your confidence.

We regret that our enemy has been able to plant a few seeds of discontent, but we congratulate Irishmen and their sons upon the faithful support given our officers all over this continent and the warm assurances of future aid from all known quarters,

We note with joy that Irish parlismentary success is now obstructed only by the worthless official life of England's present rulers, and we are inspired with renewed hope by the continual series of victories in England, Wales and Scotland wherever a vacancy has occurred or the people have obtained an opportun-

ity to express their will at the polls.

We thank the American press for refusing to coin slanders against our cause or publish those printed elsewhere, and we note with gratitude the warm sup-port we have received from it in our efforts to establish home rule in Ireland.

We congratulate all Irish-Americans upon their vindication when recently put on trial before the Parnell Commission, and our only regret is that the Tory judges did not find us more energetic and more earnest in support of the plans of the Irish parliamentary party. And to the Liberal party in England we pledge ourselves to persist in well-doing upon the same lines and under the present leaders until Ireland has an

Irish parliament and her people are bleased with home rule.

We invoke the support of Heaven upon the men of gallant Tipperary who abandoned their homes and fortunes rather than be made instruments for the oppression of tenants upon the notorious Ponsonby estates; and we pray for increased blessings on their new city and their new habitations.

We deeply regret the death of Hm. Samuel J. Randall in America, whose voice was raised for us in the infancy of our struggle and whose latest utterapees were worthy of his stainless and magnifiplore the death in Ireland of

Joseph Gillis B'ggar and Matthew Harris, whose long and useful lives present only success and sacrifices for the cause of Ireland : and to their Ireland; and to their successors we commend the unspotted example they have left behind. We urge a campaign of education upon Irish questions in the United

States and Dominion of Canada until the justice of our cause shall be known wherever men read or listen, and we appeal to the sons and grandsons of Irish emigrants to add lustre to their American birth by helping to restore nation-hood to the land of their ancestors.

We congratulate the tenants of Ire-land on the signal success of their Dafence Association, and on the exhibition of manhood it has evoked, and we here-by commend the tenants' defence fund to the generous support of every friend of oppressed humanity. The above resolutions were taken up

one by one and discussed and were finally adopted.

It was decided to hold the next con

vention in Baltimore.

All the delegates are full of entinusiasm and determined, on returning home, to form new Branches and extend the Lague to all districts within their juris

THE LATE MATTHEW HARRIS,

At a meeting of the William O'Brien Branch of the Irish National League of America held at Ottawa, Canada, on April 18th, the following resolutions

The Angelus -Poetical Allurions. PROM "AMERICAN NOTES AND QUERIES.

Ave Maria! blessed be the hour.
The time, the clime, the spot, where I so

oft
Have felt that moment in its fallest power
and o'er the earth so beautiful and soft,
While swung the deep bell in the distant over to the peint dying day hymn stole aloft And not a been hered correspondence for And yet the forest leaves seemed stirred with prayer." (then Lann 1911)

("Don Juan," 111, 102.)

"At eve we heard the Angelus; she turned—
'I told you I can neither read nor write—
My lite stopped at the play-time; I will learn
If I begin to live again; but you.
Who are a priest, wheretoe do you not read
The service at this hour?''
("Ring and the Book," vi, 1251.)

"Then came the laborers home from the field, and serouely the sun sank

Down to the rest and twitight prevailed.

Softly the Angelus sounded and over the roofs of the village of the country of the sun send to the foot of the bill.

Board from Kilthubber to Clo'mel.

An' fath, if I could redden the pipe now I'd like a smoke, as 'tis afther comin' into my head."

He put his pipe into his mouth and looked around him, while the mule rested at the foot of the bill.

Rose from a hundred hearths, the homes of peace and con entimed."

("Evangeline," Part 1, 28)

"Boftly drops the crimson sun, Boftly down from overhead Drops the bell-note, one by one, Melting to the melting red, Cait to angel ears uneleeping Day is done, the night is dread, Now the last red ray is gone; Now the twilight shadows hie; Now the twilight shadows hie; Still the bett-notes, one by one, Drop and spread and seek the sky, P aying as with human lips: "angels, hearken! Night is nigh! Take us to thy goardianship." ("The Angelus," by Susan Coolidge)

KNOCKNAGOW

THE HOMES OF TIPPERARY.

4

BY CHARLES J. KICKHAM.

CHAPTER XXXIV. LONELY.

Billy Hefferran took the key of his door from a hole under the thatch and let himself into his own house. Kemoving the askes from the embers on the hearth, he knelt down, and, after a good deal of blowing, succeeded in kinding them into a fixme. Then, taking a slip of bog pine from one of several bundles that hand in the chimner has lighted it and hung in the chimney, he lighted it and placed it on a block of begwood in the errner, having first stuck it in a sed of tarf in which was a hole for the purpose.
He recalled the fine summer evening, when, out in the lonesome bog, he thrust his thumb into that sed of turf while it

was yet soft, and by that simple process converted it into a condestick.

Everything about Billy Heffernan's house seemed to have come from the bog. The walls, from the floor to the thatchwhich was not of straw, but of sedge— were lined with turf, the side walls with the restangular "slane" turf, which looked like brick-work blackened with smoke, and the end wall with the rougher and somewhat shapeless "hand-turf." The table off which Billy Heffernan ate his meals was of bog-osk, as was the block upon which he sat. Tae mule's crib and the peg; in the wall upon which the mule's harness hung were of the same material.
And Billy Heffernan's rateen riding coat depended from a portion of the horns of an elk-which had bounded through the forest when the table and crib were portions of the living tree-fastened to one of

now took his antediluvian taner from the antediluvian seat and laid it on the antedliuvian table; and then hung his riding coat upon the antediluvian elk

"Wo! Kit," said Billy Heffernan. And the mule, who had an antediluvian look about her, whisked her tall and thrust her

about her, whisked her tail and turus her mose into her autedliuvian manger.

He put the harness on the mule, and after shaking up the hay in the crib, walked out and looked at the sky, in which there was a half moon that shone with a stokly sort of lustre. Billy Heffertand without hides to the autentified for man, without being at all aware of the fact, was of a poetical and fauciful turn of mind; and the pale moon at once reminded him of a pale face. So he walked down the road as far as the beechtree; and, after looking up at the windows and steep roof and thick chimneys of Patt Laby's old house, Billy Heff-sman on a level. He retreated backwards, but walked back again. Taking the linch pins the coat was pulled the other way; and from the hob, where they were always left for enfety, he fixed them in the axle tree; and then led out his mule and put her to and then led out his mile and put her to the car. He returned to the house to take down his old riding coat, and after wrap-ping it round him, and blowing out the light, he looked his door, and set out with his creel of turf, upon his long journey to

the town of Clonmel.
"Wishs, begor! 'tis thrue for her," he sollioq iised, as he plodded up the hill, "'tis lonesome enough. The road is lonesome, an' the house is lonesome, an' the bog is lonesome. An', begor, the main street uv Clo'mel is the lonesomest uv all. No matther where I am I'm lonesome. So that I b'lieve 'tisn't the road, or the house, or the big, or the town, but the heart is lonesome the world is lonesome. Wisha, Kit, what do you want stopping there above all the places on the road? You got your dhrink at the lough; but comin' or goin' nothin' will place you bat a sup out of that little strame any day

While the mule drank, Billy Heffernan placed a foot at each side of the little stream that ran across the road, and stretching out his hands, as if he were lift. some one over it, he uttered a low moan.
"Oh! oh! oh!" he cried, as his hands

olsed on the empty air.

The water running over his feet reminded him that he was standing in the middle of the stream, but he did not heed it. With his head bent down, and his hands pressed over his face, he continued to stand there till the mule moved on of her own accord: and then, dashing the fast falling tears from his eyes, he plodded

on sgain after his creel.

"I don't know what brought id so ethroug into my mind to-night," said he "But somehow I thought I see her before me, lookin' at the wather, an' afeard to over like the rest uv 'em; an' then lookin' up at myse'f wud her eyes laughin' in her head. I hardly had the courage to take her up in my arms. Au', the Lord be praised! twas the last time ever she crossed over the same atrame. She reminded me uv id yistherday, what ever put id into her head. But sure I

never pass the same spot widout thinkin' ny her. I gev heree'f an' Nelly Donovan a lift home the same evening'; an' a pleasant, good-hearted girl Nelly is. But there's no wan like Norah!"

He plodded on for some time till the mule stopped to take breath before commencing the assent of an unusually steep though not warm long bill the same

mencing the ascent of an unusually steep though not very long hill, that rose abruptly from the lowest part of the glen or hollow down which they had been gradually descending.

"Bagor, 'tis thrue for ould Phil," said he, as he looked around him. "You couldn't redden the pipe from the bridge to the quarry. Though I remimber id myse'f when 'twas the pleasantest piece uv a road from Kilthubber to Cto'mel. An' faith, if I could redden the pipe now

I'd like a smoke, as 'tis afther comin' into my head."

Ale put his pipe late his mouth and looked around him, while the mule rested at the foot of the hill.

"God be wud poor Mick Brien," said he. "That sally three always reminds me uv him. "Tis many's the piggin uv milk they made me dhrink, for 'tis little businers I'd have sxin' a dhrink uv wather at Mick's. But sure if every house, big an' little uv em', was standin'," continued Billy Hiffernan, as if he caught himself reasoning from unsound premises, "I couldn't kindle the pipe this hour uv the night. C.me, Kit!" and catching hold of one heel of his car, and leaning his shoulder against the creel, he helped the mule on in her z'g zag course up the hill. The descent on the other side was gradual, and the mule was left to shift for herself till they got upon the level, where she

and the mule was left to shift for herself till they got upon the level, where she showed some symptoms of stopping for another rest; a proceeding which Billy Heffernan thought so unreasonable that he took down his whip from the top of the load, where it usually rested, and, without a word of warning or remonstrance, gave Kit a smart lash under the belly, at which Kit shook her ears and whicked her tail, and was about running straight into the and was about running straight into the ditch at the left hand side, that being the deepest and the most likely to swallow her up; but, changing her mind as she reached the brink, Kit set off at a brisk trot along the road. This was too much of a good thing, and her master ran forof a good thing, and her master ran for-ward, and, seizing the rein near the bit, gave it a check that made Kit throw back her head and open her jaws very wide; and while still pressing on the rein, Billy Heffernan let the lash of his whip drop into the same hand that held the hardle, and laid both lash and handle along Kit's back, between the hip and the butt of the

"Maybe you'd go right now?" said ha, letting the rein go with a jetk.

And Kit seemed to think it was the wisest thing she could do.

tati, with a tremendons whack.

So they jogged on peacefully again, till the light shining through the open door of a house surrounded by trees which, from their seize and outline, even a stranger to the locality would have known were very old whitethorns—at-tracted his attention. "Wo! K(t," said Billy Heffernan, and

the mule immediately stopped.
"They're up at culd Pall's," said he, "Insy re up at cuid Fairs, said its, looking considerably surprised.

"But that's thrue," he added, as if the mystery were suddenly cleared up; "sure they're at the weddin."

He was about ordering Kit to go on,

when another thought occurred to him.

'Begob!' he exclaimed, "I might as well have the smoke as I have the

He opened the gate that led to Phil Morris's house, and was closing it again behind him when he found himself caught by the skirt of the coat. He turned around suddenly somewhat frightened, but found himself held fast. After remaining still for a moment, during which his neart beat very quick, he ventured to pull the skirt of the coat, but could not free skirt of the coat, but could not free himself. As nothing stirred, however, he concluded he had merely got en-tangled in a branch of one of the old whitethorns blown down by the storm of the morning that blew down the end of his own turf rick. He tried to free himself without tearing his riding-coat, when, to his amezoment and terror, the long skirt was raised up and shook in his face, with which it was almost sharp blow on the mouth. Moved by the sharp blow on the mouth. Moved by the instinct of self-preservation, he stretched out his hands, and boldly grappled with his assailant, whom he attempted to throttle as quickly as possible. In the struggle both rolled to the ground, and Billy loudly denounced his adversary as a coward; for he not only struck at him while down, but aimed his blows where any one having the faintest regard for any one having the faintest regard for fair fighting would have scorned to strike.

'He wants to murdber me," exclaimed
Billy Heffernan. "That's what he wants.
Can't you spake," he added, "an' tell me
who you are an' what are you up to?" But the only reply was a repetition of

the cowardly assault.

"D-n your sowl," shouted Billy Heffer. nan, roused to madness by a sharp blow that affected him somewhat like the sting of a bee, "if you're a man let go my ould coat an' stand up an' see id out if you're

able." This challenge seemed to have the destred effect, for after another violent struggle he found his coat skirt free. Scrambling as quickly as possible to his feet, Billy Heffernan flung off the old riding coat, and put himself into a pugilistic

"Turn out now, if you're a man," he

But to his horror and coustant there was no one to answer the challenge.

Billy Heffernan's courage oozed out, we should rather say through his toes, than the tips of his fingers, for he began to feel very weak about the knees, while the strength that was so rapidly departing from his limbs seemed in some mysterious the social seemed in some mysterious and the seemed in some mysterious "I'll be bound Mat Donovan was there," the stout girl remarked, as she drew her kerchief over her bosom; a pro
"The begon," returned Billy Heffernan, as be sucked his pipe, sgainst which he pressed the sod of turf, "Mr. Hugh is a gentleman, sure enough—in his heart."

"I'll be bound Mat Donovan was there," the stout girl remarked, as she drew her kerchief over her bosom; a pro
high Billy Heffernan hooks and exclaimed.

But to his horror and consternation

"The Lord betune us an' all harm," he muttered, "as long as I'm goin' this road I never see anything bad before. Though they say wan uv the sogers ould Pail kill long ago, when they set fire to the house, used to be risin' about here."

It was a relief to him when he heard are not seed to the cast. for at that

some noise close to the gate; for at that moment he would have welcomed with rapture the most formidable foe of fish

"In the name uv God," he called out, who or what are you?"

A sudden bound from behind the gateoler made him retreat a step backwards—
when a familiar voice cent a most pleasur.

"Did you see Judy Loughlan there?"

when a familiar voice sent a most pleasar when a raminar voice cent a most pleasur-able sensation through Billy Hefiernan's whole frame. And a hysterical flatter about his heart imparted a tremor to his voice as he excisimed:

"May bud luck to you, for a goat!"

"May are are are " rapeated Pail

"The divil eweep you," he exclaimed with great gusto, as he looked at the half-moon through a rent in the skirt. "But," he continued, "I may as well run in an' redden the pipe at any rate. An the Lord knows I'm afther payin' for id. Begor, they're afther comin' home," he added, as he approached the house. "There is the ass's car in the yard."

As he passed the little kitchen window Billy Heffernan stopped suddenly, with his eyes and mouth wide open. Something upon old Pall Morrie's kitchen table excited his wonder to such a degree that there he stood staring at it, apparently bereft of the power of motion. "'Tie goold," he muttered. "I wund-her is id a crock he's afther findin'?"

her is id a crock he's afther findin'?"

Billy's idea at the moment must have been that the "crock itself," as well as its contents, was of gold; for the object which excited his astonishment shone brightly, and fisshed back the blaze of the turf fire. But, after examining it more cleanly he clarged his hand against his

closely, he clapped his hand against his thigh, and exclaimed:
"Be jupers, he's afther killin' a soger!"
This idea was sufficiently terrifying, and Billy Heffernan was about beating a hasty retreat, when, glancing involuntarily around the kitchen, he started sgain; for straight before him he beheld not a dead but a living soldier. He was a broad chested, bearded dragoon; and it was his burnished helmet, which he seemed to have thrown carelessly on the table, that Billy Heffernan had mistaken for a

crock of gold.

Like one awakening from sleep and gradually recovering the use of his senses, Billy now saw that the dragoon was hold-ing Bessy Morris by the hand, and look-ing down into her face—for his tall figure towered high above her's -with a look of sadness. He could not see her face as her back was towards him, but she bent her head as if the sad gszs of the dragoon had moved her. Before Billy Heffernan could observe further, the soldier shook the hand he held in his ones or twice with a quick spasmodic jerk, and seizing his helmet, which he hung upon his left and rushed out of the house. Billy Hefferpan turned round and stared after him as he tramped along the little boreen till he reached the gate and was hid by the whitethorns.

When Billy looked again through the window Bessy Morris was sitting in her grandfather's old arm chair, with one hand resting on the little table beside her, and the other pressed over her eyes. It might be supposed that she was overcome by fatigue but for the flush that reddened her forehead and the nervous tapping of her firgers upon the table. She raised ner ingers upon the table. She raised her head, and letting both hands drop upon her lap, threw herself back in the chair. Bessy Mornis was certainly excited, but what might be the nature of her emotion it would not have been easy to judge from the expression of her face. Scarcely anything but a feeling of shame or self-reproval could have kept that hot glow on her forehead so long; but then in her eyes and about her mouth there played a smile of triumph. Bessy Morris was evidently estamed, and proud, and perhaps a little frightened, all at the same

time.

Billy Heffernan felt for a moment at a loss how to act. His first impulse was to go back to his mule; but then it occurred to him that that would look as if he had

returned Billy.

It wasn't Bessy that spoke, but what
Billy himself would have described as a "stout block of a girl," who stood up from the bench she had been sitting on by the fire, behind the partition which shaded the fire place from the door, and which con-cealed her from view till he had advanced

Bessy stood up also, and moved out of his way. to the middle of the floor.

"Don't stir," said he; "I on'y turned in, as I was parsin', to redden the pipe.
You're home early from the weddin'," he remarked, as he stooped down and took a partially burnt sod of turf from the fire. "Yes," replied Beisy. "Grandfather is not able to stop up late. I did not expect he would stay half so long."
"Worn't you there yourse'f?" the

etout cirl asked. "I was," he replied, "but I was obliged to come home to start for Clo'mel.'

"Ye had a great night's fun?"
"Twas a fine weddin'," he answered.

"Why worn't you there yourse'f?"
"Why wasn't I axed? An' ye had ladies and gentlemen there, too?" "Begor, ay," replied Billy, as he blew upon the burnt end of the sod of turf till

the sparks flow from it with a crackling sound into his face. "The two Miss L'oyds, an' Mr. Bob, an' the gentleman

was not unnecessary, as the hooks and eyes intended to fasten her dress up the front had nearly all given way

when a familiar voice sent a most pleasurable sensation through Billy Hefferman's whole frame. And a hysterical flutter about his heart imparted a tremor to his voice as he excisimed:

"May bid luck to you, for a goat!"

"Meg-geg-geg-geg," repeated Phil Morris's old goat, as she trotted along the boreen to the house.

But as Billy Heffernan took up his ratteen riding-coat his countenance suddenly fell.

"The divil sweep you," he exclaimed

"Did you see Judy Loughlan there?" the stout girl saked.

"Indeed, I see her goin," rejoined the stout girl, "wad her yallow mittens an' her boy.o." By which latter expression the stout girl meant that article of female attire called a boa.

"I thought you see Judy Loughlan there?" the stout girl saked.

"Indeed, I see her goin," rejoined the stout girl, wad her yallow mittens an' her boy.o." By which latter expression the stout girl saked.

"It he stout

"You may as well sit down, Billy," sald

way.

"Arra do, Billy," said the stout girl.

"Sit down and have a coort. Anything, you know, to keep our hands in;" and she glanced at Beesy, who evidently winced, though she strove to command her features.

"I must be goin'," he replied. "Good light to ya."

"I must be goin," he replied.

"Good night, Billy," returned Bessy
Morris; and there was something so win
ning in her way of saying it that Billy
muttered to himself on his way up the
little boreen:

"Begor! 'tis no wondher she is every
place; for any place would be the betther

place; for any place would be the betther uv her. But I don't know what to say about that soger."

TO BE CONTINUED.

HE WANTED THE GOLD.

HOW BLITZ, THE MAGICIAN, FOOLED

"I went up to the Lyceum the othe night and saw Hermann," said a prom Hermann," said a prominent lawyer to a group of friends in the lobby of the Powers yesterday afternoon "and his trick with the silk handkerchie and the four silver dollars reminded me of a funny thing I saw a good many years ago while I was attending court at a county seat not a hundred miles from

"Tell us about it," said one of the group.
"Well, I don't mind if you fellows don't" "Well, I don't mind if you fellows don't" said the lawyer, and lighting a fresh cigar he began: "I was stopping at the principal hotel in the place and I was there for quite a time. I was given a seat at the table where the regular boarders sat. One of the boarders was accordant to the principal way to the principal said that the principal said the principal s a young dentist by the name of Ferguson He was a fellow who was very miserly, so much so indeed that among the townspeople, where he was well known, his stinginess and fondness for money were a by-word. It happened that dur-ing court week the then famous magician, Signor Blitz, was to give an exhibition in the town. Blitz reached town on a late train and registered at the hotel where Ferguson and I boarded. When he came in to supper all the tables except the boarders' table where I sat were full. and he was given a seat next to Ferguson.

and he was given a seat next to Ferguson. I sat directly opposite the two.

"Blitz and Ferguson began to eat supper at about the same time. On the table was a heaping plate of hot tea biscuit and the waitress put it down between the two men. Bitz reached out, took a biscuit, broke it open and apparently took a \$5 gold piece out of the middle of it. Ferguson stopped eating and his eyes began to open. 'Pretty good biscuit, these,' said Blitz and he reached for another, broke it open and reached for another, broke it open and took out another \$5 gold piece. By this time Ferguson's eyes were as large as half dollars and his mouth was wide open with astonishment. He fi igoted around in his chair and cast longing eyes at the \$5 gold pieces which Blitz had placed by

tne side of his plate.
"'Remarkably good biscuit,' said Blitz, and he took another b'scuit, broke it open, and took out another \$5 gold piece. By this time Ferguson was beside himto him that that would look as if he had stopped for the sole purpose of playing the spy. So, as the door still stood wide open, he decided upon carrying out his original intention of lighting his pipe at Phil Morris's fire.

"God save all here," said he, as he walked into the kitchen.

"God save you kindly. Wishs, is that Blly Heffornan? Faith, I thought you wor dead."

By this time Perguson was beside him by the cupidity and astonishment. Blitz reached out for another biscuit and as he did so Ferguson grabbed him by the back of the neck and tipped him over to the floor. Then he made a wild grab for the remaining biscuits and, picking them up, plate and all, rushed out of the dining-room on a dead run, piled upstairs and pell-mell to his room and locked himself in. self with cupidity and astonishment. Bittz reached out for another biscuit and as he did so Ferguson grabbed him by the back of the neck and tipped him over to the floor. Then he made a wild and locked himself in.

for a week, and to this day, although that was thirty years ago, it isn't safe to ask him how many \$5 gold pieces he found in those biscuits."—Rochester Dem-

A STRANGE CONVERSION -Among the loyal Maori chiefs invited to meet the Dake of Eilaburgh was one of the original eigners of the Treaty of Waltangi in 1840, and who had ever since been a firm friend of the English. One of the Anglican Bishops afterwards said to the Governor: "Do you know, sir, the antecedents of that old heathen?" 'No, my dear Bishop," was the reply, "but I do know that he brought five hundred of his Clanemen into the field to fight for the Queen, so I invited him to meet the 'Queen's son.'" "Well," continued the Bishop, "when I first arrived in New Z a-land that chief came to me and said that he wished to be baptized. I knew that he had two wives, so I told him that he must first persuade one of them to return to her family. He said he feared that would be difficult, but that he would see what be difficult, but that he would see what could be done, and come back to me in two months. When he returned, he exclaimed: 'Now, missionary, you may baptize me, for I have only one withe.' I asked: 'What have you done with our dear sister, your first wife?' He replied, smacking his lips. 'I have eaten her!''—Thirty Years of Colonial Government, by Sir George Franson Bayeen. George Ferguson Bowen.

Living In A Fool's Paradise.

Many neglect slight symptoms of disease, hoping that nature will restore health. True nature will aid, but she must also be aided by using Burdock Blood Bitters from 1 to 2 bottles of which is sufficient to cure any ordinary case of impure blood, constipation, dyspepsia, liver complaint, kidney complaint, debility, etc.

THE MOST AGREEABLE, restorative tonic and mild stimulant is Milburn's Beef, Iron front had nearly all given way to a greater amount of pressors than they were capable of sustaining.

"Sure, he was Ned's sidesman," said Billy Heffernan.

'The poor fool!" returned the stout girl, with a scornful shake of the head,

Minard's-Liniment for saie everywhere.

THE FREEMASONS.

TO DESTROY CATHOLICITY THE ONLY OBJECT OF THEIR EXISTENCE.

THE THE SCHOOLS IN ITALY _THEI PROGRAMME FOR GERMANY—NO BIBLE AND NO RELIGIOUS TEACHING THEIR WATCHWORD — "HEALTHFUL HUMANI-TARIANISM AND COSMIC BEAUTY"-WORD TO PROTESTANTS

WORD TO PROTESTANTS

A Freemason publication in Europe, the Gazette du Mids, lately published a circular which will open the eyes of a certain sleepy class of Catholics to the aims of modern Freemasonry, and the importance these people attach to securing full control of the education of the children in every land. This circular declares that the aim of Freemasonry is to rescue Catholics from the slavery in which their religion keeps them. To

to rescue Catholics from the slavery in which their religion keeps them. To accomplish this, Catholic influence must be got rid of in the schools, thus:

"Teaching and education in the schools should in an especial manner preoccupy the brethren. They will keep watch in order that Catholics may be excluded both from educational posts and from all public offices, so that the and from all public offices, so that the schools of the city, as well as the colleges, lyceums and technical institutes may show themselves indifferent or hostile to Catholicism, and that all inhostile to Catholioism, and that all in-struction, excluding religious sentiment altogether, may be given on a purely rationalistic basis. The superior schools should be in the hands only of the brethren, or of their allies, the liberals and freethinkers: the greater the weak-ness hitherto displayed in the struggle in this direction the more obvious is it that the time has now come to energe that the time has now come to engage in it with energy and boldness," That these things may be brought about suc-cessfully the circular gives these instru-

"In order to dominate education more securely let us more especially avail ourselves of two means. The first con-sists in provoking a movement tending to withdraw the schools from the muni

IN THE HANDS OF THE STATE. In order to attain this result, the communal administrations must be re proached with the want of certificated teachers, and it must be shown that the communes, by reason of their struggle for local interests, do not rise to the level of the educational mission. The second method consists in promising the ments from the state; while it will be necessary at the same time to discredit in the eyes of the people such as refuse to renounce their former religious pre-judicies, in order to force them to resign the posts they occupy so much to the detriment of the progress of humanity. "There remains a third means, that

of exalting to family authorities the advantages of ra ionalist education, and exaggerating as much as possible anything that can be laid to the charge of the clergy and the Catholic masters." As a result of these measures
"will be hastened the arrival of the day
when from the ruins of religion and
revelation nationalism will intone the
canticle of its liberation; then man and humanity will march unimpeded by obstacles along the road of unlimited progress, and will no longer busy itself about anything save securing to itself here below that happiness which some dreamers promise themselves in another life. We recommend in an especial man ner to the brethren never to loose sigh of the orders of Masoury in regard to the cremation of bodies and to civil marriage and funerals, and to try and prevent a far as possible, the baptism of infants Ingeneral, let us disparage and discredit all that has a religious character, but principally
THE CATHOLIC PRESS;

let us support exclusively the journals which belong, at any rate in spirit, to

Masorry, and which give a hope of belonging to it in future."

In harmony with these declarations is the new educational measure proposed by Signor Boselli, a member of Signor Crispi's administration, for Italy, says the London Tablet It provides that in communes having less than ten thousand inhabitants, which are neither the chief towns of provinces, nor of districts, the nomination of teachers, male and female. palities to be vested in the provincial scholastic council. The latter body, being in direct communication with the ministry, can be safely en-trusted to act in conformity with the prevailing current of opinion in official circles in Rome. The rural communes, on the other hand, thus about to be deprived of one of the most important branches of local administration, are the places where religious feeling, still strong in Italy, has not been swamped, as in the great cities, by cosmopolitan rowdyism. Instead of teachers selected on the spot for qualities commanding the confidence of their neighbors, strangers will for the future be sent down by the central authorities, while the communes, still remaining liable for their salaries, have lost all control over their conduct, Of the spirit in which the scholastic councils are likely to exercise their new functions we have recently had a sample in the arbitrary action of one of those bodies in regard to a rural commune in its district. Not only did it close the schools of the Sisters of Canossa, with some minor private schools as well, but it enforced and continues to enforce by fine the attendance of children at the parents had withdrawn them. This is what Ledru Rollin calls

"THE CONSCRIPTION OF INFANCY," by which children, removed from paren-til control, are, according to the revolu-tionary ideal, to be brought up as living rats consecrated to the service o an infidel state.

In the recent eminent encyclical which the Holy Father, as the Vicar of Christ, has addressed to the whole Chris tian world, great emphasis is laid upon the necessity of Caristian education for the rising generation. Even Protestants themselves freely acknowledge the facthat if the principles of the Protestand sects are to be preserved, the children of the different Protestant denomina tions must be educated in the Caristian theories upon which each sect is sup-posed to be based.

Taere is, however, a sect in Europe

which is the arch-enemy of Christianity, and which is sworn to destroy every semblance of Christianity wherever found. This sect is the Freemasons, semulance of Christiantly wherever found. This sect is the Freemasons, whose craftsmen in Germany have boldly and defiantly dared to reply to the Pope's encyclical, declaring their diabolical hatred of all things Christian, and cutlining their determined opposition to religon or its influence in the school room or in society.

No Catholic or other Christian need have any fear that the malignant Masonic spirit will have any influence outside the satanized sect itself, but in order to show how diabolical are the

outside the satanized sect tasts, but in order to show how diabolical are the principles of Masonry in its Garman home, we append the following extracts from the recent Masonic manifesto against Coristian education. Here is what the German Freemasons demand : First—The extinction of all ecclesias-

First—The extinction of all ecclesiastical power and authority.

Second — Complete separation of church and school. The clergy to have no control or interference in the school; to be excluded from all positions of teacher, inspector or local boards; all religious orders, male and female, to be removed from teaching, and any and all obstacles to be placed in the way of the same being placed in charge of any establishment of learning. All schools must be placed in charge of free-thinking systems having

ing systems having

NO AFFILIATION WITH THE CLERGY.

Third—Abolition of all religious training. Vulgar religious teaching and training produces moral chaos in youthful minds and clouds the intellect of the children; it corrupts and debases man The development of mind and reason is retarded, and prevents the elevation and rise of the emotional nature. Therefore, irreligious schools and books, no Bible and no teachers of religion.

Fourth—Tae de christianizing of the

family.

Fifth—Emancipation of women. The establishment of irreligious or secular seminaries for girls in charge of emancipated teachers. Training of the girls to a "healthful humanitarianism," dancing, gymnastics, cosmic beauty (whatever this may mean), and advanced and liberal thought.

Commenting on the above the San Francleco Monitor says that it is well for non-Catholics to bear in mind that the above destructive programme includes Protestant schools and preachers just as well as those under the patronage of the Church of Carist. "No Bible and no teachers of retotous schools" includes all, but we have little fear that even Protestants will thus publicly barter their Canislanity for the putrid mess of Masonic pottage offered in the above disbolical declaration. As for the Catholic Church, Almighty God will

take care of her.
We would like to call the attention of our Protestant friends who have been so vehement in their praise of Freemasonry to the fact that these statements show the order to be opposed to the very principles of Christian truth which they them. selves profess.

MACMAHON'S FAVORITE NAME.

Marshal MacMahon is very proud of Marshal MacMahon is very proud of his names; for, according to the French fashion, he has several, and the name he holds in highest esteem is Patrick. He said, on the eve of S: Patrick's day, that for many years one child of the MacMahon family had been put under the patronage of the Apostle of Ireland, and he con-siders himself fortunts in being one of these children. He remarked to the these children. He remarked to the reporter of the New York World that all

reporter of the New York World that all the principal events of his life had occurred in the mouth of St. Patrick.

"Thus it was," he continued, "on St. Patrick's Day, in 1871, I returned to France after signing the peace between Germany and France. It was on St. Patrick's Day, 1825, that I heard of my nomination as cadet to the school of St. Cgr. Acain in 1845 it was no that ans. Cyr. Again, in 1845, it was on that auspicious day that I was told that my appointment as colonel had been decided upon. Ten years later, in 1855, it was on the morrow of St. Patrick's Day that I heard that I was to be recalled from Coning August, I was appointed to the command of a division of infantry under General Bosquet. Toree years later, in 1859 that is to say, in the month of Marchcommand of the Second Coras of the Alps Army. Tals post I did take in the following April. My attempt to found a kingdom in Algeria, strangely enough, was again on the Feast of St. Patrick. On two other occasions two more important events con-nected with my administration of that province occurred on St. Patrick's day. It was in 1873 that another incident connected with my career took place. It was on St. Patchek's day, on the afternoon of that day, that I met De Fourton, who told me that my election as President of the Republic was assured. I did not thank him for the prophecy, because I never was a political man. I had no ambition in that direction. However, eight weeks later, the prophecy was fully realized. Finally, it was on St. Patrick's day, 1878, that I drafted the speech I read at the opening exhibition of that year. You see," said the Marshal, "that day, which is dedicated to the saint whose pame I hear has been an execution. name I bear has been an eventful one in my life, which, on the whole, has been a happy one."

Can You Do Better

When attacked by croup, sore throat, colds, rheumatism, neuralgia, sprains, bruises, burns or any kind of pain or soreness, can you do better than use Yellow Oil? It is a medicine which never fails to give satisfaction. It is magical in its power over pain, and is the safest and best remedy where soreness and inflammation avist.

Thomas Robinson, Farnham Centre, P. Q., writes: "I have been still cted with rheumatism for the last ten years, and have tried many remedies without any relief. I got a bottle of Dr. Thomas' Eclectric Oil, and found it gave instant relief, and since then have had no attack. I would recommend it to all."

A Cure For Rheumatism.

I can recommend Hagyard's Yellow Oil as a sure cure for rheumatism. I had it for some time, and was cured by using part of one bottle. I can also recommend it for chilblains, burns, frost bites, sprains, bruises, etc.

Mrs. H. Proudlock,
Glen Almond, Que.

A TIMELY SERMON.

CLEVER DEFENCE OF CATHOLIC EDUCATION.

BY REV. FATHER WHELAN, OF

OFTAWA.
Free Press, April 14th.
Yesterday at St. Patrick's Church, after Yesterday at St. Patrick's Church, after publishing a notice calling upon all Roman Catholies, who are not already supporters of Separate schools, to lose no time in giving the required notice to the city clerk of their desire to become supporters of such schools, Father Whelan entered into a lengthy defence of the claims of his Church in the matter of education. The Pablic schools and the Separate schools, he said, of this province are founded upon he eaid, of this province are founded upon two distinct principles, which are as far apart as the poles. The basis of the Public school system is that the child belongs exclusively to the State, and that the State has the right to determine what education shall or shall not be given to the child, and by whom. On the other hand, our Catholic Separate schools rest upon the principle that the child belongs: 1st, to God; after God, and subjected to Him, to the parents; and after them to the State. This is strictly in accordance with right reason. God, as Creator and first cause of all things, is the absolute owner of the child. The parents, being second causs of the child, and its owners against all claimants except God Himself. The State, as representing society based on the family, and as guaraian of its temporal interests, has the next claim on the child, and on the child, and the child, as absolute to the cause of the child. he said, of this province are founded upon interests, has the next claim on the child, subordinate to the parental and the divine rights. Man was created for a three fold end, and three authorities therefore have a claim to interfere in his education. The end, and three authorities therefore have a claim to interfere in his education. The Church, representing the rights of God, that he may be enabled to possess God in Heaver. The head of the family, that he may become a good son and a good brother. The State, that he may become a good and useful citizen. The relative order of the claimants depends upon their relative importance. The primary end of man is to acquire here on earth that knowledge of God which will enable him to enjuy God hereafter. As it is the right and duty of the Church to guide men in all that pertains to their primary end, her's must be the first place in the training of their moral and intellectual faculties; and this training must be under her austices and direction, lest children should unhappliy lose that for which they were created, and thus lose all. "What will it profit a men," says Christ, "to gain the whole world if he lose his own soul, and what shall a man give in excharge for his soul?" As to THE PART OF THE STATE, Catholics readily concede that government, which represents secular society, its rights and interests, has a right to see that children shall be so educated that they may become good and nasful citizens.

rights and interests, has a right to see that children shall be so educated that they may become good and useful citizons; but it cannot itself educate. That, for Catholics, is the province of the Church; for non Catholics, it is the province of parents, whose rights to the child are always paramount to those of the State. Now, a Catholic parent, by the very fact that he professes to be a Catholic, publicly and solemnly acknowledges, first, that he feels it to be his conscientious duty to submit to the Catholic Church as to the infallible teacher of truth; and, secondly, that to belong to the Catholic Church is the sole means of salvation; it is a veritable ark of salvation to him and his. Hence love as well as duty leads him to able ark of salvation to him and his. Hence love as well as duty leads him to hand over his infant treasure to that divine society which he calls by the en dearing name of 'nis Holy Mother, the Church." The Holy See has always laid down the great and vital principle, that secular and religious instruction shall never be parted in education. Education is the formation of the whole man—intelnever be parted in education. Education is the formation of the whole man—intellect, heart, will, character, mind and soul. "Religion," says Gu zot, "is not a study or an exercise to be restricted to a certain place or a certain hour, it is a faith and a law which ought to be felt everywhere, and which after this manner alone can exercise all its beneficical influence upon our mind and our lives." Father Whelan next proceeded to combat the plan advanced in favor of a purely secular system of schools, that morals can be taught apart from the dogmas of religion, or, in apart from the dogmas of religion, or, ta apart from the dogmas of religion, or, in other words, that Christianity is not a necessary factor in the moral education of a child. He quoted two American sutherities to show that facts unhappily contradict this theory. dict this theory. In a pastoral letter, the Catholic bishop of Columbus, Onto, be walls the fact that, nothwithstending the high standard of popular education that prevails in the several states, bribery and corruption are every day becoming more common and bare faced, literature is grow irg more infidel in its tone, the press more sensational, the popular views of marriage more profane and sensaous, and the social relations more licentious, and the idea of responsibility looser, the notions of a fature life more vegue, and divorce, adultery, fornication, foeticide and infanticide more frequent. A Protest-ant writer in the Popular Science Monthly (Jan. 1890) says that the facts disclosed

BY OUR SOCIAL STATISTICS cause it to appear that, in the adjustment of our schools, we have gone too far in our aim for material advancement and wealth, and that we are correspondingly weath, and that we are correspondingly losing in the direction of moral growth and culture. "Can it be possible," he asks, "that with greater educational facilities there is to be increased crime, and that every enlargement of the seating capacity of our schools is to be followed by a larger demand for insane accommodation and additional felons' cells? Period the thought! Yet if the instruction of our Common schools subdues the tendency to crime, why is it that the ratio of prison ers in the United States, being one in 3 442 inhabitants in 1850, rose to one in every 1,647 in 1860, one in 1,021 in 1870, and one in 837 in 1880? One naturally looks to the large and constant influx of foreign immigrants as a partial explanation of this growing disproportionate increase of crime; but the facts deny the hope, for the great increase is to be found among the native born." Here he dealt with the Garte of the local organ of the with the efforts of the local organ of the with the efforts of the local organ of the Equal Rights Association, to prove, from the criminal statistics of Ontario, that the undue proportion said to be contributed by Catholics to our prison population tells against Separate schools. Why it is well known that not more than one-third of the Oatholic children of Ontario are trained in the Separate schools and that is the stock boast of the opponents of the Separate school system. So, on the other

side of the lines, five years sgo it was computed that less than one-terth of the Cath lic children of the county attended the parochial schools. Since then, not-withstanding the many grevious obstacles in the way, the parochial schools have multiplied, but it is doubtful whether even now they educate more than one-fifth of the Catholic children. Do the prison statistics of this province say in what schools, Public or Separate, the prisoners received instruction as children? The "Annual Report of the Superintendant of the New York State Prison, 1886" records that the prisons of Auburn and Sing Sing contained 2 616 convicts; of these 1,801 are credited with a Public school education, 373 are classed as being able to read and write, 19 are returned as collegiates, 10 as having received classical

collegiates, 10 as having received classical and 78 academic educations, 97 as being able to read only, and 238 as having no education. Let our prison statistics be arranged on a similar plan, and we will then see what connection there is between the Separate school and orime. For the present it suffices to say that it is from the poorer classes amongst us that the Catholic inmates of our prisons generally come, and their crimes are either petry thefts or off ness that are directly trace-able to drink. The well-to-do people in Canada as in the United States, who are detected in orders are

detected in crime, are
FREQUENTLY SAVED FROM CONVICTION PREGUENTLY SAVED FROM CONVICTION by friends or by the ability of counsel, whose services are far beyond the means of the poor, while still many others escape into voluntary exile to avoid imprisonment. ment. There are many cases in point. Here Father Whelan read an extract from the School Journal, a non-Catholic publi-cation of New York, April 12, as follows: "The Synod of the Presbyterian Church recently asked for the appointment of a to act with them for the purpose of arousing the people to maintain the American theory of religion and educa-tion. This conference in reply has among other statements made the follow-

ing declarations:
"The separation of Church and State "The separation of Church and State cannot mean, under our form of Government, the separation of Christian morality and the State. Parely secular education is impossible in this land. Christian ity must solve the question of the education of the masses, upon Christian and not secular grounds. Bad habits can only be experience by Christian morality. only be overcome by Christian monality.
Christian citizens must deny the right assumed by some to give godless educa-

assumed by some to give godless education."

It is for those principles, said Father Whelan, that the Catholic Church is fighting. The resolution submitted in the House of As embly towards the close of the session by Mr. Meredith was next dicussed. That resolution virtually denies the right of the Bishops or priests of the Catholic Church to interfere in the direction or control of the Saparate schools. tion or control of the Separate echools Mr. Meredith pretends that such inter-Mr. Meredith pretends that such interference is entirely inconsistent with the
principles upon which the Separate school
system exists and rests. What nonsense
is this! Our schools are in law called
"Roman Catholic Separate Schools."
They are not mere secular but religious
and denominational schools, in which
religious and moral instruction may
be given according to the prinreligious and moral instruction may be given according to the principles and tenets of the Roman Catholic Church. Teachers must be qualified to impart such instruction, and it is the place of the Bishops and clerzy to say whether they are or not. Catholics are accustomed to be guided in such matters by their ecclesiastical superiors and spiritual advisors. They do not look to the Lleut. Governor in Council f r direction any more than they look to the Chief Justice for a judgment on rubrics or an interany more than they look to the Chief du-tice for a judgment on rubrics or an inter-pretation of their ceremonial laws. The contention of the Equal Rights Party that Separate schools should not receive a share of the public funds which are set aside for educational purposes becauses the State should not aid to disseminate the dogmas or doctrines of any particular Church might, Father Whelan said, be urged sgainst government or municipal grants to the

PUBLIC SCHOOLS AS WELL He cited a decision of the Supreme Court of the State of Wisconsle, March 18th,

890, which says:
"That the reading of the B.ble in the schools, although unaccompanied by any comment on the part of the teacher, is in struction, seems to us too clear for argument. Some of the most valuable instruc tion a person can receive may be derived from reading alone, without any extrinsic aid by way of comment or exposition. Any pupil of ordinary intelligence who listens to the reading of the doctrinal por tions of the Bible will be more or less in structed thereby in the doctrine of the divinity of Jesus Christ, the eternal punishment of the wicked, the outhor ity of the priesthood, the binding force and efficacy of the sacraments and many other conflicting sectarian doctrines. It Bible is read is a place of worship and that as the taxpayers were compelled to erect and support the schoolhouses, and the children are under a law compelled to attend Public or Private schools, the con stitutional clause forbids such use of the schoolhouse. It is also shown that such instruction in any Public school would make it a religious seminary within the meaning of the constitution, and hence, as these schools are supported in part by the proceeds of the school fund and the one nill tax, such instruction is forbidden by the constitution."

JUDGE ROSE'S LINDSAY CHARGE.

He concluded with the reading of a passage from the charge delivered by Mr.

Justice Rose to the jury at Lindsay, O.t., last week, in a libel case arising out of the methods indulged by the publisher of a certain newspaper in that town, who has become notorious for his offensive references to Catholic doctrines, tenets and personsges. "Equal Righters" and other assailants of the Catholic Church and Catholic school, he said, might ponder with profit these weighty words: "It is no advantage to a community, and it is no advantage to the members of the community, no advantage to Protestants or Orangemen, or to any other class to make foul suggestion with reference to those of JUDGE ROSE'S LINDSAY CHARGE

neighbors. And until one reaches that eminence when he can declare that he knows the whole mind of God, I think it behooves him to be humble and sit at the feet where he may learn wisdom, and be willing in the feeling of charity to believe that others may be right, although they see differently from what he may se.."

PAULISTS AND TEMPERANCE.

THE PLAN THEY HAVE ADOPTED TO INDUCE EOYS TO ABSTAIN FROM LIQUOR.

The Paulist Fathers who are in charge of the Uatholic church of St. Paul the Apostle, Fifty ninth street and Ninth avenue, are staunch advocates of total abstinence. They are known in every city of the United States as ardent temperance men, and they never miss an opportunity to advance the cause of total abstinence. In their parish they have tried every means to make the members of their congregation temperate. They of their congregation temperate. They have preached egainst intextation, organized temperanes societies for men and women of the parish, and fought the keepers of saloons which are situated in the district of which they have spiritual

the district of which they have spiritual charge.

They have just adopted a new method, which they think will be capecially effective in reducing the number of users of intexicants among their parishioners. What they call a Temperance Cadet Scetety has been organized. Its members are boys whose ages range from twelve to seventeen years. These boys, when they join the Cadet Society, take a pledge ito abstain from intexteating liquors until they have attained their majority. They are also to avoid seloons and to refuse to carry intexicants to any person. At prescarry intoxicants to any person. At present there are about three hundred members in the society. Special features calculated to attract the boys have been introduced into the organization. Every week the youngsters receive instructions week the youngsters leceive instructions in military tactics from competent teachers. Although the Cadet Society has been organized but a few months the lads can perform evolutions that would surprise many of New York's militiamen. Arrangements are being made to provide attractive uniforms for the boys, and the

little regiment will have its own corps of musicians.

According to the plan of the Fathers the Cadet Sciety will be effective in more ways than one. Recently one of the Fathers told a reporter of the News what the society is calculated to accomplish. "In youth the habits are formed," said he, "and if we can keep the cadets from drinking while they are boys, they will be total abstainers when they have become men. When they have left the Cadet Society we will not lose that of them, for we will bave them join our Young Men's Association. The example which the boys will give to their elders will in no small degree aid us in our which the boys will give to their elders will in no small degree aid us in our temperance work. As an illustration of what I mean, take an incident that happened a few days ago. One of the boys has parents who are in the habit of sending him for beer. The little fellow was told one day to go for a pint of beer.

"His pledge would not permit him to do this, and he, of course, refused. The parents insisted, and the boy was actually driven to the ralcon. A rain and sgain he was sent for beer. When the cadets assembled for drill after this occurrence the little fellow, with tears in his eyes,

the little fellow, with tears in his eyes, told the Father in charge of the acc'ety that he must leave the organization, that he must leave the organization, although he was as enthusiastic a member as the little regiment had. When the boy was questioned he told how he had been compelled to break his pledge. The priest called on the lad's parents and severely reprimanded them. Then they began to think of what they had done, and as reparation they both took the pledge. Other incidents of a similar nature have happened. Without any urging on our part, a large number of parents have given up the use of intexticants. They were influenced by the example of their children.

'Thus you see we are, figuratively speaking, ktiling two birds with one stone. The regularity and efficiency of the drill exercise will make the boys healthy, and

exercise will make the boys healthy, and when they grow up they will retain their strength, for they will not undermine their constitution by dissipation. The membership of the society is constantly increasing. When we have escured uniforms for the box nor constitution increasing. When we have secured unforms for the boys now enrolled we expect a large number of applications pack as a large number of applications. Very successful cadet societies are in other cities. Fa her Carrigan of Hoboken, has one of the best in the country, and there are quite a number to Boston. Philadel phia and Brooklyn."—New York Sunday News.

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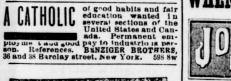
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ag Catholic Clergymen throughout the

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Catholic Record.

London, Sat., April 26th, 1890.

METHODIST MINISTERS AT

From time to time it occurs that even at the meetings of the Protestant clergy, which are usually marked by an unre strained display of malevolent calumny poured out against the Catholic Church, some hold spirit departs from the common course and deprecates such manifestations of bigotry, and defends the Church from the senseless attacks made upon her. Daring the anti Jesuit egitation Dr. Shaw, of Montreal, and Doctor Herridge, of Ottaws, were instances of this, and their kind words spoken of Catholics and the Catholic religion, while their confreres were pouring out torrents of vituperation, will not be easily forgotten ; and even in the very Low Church Assembly which last summer passed resolutions in this city in the name of the Anglican diocese of Huron, which, it was very hopelessly hoped, might have the effect of driving the Jesuits out of Canada, and of preventing the little Catholic French Canadian boys and girls of Ontario from being educated, there were not wanting coursgeous clergymen and laymen who refused to be parties to the insane fanaticism of the majority.

A similar occurrence took place in Chicago on the 31st ult. The Methodist ministers held a meeting in that city, at which the subject of discussion was "Catholicism and its relation to American institutions." The usual nonsense was uttered by a number of speakers, who declared with almost one voice that it is the aim of the Church to destroy the liberty of the people, and particularly to deprive them of education by overthrow ing the school system of the country. The Catholic clergy were denounced as immoral, and one speaker declared amid applause that they must take up aggressive measures, "and, taking the muzzle from the Methodist pulpit, deal such a blow as would make Rome tremble."

If the parsons of this stamp had their way Rome would have succumbed in trembling fit long ago; but the very fact of such language being used shows that it is fanaticien that trembles. The Cathoile Church, which has made such marvel lone progress in the West, and which now has within her fold considerably more than condition of tremulousness One of the speakers admitted this. An elder from New York, a Mr. Foster, declared that in his city the Church "is making a most determined effort to capture, if not to destroy, our American institutions." He aided: "Is there not danger in such a state of things?" He complained especfally that there are Catholic teachers in the schools of New York. He mentioned that even in Protestant neighborhoods they are employed, and that in such neighborhoods, to his knowledge, there are in one school fifteen Catholic teachers. and in another twenty-one out of twenty. six employed. As New York is a Catholic city and as the Catholic schools of New York have proved their efficiency by repeated victories gained by their pupils, recently, over the Public schools, it is not a matter for much surprise that in selecting efficient teachers by competition, as the method is there, a large proportion of Catholic teachers should have been chosen. It would seem to a disinterested observer that the speaker would do more towards remedying this state of affairs if he would in some way or other assist in rendering the Public schools more efficient. But he seems to prefer to advocate the impossible. which is to destroy Catholic influence altogether. This mistake be makes in common with the bigots of Oatario, who also desire that Catholics shall be debarred from having any share in the Government of the country. In both cases they are doomed to disappointment.

But the bigots had not altogether their own way at the Chicago Convention Rev. Dr. Bennet, a Professor of the Methodist Institute at Evanston. told the Assembly, to their great astonseiment, that those who had spoken so violently against Catholics are ignorant of Catholic doctrines and aims, and Board. Certainly if any Catholic major-

which he proved that the Church hes done much for the sanctity of family ties and for the preservation of social purity. He continued: "We might profitably sit at the feet of that Caurch and humbly learn a lesson far more important, even, than the lesson of temperance or the purity of election by ballot, on which we lay so much stress. We might learn from her how the family is to be preserved, by the sacredness of the Christian marriage, and by preventing divorce, so prevalent in this as well as other States. It is a fact, he added, proved by statistics, that in Scotland, the home of Protestantism, and in other Protestant countries, illegitimacy is greatest."

For such reasons as these, he told them that Christianity and the country are deeply indebted to Catholicity, and that their denunciations of it, the result of ignorance, were entirely out of place. Regarding the morality of the pricethood, he reminded them that the failings of their own rev. brethren are too numerous to permit them to throw stones with impunity, and as they had particularly condemned the supremacy of the Pope, he said that it is absurd to deny that there must be in the Church a Supreme Head, and that they themselves have such an authority. Indeed without it any Church would fall to pieces.

These sentiments were not well received A storm of indignation burst forth from all eldes against Dr. Bennet, who, so far from being crushed thereby, continued with success to vindicate his statements, telling the parsons that the chief difference between the Methodist and the Catholic clergy is, that the latter observe more faithfully their promises of obedience to the supreme authority of the Church, and he maintained that the celibacy of the priesthood enables them to attend better to their spiritual duties.

Dr. Bennet was reviled in no messured terms, but his logic, being unanswerable, was not refuted. In the interests of Truth he deserves great credit from the whole community for the fearless manner in which he brought facts to the attention of a most unwilling audience, and from none more so than the ministers themselves. He declared: "My brethren. I have given heart and soul to this question, and on my knees I have asked for light, and I tell you that in many things we might learn useful lessons from the Church of Rome."

We hope and pray that he may receive from on High that enlightenment which

he asks with so much fervor. Pope Leo said in his recent encyclical "Many do not know Catholic doctrine many misrepresent, calumniate, and oppose it." These words certainly comprise the causes which account for the proceedings of the majority of the ministers, who were present at the Convention, and who received Dr. Bennet's caustic remarks so badly.

THE SCHOOL LAWS IN WIS-

CONSIN The Bennet law, by which the paro chial and all private schools of Wisconsin have been subjected to inspection and regulation by the Public School Boards, and which also prohibits the use of any language but English in the schools, is as strongly opposed by the German Lutherans as by the Catholics. half the population of Chicago, is not in a | The parochial schools all teach English, so that as far as they are concerned the law is unnecessary ; but it is besides unjust and oppressive for the Legislature to subject to meddling interference schools towards the support of which the State does not contribute a cent. For these reasons the three Bishops of the State have united in signing a prctest against the law. It now appears likely that their protest will result in the early repeal of the law. It was enacted by a Rapublican majority, and the Democrats have made its repeal a plank in their platform. The first contest under this new condition of affairs took place in Milwaukee, which has been hitherto Republican, but Mr. George Peck, the Democratic candidate, was elected to the Mayoralty of the city by a majority of six thousand eight hundred. Tais is the greatest majority ever given to a candidate for the office.

Concerning this victory Mr. Peck, who is the able editor of Peck's Sun, said : "The Democratic victory in Milwaukes mean that the politic'ans must not put their hands on the private schools for the sake of making a partizan point. It means that the Public echools are to be main tained at the highest standard : that the English lauguage shall not be neglected, children in the faith of their fathers he is blow flies."

The anti-Catholic press both in the United States and Canada pretend that that they are opposed to the teaching of English in the echools. This is a misrepresentation of the case. The principal teaching in all the parochial schools is in English, but the Bishops are opposed to the principle that the schools should be subjested to the caprice of a hostile School bee ight forward a mass of statistics by ity were to make a law whereby

the whole continent would press indignation against such intolerance, but when Catholics are thus treated the anti Catholic press speak in terms of commendation of the persecuting law. However, it is pleasing to note that there te a great probability, which amounts almost to a certainty, that the law will soon be wined out of the statute book.

The Catholics and the Lutherand worked harmoniously together at the election in Milwaukee, and it is expected that they will work together equally well at the next State elections. It is notable that the defeated candidate for the mayor alty, when interviewed on the subject stated that he had told Governor Hoard, six weeks before the election, that the law was "a political pitfall."

Mayor Peck said immediately after his election, "I am satisfied that while we should teach English in all the achoils, the politicians have no right to assume control over private schools, and the vote to day is an indication that other people think as I do upon the question."

NORTH MIDDLESEX.

North Middlesex has had a Conserva tive Convention for the nomination of a can lidate of the party to contest the riding in the approaching election. The President of the Convention, Mr. W. H. Hutchins, of Parkhill, let the cat out of the beg by stating that "some people say that Mr. Meredith's platform is not popular." This means, when the cobwebs are removed, that many who would otherwise have supported Mr. Meredith's henchman are likely to oppose him and his supporters on his Opera House programme. We are delighted to learn from so respectable a source that Mr. Meredith's no-Popery horse is likely to prove fractious in North Middlesex, and we hope that its riders elsewhere will have similar experience.

But the respected gentleman who presided declared very solemnly that he held in his hands a copy of Mr. Meredith's speech, and that "If Mr. Meredith would advocate a policy to harm a single one of God's creatures, he would endeavor to do ali in his power to thwart him."

Tals is a'l very pretty and very concili ating talk ; but when the President gave a certificate of character to Mr. Meredith that,

"He had known the gentleman for many years, and had the utmost confi-dence in him as a patriotic and high-minded Canadian,"

He should have remembered that there are other people as well as himself who are justified in judging the leader of the Catarlo Opposition. We judge, and it will be found that a great many judge with ue, that Mr. Meredith's programme which Mr. Hutchine had in his hands when he made the remarks above quoted, is a declaration of war against the Catholies of Ontario, whom he described as "the common enemy." As a declaration of war we accept it, and Mr. Meredith's School Bills introduced into the Legislature prove that it was intended as such, All the fanatics of the Province understand it in this way, and Catholics are just as able to understand it as they are.

Mr. Henry Macklin, of London, was elected as the candidate of the party. After his being selected he addressed the delegates with the evident intention of tion : conciliating the Catholics of the Riding. influential class of citizens are strongly opposed to Mr. Meredith's platform;" but he declared that he endorsed it. He assured the delegates, however, that Mr. Meredith has no desire to "oppress or treat any class of citizens unfairly," and that he himself "would never support a policy of oppressing any man on account of his religion." In the face of such a statement, it was scarcely decent for the statement, it was scarcely decent for the statement, it was scarcely decent for the statement. speaker to threaten the Catholic electors that if they voted against him the Protestant majority in the Province might retaliate. Mr. Macklin may rest assured that such threats will not deter the Catholic voters of North Middlesex from voting conscientiously when the proper time

Mr. Macklin had also the bad taste to refer in the terms below quoted to the removal of Marmion from the list of subjects of examination for the High schools.

"The cloven foot of political interference in the schools began to show when a political Minister of Education was appointed, and the removal of Marmion from the list of text books followed."

The Honorable Minister of Education deserves praise instead of censure for having removed Marmion from the list of but that if a man wants to bring up his obligatory text-books. No one denies that Marmion is written in beautiful not to be pestered by political or fanatical | English; but it is also undeniable that to explain it critically to a literature class of girls and boys, it would be necessary to make explanations which would be the reason of the protest of the Bishops is dangerous to modesty. There is, besides, an anti-Cathelle vein running through the whole poem. Either of these reasons should be sufficient to justify the Hon. Mr. Ross in removing it from the obliga tory course of literature. It was only because the suggestion to remove it came from a Catholic Archbishop that a no-Popery cry was raised by the Conservative

Protestants schools would be closed In making such reference to these facts, every platform in the country at the Mr. Macklin virtually declares that be approves of that no Popery cry. It was most untimely for him to make such a declaration while endeavoring in the same breath to capture the Catholic vote; and he should remember, also, that in 1886, with all the clampr which was raised against the Alministration on the sulject of Marmion, the Government were sustained as well by a majority of the Protestants of the Province as by a majority of the Catholics. The no Popery cry was a failure in 1886, and, if we mistake not the drift of public opinion, it will prove equally a fallure in 1890.

NEEDLESSLY IRATE.

The Mail and its correspondents are very mach exercised over a circular letter written by His Grace the Archbishop of Kingston, by which the clergy are directed how they are to deal with those who persist in sending their children to the Pablic schools where Saparate schools are established. It is well known that with Catholics it is a ma'ter of conscience to give their children a religious education, and it is for this reason that His Grace declare that those who refute to send their children to Catholic schools are not worthy of absolution, even if they are on the point of death, unless they are willing to repair the cvil they are doing. Absolution is not to be given to those who persist in doing wrong, and His Grace's directions to the clergy are therefore very proper and timely. But why do not the Mail and its correspondents pour out some of their indignation on the heads of Drs. Curman, Fulton and Wild, and Penfessor Austin? Dr. Carman is at this moment engaged in delivering a series of lectures in which he is denouncing all who support any but the Equal Rights candidates, as violating their duty to God : and the other two parsons we have named are never behindhand in denounce ing similiarly all Protestants who send their children to Catholic schools, especially to convents. Is not this a spiritual terrorism far more blamable than that of which the Archbishop is accused? After all, the Archbishop only gives directions for the guidance of his own flock, for whose spiritual welfare he is bound to provide, but the Protestant parsons, who have really no authority whatsoever. except what they have assumed themselves, presume to dictate the terms on which alone all Protestants, even those who do not recognize their authority will avoid sinning against their plain duty and against God. It is true there is difference, which is, that the Archbishop will not allow absolution to be given to the peccant Catholics. But it may well be inferred from the utterances of the parsons, that they would not give absolution either, if they had the power to do so. The Archbishop and his priests, however, have that power transmitted from the Apostles, who received it from Christ.

THE TORONTO LIBERAL CLUB ON SEPARATE SCHOOLS.

At a recent meeting of Toronto Young Man's Liberal Club the question of Saparate schools was brought up for dis cassion, on motion of Mr. A. F. Chamberlain, who proposed the following resolu-

"That this Club strongly condemns the actions and speeches of the members of the Ontario Government in the late Sep-arate school debate."

Mr. Wallace, a Catholic member of the Club, stated that the Separate school question ought not to be made a football in party politics. He continued :

"In Quebec the schools were not brought the right of Separate schools should be taken away, he argued that it would only bear hardly on the poorer classes of Catholics, as the wealthier ones would still adhere to the separate system of education, the only difference baing that they would have to pay an additional tax. As a citizen and as a Catholic layman he distincts denied to the content of the conten tinctly denied that there was any pressure brought to bear on Catholics to make them Separate school supporters. They believed in religious education, and were anxious that their children should be taught not only how to make a few deliars, but to prepare for the life to come. He challenged any member to prove that Catholics ever organized on political or other quections, as was so often charged against them. He was free to admit that at the last local election a majority had voted for the Mowat Government, but they were driven to this by the action of the Tory party."

Mr. John Hanrahan continued the debate and proved by quotations from a number of prominent Protestant gentle. men in Quebec that in that Province there exists the greatest harmony between Catholics and Protestants. He was followed by Mr. Gregory, a Protestant gentleman, who made a vigorous and elouent speech, urging the members of the Olub not to entertain Mr. Chamberlain's motion. He maintained that the Mowat Government had always been favorable towards progressive legislation, and by its general policy had proved itself worthy of the renewed confidence of the people. The adoption of Mr. Chamberlain's motion would be placing a wespon in the party in 1886 against the Administration. hands of the Opposition to be used on

approaching elections, and would place the Club in a very unenviable position.

He then moved as an amendment that "The members of this Club, recognizing the great benefits which this Province has derived from the progressive legislation introduced and carried into effect by the Mowat Government, and their able administration of public affairs, hereby expectation sensed explication in them. press their renewed confidence in them, and heartily and earnestly desire that in the approaching election the Mowat Government may be again triumphantly returned to administer the affairs of this

The amendment was carried almost ananimously, only four members, beside Mr. Chamberlain, voting against it.

A FANATICAL APPEAL TO EMPEROR WILLIAM II.

One of the Toronto Protestant congreations attending a sort of church called The Peoples' Tabernacle" has adopted unanimously an address to the Emperor William II., of Garmany, in which they inform his Imperial Majesty that they are very much alarmed at hearing that the Jesuits who were expelled from the Empire under the rule of Bismarck, are about to return to Germany. These fanatics try to inflaence the E nperor to adhere to the persecuting course which was adopted by his grandfather, the Emperor William I, after the Franco-Prussian war; and for this purpose they appeal to the present Enperor's respect for his arcestor whom they describe as being "of blessel memory."

They say that the Jesults were expelled "In consequence of their implacable hostility to the Government of which the Emperor William I., of blessed memory, was the honored head."

One of Justin D. Fulton's anti Catholic lectures is to be sent to the Emperor along

with this petition.

The best proof that the persecutirg colley of Bamarck was a wrong one is the fact that he himself regretted it in the later part of his career. I: is true that the Jesuits have not yet been permitted to re-enter the country, but the decrees expelling all other religious orders have been repealed, and Jesuits as well as the others are now permitted to enter the Garman colonies to do missionary work. There is no sense in making a discrimina. tion between the Jesuits and other religions orders, for the objects of all are very nearly the same, and, if one is objectionable, all must be objectionable. The readmission of the other orders is, therefore, a confession on the part of the Government that their expulsion in the first place was a mistake. It is a declaration that the statement of the Toronto Baptist congregation of the Peoples' Tabernacle is falsehood; and of course the Emperor will treat it with the contempt it deserves

There is now little doubt that all the penal laws of Germany will be repealed. It was in consequence of those laws that the Catholic or Centre Party was originated in the Reichstag under the leadership of Herr Windthorst, and though the anti-Catholic press ridiculed that party when it was first started with only five or six members, it has now undeniably become a huge power in the Empire. No less then 141 members of the Reichstag now acknowledge Herr Windthorst's leader ship, and, as they are determined that the penal laws shall be repealed, it is not at all likely that a Toronto Baptist congre-Wilkinson, and the filthy Dr. Justin D. Falton, will inflaence the Emperor to continue a persecution which over one third of the population of the country will not submit to. The persecutors have been defeated at the polls, and if the Government expect to be sustained they must yield to the just demands of the

Catholic party. The kindly sentiments which the Emperor is known to entertain for the Pope are a sufficient evidence that the Toronto Baptiste are laboring in vain. Especially in his recent letter to the Holy Father, in regard to his appointment of Bishop Kopf as his delegate to the International Labor Conference have these sentiments been made manifest. It was to show his esteem and respect for the Pope that the Emperor made that selection, and his letter concludes with these

"I have, therefore, invited the Prince Blahop of Breslau, who I know is thoroughly imbued with the ideas of Your Hollness, to take part in the Conference as my delegate. I withingly take this opportunity again to assure Your Hollness of my esteem and of my present the state of the process of of Hollness of my esteem and of my per-sonal devotion."

It is not likely that a monarch whose sentiments are such will be influenced by Fulton's lies to perpetuate an unjust persecution against an illustrious, learned and virtuous society of priests.

Sister Marie Prosper, Mother Superior of the Convent of Oar Lady of Lake Huron, died at the convent in Sarnia the other day in the forty-second year of her age. The deceased lady had not long been a resident of Sarnia, having been transferred to the charge of the convent there from Amherstburg after the holidays last autumn. She had been in failing health for a lorg time, her malidy being consumption, but the immediate cause of the fatal termination was heart disease.

A PRESBYTERIAN SYNOD IN

The annual meeting of the Presby. terian Synod of Montreal and Ottawa met in session last week, its chief business being apparently to pass resolu. tions to the effect that the Synod should be the only ruling power in the Dominion, and that from them all legislation should proceed.

The Rev. Dr. McVicar, of Montreal, who has been one of the most outrage. ous maligners of the Catholic Church and its priesthood since the anti-Catholic agitation was begun, was one of the principal promoters of the acts of the Synod. He recalled to their consideration the Jesuits' Estates Act and styled the apportionment of \$60,000 by the Quebec Legislature "hush money," and declared that he had nothing to do with the "shameful procedure" of the Quebec Protestant Council of Public Instruction in accepting it. We are informed that he gave the council "a severe raking over," and that he said "they do not represent the Protestant population of the Province, and they should resign."

It is scarcely necessary to repeat what

is now so well known, that it is Dr. Mo-Vicar who misrepresents , the Protestant sentiment of Quebec. That the Protestants of Quebec are anxious, as a rule, to live at peace with their Catholic neighbors, and that they do so live with them, has been sufficiently attested by such representative men as Messrs. Colby, Joly, Pope and others, and that the Protestants of the Province are satisfied that they have been justly, and better than justly, dealt with, is evident not only from the action of the Council of Public Instruction, but from the unanimous vote of the Protestant representatives, both in the Legislature and Parliament-with the single exception of Mr. Scriver in the lastnamed body. Since the final passage of the Act, several Protestant constituencies of the Province have had the opportunity to pronounce their approval or disapproval, and they have nobly shown that they are not to be dragged into fanaticiam under the leadership of such men as Dr. McVicar, and the proprietors of the Huntingdon Gleaner and the Montreal Witness. It is not to be supposed that the people of Quebec are altogether free from the spirit of intolerance; but the Catholic body generally have shown by their generous treatment of the minority that they will not countenance intolerance on the part of a few Catholics; and we are glad to add that the majority of the Protestants have exhibited equally on their side that they will not adopt the tactics of the fanatics who would be their political leaders.

Dr. McVicar also complained that no amendment to the Quebec school laws can be passed unless they are first approved by the Council of Public Instruction, "which means," he said, "the approval of the Roman Catholics." Would he expect that the making of the school laws should be entirely in the hands of Presbyterians? or even in the hands of Protestants generally, who form only 15 per cent, of the population? The doctor pretends to be a very energetic advocate for "Equal Rights for all and special privileges for none." Well, do not the school laws of Ontario depend upon a Protestant majority? Surely they do, but there is this difference that the Catholics of Quebec voluntarily accorded to the Protestants of thes province a more efficient Separate School Act than the Catholics of Ontario have to this day; but the Catholic School Act was only secured by the determination of French-Canadians when the two provinces were under one Legislature, that Ontario Catholics should at leas have some of the rights which they had freely granted to Quebec Protestants. These are the rights of which Dr. Mo-Vicar and his comrades on the Equal Rights platform would deprive the Cath. olics of Ontario if they could,

Dr. Campbell spoke in the same strain as Dr. McVicar. He said that the Romish hierarchy direct all public affairs in Quebec." This falsehood need not be refuted; for Dr. Campbell himself acknowledged that the statement is false, inasmuch as he boasted immediately afterwards that the "power of the Pres. byterian Church to secure Equal Rights to all" is well known.

Dr. McVicar further moved the adoption of a report, which expressed satisfaction with the latest regulations concerning Ontario schools. It is perfectly clear that he had chiefly in view the French schools of this Province, for the report also states that there were abuses in the past which needed to be corrected, and it adds that the pub. lic, which in this case means the Presbyterian parsons, will waten closely to see that the regulations be strictly enforced in future. This is just as Mr. Craig spoke in the Legislature concerning the French schools.

The French schools are in almost exclusively Catholic localities, so that it is easy to be seen that the purpose of these parsons-some of them even, like Dre. McVicar and Campbel', coming from another province is to obtrude them-

selves into the management of schools in these Catholic localities. They will fin themselves wofully mistaken, for their intrusion will be very properly resented.

We have so often heard the faustics Public schools because of their superioron this point. The Synod reports that in 1888 the Catholic schools of Quebec were attended by 806 Protestant pupils, whereas in 1889 the number of Protestant pupils in attendance was 1202, an increase of over 49 per cent., whereas the number of Catholic children attending Protesant schools had diminished. May we not infer from this that Protestants are becoming convinced that the pretended inferiority of Catholic schools is but a myth? This is certainly not the result which the no Popery agitators locked for from their no Popery cry.

The Synod regrets that such should be the case, and several remedies were suggested. We would suggest that they would improve the standing of their schools. The Quebec School Law affords them every opportunity to keep their schools in efficient condition. It is attributable to their own neglect if they omit to do so.

MR. HARDY ON THE THEMES OF THE DAY

Mr. Hardy, the Ontario Commissioner of Crown Lands, last week addressed a large and appreciative audience in Peterborough, On the question of Ontario intermeddling with the affairs of Quebec he made some trenchant points on which the demagogues who are seek. ing to stir up strife would do well to reflect. After speaking for some time on purely political subjects, he continued : "We in Ontario are not fighting scam-"We in Ontario are not fighting som-paign upon the question of the Caurch in Quebec, and parallels drawn of the connection between the Church and State in Quebec did not affect us or con-cern us or interest us. It would be in-earlity on the part of our Legislature to rush upon the institutions of a sister Province. The Quebec people were entitled under the Constitution to deal with their own Church, we were entitled to deal with ours." He wondered what the feeling of the people would be were the Government of Quebec to attempt to thrust their convictions upon us and at-tempt to modify our laws. If the Church had a foundation upon a rock more enduring than any other in Canada it was upon this — that each Province had power to deal with its own local affairs in the way that seemed most just and most beneficent to those immediately concerned. "Therefore," quoth Mr. Hardy, "I propose to let Quebec deal as best she chooses with her own Church. We are Protestant six to one—they are Catholic six to one. They have as much right to express their adherence to their own Church as we have to live and die for ours. (Loud cheers.) I am not now speaking upon Dominion mat ters—they may or may not touch upon this question of Church and State, but it would be fatuousness and folly for us to deal with the Church in Quebec, as

we sometimes see suggested in the press from time to time. We are a Protestant people; they are a Catholic people They have their rights just as we have ours." (Renewed cheers) Turning to the Separate school issue,

Mr. Hardy said "He was not there to say that the Separate schools were what he would estab-lish if he had the power; but neither the Legislature of Ontario nor the Parlis-ment of Canada could abolish those schools if they would. He pointed out how they were in existence as long ago as 1855; how an enlarging Act was passed in 1863; now, as Mr. Charlton had stated at Ottawa on the previous evening, when the law establishing Separate schools was passed fifty-four Conservatives out of seventy voted in its favor and fourteen Reformers out of thirty voted against it, and how the Hon. Oliver Mowat and the Hon, Alexander Mac kenzie were amongst those who voted against the establishment of Separate schools. When statesmen were called

sencels. When statesmen were called upon to settle the foundation of Confederation the Liberal party accepted Separate schools: the Hon George Brown, the man who established the Globe as a Presbyterian organ originally, accepted them. That was the condition upon which the two Provinces entered Confederation. And "I don't know," said Mr. Hardy, "that the children are educated worse in Separate schools than in the Public schools, or schools than in the Public schools, or that they are taught anything there that makes them less useful citizens. I am even unable, if I meet them, to toil them from the Public school children. (Laughter.) Perhaps it is best to make them meet to be educated in one common house. I believe so, but I cannot make everybody believe that the only way by which it was possible to have the whole of the children taught at the Public schools was children taught at the Public schools was by the establishment of purely secular schools by banishing the Bible from them altogether. It this were the only alter-native, Separate schools or the banish-ment of the Bible from five thousand

He pointed out that neither the O stario Legislature nor the Dominion Parliament can efface Separate schools in Oatario and Quebec, and, further, that even the Imperial Parliament could not do so without dismembering the whole fabric on which Canadian Rederation is it

schools, then he preferred the Separate

schools by long odds. (Cheers.)

based. He declared it to be his belief, and said that it we also the belief of Mr. Mowat, that the 1 a perial Parliament would not repeal th Separate school clauses of the Confederation Act without the consent of both Ontario boast that Catholic parents persist in and Quebec, as well as of the sending their children to Protestant or Dominion Parliament; for they are not Public schools because of their superiority over Catholic schools, a boast which Mr. James L. Hughes and the Mail are tween the two political parties, but also between not only the two political parties, but also between the representatives of Protestant tween the representatives of Protestant is mand Catholicism respectively, first in the Confederation Conference and opposite charged the Government with this point. The Synod reports merely an act of legislation, but a com. afterwards in Parliament, Such a contract it is difficult, if not impossible, to repeal, and he believed the repeal would not be granted. He pointed out that when the compact was made the popu. lation of the two Provinces of Ontario and Quebec combined was 2,505,755, but with a majority of Protestants of only 105,025, and that the assent of the Catholics and Protestants alike of Quebec and of the Catholics of Ontario was secured to the measure only on condition that these clauses should be permanent and unalterable in the Constitution. To this both political parties assented, and on this account it was ratified by Imperial enactment. He hoped that the Confederation would remain intact until we form in time to come a great people, the bright Northern Star of this continent. Mr. Hardy is a brilliant speaker, and his words made a deep impression on the audience. Particular in the continent of the Caposition, and Mr. Clancy had a perfect right to be permanent and unalterable in the deep impression on the audience. Regarding the ballot in Separate school elections, he said :

"Mr. Meredith and his followers say that we ought to give the ballot to the Separate schools. I say so too, if the Catholics want it. You say the bishops and priests have acquired too great influence over these people. Is not that their business? What is that to thee? In it their business? What is that to thee? Is it their business or yours?—yours as a Protestant or theirs as a Catholic?" To interfere in this, Mr. Hardy showed, would be just as obnoxious to the Catholics as to interfere with their religing—and legislation upon this matter unless asked for would be an insult. He had said, and he would say again, that if the Catholics asked for the ballot he would be prepared to give it to them. would be prepared to give it to them. But there had not been a single petition presented to the House by any Catholic asking for it, and after the question had been raised and the issue framed, those who favored the ballot were swept out of existence to a man,

"Another thing I may point out," he continued, "there are thirty six cities, towns and villages in which there are Separate schools. The trustees were elected by acclamation in every one of these but seven, thus showing the har-mony prevailing in the Separate schools. (Hear, hear) Therefore we decided, as I have already told you, to leave the law as it stands?"

A JUST POLITICIAN.

In these times of political turmoil. when certain public men seek power by raising issues which should never enter the arena of politics-seeking to place one set of our fellow-citizens in antagonism to the other because they do not worship God in the same manner-it is pleasing to observe now and then prom. inent Protestant gentlemen raising their voices in protest. One of the most noticeable of these is Mr. W. D. Balfour, member for South Essex. In the speech

"It they were now being driven, in their own defence, to oppose the mem-ber for London (Mr. Meredith) and his party, it was the fault of the latter and not of the Roman Catholics, who had for many years past lived on the friendliest with their Protestant neighbors in his (Mr. Balfour's) own and neighbor-ing constituencies. Dealing for a time with the member for West Kent (Mr. Clancy), who preceded him, he said Mr. Clancy had accused the Minister of speak on behalf of the minority? Were Roman Catholics to have no voice in the Legislature, because Mr. Clancy declined to present their views on the questions now at issue? Where could they find a more eloquent or a more liberal advocate of the Roman Catholic minority of the Province than the Commissioner of Public Works? It was incorrect that Mr. Fraser had spoken with heat on the preceding evening. He had heat on the preceding evening. He had spoken without excitement, and had pre-sented his case with great fairness to the members of the House and to the country. (Applause). The member for West Kent referred to Mr. Fraser's con nection with the Catholic Lesgue shortly after Confederation, and said he was then trying to make the Catholic vote solid for the Liberals. Now every one was aware that the contrary was the case, as the Commissioner of Public Works was then endeavoring to secure a division of that vote on political instead of religious issues. The assertion that any one was trying to make a solid Catholic vote was only true of the member for London (Mr. Meredith), who was, by his fanatical course, driving them all out of the Tory party. The member for West Kent had maintained that it was not a

Conservative party and to do all they could for them, but that they must never, on any consideration, either by word or action, give any countenance to the Liberal candidates. Tae Hon, gentleman had said they were not respensible for the Mail, but he remembered that during the last election configeration. that during the last election copies of the Mail had been purchased and sent by thousands into the Protestant sections cowardice in these matters, but he would like to ask if the cowards were not the leader of the Opposition and his friends who retreated this year from the position taken two or three years ago, and were now tumbling over each other to get out of sight of the position they occupied in 1883, when they issued the 'Facts for Irish Electors.' He taunted the Opposition leader with his frequent change of front, and said there had been no stronger no Popery cry then that set forth by the Hamilton Speciator when, on the morning of the last election, that journal said the Conservatives did not want any Catholic votes. The Orange-men, at their Grand Lodge meeting, a and Mr. Clancy had a perfect right to accept it, even to the abolition of Sep-erate schools, but he should not ask the tiberals to be dragged along with him at the tail of the Grand Lodge, whose Tory managers had manipulated it in their own interests and against the protests of many Liberal and fair-minded members. The member for West Kent had read an extract from a Conservative campaign document, purport-ing to be the opinion of the Globe of 1857 on the Separate school question, He had refused to exhibit the document from which he quoted, and it was evidently some Conservative campaign literature distorted, as their documents usually are, to suit the occasion. To the Liberal party responsible for the utterances of a newspaper of thirty-three years ago. What a ludicrous position for im to occupy, when, in the next breath, he seeks to excuse his leader (Mr. he seeks to excuse his leader (Mr. Meredith) for a complete change of front in barely seven short years. The hon member for Kent had said that the Separate schools should be improved. That was the position taken by the Attorney-General—but they should be improved under the provisions of the Act passed prior to Confederation, and the Government, during the years that he had been a member of the House, had proceeded along ber of the House, had proceeded along that line. The Attorney-General had loyally accepted the conditions imposed by Confederation and endeavored to carry out the solemn agreement made at that time for the maintenance of Separate schools, which he had formerly opposed, which engagement the Opposition now coolly proposed to set aside for purely party purposes."

Mr. Balfour referred to the complete change which took place in the feelings of the Meredith party towards the Catholic people, when it was discovered that they could not be driven into the ranks of that party, and concluded as follow:

"What arrant hypocrisy to be now ap pealing, as he (Meredith) is doing, against the men whose favor he was so anxious to obtain in 1883. At a Conservative school question is going to hurt us in much of the question in this county. We must use tact in the management of this business. He would advise the member for West Kent (Mr. Clancy) to be careful lest he, too, should find his faith 'militate' against the tactics of the Conservative party in this crisis. There seemed to be a determined effort to rouse sectarian animosity all over the Province in the Conservative pressure well as hy their the Conservative press as well as by their speakers. One newspaper in Toronto had sent up a reporter to Esex, who Clancy had accused the Minister of Public Works of assuming the right to speak for the Roman Catholic minority, Well, if Mr. Fraser had assumed this position, was it not a position that the leader of the Opposition had long given to him? Because Mr. Clancy had not spoken on behalf of the Roman Catholic minority, was that any reason why Mr. Fraser should not do so? Way should not Mr. Fraser speak on behalf of the minority? Were Roman Catholics to have no voice in the Legislature, because Mr. Clancy declined to present their views on the who, for selfish purposes, are thus guilty of disturbing the peace of the community, and of exciting strife amongst neighbors over questions long regarded as finally settled. They should unite to crush the enemy of the common weal—the com mon enemy'—in the person of the leader of the Opposition and those who are allied with him in an unboly crusade, with the expectation of galoing place an I power on a wave of sectatian bigotry and hate.

> NEW BOOKs -Fr. Puetet & Co., New York, have issued a very useful work entitled "Short and Practical May Devotions," compiled by Rav. Father Dayman, O S F. It is approved and recommended by Bishop Hogan, of Kansas city. The same firm has also issued a neat little work bearing the title "Meditations on the Veni Sanctus Spiritus," with devotions for the novens in preparation for the feast of Pentecost. The price of each

The thirty-five Socialists of the new Ger man Parliament have all with but three ex ceptions been returned for constituencies in which the Catholics either form a small prident thing for the Ryman Catholic priests to take part in elections on all occasions — probably meaning that it would be right to support the control of the constituencies in which the Catholics either form a small migority, or in which, as in Saxony, there are searcely any Catholics. CATHOLIC PRESS.

London Universe Moral courage is a plant of rare growth, therefore "when found make a note of," For the little story we are going to relate we are indebted to our contemporary, we are indepled to our contemporary, La Semaine Religieuse of Nevers. Au honest old farmer of Bazoches, in the neighbourhood of Sens, had been asked to a wedding in an adjoining village. He went there and expected to join the to a wedding in an adjaining village. He went there and expected to join the bridal procession in proceeding to the parish church. But upon inquiry he was told that the young people thought it was quite enough to be "spliced" at the mairie, or what we should call the registrar's cffice. The old farmer thereupon, addressing the couple, said: "I have just been told that you won't be married in church. I am sorry for it. If you can do without God it will cost you no more effort to do without me. I cannot by my presence make it appear as if I approved a thing which I condemn." Having said this much the honest man left the place. The young people felt heartily ashamed of themselves, and several of the invited guests, though not practical Catholics like the old farmer, thought about it, and declared that they also would rather be excused. Tae young man's father, a freethinker, had only given his consent upon the condition of a "civil marriage" being celebrated; but upon the entreaty of several of the quests he retracted that condition, the old farmer was fetched back, and all proceeded to church together, where the sacrament of marriage was duly adminst ceeded to church together, where the sec-rament of marriage was duly adminis-tered. The man who had "bell'd the cat" was greatly complimented on his moral courage, but he replied, "I have only done what I tho't be my duty."

Boston Republic. We find in a New York contemporary some interesting statistics of the condi tion of Christianity in the United States, collected through the agents of a Bible society. Their report states that Maine is the most godless or ungodly state in the Union. There are nearly eighty towns and plantations within its jurisdiction where religious services are seldom, if ever, held. Our enterprising missionaries, who harangue the people concerning the deplorable condition of the concerning the deplorable condition of the heathen in Zauztbar and the Feejee islands, would do well to turn their "ttention to the State of Maine, and made an effort to rescue her back sections from the mire or moral and religious darkness. There is no lower stratum of what may be called civilized society, then that be called civilized society than that which exists in portions of that Pine tree state. A species of barbarism prevails there which outsiders would discredit. Not a ray of refinement or education or Not a ray of renoment or education or moral influence ever penetrated these fastnesses of intellectual stagnation. It is happily true that these spots are few and far between; but that they exist is an established fact. And yet Maine is fond of parading her superior intelligence and enlightment before the country, and especially before the South, Catholic Columbian.

Catholic Columbian. If the New York Sur is to be believed,

fashion is making the resary familiar to the stylish ladies of that city. And why not? Has it not popula ized among Protestants the feasts of Ohristmas and Easter and the observance of Good Friday as a day of special devotion? What it is doing for the rosery, let the Sun tell It says: "Costly resurtes, some of solid elver, erucifix and all, and others of pearls atrung on eliver or gold wire, are seen in the ecclesiastical department of some Broadway jewelry shors. There are cheaper varieties in the dry goods shops. During L nt it was interesting to see some of the Great Jewels of New York homes trip daintily up Fifth avenue with reserves at their girdles. In the great beauty parade on the avenue on E ster morning several ultra-fashionable fair ones carried to obtain in 1883. At a Conservative several ultra-namionance nair ones carried convention in South Essex, last year, House, on the school question, some very strong points were made against the schemes of the Opposition. Referring to the position of the Catholic body, Mr.

Referring to obtain in 1883. At a Conservative several ultra-namionance nair ones carried rosaries in their hands in lieu of prayer in six members of the Opposition. Referring to the Conservative several ultra-namionance nair ones carried rosaries in their hands in lieu of prayer in six members of the Opposition. Referring to the Conservative several ultra-namionance nair ones carried to obtain in 1883. At a Conservative results then said their saids at their saids of the Opposition in South Essex, last year, rosaries in their hands in lieu of prayer southerned three merchants recently to said members of the Opposition of the Catrick macross, Justice Oprion to the 1885 at their passes of the Instantaneous and the said was promoted three merchants recently to said members of the Opposition in South Essex, last year, rosaries in their hands in lieu of prayer most in the Oprion in South Essex, last year, rosaries in their hands in lieu of prayer most in the Oprion in South Essex, last year, as in their hands in lieu of prayer most in the Oprion in South Essex, last year, rosaries in their hands in lieu of prayer most in the opposition of the Catrick macross, Justice Oprion in South Essex, last year, rosaries in their hands in lieu of prayer most in the Oprion in South Essex, last year, rosaries in their hands in lieu of prayer most in the open works in strong this section, so don't make too sometimes utilizes even the whims and much of the question in this county. We follies of mortals to their good. Who must use tact in the management of this knows but some of the woman who have begun to carry the rosary in order to be
"in the swim" will want to find out what
It means, and when they learn that it is
the key to a series of fifteen meditations
on the chief mysteries of the Caristian religion—that it is the Open Seeame to a panorama of the life of Christ—they may be moved by grace to use it properly, and to seek further instruction from the Church which numbers it among its devotions? And the gentle Mother, to whom the resary belongs, will she not be "full of grace" for the woman of good will among thos; whose who are unconsciously spreading knowledge of her in the great metropolis ?,

E. B. A.

DEATH OF FATHER WASSEREAU.

We are much pained to have to an nounce this week the sad news of the almost sudden death by paralysis of the R.v. Father Wassereau, P. P. of St. Francois, Tilbury Centre. On Sunday morning when the good people of St. Francois assembled to assist at the Holv Sacrifice of Mass, it was rumored that the parish priost lay in his house in a dying state from a stroke of paralysis. A messenger was at once despatched to the nearest parish, Stoney Point. Rev. Father Schneider was just fluishing Mass when the messenger arrived. Withou waiting to break his fast Father Schnei der drove in all haste to reach the dying priest. But alss! before his arrival the vital spark had already fled, and Father Wassereau was numbered among the saintly dead "who die in the Lord."

Rev. L A Wassereau was a native of Alsace, in Eastern France, now incorporated in the Prussian Empire. He was ordained for this diocese by the late Bishop Pinsonneault, and assigned to the parish of Ashfield and Wawanosh, where he did faithful service as a where he did faithful service as a pioneer priest during eighteen long years of hard missionary labors. In this parish his health gave way to incessant toil. The indefatigable priest was compelled by his physicians to retire from his field of toil and seek recuperation and health in his native land, On his return from France in 1876, he served with Dr. Kil-roy in Stratford for one year, thence he was transferred to Amherstburg, where his name is well remembered and revered. His last mission was Tilbury Centre, St. Francois parish, where he has acted as pastor for the last ten years acted as pastor for the last ten years. Father Wassereau was an exemplary priest, and will be long remembered as uncompromising, indefatigable, and stern in discipline towards himself as to others. If he did not win the affections, he If he did not win the affections, he earned the respect and commanded the admiration of all. On Tuesday the solemn High Mass de Requiem was celebrated by his faithful friend and confrer, Rev. Father Schneider, when all that was mortal of Rev. Father Wassereau was consigned to the tomb. May the God of all in title grant terms level to bis son. all justice grant eternal rest to his soul.

HOME RULE

THE BATTLE FOR A PARLIAMENT IN COLLEGE GREEN.

The Exeter Gazette has apologized to Mr. Parnell for having published the fuc simile forged letter, and in conse-quence Mr. Parnell has withdrawn his

action for libel against the editor of that paper.

Mr. Parnell, after consultation with Mr. Gladstone, has decided to move in the House of Commons the rejection of Mr. Balfour's Irish Land Purchase Bill.

Mr. Balfour's Irish Land Purchase Bill.

It is stated that Sir George E. Trevellyn will oppose Lord Hartington at the next general election.

Mr. Wm. Sadlier, who came recently into possession of a rack-rented property in the County of Limerick, has voluntarily reduced the rents to reasonable figures, considerably below one half of the reck-rents (company charged. The the rack-rents formerly charged. The Irish question would soon be solved if landlords like Mr. Sadlier were numer-

ous; but they are not.

Mr. Smith Barry, who succeeded in depopulating the town of Tipperary, has made an attempt to force the people of the new Tipperary to have their weighing done by his scales, and to hold their fairs for the sale of their cattle only on payment of exorbitant toils to him. In this claim he has been backed up by an injunction of the Vice Chancellor, but the people of the new town are determined to treat the injunction with contempt. They continue to hold their fairs and to weigh their goods in the scales erected in the new town.

At Carrickmacross, Justice O Brien Shirley by aiding him in the eviction of his tenants, and selected the Midland Railway to do their business. This has hallway to do their business. This has been interpreted as boycotting, and by means of a packed jury a verdict was obtained against the accused, with the result above mentioned. The sentences

have evoked general indignation.
The majorities against the Irith amendments to the address in Parliament have been diminishing each year since the general election. The adverse majority in 1887 was 108, in 1888 it was in 1889 it declined to 79 and in 1890 it came down to 67.

ANCIENT ORDER OF HIBERNIANS.

E. B. A.

Special to the Catholic Record.
Peterboro, April 14th, 1890.
The members of St. Peter's Branch, No. 91, E. B. A. received Holy Communion in a body at the 8 o'clock Mass at St. Peter's cathedral on Low Sunday, the day appointed for the society to comply with their Easter duty. His Lordship Bishop O'Connor celebrated the 8 o'clock Mass and Rev. Father Dube, chaplain of Branch 21, assisted His Lordship in glving Holy Communion to the members. The society turned out almost to a man, including their honorary members. It is a matter worthy of admiration that such a spirit of brotherly feeling and union in religious duties exist in the society. Tais is a matter worthy of admiration that such a spirit of brotherly feeling and union, and success is sure to attend the working of a society whose immbers are so united.

The members of Branch 21 desire to express their sincere thanks to the good Sisters of the Congregation de Notre Dame who so kindly placed a room of the convent at the disposal of the members wherein to marshal, vest their badges, etc., performent of the specific place of the members wherein to marshal, vest their badges, etc., performent of the members wherein to marshal, vest their badges, etc., performent of the specific place of the members wherein to marshal, vest their badges, etc., performent of the specific place of the members wherein to marshal, vest their badges, etc., performent of the specific place of the members wherein to marshal, vest their badges, etc., performent of the specific place of the members wherein to marshal, vest their badges, etc., performent of the specific place of the members wherein to marshal, vest their badges, etc., performent of the specific place of the members wherein to marshal, vest their badges, etc., performent of the specific place of the members wherein to marshal, vest their badges, etc., performent of the specific place of the members of th St. Mary's, Out., April 18th, 1890. Coffey, Esq , publisher Catholic

see our Protestant friends are all united in such societies, as the O idfellows, Foresters, Masons, etc., and having branches in every little hamlet in the country. Why cannot Catholies do the same? We are numerous enough; and by so doing we can help one another to a very great extent; so let us be up and doing and see a division of the A. O. H. In every city, town and village in Ontario. Any information regarding the above order will be gladly viven by the Provincial Delegate, Johe Lawlor, 84 Barton street, Hamilton, or by any of the officers of Division No. 1 of this town.

James Moir, Country Delegate; Michael F. Burns, President; Patrick J. McKsogh, Vice President; James Fleming, Recording Secretary; Michael Fleming, Finsental Secretary, and David Currie, Freasurer.

LATEST CATHOLIC NEWS.

The Syrian Catholics of New York have now in Father Abraham a priest to minister to their spiritual wants in the Syriac rite.

The Conservatore Romano deales that the Pope has asked the views of the powers on the subject of the restoration of his temporal power.

On the day of Cardinal Pecci's funeral, his brother, the Pope, gave a great alons to the poor of Rome. This is an old Catho-lic custom, for which there is Scriptural warrant.

On Easter Sunday morning three thou sand men received Holy Communion in Notre Dame, Paris. This was the re-sult of a week's mission given exclusively for men in that church by Pere Moneabre.

Reports from Berlin state that Bishop Kopf is to be made a Cardinal. in recog-nition of his services to the Caurch and his action on behalf of the laboring masses of Europe.

In the North of Africa there are 497. 000 Catholics; in the west, 1,026,000; and in the south and east, 39,000. The islands of the Indian Ocean have 266,000 Catholic inhabitants; those of the Atlantic Oseau 796,000. In all there may be 3,000,-000 Catholics.

Lord Acton is considered the most learned man in England. He is a staunch Catholic, and in addition to his barony has a baronetcy. His library contains no less than one hundred thousand volumes, all of which are carefully selected and num ber among them some very rare books.

It seems that the Baptists are discour-It seems that the Baptists are discour-aged regarding the erection of a Baptist University at Calcago. \$700 000 were assured to them on condition of their raising the same to one militon by sub-scriptions, but they have not succeeded in dotag this. It is thought that they will abandon the project.

Mr. Gladstone, in a letter to the Rev. R. W. Doble, of Gargow, repeats his late testimony to the allegiance of Catholics to the civil government, and again asserts that the reason for his Vatican pamphlets of 74 has passed away, and that the responses to them on the part of Catholics were thoroughly satisfactory.

At the recent city election in Logiston

At the resent city election in Lewiston, Maine, the Hon. D. J. McGillicuidy was chosen Mayor for the second time. Mayor McGillicuidy is a Catholic, as also are four of the seven aldermen and a majority of the Council elected the same day. Saven Poor la v unions la the diocese

of Salford have agreed to send Catholic children to Canada under the auspices of the Salford Oatholic Protection and Rescue Society. They are those of Man-chester, Choriton, Salford, Prestwich, Ashton-under Lyne, Rochdule and Bol-

The Enpress of Austria has caused her wedding dress to be cut up and made into vestments for the Caurch of St. Matthew. in Peath. Her brids | wreath encircles an embroidered picture of the Blessed Virgin, which is to be hung up in the Loretto Chapel of the church, which the Empress selects for her devotions.

Frere Justinien, the Provincial Superior of the Community of the Brothers of Charity in Canada, died at the Migaonne Screet Reformatory on the night of the 16th inst. at twenty minutes after eleven. The deceased was born at Overpelt, Belgium, of Provincial Superior in Canada ia 1879. May he rest in peace.

The United States senator-elect from Louisians to succeed Mr. Eustis, is Hon. John D. White, of New Odeans. He is a Oatholic, "J. R. R," the New South correspondent of the Biltimore Catholic Mirror, says of him: "He has been a most Mirror, says of him: "He has been a most prominent figure at the bar, on the bench, and before the people for a considerable period. He will make a national reputation at Washington. His whole aspect is that of power, physically and mentally, and yet I have seldom met a man of gentler temperament. He is of Irish and Miryland extraction, forty five years old and unmarried. and unmarried.

COMPLIMENTARY.

Belleville, Ont , April 14th, 1890. Thomas Coffey. Ksq., Publisher of Catholic Record, London Ont:

DEAR SIR-There seldom falls to my lot a duty more pleasing than that of remitting my annual subscription to the CATHOLIC RECORD, which you will please CATHOLIC RECORD, which you will please find enclosed. And I wish to say that in my humble opinion the Oatholics of Ontario, and indeed of the whole Dominion, owe a debt of gratitude to the RECORD for the able and fearless manuer in which it has championed their cause and denounced and exposed the cant and hypocrisy of the fanatics and so-called 'Equal Righters," who have been for some time engaged in the unholy

work of dividing the people of this country into two hostile camps.

For many years the CATHOLIC RECORD has been a welcome weekly visitor to my home, but never has it given me more genuine pleasure than during the past year, when it has so ably and vigorously exposed the hollowness and shameless inconsistency and hypocrisy of the ignorant bigots who are trading upon the race and religious prejudices of the people of this fair Province.

people of this fair Province.

I only wish to repeat what I have already expressed on former occasions, that the RECORD, as an educator, should have a large circulation, and particularly should it find a place in every Catholic home in the land.

Yours truly,

THOMAS HABLEY.

The Vision of St. Dominic.

He kneit alone on the cold grey stone In the shrine ontside the city, And he prayed to the Queen in hear

above practions help and pity—
for her gracious help and pity—
tore he wept o'er the Fold of Christ
That the wolves had broken their fences,
and un-Christian strike was in Christen dom rife, A strife with the Alb'genses.

"O Lady," he cried—"I have preached far and wide I have fasted and watched in anguish:— How long, how long, shall the Bride of Christ

Christ
In sorrow and weakness languish?
Shall the heretic host be able to boast
In pages of future story,
That Hell prevailed and His promise falled,
Alas! for Thy Soa's dear glory."

He ceased his mean, a radiance shone
On pillar and wall around him;
Was it the moon wnose pitying beams
In his ionely watch had 'bund nim?
Ah! well he knows by the j by that glows
In his heart just now so tonely,
'Tis a visit from Home—such light can

From the face of Our Lady only.

She stretched her arms to the kneeling Saint
The arms where his Lord had nestled;
O, all the walle"—(she said with a smile,)
"Have I prayed for you as you wreatled;
to, Dominic, know that the Church sha

Her triump's, when discord closes, Not to might of words nor the force She shall win by a Crown of Roses."

It faded from sight that Presence bright
Yet still in the church he lingers.
And ever the crown which his Queen dropt
down
Keeps wanderisg thro' his fingers—
Ween the paie dawn broke the saint awoke
From his pray'r he passed to his mission—
The chaptet of prayer, in his hand he bare,
In his heart the peace of the Vision.

INTERESTING MISCELLANY.

If people would fly from moral wrong, sin or evil, as they do from yellow fever, cholera, diphtheria or other such diseases, how saintly and happy would they not

A great deal of the manliness of life is obscure and undemonstrative. The greatest heroism of life is often exhibited in unknown homes, in obscure daily struggles, in slient patience and self sacrifics. There are heroes of the nursery, the kitchen, the sick-room, the hospital, the work-shop, there are battlefields of poverty, suffering, and self-earlifice that will be illustrious in the annals of G.d's book of life. There is more demand for true manhood, and more room for it, in the obscure places of life than there is in its high places. True heroism is oftenest found in the struggle, endurance, and self sacrifice of common life.— Rev. Dr. Allon.

A NECESSITY IN THE CATHOLIC HOME.

The conviction must be forced upon the Catholic mind that the Catholic press is not a luxury, but an absolute necessity— one of the means of Divine Providence to uphold the Church in this country, where the surroundings are essentially Protest ant. It is a duty on the part of parents to provide their children with Catholic

WENDELL PHILLIPS ASTONISHED. During a visit to the Eternal City, the late Wendell Phillips entered St. Peter's. In the vast church a sarprise awaited him, which he thus relates: "I listened to the music as it died away. Standing as I was behind a massive pillar, which obscured my view, I caught the words of a sermon, pronounced in faultless English, and, moving forward to catch a view of the speaker, to my astonishment I beheld there in the pulpit of St. Peter's a full-blooded negro, pracehing the gospel of blooded negro preaching the gospel of Christ, and I said: 'Nowhere else cou'd I have beheld such a scene save in the Catholic Church. All bonor to the College of Propaganda for its grand work in behalf of Christian civilization."

A MAN'S IDEA OF HOME COMFORT. A man wants some one place at home A man wants some one place at nome that he can call his very own, some portion of the house where his will is law, where no conflict of authority can arise. This is not altogether for the purpose of securing solltude, for his family is usually most welcome there, but the need for it springs from the desire for that sense of reprinting from the desire for that sense of reprinting the property of the purpose o proprietorship which is his habit abroad, and from the wish to be able to do pre-clasely as he pleases in at least a corner of his own house. Here should be the com forts that the man devises for himself, the lounging chairs, the desk and library, his smoking materials with license to use Hare he should be able to feel ab solutely at his ease, troubled by no fear of "mussing things," no need to thread his way anxiously through a mozo of fur niture and various decorative obstruc tions, trembling less something should be overturned and broken, and there should he the sent of that admired disorder to which he only has the clue. His books and papers should be left as he leaves though to the orderly female eye they may seem to lie in hopeless confusion. His desk may be littered with piles of books, magazines, letters, manuscripts, everything that can possibly find a place there, but if a woman wishes to secure to a man one of his most caerished iome comforts she will let that one place be left untouched.

AN OLD CATHOLIC CHURCH.

There are still in existence compara-tively few of the old churches in London that once were Catholic. The great fire made such a clean sweep of the older portions of the city on the north side of the Thames that the Cathedral of St. Paul and most of the parish churches date only from the rebuilding of London by Sir from the rebuilding of Libnon by Sir Christopher Wren. There are some ex-ceptions, as, for instance, the noble old Church of St. Bartholomew, and the beautiful crypt and chapel of the old palace of the Bishops of Ely, now happily restored to Catholic worship as St. Ethel dreds's. But on the south side of the Thames there is an old church, once Catholic, which, if it were anywhere else but in London, would be one of the sights to be conscientiously "done" by every properly-conducted tourist. As it is actually in London, very few Londoners know anything about it. Yet architecturally it ranks only second to Westminster Abbey. It stands near the south end of London Bridge, with wharves and warehouses on the one side and the railway viaducts on the other: so that it is not Thames there is an old church, once Cath. viaducts on the other; so that it is not very accessible, and most people only get a glimpse of it as they pass in the train between Cannon street and London

Bridge. It is the Church of St. Saviour, a favorite dedication in med'aval Equiand, and it dates from the twelfth century, though much of the building belonge to a later period, when architecture had become more ornate than was the fashion when St. Saviour's was first consecrated to Catholic wor hip. The church is sadly in need of repair, and although it is now in Protestant hands, we are glad for the sake of its Catholic essociations and artistle worth that an effort is being made to raise funds for its complete restoration. Its probable destination is to be cathedral of a Protestant diocese of Southwark, but we may

destination is to be asthedral of a Protes-tant diocese of Southwark, but we may hope that those who are now repairing the church are really, though they know it not, preserving the grand old building for its future restoration to the service of that religion to whose antiquity in England its very stones are still alient but elequent

IN THE HOLY LAND.

IN THE HOLY LAND.

The Franciscan Fathers, who have charge of the Holy Piaces in Palestine, conduct regular offices in forty-two sancturies, have forty two convents and hospices, and sixty churches, all of them centres of both spiritual and material advantage to the people at large and upon which there are again dependent, some thirty-seven elementary schools, three orphanages, technical schools, seventeen communities of nuns, and four of Christian Brothers, besides pharmacies or dispensaries, where medicines are distributed gratuitously. During thirteen years they have received into the Church some 12,000 converts from schism or herey, 12,000 converts from schism or heresy and converted 500 Jews or Mohammeand converted 500 Jews or Mohammedans. All this great work, together with the entertainment of at least 12 000 pilgrims a year, is almost entirely dependent upon the generosity of the faithful throughout the world. They make no charge for the entertainment of pilgrims for fifteen days. Taose who wish to make an offering can do so, and they are prayed for as basefactors. This is indeed a great and holy work, and it is one the importance of which increases year by year, and it is earnestly honed year by year, and it is earnestly hoped that it will attract more and more the attention of Catholics every where and call forth their generous benefaction.

DR. LITTLEDALE'S "PLAIN REASONS.

An Anglican on Anglican Controversy. To the Editor of the London Tablet.

SIR—Certain generous and wise words which you published on November 4 h, 1882, lead me to trouble you with this letter, and to ask you to favour me by printing it.

Your words stood thus: "Anything which tends to weaken the influence of the Church of England as a teacher of those religious truths which she, however imperfectly, holds and proclaims, appears
to us to be matter of regret, as so much
gain to the cause of secularity and unbelief." Even from your point of view, in
a certain sense, the scaffolding and organization of the Established Church, includzation of the Established Church, includ-ing more particularly baptism and mar riage, is after the ancient type, and is in-herently Christian. It has lost much, I know, and it; needs are numerous; our ancestors were batrayed, robbad, hood winked, persecuted and de rauded by the Tudow, and as a consequence, religion Tudors, and, as a consequence, religion itself, and England as a nation, have grievously suffered. Whether, in the future, the national Church after diestablishment and disendowment will break up, remains to be seen. If it does, our beloved country will be far on the way to reverting to paganism. And atheism subsequently may become very powerful, if not dominant, to our great wee and loss, for all of us.

Surely, therefore, to maintain and menthe Church of England without beaking it up, to regain what has been lost, to re This being so, and having been so with myself for more than thirty years, I re-joiced when I read your politic, sensible, and kindly expressed words, and often

read them anew.

Everything that tends to remove the dark shalow of polemical minepresenta-tion from the minds of patriotic Englishmen seems to me a distinct advantage to the country. The Tractarian movement not only began this good work but stead-ily carried it on for years. In the various restorations off cted, malignant, long cherished prejudices have been laid to rest, mistakes admitted, history re written, old truths regained, zeal and self denial ancient cathedrals, where the Abomina tion of Desolation was set up by the Poy-nets, Ridleys, Bales and Aylmers of old, beneficent restorations have been effected, as that Mass might be therein said again with all proper dignity and order at a few days' notice. During the last half century, moreover, nearly 6 000 new churches and chapels have been built in Eigland, and more than that number of

old sanctuaries creditably restored.

Now just as a breach of unity sealed divisions, and all kinds of dangerous and worthless sects and everlasting wranglings sprang from the deplorable Tudor changes so ought peace and harmony and re union, to spring from, and become the direct and distinct outcome, and the final crown of the Oxford or Tractarian movement—evi-dently from God. Anything that tends to hinder such a desirable consummation is mischievous, disastrous, and certainly not from above. It is because I feel very keenly that the recent pitiable policy of the Ritualists in matters controversia greatly at variance with that of firty years ago—is both dangerous and disas trous; and that in several particulars this movement, instead of being constructive is now actually destructive, that I venture to assure you that a large portion of the English clergy—may of them retiring, un-controversial, and peace loving—have no sympathy whatsoever with the blatant and boisterous noise of mere professional and bolsterous noise of mere professional controversialists, who, with arrogance and art, but with no responsibility, are doing their best to render future peace and unity, humanly speaking, impossible. No publication with which I am acquainted has been more disastrous in its

aim and consequences than Plain Reasons, published by the Society for the Promotion of Christian Knowledge. More than 35 000 copies have been sold, and its readers, of course, have been numerous. Its success as a literary publication is one of the darkest signs of the times. Had we a body of clergy with a sound theological education such a publication must have been met first with only achilling welcome from those being duped, and them with a howl of execution. I will not directly say more than that having exrefully examined it in conjunction with other—the first edition with the last—we have found it to be mercileasly unfair, and altogether untrustworthy. I would that we could regard its compiler as unintentionally misled and mistaken. The book will very possibly destroy the faith of many.

Now I here ask you, sir, to note that, independent of eighteen separate apploastic letters sent from time to time (from 1880 to 1885) to the Guardian and Church Times, each containing cestain retractations.

Times, each containing certain retracta-tions, emendations and corrections of mistakes which had been pointed out, the author, in a new edition of his book, pub-lished in 1881, prefixed no less than twenty-nine pages of closely printed "additions and corrections" (mainly the latter) each page containing forty elx lines, and each line about ten words; thus making no less than 13 340 words of errata making no less than 13 340 words of create —a some what unprecedented and starting literary performance, and a remarkable example of original clip-slop and random accusation—for a person who, criticising the saints, correcting the Popes, and snub bing the Cardinals, c'aims to hester and teach other people, and whose book in its totality does not extend to 200 pages. totality does not extend to 200 psges. Every fresh edition has received fresh corrections, while in several cases the correct tions are equally inaccurate with the state

ments presumed to be corrected.

The various errata and explanatory additions referred to, as can be calculated and seen, amount, I am given to conclude, to exactly 201. These—which will pro-bably be set forth at length in a future publication—are, of course of different kinds, some more important than others, and have thus been carefully tabulated by myself and two friends:

CORRIGENDA AND ERRATA Regarding historical or traditional facts 5 Regarding dogmatic facts, historical and

theological.

Regarding quotations, either first or second hand, from writers on history and canon law with inaccurate con clusions from uncertain premises ... 2

Regarding historical and theological quotations half made, often with ce-tain remarkable omissions or qualifi-

personal opinions of Catholic writers on dogma, canon law, or ecclesiastical history with the defined and authoritative faith of the Catholic Church -a somewhat serious series

sumed that certain current opinions —highly probable opinions no doubt, but as yet only opinions—are without any doubt dogmatic facts, sacred dogmas, and a part of the unchange accordingly. This is neither fair nor faithful. The "opinions' even of Popes or canonised saints are opinions and nothing more. Such opinions are not imposed on the faithful, and may be distinct from the Catho-lic faith.....

of grave mistakes. The artificial and in-Incere criticism (and I must add supreme nonsense) which is found regarding the dectrine of intention—a dectrine as famil-iar to law as to theology, and as important to one as to the other (for if good faith were not kept in ordinary public and official acts, where should we be?)—is so utterly puerile and rificulous that it can only take in those who are anxious to be deluded. If one man, to the presence of another, apparently executing a legal deed, deliberately and openly declares, "I not deliver this as my act and deed"proper intention is wanting, and the signed instrument is probably invalid, and certainly open to have its value contested. So most probably with regard to an offictal sacramental act when the general intention has been found to have been

beolutely withheld.

Many of the citicisms in question, though maintained with some show of learning, are accurately enough measured at their true va'ue by those Anglicans competent true value by those Anglicans competent to form an opinion. Circumstances having placed at my disposal numerous comments upon the book criticised, I select a few as evidence that the new and disastrous policy embodied in Plain Reasons is by many repudiated; its method being mistrusted, its very gross and un-charitable language deplored, and its con-clusions rejected. I only wish those clergymen in official places, who are so ready and even voluble to condemn it in private, would have the courage of their opinions in public. But this is scarcely a courageous age. Wills are too often weak, and moral backbones either disjointed or

An Honorary Canon of Oxford Cathe-

"No long experience of Plain Reasons has proved to me that the plan of appealing to mere reason, and bringing everything down to its own level, in dealing with Romanism, is likely to be turned to a deadly account in dealing with the great doctrines of the Trinity and of God manifest in the flesh. I know two at least whom the book has made first anti Roman, and then scoffing infidels."

Another clergyman of the diocese of Oxford writes: "In my parish and neigh bourhood it has done more harm than

minds, shocked by its unplement cynicism,

minds, swocked by its unpleasant cynicism, over to Rome."

Mr. Shirley Brabazon, of Stoke, in Oxfordshire, expressed in public (14th Oxtober, 1881) the following sentiment: "A book which has been corrected in nearly a hundred cases of misstatement, should have been first submitted to some compactant author. competent author. . . before being put into print. It shakes our confidence in into print. It shakes our confidence in the Society for Promoting Christian Knowledge, and it is not creditable that no expression of regret was made by its Committee for the circulation of errors and fictions. Dishonesty in controversy, specially in religious controversy, even when resulting from want of necessary inquiry beforenant, is much to be deprecated."

no expression of regret was made by its Committee for the circulation of errors and fictions. Dishonesty in controversy, specially in religious controversy, settin historian who may possibly have made one in 2000. Dr Little dale's treatment of the Seventh C: unent suppose and christian historian who may possibly have made one in 2000. Dr Little dale's treatment of the Seventh C: unent su

Another clergyman, of the diocese of Salisbury, writes: "I am not prepared to face the malice and malevolence of (a certain religious newspaper) otherwise I could easily point out a source of mistakes and misrapresentations (in Missakes) and misrepresentations (in Plain Reasons) as to our relations with the saints in giory

their help, our duty."

A rector in Kent, in a published letter in 1882, put on record his judgment as follows: "That such a book should be issued at all by the Society for Promoting Caristian Knowledge is a sign of deterior ation, and a bad sign too. For to drive more wedges into the breach between us more wedges into the breach between us and complece arch. If but one and Rome, and to make it bigger and wider, is not to my mind the work of a Catholic priest, now that irreligion, unbelief, and profanity are extending so."

The Rev. Wentworth Hankey, of Christ I conclude, therefore, that for m

Church, Oxford, in August, 1881, wrote thus: "I shall be much obliged if you will thus: "I shall be much obliged if you will allow me, as an Auglican clergyman, who prefers Dr. Littledale's past to his present views, to express the shame and indignation with which I have from the first regarded the publication of Plain Rasons Since the issue of translations into French and Italian the cla!m of the work to be 'defensive and not aggressive' can no longer be sustained; and, considering what manner of men are the vast majority of the Church's enemies in France and Italy. the Church's enemies in France and Italy,
I protest in the name of our common Christianity against any such attempt to weaken the bands of the Church."

The Rav. E. W. Gillam remarked of

its author's controversial writings that they "are so evidently dictated by ill-feeling "are so evidently dictated by ill-feeling and prejudice, and the rules of good breeding are so completely ignored by him, that a reader with any refinement of mind instinctively draws back from one who seems thus regardless of the first principles of Christian moderation and ordinary charity." Adding, with much force and tereness, of Plain Reasons: "Entirely negative in character, it is moreover a coarse, vituperative, brutal book, without plety and without justice—a book whose spirit has nothing in unison with a holy and upright mind."

I am informed by persons who know

and upright mind."

I am informed by persons who know them, that Canon Liddon, Canon Carter, Bishop King, Prebendary West of Lincoln, Mr. R. M. Benson of Cowley, Mr. Chancellor Wagner, and others, have expressed their dislike to the method, assertions, and style of reasoning of Plain Reasons, in terms more or less in harmony with the various sentiments just quoted. various centiments just quoted.

To return for awhile to the book itself.

As regards the important doctrine of the Immaculate Conception, which has always been held by the Catholic Church, it is hearts are palpitating with glad expectaperfectly certain that the first Bishop of Norwich, Herbert de Losinga (A. D. 1050,
—the bithest of all the year, when nature, Several of the above referred to corrigenda and sub added notes contain several
other retractations, further detailed explanations, and careful explaining; away

Norwico, Heroert de Losings (A. D. 1950)
—the bithest of all the year, when nature,
having cast aside the mourful cerements
of winter, bedecks herself with fresh hues
distinctness. Here are words—a strong
contrast to the confused sentiments and
borne along on softest, balmicst breezes, distressing profanity of certain preachers | she proclaims her resurrection to life and at Oxford thirty five years ago—taken light and beauty.

from one of Bebop de Losinga's sermons:

In a thousand irresistible strains and "She, the Blessed Virgin, was made white with many virtues and merits, yea, whiter than the driven snow was she made by the gift of the Holy Ghost; and showed forth in all things the simplicity of the dove; since whatever was done in her was all purity and simplicity, was all pure grace, was all the mercy and justice which tooked down from heaven. And there-fore is She called Undefiled (et ide) immaculota) because in nothing was she cornuct (qua in nulla corrupta). Vol. ii., p. 349.

And the following beautiful passage relates to the dogmatic fact of the Assumption, and to the consoling and sus taining doctrine of the Invocation of Saints. "To-day the Most Blessed Virgin Mary was taken up above the heavens, and in the presence of the hely Apostles

her body was placed in the sepurchre. She died, but a body of such excellent dignity could not (as blessed Gregory saith) long be held in the bonds of death. For it was impossible that that flesh should be corrupted by a long death of which the the Word was made flesh and dwelt among us. For if at the Lord's resurrection us. For if at the Lord's resurrection many bodies of the saints that slept arose, how could that fiesh not rise again which gave birth to the Author of life Himself? With a full and undoubting faith, believe ve, my brethren, that the Most Blessed Virgin Mary, made immortal both in body and soul, sitteth at the right hand of God, with her Son and Lord Levis Chief with her Son, our Lord Jesus Christ, being the Mother of penitents and a most effectual intercessor for our sins with her most gracious Son." (Vol. II., pp. 351, 352).

With regard to what is set forth in Plain Reasons concerning Church law, the maxims of Ferraris and other canonists quoted are no more infallible, as if practically assumed, than are the personal opinions of Sir Robert Philismore or Sir Edmund Beckett equivalent to our authoritative declaration of what is the present law of the Established Church. The charges of "accumulated falsehood," of "entire disregard for truth," of "deliberate and con scious falsehood with fraudulent intent," and that "truth pure and simple is a most never to be found, and the whole truth in good, making its readers, in some cases, often loose believers, and then Christians lic Church, are statements exceedingly unattached. In others it has sont devout shocking, and in most cases have the

exactly opposite effect intended. Such vain charges are incapable of being met, for they are as baseless as they are profane. In one case this accuser of his brethren goes so far as deliberately to charge Baronius with purposely altering a date, and of deliberately falsifying the Roman martyrology for certain controversial purposes. Now any historiam is liable to a chrenological error; yet no certain evidence of the accuracy of the grave charge in question exists; while a writer who himself has made no less than 200 retracts tations or explanations in a hastily com-

Head to a visible Church, and the exercise by delegation of our Lord's Universal Sovereignty, and the mischief of the method would be apparent. Furthermore, devotion to, and invocation of the more, devotion to, and invocation of the saints, which of course is only the "communion of saints" (in which all profess to believe) put into practice, the state of the faithful departed, the Immaculate Conception and Assumption of our Blessed Lady, would, by a like rationalistic and destructive method, be swept away. The Catholic faith, however, is like a perfect and complece arch. If but one stone be removed, and several others be painstakingly battered and intentionally broken. there is a grave danger that the whole

archwsy may fall.
I conclude, therefore, that for more than three and a half centuries in England, three and a half centuries in England, destruction, protests, negations, bitter controversies and self pleasing, have done more than enough evil and mischievous work; and that the Etablished Church—now confronted by indifference, athelsm, sectarian spite, and avowed agnosticism—can only retain its present position or be proved to be worth its salt, by its leaders and efficials making a zealous endeavor to restore what is wanting, and to secure restore what is wanting, and to secure from ecclesiastical Authority in the face of Christendom a restoration of what has lapsed and been lost—the original scheme so far as there was one, of Newman and Pusey, of Manning, Keble, Froude and Ward. By this means all Christians—like animals when attacked by a common foe might be first ltd in mere self-defence to herd together, and then, under Supreme Authority, to act together for the honour of God, the extension of the Catholic faith and the advantage of Christendom. In

this hope I subscribe myself, Sir, Your obedient and obliged servant, FREDERICK GEORGE LEE, D. D. All Sainte Vicarage, Lambeth, S. E, Regation Sunday, 1885.

MAY, MARY'S MONTH.

For the CATHOLIC RECORD. "Hall bountoous May! that dost inspire Mirth and youth and warm desire; Woods and groves are of thy dressing, Hill and daie doth boast thy blessing. Thus we salute thee with our early seng., And welcome thee and wish thee long." -MILTON

Nineteen centuries have rolled by since the humble maid of Nezareth exclaimed in the effusion of her joy: "All generations shall call me blessed!" and verily have these prophetic words been realized.

To-day, all over the Catholic world, fond -the bilthest of all the year, when nature,

forms, does the angel of Spring appeal to the human heart, nor is it in vain, for man too seems to catch the vivifying breath, and is made more plastic, more suscep tible to impression than at any other

What more fitting time, ther, to pay tribute to our Queen, our Mother In every city, town and namet willing hands are busy erecting altars to Mary's honor, embellishing her shrines. The degrants is himself. decorator's skill is exhausted in new and striking designs; the hot houses are despoiled of their choicest flowers; the forest sanctuaries ransacked for their sweetest, purest blossoms to lay at Mary's

Let none refrain from joining this mighty demonstration, but everyone via with the other in efforts to honor and praise our glorious Mother Queen Has she not a right to our first and fairest gifts!

As her child and poet of the sunny South has said :

"Ah! they to the Christ are truest, Whose loves to the mother are true."

If we are debarred from presenting our Mother with material offerings, we are not from that, which in her eyes, is of infinite more ,value-the promise of our Daring this month let us strive to make

them worthy her acceptance, by every day adorning them with flowers that never fade: spotless lilies of purity, lowly violets of humility, bright roses of love, the perfume of which, like sweet smelling incense, will ascend to the very throne of her Divine Son, and draw down on us her Divine Son, and draw countless blessings and favors.

M. L. K.

For nearly helf a century Ayer's Cherry Pectoral has been the most popular cough remedy in the world. The constantly increasing demands for this remedy proves it to be the very best specific for colds, coughs, and all diseases of the throat and lungs.

Worms derange the whole system.
Mother Graves Worm Exterminator deranges worms and gives rest to the sufferer.
It only costs twenty-five cents to try it and be convinced.

Indigestion

Is not only a distressing complaint, of itself, but, by causing the blood to become depraved and the system enfeebled, is the parent of innumerable maladies. That Ayer's Sarsaparilla is the best cure for Indigestion, even when comp cated with Liver Complaint, is proved by the following testimony from Mrs. Joseph Lake, of Brockway

is proved by the following testimony from Mrs. Joseph Lake, of Brockway Centre, Mich.:—

"Liver complaint and indigestion made my life a burden and came near rending my existence. For more than four years I suffered untoid agony, was reduced almost to a skeleton, and hardly had strength to drag myself about. Alt kinds of food distressed me, and only the most delicate could be digested at all. Within the time mentioned several physicians treated me without giving relief. Nothing that I took seemed to do any permanent good until I commenced the use of Ayer's Sarsaparilla, which has produced wonderful results. Soon after commencing to take the Sarsaparilla I could see an improvement in my condition. My appetite began to return and with it came the ability to digest all the food taken, my strength improved each day, and after a few months of faithful attention to your directions, I found myself a well woman, able to attend to all household duties. The medicine has given me a new lease of life."

Ayer's Sarsaparilla, PREPARED BY

Dr. J. C. Aver & Co., Lowell, Mass. Price all six bottles, \$5. Worth \$5 a bottle.

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Thousands testify to their being the best Family Pill in use. They purify the system, regulate the bowels, thereby cleansing the blood. For Females of all ages these pills are invaluable, as a few doses of them carry off all humors and bring about all that is required.

No Female Should be without Them.

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W. H. Comstock, Esq.:
Sit.—For the past 25 years I have been suffering from a disease which the doctors said would result in dropsy. Itried doctor after doctor, but to no purpose, the disease seemed to still make headway and they all cave their opinion that it was simply a matter of time with me. About this time I got one of your boxes of Morse's PHIs and have taken three boxes of them up to the present writing. I can again do my own work and feel twenty years younger.

Yours truly,
HANNAII E. DICKSON.

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By REV. W. FLANNEEY.

Price 10 cents; 50 cents per dozen.

The Dayll's Thirteen," in Music Form, 10c. Address, THOS. COFFEY, Landon, Ont. HOW A SCHOOLMASTER BECAME

A CATHOLIC.

We especially recommend its perusal to our Prot-stant friends, whom we know to be sincere, but in error, as was ourself at one time. — Western Catholic News, Chicago.

The work may be had by addressing Thos. Coffey, CATHOLIC RECORD Office, London.

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The object of this Agency is to supply at he regular dealers' prices, any kind of goods mported or manufactured in the Unite

imported or manufactured in the United States.

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1st. It is situated in the heart of the wholes ale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it opurchase 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 prices charged.

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charged.

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there will be only one express or freight charge.

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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 consolentiously 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 Barolay St., New York

Catholic Agency, 42 Barolay St., New York

Her Picture.

Thank God, no change or pain can ever come
To that fair pictured face on yonder wall,
With earnest eyes and lips forever dumb.
That loved and trusted me through all in

Full many a time, when filled with deep unrest,
I watched it in the lamplight's quivering

Until my soul with quiet was possessed, And then it faded from me in a dream.

Sweet, gently curving mouth, that to me left
It's last smile in the last kiss that she gave,
Then closed, to leave me utterly bereft
Uatil we meet sgain beyond the grave.

Soft eyes, within the firelight's fitful glow, I scarce can see you, sorrowful and deep; I scarce can see you, sorrowful and deep; And yet in darkness, as in light, I know; That never weary is the watch you keep.

Sweet eyes, brown eyes, so tender and so kind; I doubt if living eves could ever be To all my faults and failures half so blind, Or half so fond or pitiful to me.

Time cannot change those loving, earnest oyes,
So wish'ul for the love in mine they see;
Or watching o'er me in their sad surprise
And grieving for the grief that came to

Can you, then, blame me that I love this That long ago became my dearest friend?
Or that I wish it, with its quiet grace,
To watch above me till I reach the end?

> FIVE-MINUTE SERMONS FOR EARLY MASSES.

BY THE PAULIST FATHERS. Presched in their Church of St. Paul the Apostle. Fifty-ninth street and Ninth avenue, New York City.

LOW SUNDAY.

"Jesus saith to him: because thou hast seen Ms Thomas thou hast believed; blessed are they that have not seen and have believed." (S: John xx, 29)

When our Lord appeared to the disciples and gave them the commission to forgive sins, and thus instituted the holy Sacrament of Penance, St. Thomas was not present, and when the other disciples told him what had happened, and that He had shown them the wounds in His hands and in His feet, he refused to believe them; he declared he would not believe them; hands and in His feet, he refused to believe them; he declared he would not believe unless he bimself should see them also. He said: "Unless I shall see the print of the nails and put my finger into the place of the nails and put my hand into His side I will not believe."

This disposition of St. Thomas was very wrong. He ought to have believed without heaftation. He had seen our Lord work miracles without number: he

very wrong. He ought to have believed without hesitation. He had seen our Lord work miracles without number; he had seen Him give sight to the blind, even those blind from birth; make the deaf to hear and the dumb to speak, he had seen Him raise the deed to life, raise Lazarus after being dead and buried already four days. He knew that our Lord had predicted His Resurrection. He ought to have believed, and he sinned in not belleving. He was obstitute in unbelief, refusing to credit the testimonned by refusing to credit the testimony of his companions whom he knew to be honest

our Lord in the kindness of His heart forgave him and made him put his finger into the print of the nails and into the into the print of the nails and into the wound in His side to convince him, and also to convince us by His teetimony of the reality of His Resurrection. But at the same time He rebuked him, and taught us all a grand lesson. He said: "Because thou hast seen Me, Thomas, thou hast believed; blessed are they who have not seen and yet have believed."

We have the faith on the testimony of

We have the faith on the testimony of the apostles and disciples who recorded it in the Guspels, and who sealed their testimony in their own blood.

we have the testimony of all the disciples who repeatedly saw our Lord after His Resurrection, cometimes a great number of them, over five hundred at once.

We have the testimony of the Catholic Church; of all these millions on millions who have lived from that day to the

Courch; of all these millions on millions who have lived from that day to the; of the wonderful providence of God and His care of His Church until now. This ought to be enough. This ought to be enough to make us say our act of faith,
'Oh, my God, I believe whatever Thy
Holy Church proposes to my belief, because Thou hast revealed it to her. Thou
who canst neither deceive nor be de-

and finisher of our faith, our Lord Jesus

We are not of those who are to be "beat about by every wind of doctrine." We are not to be moved by the vain babblings are not to be moved by the vain babblings of men, who are wise in their own con-celt and think they know everything, though they know very little after ail. We will not imitate St. Thomas in his un belief and refuse to believe the wonderful things of God, because they are so high and wonderful, but imitate him when in wonder and admiration he cried, "my Lord and my God." Belleving in the testimony of God and His Church, and putting away all skeptical and imagina-tive doubts we shall receive the blessing pronounced by our Lord. "Blessed are they that have not seen and yet have believed."

For the delicate and aged and all in whom the vital current is impoverished and sluggish, Ayer's Sarsaparilla is the very best tonic. It restores the wasted tissues, and imparts to the system surprising elasticity and vigor. Price \$1. Worth \$5 a bottle.

How to Cure Headache.—Some people suffer untold misery day after day with Headache. There is rest neither day nor Headache. There is rest neither day nor night until the nerves are all unstrung. The cause is generally a disordered atomach, and a cure can be effected by using Parmelee's Vegetable Pills, containing Mandrake and Dandelion. Mr. Finlay Wark, Lysander, P. Q., writes: "I find Parmelee's Pills a first-class article for Bilious Headache."

Minard's Liniment cures Burns, etc. Minard's Liniment relieves Neuralgia.

OUR BOYS AND GIRLS.

A LEGEND OF THE PALM.

A LEGEND OF THE PALM.

How beautifully the day had dawned on Jerusalem! The sun had stolen up from behind the eastern hills, lighting up the dark places of the night and warming the cool breazes that blow from the sea of Galilee, and making all things in the city look bright and resplendent as though God Himself had smiled on it.

But now the clouds hang heavily in the west; the wind means and sighs through the palm trees as they bend and sway trying to escape from its wrath. Where the shies had been brightest blue in the morning, now there can be seen only deepest purple gradually turning into black. Nature seems sullen and angry and bears the mein of one who has seen a dreadful crime committed before his eyes, which the mein of one who has seen a dreadful crime committed before his eyes, which he must needs punish with his darkest frown and most terrible threatening. The excited populace, which had issued from the gates of the city but a few hours sgo with the Son of God before their blinded eyes, and the words of ignominious death to their Kirg and on their lips, than now looking in desnating contact of the city of the contact of the city of the contact of the city of stand now looking in despairing con-sternation at the darkness that is fast surstand now looking in despairing consternation at the darkness that is fast surrounding them. As lightning issues from one of the blackest clouds, shrieks of terror go up from the people. Some turn toward the Temple and on their bended aknee and in heart rending tones, implore the God of their fathers to deliver them from His impending wrath; others are filled with the awful thought that they have crucified the Lord of lerael, that He Who hangs on the Cross of Golgotha is no other than the God of the earth that groans and of the heavens that weep. Mothers search with breaking hearts for sons and daughters, separated from them during the disorderly exit from the city; children cling to those nearest them and look wistfully into the strange faces, horing to find their kinefolk.

Only one little child seems unmindful of what is going on about her. She has been justed against, she has been bruised and made sore, her little feet, weary and blood-stained, almost refuse to carry her farther. Her dress of some rich white eastern texture is solled and worn; everything in the child's appearance betokens neglect. Evidently she belongs not to the Jewish race, for her hair, though it is soft and brown, has a touch of color that only a tropical cun could give to it. Her eyes, dark and deep, and sometimes mild as those of Judea's fair daughters', are full casterous and sometimes mild as those of Judea's fair daughters', are full casterous and sometimes mild as those of Judea's fair daughters', are full casterous and sometimes mild as those of Judea's fair daughters', are full casterous and sometimes mild as those of Judea's fair daughters', are full casterous and casterous and sometimes mild as those of Judea's fair daughters', are full casterous and c

had so powerfully attracted her, to hear the megic words that fell from His lips, or touch the hem of His seamless robe. She had lost Him several times and the night He was imprisoned the nearly broke her little heart at the thought that she might never see Him sgala. The next day, hearing cries around the Judgment day, hearing cries around the Judgment Seat of Pilste, she pushed forward through the multitude, striving with all her child ish might to console Him by showing Him the palm branch she had carefully treasured since the day she had first become one of His followers.

List us believe that the Saviour to Whom that innocent heart was known, was indeed consoled. He may have

Whom that innocent heart was known, was indeed consoled. He may have thought of the white robed thousands by the Jasper Sea in New Jeruzalem singing the glorious Alleluix and bearing their branches of fadeless ollve—emblems of eternal victory. Faithfully she had followed in His footsteps until now, and the crowd having dispersed she finds herself alone at the foot of Calvary. The darkness stealing over the land hides from her tear dimmed grzy Him Whom she loved so dearly. Many times she tried to accend the Mount, but each time with less success. At last the long suffering body, worn out with the strain put upon its powers, succumbs, unable to do the its powers, succumbs, unable to do the work the soul would impose on it.

ter. In her haste to meet Him and in her terrible lonellness on finding that the tomb is empty—He is not there—she does not notice a little figure stretched beside the notice a little figure stretched beside the rock-hewn sepulcire. But the other Mary, whose love does not burn so fiercely that it excludes the thought of all else, bends gently over the little form, expecting to find a sleeping beggar-babe, but it is the Eastern child, the little Gentile. The paim branch was still clasped tightly in her hand and her pure soul was with its Oreator, while in the lifeless heart there still lingered the schoes of her "Hosanna to the Son of David!"—The Pilgrim of Our Lady of Martyrs.

Safe, Sure, and Painless. What a world of meaning this statement

embodies. Just what you are looking for, it is not? Putnam's Painless Corn Extracit is not? Putnam's Painless Corn Extractor—the great sure-pop corn cure—acts in this way. It makes no sore spots; safe, acts speedily and with certainty; sure and mildly, without inflaming the parts; painlessly. Do not be imposed upon by imitation or substitutes.

THE SORT OF BLOOD from which the constituents of vigorous bone, brain and constituents or vigorous bone, brain and muscle are derived is not manufactured by a stomach which is billious or weak. Uninterrupted, thorough degestion may be insured, the secretive activity of the liver restored, and the system efficiently nourished by the aid of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. It is the greatest blood purifier ever introduced into Canada.

THE CHRISTIAN HOME.

CHRIST SET THE MODEL THAT SWEET. THE CARDINAL EXPLAINS HOW THEY ENSTHE DUTIES OF LIFE.

ENSTHE DUTIES OF LIFE.

The home of the Christian family, such as the Creator wills it to be, and such as every true woman can make it, is not only the home of the wealthy and the powerful, but, more especially still, that of the poor and the lowly. For these constitute the immers majority of mankind, says the Sacred Heart Review, and must ever be the chief object of His care, who is Father and Lord over all. From Him sprang the laws which regulate all the sweet duties of family life, and the graces which enable the members of the household to make their abode a paradice.

human parents He chose were of royal blood, that the highest on earth might learn from Joseph and Mary how holiness can exalt princes to a nearness to God, and how the most spotless purity can be the parent of a regenerated world. And He made all He human vittues bloom in the carpenter's home at Nazareth, in order that the poorest laborer might know that there is no one sweet virtue practiced by the God-Man, Jesus, which the last and hardest driven of the sons and daughters of toil may not cultivate in their own homes, though ever so poor, so naked, or so narrow.

so harrow.

So, standing on the shore of the calm and beautiful lake of Galilee, near which our Lord was reared, let us see His humble bome-life reflected therein, as in a most beautiful mirror; and with that divine image compare our own home, and the life with which we study to adorn it. There is nothing here below more sacred

main purpose to secure the exercises of every home in the community, from that of the soveredge or supreme magistrate to that of the most obscure individual who labors to rear a family. There is nothing on earth which the Creator and Lord of all things holds more dear than this home, in which the construction of the construction of the most obscure individual who labors to rear a family. There is nothing on earth which the Creator and Lord of all things holds more dear than this home, in which the construction of the construction of the most obscure individual who labors to some the construction of the most obscure individual who labors to rear a family. There is nothing an earth which the Creator and Lord of all things holds more dear than this home, in which the community, from that of the sovered correction is not in the community of the sovered correction. only a tropical sun could give to it. Here eyes, dark and deep, and sometimes mild as those of Judea's fair daughters', are full of a strange light. May hap she is from Alexandria or from some apot beyond the desert, for it is the feast of the Passover, and many strange faces can be seen and many strange faces can be seen and many strange voices heard in Jarusalem.

Since the day when Jesus of Nazareth made His triumphal entry into the city where the children proclaimed Him King, she had been wandering through the gardens and public places trying to get glimpses of the Divine countenance that had so powerfully attracted her, to hear a father's ever wa'chful care, untring labor, and enlightened love, aim at creating for his children a little Eden, in which they may grow up to the true perfection of children of God; in which a mother's sun in the heavens, the source of life and joy and strength and all goodness to her dear ones, as well as to all who come within

the reach of her influence.

The most learned men of modern times

agree in saying that the sun's light and warmth are, in the order cstablished by the Orestor, the source of all vegetable and animal life on the surface of our globe. They regulate the succession of seasons, the growth of all the wonderful varieties of tree and shrub and flower and grass that make of the surface of the earth an image of paradise. They give health and vigor to the myriads of animals of every kind that live in the air or in bealth and vigor to the myriads of animals of every kind that live in the air or in waters or on the dry land, and to which, in turn, the vegetable world furnishes food and sustemance. The very motion given to the rain in falling, to the rivers in their course, to the occans and their currents, comes from that sun force, as well as the clouds which sail above our heads in the firmament and the lovely colors which paint them. Nay, there is not a single beauty in the million million shades which embellish the firmers of grove or garden or field, or clotheat dawn

together the hearts of parents and children. It is as necessary to the peace, the comfort, the prosperity and the bliss of every home as the dew and the rain and the streams of running water are necessary to the husbandman for the fertilities of the hard heart the streams of tility of the land he cultivates and the growth of the harvest on which depends both his subsistence and his wealth.

Our Hannah Jane. Our Hannah Jane.
Our Hannah Jane was thin and weak,
And say white her lip and cheek,
We oft thought—and thought with pain,
"We soon must lose our Hannah Jane,"
With change of doctors, change of air,
She sought for healing everywhere.
And, when our hopes were almost past,
"Favorite Prescription" tried at last.
It gave us joy, it gave us hop,
She ceased to pine, she ceased to mope,
[Pieros's remedies are sure and true]
Now Hannah Jane is good and new.

Dr. Pierce's Favorite Perscription is the only medicine for women, sold by druggists, under a positive guarantee, from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

Dr. Pierce's Pellets—cleanse and regulate

Dr. Pierce's Pellets-cleanse and regulate the stomach, bowels and system generally. One a dose; purely vegetable.

ished by the aid of Northrop & Lyman's
Vegetable Discovery and Dyspeptic Cure.
It is the greatest blood purifier ever introduced into Canada.

A lady writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

Minard's Liniment relieves Formula (One a dose; purely vegetable.

A. M. Hamilton, Warkworth writes: "For weeks I was troubled with a swelled ankle, which caused me much pain and annyance. Mr. Maybee, of this place, recommended Dr. Thomas' Eclectric Oil for it. I tried it, and before one bottle was used I was cured. It is an article of great value."

CATHOLIC CEREMONIALS.

MIRROR FORTH RELIGIOUS

Cardinal Gibbons, during the delivery

of the fourth of the sermons of the Len-ten series, spoke as follows:

"One of the most popular misconcep-tions entertained in regard to the Church is that we have too much formalism in the Church, that we have too many rites and ceremonies, and that our public worship is largely made up of meaningless ceremonial. There is not a meaningless ceremonial. There is not a single vain or unmeaning ceremony in the Catholic Church to those who comof family life, and the graces which enable the members of the household to make their abode a paradise.

Hence it is that when the Author of our nature deigned to become man, and to subject Himself to those same laws and duties, He chose not a palace for His abode, nor a life of wealthy case while upon earth, but the poor home of an artisan, and the life of toll and hardship which is the lot of the multitude.

It was a most blissful design, worthy of the infinite wisdom and goodness. The human parents He chose were of royal blood, that the highest on earth might learn from Joseph and Mary how holiuess can exalt princes to a nearness to God, and how the most spotless purity can be the parent of a regenerated world. And He made all He human virtues bloom in the carpenter's home at Nazareth, in order

out interior piety, is a mockery and a de-lusion. But while the essence of all re-ligion is from the heart, the rites and ceremonies enjoined in our public wor ship are imperatively demanded by the constitution of our nature. The angels, being pure spirits, render to God a purely spiritual worship. The sun and the moon and the stars of heaven render to Him a kind of external homage. 'The There is nothing here below more sacred in the eyes of that good Goa who governs all things, and will judge all men in due time, than the family home.

All the instructions and ordinances which God has created in civil society, and bestowed upon His Church, have for their main purpose to secure the existence, the honor and the happiness of every home in the community, from that of the soverest of the secure the existence of the community, from that of the soverest content is the community.

Buffalo Catholic Union.

The Methodist ministers had an ungodly row at the r meeting in Caicago, last week. It was all about Rome, of course. A certain Dr. Shepherd, pro fessor of political economy in the North-western University, lustily pitched into Catholics for their attitude on the school question. He had a good word, however, for the Catholic laymen of the United States and could hardly bring himself to think that they would all prove traitors

to their country.

Dr. Shepherd, in the language of the Eighth ward, got well "tumped" for his leniency toward laymen by the Rev. Mr. Foster who exclaimed: "Dues the general state of the tleman mean to say there is no danger, grove or garden or field, or clothe at dawn or noon tide or emest the face of earth and heaven, which is not a creation of solutions by this Church of Rome." This but a brief extract from Mr. Foster's voluminous nonsense. And coming after such a blatherskite we can well imagine divine countenance in Whom is the source the effect of the calm and dignified re-

Holy Church proposes to my bellef, because Thou hastravesiled it to her. Thou who cause incliner deceive nor be deceived."

This is the age of unbellef. Very great numbers of men are occupied in trying to undermine the faith. The newspapers are fall of infiel objections. The pressite tenning with works written expressly to destroy the faith. The newspapers is teeming with works written expressly to destroy the faith. The flightest properties of the faith of the faith of the faith of the faith. The flightest properties are fall of infiel objections. The pressite teeming with works written expressly to destroy the faith. The flightest properties are fall of the faith. The flightest properties ar that head is, the Catholic clergy keep their pledges of obedience to its supreme authority better than ours do. There are some things, brethren, from which we might derive useful lessons in the Catholic Caurch. We might with profit sit at the feet of that Caurch and learn from ber a lesson on a subject that is of more vital importance to our govern-ment even than temperance, and that is the preservation of the family, the sacredness of mairimony, and the curse of divorce. In the heart of the most Protestant of countries illegitimacy is greatest—in Scotland, the home of

Protestantism."
The Chicago Journal in which we find the report of those delectable proceedings, says there was a regular howl of disappro-val at Dr. Bennett's remarks; and it would not all surprise us if the Christian spirit and cultured brain which the reverend gentleman thus displayed should

the	spirit and curvated brain which the	110dib 12 to 1.
yet coet him his po	reverend gentleman thus displayed should yet cost him his position. You can make alarge sum or money at your can make alarge sum or money at your toy us in your own locality. Dur-	DR. HANAVA Royal Scho residence, 389 Bu from Dundas.
out	ing the past few years, howe who have the worker have received over Five Millens of dollars for their services- MILLIONS	CATHOLIC Can now be had cents to The Record Also to be had
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eat I.	io us before we secure all the workers we need, we will lay all before you FE EE. E. Better write before you reat, and then if you conclude not to go to work, or if we cannot employ you, no harm the before the contract of	WANTED, etc. M. Address, M. Rochester, N. Y.
	2.5	

Sick Headache

S a complaint from which many suffer and few are entirely free. Its cause is indigestion and a sluggish liver, the cure for which is readily found in the use of Ayer's Pills.

"I have found that for sick headache,

"I have found that for sick headache, caused by a disordered condition of the stomach, Ayer's Pills are the most reliable remedy."—Samuel C. Bradburn, Worthington, Mass.

"After the use of Ayer's Pills for many years, in my practice and family, I am justified in saying that they are an excellent cathartic and liver medicine—sustaining all the claims made for them."

—W. A. Westfall, M. D., V. P. Austin & N. W. Railway Co., Burnet, Texas.

"Ayer's Pills are the best medicine known to me for regulating the bowels, and for all diseases caused by a disordered stomach and liver. I suffered for over three years from headache, indigestion, and constipation. I had no appetite and was weak and nervous most of the time. By using three boxes of Ayer's Pills, and at the same time dieting myself, I was completely cured."

—Philip Lockwood, Topeka, Kansas.

"I was troubled for years with indigestion constipation and headache.

"I was troubled for years with indi-gestion, constipation, and headache. A few boxes of Ayer's Pills, used in small daily doses, restored me to health. They are prompt and effective."—W. H. Strout, Meadville, Pa.

Ayer's Pills,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

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The studies embrace the Classical and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to the Rev. Denis C'Oonon, President.

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Scientific and Commercial Courses, Special
courses for students preparing for University matriculation and non-professional
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REV. J. R. TEEFY, President. TORONTO, ONT.

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This lastitution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education great facilities for acquiring the French language, with thoroughness in the rudimental as well as the higher English branches. Terms (payable per session in advance): Board and tuition in French and English, per annum, \$109; German free of charge: Music and use of plano, \$49; Drawing and Painting, \$15; Bed and Bedding, \$10; Washing, \$30; private rooms, \$27. For further particulars address the Mother Superior.

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CATHOLIC HOME ALMANAC
FOR 1890.
Can now be had by sending Twenty-five
cents to THOS COFFEY, Catholic
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WANTED, Three good men to sell for us, and Address. May Brothers, Nurservmen, Rochester, N. Y.

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AND SCHOOL FURNITURE

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References: Rev. Father Bayard, Barnit, Lennon, Prantford; Molphy, Ingersoli; Corcoran, Parkhill, Twolay, Kingston; and Rev. Ero. Arnold. Montreal.

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Under the patronage of the Rev.
Father Labelle,
Established in 1884, under the Act of Quebec,
32 Vict., Chap. 36, for the benefit of the
Diocesan Societies of Colonization
of the Province of Quebec.

CLASS D.

The 34th Monthly Drawing will take place WEDNESDAY, MAY 21, 1890,

At 2 o'clock p. m.

B. B. B.

Burdock Blood Bitters

Is a purely vegetable compound, possessing perfect regulating powers over all the organs of the system, and controlling their secretions. It so purifies the blood that it

CURES

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

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

DISEASES

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

SCROFULA

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

BAD BLOOD

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

P. J. WATT, Wholesale and Retail Grecer

-AND-

IMPORTER & WINES & LIQUORS My stock of staple and fancy groceries is the largest in the city, and the flacet brands of liquors slways on hard Just received, assoried consignment of white Fish. Tront and Luke Herrings, heads off and inspected, at remarkably low figures

131 DUNDAS ST. & 12 MARKET SQ. TELEPHONE 415.

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Wholesale and Retail Dealers in GROCERIES, PROVISIONS, WINES AND LIQUORS,

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A few doors south of Dundas St. LONDON MEDICAL DISPENSING CO. 383; Talbot Street, opp. Market.

PURE DRUGS, CHEMICALS, TOILET ARTICLES, SOAPS, PERFUMERY. DRUGGISTS' SUNDRIES.

Prescriptions carefully compounded and reders attended to with care and dispatch.
Telephone No. 419. DR. ROURK, . . MANAGER.

A GENTS WANTED by an old reliable firm a large profits, opportunity. Gee. A. Scott, 848 Broadway, N. Y.

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KS. ES. ILDING t prices REET.

TO in use. late the e blood. of them g about

Them. o., Ohio. n suffering ld result in to no pur-adway and oly a matter one of your three boxes an again de

DICKSON.

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F. Austin Chirteen." ozen. Form, 10c. FEY, don, Ont.

BECAME

perusal to now to be self at one ricego. sing Thos. London. GENCY supply at dofgoods he United the whole-has com-leading enable it he lowest

or manu charged them, and of my exaldifferent rate trades only one he prompt begides, or freight Fork, who uses selling such goods gency.

gency are gency are gency are ount.
of buying e attention y, will be nded to by the sayour anything. GAN,

C. M. B. A

New Branch. Branch No. 125 was organized in Cal-sary on Jan. 9th by District Deputy J. K. Barrett. Tae following is the list of

Moers:

Spiritual Adv'r, Rev H Leduc, O M I
Chancellor (pro tem), J W Costello
Pres. Hop O B Rouleau, Judge Suprem Pres Hon C B Rouleut, Judge Supreme Fust Vice-President, John R Costigan Second Vice-President, W N Costello Treasurer, John B Feehan Recording Secretary, H J Curley Assistant Secretary, J R Miquelon Financial Sec, F H McNamara Masqual, Wm Carroli Guard, Joseph Walsh Trustees, John R Costigan, N A Cloutier, John W Costello, James C Brien and Joseph Walsh.

From Alliston.

At the last regular meeting of Branch
91, C. M. B. A., Alliston, it was moved by
Brother Dwyer, seconded by Brother
Keongh, and Keongh, and
"Resolved, That the members of this

"Resolved, That the members of this Branch owe a debt of gratitude to our Spiritual Adviser, Rev. Brother Gibney, for the zeal he has always manifested for the material growth of our Branch and the moral and mental standing of our Brothers; and, further, that, while recognizing that our reverend Brother in his high aims has no worldly object in view and seeke not the fame the world holds dear, this Branch desires withal to give express. this Branch desires withal to give expres sion to the grateful feelings every Brother cherishes for our beloved Spiritual Adviser and devoted pastor.

To F J. McGarrity, Esq, on his removal from Alliston:

DEAR SIE AND BECTHER—The news of your intention to leave Alliston has been received by your many friends here with feelings of much regret. That you deem the step you are taking a prudent one is certainly sample reason for "leaving your friends benind you" and venturit g upon a new scene and a fresh enterprise, out the occasion is none the less one of sorrow for who, during your residence in Alliston, have learned to know you favorably as a genial companion, a true friend, and a good neighbor.

have learned to know you favorably as a gental companion, a true friend, and a good neighbor.

The Foet says: "The truly good are great." This is not, we know, the world's view of greathess, but the world's view is not necessarily correct, and in this sublime assertion the poet crystallizes an undying truth, for he who subdues the evil inherent to his humanity and endcayors to act the part of a good citizen and a true Christian; is immeasurably greater than the scoffer who wins fame on the battlefield or commands rapit attention in the Forum.

Measured by the rule of good citizenship, or by the unerring rule of a Christian ife, you, dear sir and Brother, have a just claim to the title of "Truly Great."

Since it has been our good for tune to know you, it has always been your aim to so live as to earn the esteem of good men. Most of us assembled here to night are, like you, "members of the C. M. B. A. and are therefore in a position to know that you have made personal sacrifices to improve the status of that admirable order, and to make a working of our Branch smooth and efficient.

Well, Car air and Brother, you are about to leave us. May fortunesmile on you without caprice in your new home! Although your departure is to us a source of ragric, if it prove altimately to be of advantage to you our sorrow will disappear but to be supplanted by gennine pleasure. Bome say verbodity is a crime. Now as we do not desire to be considered criminals we will conclude our remarks.

It is our wish that you kcep a warm corner in your heart and a green spot in your mem ory for your Alliston friends; and as the human mind in the contemplation of the human mind in the contemplation of

tangible, the sight of which will remind you of warm friends whose lives and yours diverge to night.

Accept this ring and wear it for our sake. It value is but a triffe, and it has no special significance other tinan this: Like all process it is without end, and therefore this ring represents true friendships and is a special state that endure while life lasts that endure while life lasts there were think this presentation in most appropriate, since ihe feelings we drive in for you are those of true brother hood and friendship, and will undergone horrors. John Nolan, T. D. Hayden, J. J. Catu, Jas. J. Mullen, Gwen McHugh, J. S. Keough, Patz. Dwyer, F. P. Carmienset, E. Smalt, U. Scanlon, M. J. Dople, E. Cahill, Hugh F. Kelly and J. C. Hart.

Branch S1. Smith's Falls.

THE EDITOR CATHOLIC RECORD — As Branch No. 81, C. M. B. A., Smith's Falls, is very little heard from it must not be inferred that we are either relex or indifferent to the interests of either the Branch or Association. At present our members feel justly elated at the grand success which crowned their efforts in Monday evening's ball, 7th inst. The spacious Town Hall here was filled to its utmost capacity with guests on that occasion. It was beautifully decorated with various mottoes and bunting, at once mingand beautiful. The upholstery and tapestry lent an inviting aspect to the platform, which, beautifully carpeted as it was, was crowded throughout the evening by those who would sooner enjoy reclining on an easy chair or sofa than join the busy maze of the dance. It presented an appearance of great teste
and elegance, and reflects great credit on the managing committee, who spared neither pains nor expense to have it what

it was, a grand success.

The supper table, which was supplied by the ladies, and conducted by them, was perhaps the grandest display of good things exhibited in this town for some time on any similar occasion, and justly merited the mead of praise on every lip, and the agreeable surprise in every eye will not be easily forgotten by many who had the pleasure to be present on that occasion. The ball was to the members a source of great pleasure as well as of great financial aid.

Our membership is rapidly increasing; the last number on the roll book now is fitty, with applications still coming in.
We have leased for a long number of
years that beautiful and spacious hall of
Mr. Kennedy's on Front street, with years that beautiful and spacious half of Mr. Kennedy's on Front street, with stained gless front, and have provided a full set of beautiful upholstered furniture, which makes it attractive to our members as well as pleasing to visiting Brothers. whom we are always happy to welcome. Our members generally take a pride and a pleasure in forwarding the interests of our Branch which seldom fail of success and always engenders that right and generous spirit so productive of good in so man ways.

I am, yours respectfully,
P. DELANEY, Sec.

Resolutions of Condolence,

The following resolutions of condolence were passed at the last regular meeting of Branch 99, Westport, on the evening of were passed at the last regular meeting of Branch 19, Westport, on the evening of Saurday, April 5th: Moved by Brother Thos. J. McCann, sec-onced by kitcher Thos. Lynch, whereas our worthy and esteemed Brother. Thos. Bird, has recently undergone a sad: filterien by the loss of his wife; be it therefore

Branch hereby carriedly axtend to directive Thomas Bird their heartfelt sympathy in his loss, and trest that Divine Providence may grant him courage to recoverle bimself to the will of our Resvonly Father in his said bereavement; be it further.

Rasolved, That a copy of these resolutions be sent to Brother Thos. Sird and also in serted in the Catholic Record and Westport Journal and in the minutes of this meeting. Carried.

J. H. WHELAN Pres.

J. B. WHELAN Pres., MICHAEL MULVILLE, Sec. Westport. April 5, 1891.

DIOCESE OF LONDON.

Demonstration to Rev. Father Shea. Seaforth Sun.

Our town has had a number of visite and farewell demonstrations and cordial bandshakings on the eve of Father Shea's handshakings on the eve of Father Shea's departure for Cincinnati. All our people of both town and country are very sorry at his departure, as he has been a good, genial friend to all who have come with in the circle of his acquaintance, for with him there was no distinction of persons on account of belief, descent or nationality. Truly honest and charitable by nature and training, he looked on all mankind as belonging to the one family of which he considered himself a father, whose duty it was to assist all to the utmost of his ability in every way in his power. If he had it in his power to arrange society according to the desire of his benevolent nature, hardship or trouble would find no place on our planet. On Saturday the altar boys presented Father Shea with a beautifully framed picture of the twelve who had framed picture of the twelve who ha

framed picture of the twelve who had been and are rerving at the altar, with the following address:

ALTER BOYS' ADDRESS

TO REV. P. J. SHEA-DEAR REV. FATHER—We, your present and past altar boys for the past ten years, decire to express our sincere sorrow at your leaving us, always a kind, pleasant father to us. It has ever been a delight for us. to us. It has ever been a delight for us to be around you. We feel that in future years, if we are spared to grow to man bood, we will look with delight on the time when we were altar boys with you for our loving pastor. Kindly accept this picture as a slight token of our love. In presenting it we will express the hope that many more years of life and good health will be granted to you to continue in your holy work.

P. Dill, James McQuade, F. Dorsey, Leo Killoran, Johnny Dorsey, John Dorsey, jr., James Killoran, Wm. Morae, J. Daly, A. Dorsey, Tommy Cole-

man, A. Klinkhammer.
At the conclusion of the reading At the conclusion of the reading, Father Shea could not restrain his tears, and thanked the boys not on his own account, but because of their attachment to the Church of their fathers, in which he hoped to see them grow up good sons and exemplary men full of virtue and charity, which would insure them happiness here and heaven hereafter. The ness here and heaven hereafter. The beautiful picture he will keep as his favorite treasure and hoped to mee them in heaven,

ADDR:SS AND PUBSE.

On Tuesday afternoon a few of Father Shea's other ardent friends called on him with a nicely filled purse of United States gold, accompanied with the following address and signatures :

DEAR FATHER SHEA - We learn with great regret that it is your intention shortly to leave Canada and take up your residence in the United States. We trust that you may be long spared in health and that you may have a long career of uselessness in store for you in the larger sphere of action to which you are about to remove. We beg your ac-ceptance of the accompanying purse, not for its intrinsic value, but as a slight not for its intrinsic value, but as a slight token of our esteem for you. We trust that you will bear away with you pleas-ant recollections of your stay in old Huron and we hope you will always re-member that you have plenty of warm friends there among whom we trust you

wil count us.

M C, and J. H, Cameron, of Goderich;
F. Holmested, barrister, of Seaforth; S.
Malcolmson, of Goderich; H. W. C.
Meyers, Q. C., of Wingham; John Aird, manager Bank of Commerce; R. Wilson, Mayor, Seaforth; H. G. Mackid, M. D., T. A. D. M., Canada.

in Father Shea was so overpowered by sion the kindness of his friends and their expressions of kindness and sorrow at his departure that he was unable to find words to reply, as were most of the deputation.

TRUSTEES AND PEOPLE. On Tuesday evening the trustees of St. James' church, some of the congregation, members of the band and other special members of the band and other special friends, assembled in the vestry to bid farewell to their pastor, when the following address and purse by the trustees on behalf of the congregation was read, and through the kindness of Mr. Aird, of the Bank of Commerce, American gold took the place of bills in the chamtra purse handed to him, by the treasurer. The address was illuminated and beautifully conied by a talented young citizen, and copied by a talented young citizen, and is as follows.— FAREWELL

REVEREND AND DEAR FATHER .- With feelings of regret and sorrow, your peo-ple of Seaforth parish, have learned that you are about to leave us, not through any fault of yours, but through falling health induced by long journeys under inclement weather, your consti-tution was in danger of breaking down under the labor and hardship of attending both Seaforth and Brussels. During the ten years of your pastoral labors with us you have used your masterly elo-quence, pastoral care and untiring devotion to lead your people in the paths of rectitude and piety, by which we can advance in virtue by the observance of the two divine commandments. of God and our neighbor, which you have so practically illustrated by your own conduct among us, by your zeal for the glory of God and the becoming decency of His Church and divine service and your love and good will to all with-out distinction of creed or nationality. It shall always be our wish and endeavor to follow your instructions and example as our first resident pastor of St. James Church, which, through self-sacrifice and careful management, has its debt reduced so as to be placed in a condition so as to be within the control of cur financial resources. Your genial good-ness of heart and benevolence have endeared you to all who have had the priviledge of your acquaintance, and not

only those of your parish, but the people of Seatorth of all denominations feel that in your departure they will less a Mr. John Broderick. of Seatorth of all denominations feel that in your departure they will lees a loving friend and join with us in sorrow and manifestations of love and esteem for you ere you leave for a climate more congenial to your health in the more southern city of Cincinnati, Finally, dear father, we pray that God may grant you a long and happy life and trust that you will sometimes remember the neotile ou will sometimes remember the people of Seaforth in your prayers, and beg you of Seaforth in your prayers, and beg you to accept this purse as a small taken of our esteen on the eve of your departure from amongst us. Signed by the trustees on behalf of the congregation, John Dorsey, Treasurer, M. Jordan, Secretary, Thos. Downey, M. McQuade, Thos. J. McQuade, J. Doveraux, pr. D. McMcMillan, R. Deveraux, B. Cleary.

At the conclusion of the address there

At the conclusion of the address there were no dry eyes in the meeting, and ather Shea amid sobs and tears said he rather Suea amid sobs and tears said he had no words to express his feeling and could not use them if he had. He did not thick that he would feel so had or that his leaving would cause such sorrow to his dear children and to his other friends who had met him this evening whom he would not call Protestants, but his dear friends whom he hoped his parishoners would never forget. The band followed from the church to the priest's house, where they played some of their choiceat pieces and were thanked, on behalf of Father Shea, by Mr. John Darwin, when they promised to escort him to the train on Thurdsy morning, at 7:59. Ac cording to agreement the band turned out and played a few tunes to cheer the good father on his way. It is said that a person had to leave a place to find out how much he is thought of. Such was the case with Father Shea. The kindly feeling for him was deep and real. He had been a whole-souled, benevolent, philanthropic man and his acts of charity were by no means confined to people of whom he would not call Protestants, bu were by no means confined to people of his own denomination, nor to those of his own country. His charity was as free as he air we breathe-bence all classes turned out to do him honor when he left our town where he had labored so successfully for the past years. We do not think that the rev. gentleman leaves one enemy behind, among either Protestants or Catholics, and we do not know why he should. The man who would have friends must show himself friendly, and this the late paster of St. Jame's church, did hence the grief in parting with him. May his mantle fall on his succezor. When we say that we wish the genial, humorous, witty, big hearted priest who has just left us, a length of happy days in the land to which he has gone. We feel certain that we only voice the sentiments of every man, woman and child in our midst to day, and we would use the language of the Jacobite song in reference to him :

Will ye no come back again?
Will ye no come back again?
Better lo'ed ye canna be,
Will ye no come back again?

Several hundreds from both town and country escorted Father Shea to the station, where warm, last and hearty fare-wells were exchanged. From the platform of the coach, the Rev. Father thanked them and prayed God to bless given as the train steamed out.

From Irishtown. Special to the CATHOLIC RECED. ADDRESS AND PRESENTATION. To Reverend Peter McCabe:

REVEREND AND VERY DEAR FATHER The parishloners of Irishtown and Mitchell (through the medium of the undersigned) with discriminating minds and appreciating hearts, discovering your worth and valuing it, take the liberty to approach you respectfully and with that deference which is due to one in the high vocation of the priesthood, for, in the language of St Paul, "acither doth any man take the honor to himself but he that is called by God as Aaron but he that is called by God as Aaron was," and the Redeemer said pointedly to His apostles "you have not elected Me, but I have selected you," wherefore we behold in you the envoy of Heaven by divine selection, and nobly are you discharging the duties of your high commission.

power as a pr eloquent, clear and terse exposition of the gospel has inspired in the minds of the people a fervor that we hope will be permanent. Your well-directed care and attention to the religious instruction of the rising generation and your efforts to remove from the path of youth the numerous snares with which it is beset will no doubt bear good fruit and secure to all who hearken to and treasure up your words of wisdom an old age of

your words of wisdom at old age of virtuous tranquility.

Your great zeal in attending to the spiritual welfare of the sick (unusually numerous this season) admirably displayed your self-denial and singleness of purpose, for, in the darkest night when nature throws its mantle of gloom over the plain, you despised all personal danger and promptly hurried to the bedside of the dying to seal their eyes in holy unction and illume their dreary path in the glow of your benediction, and in all cases you preceded the alacrity of death

Though you are still young and but a few short months in the ministry, and in our midst, yet we have found you a

model priest in every respect.

The parishioners, recognizing so many services and good qualities, you having unconsciously ingratiated yourself with the mass of the people, who have always acute perception and clear discernment of what is for their good, desire to express their gratitude in a way more tangible than words, and solicit your acceptance of this solid gold watch, chain and cross, and we teel assured that you will prize it more as the free gift of your admiring friends than on account of its material value. Hoping that you may live long to enjoy

it, and may that grace or habitual justice which is the fullness of Jesus Christ, eve abide in thee and perpetuate thy worthiness to perform the duties of your

sacred calling:
Bernard O'Connell, Stephen Denney,
J. Broderick, Wm Ryan, John Carpenter,

The reverend gentleman replied verbally, seeming affected but not embarrassed, was not only equal to the occasion but rose superior to it, and with that modesty which is so characteristic of real merit spoke appropriately and with great ease, at considerable length, and in so happy a strain as to esptivate the understanding and charm the hearts of the numerous gentlemen present.

the understanding and charm the hearts of the numerous gentlemen present.

The watch, chain and cross, were purchased from Mr. A. Cameron, of Mitchell, who ordered them specially from Toronto, the whole costing \$129, the inscription on the inner case setting forth to and by whom given, and the emblems and monogram on the exterior are engraven in artistic style.

DIOCESE OF HAMILTON.

Special to the CATHOLIC RECORD. No greater bleesing falls to the lot of a parish then to have in charge of it a good priest. On him to a very great extent depends the spiritual and material welfare depends the spiritual and material welfare of its people, and indeed the parish of Norwood feli heir to this blessing when Bishop Dowling appointed Father Conway to take charge of it. If ever a man worked earnestly, prudently and effectively in the fulfilment of his duties towards his people Father Conway has. A little more than two years has elarsed since his coming to Norwood. From Father Conway's first undertaking, where fortune seemed to favor his efforts according as he built and improved, the difficulties in procuring funds seemed less, and his interest in the spiritual affairs of his people created numberiess reforms for the better, and now Norwood parish can boast of laving a priest's residence with all of laving a priest's residence with al the necessary conveniences, a church greatly improved and furnished in a very creditable manner, a cemetery whose appearance after undergoing some more improvements will be a credit to the parish a choir second to few in the province, and a large congregation of good, practical Catholics. At Havelock, a distance of pine miles east of Norwood, a church has been bought and paid for under Father Conway's direction, and Mass is celebrated there by him once a month. Of his abilities as a builder too high a tribute caunot be given them; in fact it has been a matter of his whole life as a priest, to be building and improving. The punctuality which char acterizes the carrying out of his promises to his people is surprising. A Sunday lièver passes without a well-directed and impressive sermon being given by him. impressive sermon being given by him.

Daring Lent he gave a series of religious instructions after Vespers on Sunday, the chief of which were on baptism, and one on each of the three parts of the sacrament of penance, all delivered with clearness and facility, and had some of these mad fanatics, who quote newspaper sayings and dime novel literature to our youth as Catholic doctrine, been present at one of these lectures they would go away convinced of their mis take, and if others of the same class, whose only chance of salvation seems to be invin cible ignorance, were present, they would leave the church assured that argu-ments against this doctrine amounted to simply nothing. On the 17th of March his lecture on St. Patrick proved that if Ireland never lacked gifted sons to plead her cause she also contributed targely in the production of able priests On E seter Sanday the musical part of the services manifested superior musical talent and a high order of cultivation. Indeed the people of Norwood parish may well boast of Father Conway's work in their midst and pray for a long continuance of the same.

GONE TO THE BERMUDAS.

ADDRESS AND PRESENTATION TO Previous to his departure to the Bernumber of his parishioners waited or Father Dixor, Friday evening, 11th inst., and presented him with a well-filled purse, and the following address, which was read by John D. Creaghan, Esq :

ADDRESS. Reverend P. W. Dixon :

ADDRESS,

Reverend P. W. Dixon:

REV. AND DEAR FATHER—With deep regrets your parishioners learn of your intention to withdraw for a few months from active duty, and their sorrow is the greater that this step is rendered necessary by failing health, the result of overwork and zeal in the continuous and more tnan-successful administration of your priestly office among them for the past eighteen years. During all this time neither rest nor leisure was yours: in the sanctuary, the conjessional, the Sunday school, at the sick bed-side, wherever duty called, there were you found, ministering to the spiritual and temporal wants of your people, teaching them lessons of a higher life, a simple purity, the elimination of worldly bitterness, and increase of brotherly love—in a word, a more perfect and a sweeter conception of what this life should be. Thus did you, by your every day xample, teach the grandeur of Christian character, when exercised for a nuble purpose, the uplifting of man and bringing relief and consoliation to the homes of the indigent and sind oed. While your congregation will keenly regret your absence, away down deep in their nearts your journey will be accompanied with prayer and the fervent hope that Providency will watch over you and beless you with renewed healta and strength.

On behalf of your parishioners we now

hope that Providence will watch over you and bless you with renewed health and strength.

On behalf of your parishioners we now beg to present you with a testimoulat in the snape of this purse, which you will kindly accept, not so much for what it contains nor as a reminder of your goodness and long services, but as a token of their simple lowe and affection for yourself. They siso wish to express the hope that you will have a safe and happy trip to the "vexed Bermoothes," the home for a time of our great national poet, Moore, and like him may eller yith coean breezes and softened sun of those enchanting isles. And now we must part in sorrow from you, our dear pastor, our priest, our kindly adviser, our more than Christian friend—a parting which brings more strongly than ever to our hearts the feeling of all you have been and are to us. Be assured, dear Father, we will welcome you returned in renewed health and spirits with compete gladness and lyy—with a true cead mittle failtha.

Signed on behalf of the congregation:

John Hogan, Patrick Wheeler, Patrick Keating, Francis M. Desmond, M. P., Philip Cox, J Roger Lawlor, John D. Creaghan, Patrick Hays, Andrew McCabe, W. P. Herriman and M. Adams.

Eighteen years cover quite a span in man's individual life. The young children of eighteen summers ago are now grown up, and commence to interest themselves in the affairs of the country, and no doubt feel quite competent to fill the highest civil positions.

You refer to my temporary departure on a few months' vacation. I propose going to the Bermuda Islands, whose climate is said to be most favorable. It cannot, of course, excel in that respect

cannot, of course, excel in that respect our own beautiful Province; neverthe-less a change of latitude may beneficially

affect the health.
For that special location I am indebted to His Grace the Archbishop of Halifax, with the recommendation and permission of His Lordship the Bishop of Chatham.

You have, gentlemen, made reference to my stay smoogst you. A priest should scripturally tear down and build upbuild on the foundations of virtue and tear away the roots of vice. Of my many imperfections I feel quite sensible;—none more so; but I have had the cood fortune to live among an indulent. more more to; but I have had the good fortune to live among an indulgent, charitable people who make allowance for human infirmities. I came among you a mere youngster. That my path has never been beset with difficulties—that your co-operation and good advice have never been wanting me, I attribute to your indulgence; ungrateful people are not easily satisfied. They watch and criticiza in private and public and criticize in private and public How far removed you have been, and how opposed to the adoption of such means, is well known. It has, therefore, occurred to me not unfrequently that my and that a just Providence will demand much. Be assured, gentlemer, that such continued kindness I cannot, will not, forget. Although I anticipate, amid these ocean Islands, pleasant surround ings, and look forward to renewed strength, an increasing useful experience, I can assure you that my return to familiar scenes and valued friends will be for me a source of gratification, for it is ever true that there is no place like

During my absence the mission will be attended to by the Rev. Fathers Power and O'Brien. Both of them you know well and favorably. Their preserce removes from me all anxiety; and I feel quite confident that the result will satisfy our highest expectations.

Gentlemen, I appreciate your presence here this evening, representative as you are of the best elements in the several walks of life; I fully appreciate the compliment, and with the utmost sincerity thank you and all those whom you re-

For the eplendid donation, the prac-tical expression of your good will, I am most grate!ul. The company then adjourned to the

dining-room, where refreshments were spread out in tempting order, and spent half an hour pleasantly in discussing the good things and in lively conversation. After many feeling "good byes" the party broke up.
Father Dixon left by Saturday morn ing's express for Halifax, where be will take the steamer direct for Bermuda— Chatham, Miramichi, N. B., Union Advo-cate, 10th inst.

THE POPE ON THE LABOR QUES-TION.

The London Herald prints the report of

an interview with the Pope. In discussing the labor question H's Holiness dwelt upon the necessity of improving the moral condition of both workmen and employers. He said that he intended to form committee in every diocese in the world whose duty it would be to call the tollers together on every fast day and rest day and discuss their duties and teach them and inspire them with true morality. Sound rules of life, said the Pope, must be founded upon religion. The committees which he proposes to form are to consist of workmen or of those sympathizing with workmen, and a Bishop is to be at with workmen, and a Bishop is to be at the head of each committee. Referring to the subject of European disarmament he said a mulitary life surrounds thousan of young men with violent and immoral armies drain countries of their wealth, they withdraw labor from the soil, over-tex the poor, impoverish the populace, set the people against each other and in tensify national jealousies. They are anti-Caristian. The doctrine of arbitration is the true pripciple.

LATEST MARKET REPORTS.

London. April 24.—GRAIN—Red winter, 15) to 1.53; white, 1.50 to 153; apring 1.50 to 1.53; orn, 92 to 100; rye, 90 to 107; barley, mait, 80 to 90; barley, feed, 65 to 75; barley, seed, 1.0 to 125; oats, 92 to 93; oats, seed. 1.10 to 1.47; peas, 100; peas, seed, 1.0 to 1.5; beans, bash, 90 to 140; buckwheat, cental, 75 to 85.

to 1.47; peas, 100; peas, seed, 1.10 to 1.25; beans, bash, 90 to 1 40; buckwheat, cental, 75 to 85.

PRODUCE,—Eggs, fresh, 9 to 10; eggs, store lots, 8; butter, best roll, 16 to 17; butter, large rolls, 13 to 14; butter, rocoks, 13 to 14; store packed firkin, 14 to 18; dry wood, 2.50 to 3.50; lard, No. 1, lb, 12 te 18; lard, No. 2, lb, 10 to 11; straw, lead, 3.00 to 400; clover seed, bush, 3.50 to 3.75; nisike seed, bush, 5.50 to 5.60; Truncthy seed, bush, 1.59 to 2.00; hay, ton. 6.00 to 8.00; flax seed, bush, 1.40 to 150; Maple syrup, ber gal, 90 to 1.00; maple sugar, per lb., 10 to 12

LIVE STOCK—Milen cows, 3500 to 450; live hogs, cwt., 3.50 to 4.50; spring lambs, 4.00 to 5.00;

Live BTOCK—Milen cows, 3500 to 450; live hogs, cwt., 3.50 to 4.50; spring lambs, 4.00 to 5.00;

POTLICKY, (dressed)—Fow's, per lb., 7; fowls, bair, 75 to 80; spring chickens, 50 to 61; drocks, pair, 75 to 125; quock, lb, 6 to 7; gesse, each, 75 to 85; geess, lab., 10, 6 to 7; gesse, each, 75 to 85; geess, lab., 10, 6 to 7; mutten by qr., 8 to 9; muten by carcass, 8; lamb by carcass, 10 to 12; spring lamb, per qr., 1.25 to 150; veal by qr., 5 to 7; well by qr., 8 to 19; my, per cwt., 5.50 to 6.0; pork, per qr., 7, 12 to 150; veal by qr., 5 to 7; well by qr., 8 to 19; my, per cwt., 5.50 to 6.0; pork, per qr., 7, 12 sto 150; veal by qr., 5 to 7; well by qr., 8 to 9; swyle qwt, 6.50 to 6.0; pork, per qr., 7, 23; to 94; red winter, No. 2, 93; to 94; red winter, No. 2

pork, per qr., 7 to 8.

Toronto, April 24 — WHEAT – Fall, No. 2, 92; spring, No. 2 93 to 94; red winter, No. 2, 97 to 99; Manitoba bard, No. 1, 115; No. 2, 113; barley, No. 2, 94 to 59; No. 3, extra, 48 to 47; No. 3, 40 to 41; peas, No. 2, 58 to 60; osts, No. 2, 34 to 36; flour, extra, 375 ... 0 3.80; straight roller, 4 00 to 4 05.

Keating, Francis M. Desmond, M. D., Philip Cox, J toger Lawfor, John Dalton, John D. Creaghan, Patrick Hays, Andrew Mic Cabe, W. P. Herriman and M. Adams.

The reverend gentleman made the following

REPLY:

MR CREAGHAN AND GENTLEMEN—Your generous action in howise surprises me, for during a period extending over eighteen years I have frequently experienced your practical sympathy.

You I ever regarded not as strangers from whom one should keep aloof; and I am happy to think that such feelings have been reciprecated by you.

No. 2. 34 to 36; flour, extra, 375 to 0.03.80; straight roller, 4 00 to 4 05.

BUFFALD LIVE STOCK.

East Buffalo, N. Y. April 24.—CATTLE—Four cars on sale; fair demand; choice found the feeling of the first tension of the cars on sale; all firmer; wooled, choice to extra, or sale; all firmer; wooled, choice to extra, 375 to 6.03.80; straight roller, 4 00 to 4 05.

SHEELP AND LAMBS—Sixteen cars on sale; all firmer; wooled, choice to extra, 375 to 6.03.90; caives dull; veals, 375 to 400.

SHEELP AND LAMBS—sixteen cars on sale; all firmer; wooled, choice to extra, 375 to 6.03.90; caives dull; veals, 375 to 400.

SHEELP AND LAMBS—sixteen cars on sale; all firmer; wooled, 600 to 6.60; fair to good, 575 to 6.10; clipped, 6.00 to 6.60; fair to good, 575 to 6.10; clipped, 6.00 to 6.60; fair to good, 575 to 6.10; clipped, 6.00 to 6.60; follows, choice to extra, wooled, 740 to 760; clipped, 6.00 to 6.60; follows, choice to extra, wooled, 740 to 760; clipped, 6.00 to 6.60; follows, choice to extra, and the company an

Yorkers. 4 85 to 4.45; ples. 4.20 at 4 25; roughs, 3.75 to 3.85; stegs, 3.00.

roughs, 3.75 to 3.85; asegs, 3.00.

CMIGAGO LIVE FTCCK.

Chicago, Abril 24—CATFLE—Receipts, 2.500; shipments, 1,00: market steady, beeves, 40 to 4 50; stockers and feeders, 2.0 to 3.75; sows, bulls and mixed, 150 to 3.80; Texas corn-fed steers, 3.00 to 3.75; sows, bulls and mixed, ceipts, 18 000; shipments, 4.000; market steady; mixed, 4.15 to 4.35; keips, 3.40 to 4.00; thep—Receipts, 2.000; market steady in the control of the control of

BIRTH. In this city, on Monday, April 7th, the wife of A. J. McNeil of a daughter. MARRIED

On the 1th inst. by the Rev. George R. Northgraves, in the Church of the Facred Heart, Ingereall, Thomas Page, of Minto, to Margaret Dane, daughter of John Daue, of the Township of Howitt.

DIED.

In this city, April 17th, of inflammation of the intestines. Frederick E. Ambrose, 7th son of Dr. Rourz, aged six months cleven days.

GENTS,—I was cured of a severe attack of rheumatism by using MINARD'S LINI-MENT, after trying all other remedies for

years.
Albert Co., N. B. GEORGE TINGLEY. C. C. RICHARDS & Co.

GENTS,—I had a valuable colt so bad with mange that I feared I would lose it. I used MINARD'S LINIMENT and it cured him like magic.

Dalhousie. CHRISTOPHER SANDERS.

TEACHER WANTED. TEACHER WANTED FOR S. S. No. 3, Eliddulph. Apply, stating selery and enclosing testimonials, to W. Thompson, Box 82, Lucau.

BOOKS FOR THE MONTH OF MAY.

The Glories of Mary By St. Liguori. Cloth.
New May Devotions. Wirth. Cloth.
The New Month of Mary. By Very
Rev. P. R. Henrick. 18mo, cioth, red
edge.
A Flower Every Evening for Mary—
Little Month of Mary for Children.
Translated from the French. Cloth.
The Graces of Mary; or Instructions
and Devotiors for the Month of
Mary. Cloth. glit edge.
Maria Magnificatis: hort Meditations
for a Month on Our Ledy's Lits. By
Richard F. Clarke, S. J. Fancy board
cover.

Richard F. Clarke, S.J. Fancy board cover.
The Month of Mary, containing Meditations for Esch Day of the Month of Mary. Transisted from the French by A. M. S. Cloth
The Month of Mary. By Father Muzzarelli, S. J.
Our Blesset Redeemer speaking to the Hearts of the Children of Mary.
Paper.
The Month of Mary for the use of Ecclesiastics. Trans from the Frn'ch

SHEET PRAYERS.

Devotions to Our Lady of Perpetual Succor 4p. leasiet, with chromo, 45c, per doz; 5c 4p. leanet, with Chromo, 305, per 402, 30.
each.
Devotions in Honor of the Sorrowful Heart
of Mary. 4p. lesfist, 50c, per 100; 10c, 627,
Our Mother's Mouth. 4p. leaflet, 30c, per
100; 5c, per dcz.
The Memorare of St. Bernard. 1p. leaflet,
30c, per 100; 5c, per dcz.
Queen of the Most Holy Rosary. 2p, leaflet,
30c, per 100; 5c, per dcz.
Prayers to Our Ludy of Lourdes. 1p. leaflet,
80c, per 100; 5c, per dcz.
Devotions to the Immaculate Heart of
Mary. 2p, leaflet, 50c, per 100; 10c, dcz.

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FIRE AND MARINE. BURNETT AGENT

ROYAL CANADIAN INS. CO.

DOES CURE **CONSUMPTION**

In its First Stages. Palatable as Milk

Be sure you get the genuine in Salmon color wrapper; sold by all Druggists, at 50c. and \$1.00.

SCOTT & BOWNE, Belleville.



Had the Desired Effect! CABROLLTON, GREEN CO., ILL., Nov., '88, I highly recommend Pastor Koenig's Nerve Tonic to anybody that has suffered from headache as my son did for 5 years, because 2 bottles of the medicine cured him.

M. McTIGUE. Weakness of Memory.

ZELL, Faulk Co., Dak., Nov., '88.

I was troubled with forgetfulness and tried many remedies, but of no use—I had almost despaired when somebody recommended Pastor Koenig's Nerve Tonic. I tried it and took bug 2 bottles of it, which brought back my uemory as good as ever. I therefore recommend this remedy to all sufferers, it does more than expected, it speaks for itself.

GEO. PANIAN.